Shri Gita Rasa Ratnakar

BY

Swami Shri Akhandanand Saraswati Ji Maharaj
Shri Harih

It is by the Grace of my Shri Sadgurudev, Param Pujya Swami Akhandanand Saraswati Maharaj, that I offer this translation of his commentary on the Shrimad Bhagwat Gita to the English speaking public, on the occasion of his birth centenary celebrations.

This book has been sponsored in the memory of Golokavasi Shri Jagdish Prasad Agrawal, by his wife, Smt. Bimlarani, and sons, Shri Ramnivas and Harinivas Agrawal. Additionally, a generous contribution has been made by Shri Gopal in memory of his mother, Golokavasi Smt. Gitadevi Dudani. Maharajji’s blessings and mine will always be with them. Maharajji’s blessings have inspired Smt. Purnima L. Toolsidass to translate the original from Hindi, and Shri Pankaj Roy to undertake the inclusion of the Nagari script and readying the book for publication. My blessings to them both.

Swami Prabuddhanand Saraswati
Shukratal.
Religion is meant to lift mankind to higher levels of ethical and peaceful existence. Unfortunately, its effect has frequently been just the opposite. I feel that sensitive and intelligent people everywhere are in search of ‘true religion’. My own search for a more meaningful life led me through extensive reading and hearing talks by exponents of religion, and finally, to the feet of my Guru, Swami Akhandanand Saraswati. His vast learning, his magnanimous and truly catholic outlook of the eternal spiritual philosophy – commonly known as the Sanatan Dharma (the eternal righteousness) brought deep satisfaction, peace, and a proactive goodwill, along with an acute desire to reach out to others like myself, who seek to enrich their lives, live ethically, and create a harmonious environment.

Peace at three levels is needed, if it is to be enduring. First is the inner peace, which enables a person to remain serene and capable of creating a peaceful atmosphere in the immediate environment. The second level is peace in the society we live in. This can be promoted by understanding and goodwill. It needs the strength of inner peace to achieve, even to some degree. The third is global peace, which can be achieved when people outgrow petty considerations and want global peacefulness more than the benefits of a particular group. The root is feeling serenely at peace, and wanting to help others be happy, too.

For the CDs, cassettes, and books of my Guruji, and also for some details about his life and works in other languages, the reader may visit www.AnandVrindavan.org.

This book is offered to whoever has a thirst for inner peace and wants to lead a fruitful life. If you wish to promote the cause of global peace, please recommend the book to others.

Purnima L.Toolsidass
Shri Gita Rasa Ratnakar is the visual boon of the nectarine talks by Pujya Maharajshri. Maharajshri holds the foremost position amongst today’s authorities on tattvagnan. His unique ability to enter deep into the meaning of our scriptures, and present them in terms simple enough for common people to absorb, is nothing short of the miraculous. Talks given by most of the learned people are either dry and boring, or – if they are entertaining and populist – contain little of the original gravity. You can place the most complicated questions about our scriptures before Pujya Maharajshri, and he smilingly gives simple examples from our daily lives, to clarify our doubts, ending with his habitual, ‘Narayana! Narayana!’ It seems as though Narayana, Himself, has come, and is opening up the knots of the dilemma. Maharajshri’s responses do differ, according to the level of the questioner’s understanding, but the language he uses always flows lucidly. His style is conversational, and gives a personal experience of the subject. Even when we read his transcribed talks, it seems as though he is seated before us.

The Late, respected, Pundit Hajari Prasad Dvivedi would say that as Indian’s scholarship is established only after he writes a commentary on the Shrimad Bhagwat Gita. To understand, and explain the Shrimad Bhagwat Gita, is to understand one’s Self. The Upanishads are the manifested forms of the ultimate knowledge of our scripture – tattvagnan – and the Shrimad Bhagwat Gita is the milk, drawn from the wish-fulfilling cow of the Upanishads, by Shri Krishna (who came as a cowherd’s son). Love has been used, to turn this milk into curd, which has taken the form of Shri Gita Rasa Ratnakar. The excellent qualities of the milk are retained, and a superb flavor is added because of the love and gentle warmth of the meditation which has enhanced its sweetness.

No matter which chapter we start to read, we get the pleasure of the talks. We also get a glimpse of the sarvatma – the Atma of all – and the connection with the entire work. We also get a constant reminder of the Gita’s perennial thinking.

A foreign critic has commented that it is impossible that eighteen chapters were narrated on the battle field. He felt that someone must have added them at a later date, to the text of the original Mahabharata. These foreign critics are hardly aware of who the speaker is, who the listener is, and what is the inner dilemma that causes the divine bow to slip from the hands, with Death showing its fearful presence. What insight do they possess, about the kind of field (kshe`tra) the battle is held in, and what the meaning of ‘Dharmakshe`tre’’ (the field of Dharma) is? On such occasions, the chariot of Time stands still. Eons
turn into moments. The Shrimad Bhagwat Gita is not meant only for Arjuna. However, had there been no Arjuna, and the doubts raised by him at the time of death not been expressed; had the special situation of the Mahabharata not been there, with all the conflicts between personal attachments and universal benefit – then, even the presence of Shri Krishna would not have sufficed to create the Shrimad Bhagwat Gita. The ocean always exists, but certain factors are needed to churn it. As Maharajshri has explained in the Mahatmya, ‘Yaa svayam padmanaabhasya mukhapadmaad vinisritaa.’ The word svayam – Himself – is needed here, to clarify that the Gita bounded out of His heart, when the Lord, Himself, opened His mouth. It was the action of the Gita, not of the Lord. Arjuna laid his dejection at the feet of the Lord, and received this prasada – this boon. How can the Knower of the field be revealed, unless there is a field?

This is an ocean, filled with precious gems. Such an ocean is called Ratnakar. Hence, it is most appropriate to give this text the title of ‘Shri Gita Rasa Ratnakar’. Rasa is the sweetness brought up by churning, and the crisis faced by Arjuna in the battlefield, was what caused the churning. His crisis was the decision he had to make. For us, the churning is caused by the terrible situations we face, in which our very existence is threatened. My literary friends had no faith at all, when they went to meet Maharajshri. When they returned, they were all deeply impressed by his modern outlook, despite being the personification of faith. They were amazed at his instant grasp of present day dilemmas. It is a special characteristic of the Gita Rasa Ratnakar, that it touches our present day perplexities, interpreting its eternal message in a way that every individual feels that it applies personally to him.

What can be a better offering, on the occasion of Maharajshri’s seventy-fifth birthday, than ‘tvdeeya vastu govinda tubhyame`va samarpaye’ (Lord, I offer unto You, that which belongs to You)? I consider myself fortunate to be associated with this salutation to Maharajshri. I understood the greatness of Vrindavan only after coming close to him. Along with this, I started getting a glimpse of the significance of the Leela of Shri Virndavan-Behari, the Lord Shri Krishna. Vrindavan Behari removed Baba’s danda (the staff carried by monks). I do not know the earlier history; I know only about the past ten years or so. The removal of Baba’s danda, resulted in replacing the earlier detachment with a deep love for Shri Krishna. I have never seen Baba get angry – I only saw sweet behavior. There were occasions when I was irritated, when organizing something at the Ashram, and heard Baba’s voice, “My brother, make sure that Mishraji is not harassed in any way. Organize everything properly.” I would be overwhelmed by such consideration. There is no scope for any kind of annoyance at the Anand Vrindavan Ashram. I believe Maharajshri to be a second Madhusudana Saraswati. Shri Gita Rasa Ratnakar is a new awning of ‘Advaitsidhi’ and ‘Bhaktirasayana’. It showers the sweet philosophy of Advait –
non-dualism. It is not only an ocean, it is also the cloud which rises from the ocean, and contains the sweetness of fresh rain drops. I bow down at Maharajshri’s feet.

Varanasi

Vidyanivas Mishra
Vice President, University of Kashi
For The Sake Of World Humanity.

‘Anand Van’ is the name given to the hallowed ground on the Southern side of the Sapta Sarovar, formed by the divine Bhagirathi the Ganga. The holy Ganga carries the heavenly fragrance of the feet of the Lord, passes through the locks of the Lord Shankar, and merges into the ocean. It is upon this level ground that the Ganga descended for the benefit of mankind. Even today, the thickly overgrown grounds are a popular place for the Mahatmas to live in. One may obtain a glimpse of them, when they emerge to receive food from the devout.

I cannot recall the exact year, about fifteen or twenty years ago, Shri Dharmanand Saraswati – the head of the Paramartha Ashram, which is placed within this highly spiritual region – had organized a 21 day discourse upon the Bhagwad Gita. Talks were held twice daily, in two hour sessions. Monks, who had attained a high level of renunciation, came in thousands, to listen to the discourses. Their presence, deep enjoyment, and encouragement, gave impetus to a wave of eloquence in me. I spoke at length on every Shloka, obtaining immense pleasure in going into the depth of the message. The talks were recorded on tape. Later on, Shrimati Satishbala Mahendralal Jethi worked tirelessly to transcribe them, and the late Pandit Devdhar Sharmaji guided the work to its successful completion, which is before you today.

Shri Laxminivasi Birla accepted Shri Sharmaji’s suggestion, and donated Rupees one lakh, twenty-five thousand to the ‘Shri Swami Akhandanand Saraswati Amrit Mohotsav Trust’, for its publication. That is how it came to be published as a special edition of ‘Anand Bodh’. The advantage of this is that free copies will be given to thousands of subscribers. It will also be available to non-subscribers at a nominal rate.

Who all should I bless and thank? It is the Grace of God that readers can plunge deep into the Shri Gita Rasa Ratnakar, and obtain the new gems within it, with ease, and derive joy.

The manifest Parabrahma Paramatma, who abides in this body as the non-dual Atma, as the Saccidananda, is called Shri Krishna. He is the essence of the highest achievement – the Paramartha swaroop. He, you, myself, this, the Atma, etc. is represented by many names, but is one. I have full confidence that it will help the true seekers and devotees, to destroy the veil of nescience, and attain their real Self. They will experience the bliss of their true Self, and the joy of liberation. Apart from this, the clarifications about Dharma, Artha, Kama and Moksha it contains, will help to get worldly happiness, and heavenly joy after death.
I have not only the hope, but I have full faith that all who have worked for this, and helped in its creation; all those who read it or listen to it, will obtain and retain a divine happiness.

Vrindavan
17.9.1986.

Akhandanand Saraswati
The Lord Shri Krishna is ‘prapannapaarijaata’, meaning that He is the Wish Fulfilling Tree, for every soul that surrenders at His feet. He favors His devotees. In His hand, He holds the reins to control, and the whip to punish; to be used when a person needs to be disciplined. The particular posture of His hand signifies a showering of Knowledge. He draws forth the absolute knowledge of the Upanishads (like drawing milk from a cow) for the benefit of all. So, let us bow down to the Lord Shri Krishna, who is the center of all attraction and love. He is the Sad-Chid-Anand Parameshwara, the Supreme Lord, who is the Truth-Knowledge-Bliss Incarnate.
Maharaj Shri – A Brief Introduction.

The region of Varanasi is considered to be amongst the holiest regions in India. Swami Akhandanandji Saraswati, whom we generally refer to as Maharaj Shri, was born on Friday, 25th July, 1911, in this region, in a village called Maharai, in the lineage of Saryupaareen Brahmans. This was exactly nine months after his Grandfather had prayed to Shri Shantanu Behari, the Lord of Vrinadavan. According to the lunar calendar, it was the Amavasya of the month of Shravan, in the Samvat 1968. Since the baby’s birth was by the Grace of the Lord, he was named Shantanu Behari.

Famous and learned astrologers predicted that the baby’s lifespan was only nineteen years. Fear of death made Maharaj Shri move towards the path to spirituality. All the great Saints and Sages stated clearly, that they could not save a person from his destined death, but they could certainly impart the Knowledge which would remove all fear of death forever. And, that is exactly what happened. The Nectarine Brahman manifested in Maharaj Shri’s heart, and the dark shadow of death was gone forever.

Maharaj Shri went to Jhusi, to meet Brahmachari Prabhudattaji, who has acquired great renown. It was there that he first saw Shri Udiyababaji Maharaj, and had the opportunity to discuss Vedanta. Maharaj Shri was captivated by Baba’s conviction in the principle of Non-dual Reality, and by the unique, carefree bliss of this liberated soul. Baba showered unstinted filial love on Maharajshri. It was by his inspiration that Maharaj Shri became a Monk, and received initiation from the Shankaracharya of Jyotishpeeth, Swami Shri Brahmanandji Saraswati. Before he was initiated, Maharaj Shri worked for seven years, on the editorial board of the Kalyan publications of Gorakhpur.

Maharaj Shri was ten, when his Grandfather made him read the original Bhagwat in Sanskrit. Since then, the Shrimad Bhagwat stayed by him, like a faithful companion. Maharaj Shri was an authority on Vedantic philosophy, and all the Indian scriptures. His daily discourses were filled with his own inner joy, and continued unbroken until the evening of 17th November, 1987. Even today, those who love to listen to discourses, obtain the joy of watching and listening to his audio-visual recordings, and reading his books.

At about two am, the Brahmbela of 19th November 1987 (the Margasheersha Krishna Trayodashi of the lunar calendar) the individual space merged into the universal space, and Maharaj Shri became All-pervading.
Maharaj Shri’s life clearly showed his equal love and goodwill towards all he met, regardless of their religious background, their level of intelligence, sex, age, or social status. Each person who met him received what his heart desired. Maharaj Shri continued to bestow lavishly, all the four Purashartha, and even the Pancham Purushartha, Bhakti.

The Anand Vrindavan Ashram established by Maharaj Shri – in the holy city of Vrindavan – is akin to the Teertharaj Prayag, where the three streams of Karma, Bhakti, and Gnan are merged. The activities of the Ashram include Satsang, serving the Lord in temples, serving the cows and Monks, teaching the Vedas to young students, a charitable dispensary, etc. Maharaj Shri also started the memorable practice of celebrating the birth anniversaries of all the great Acharyas, bringing together the teachings of different traditions. This is a perfect example of his magnanimous outlook.
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Shri Gita Rasa Ratnakar
(The blissful, gem-filled ocean of the Divine Gita)

By
Swami Akhandanand Saraswati.

Chapter – I

ॐ नमो भगवते वासुदेवाय।
अद्वैतमूर्तिविंशिः भगवतीमद्यदशात्मविनीम।
अब्ब त्यामितुसंसद्यमि भगवादगृहते भवद्विसंविनीम।।
प्रपंचपरिज्ञाताय तोमेवैैकपणे।
तात्मदुःखाय कृपणाय गौतममुखः नमः।।
Om namo bhagavate `vaasude`vaaya.

Advaitaamritavarshinim bhagateemashtadashaadhyaaayineem,
Amba tvaamanusandadhaami bhagavadgeete` bhavade`shineem.

Prapannapaarijaataaya totrave`taikapaanaye`,
Gnaanamudraaya krishnaaya geetaamritaduhe` namah.

श्रीमद्भगवदगीता Shreemadbhagvadgeetaa means that, which has been sung by the Lord, who possesses all the divine qualities – श्रीमता भगवता गीता shreemataa bhagavatataa geetaa. The abridged compound can also be shown as – श्रीमती भगवती गीता shreemati bhagavati geetaa. The Bhagwad Gita is ‘Shrimati’ (having the mental qualities of the goddess Laxmi); but in the word भगवद्गीता bhagvadgeeta, the word ‘Gita’ is secondary, and the word भगवन bhagvan is primary. The adjective Shriman should, therefore, apply to Bhagwan, the Lord Shri Krishna, and not to the Gita. In the tradition of the Smritis, it is always the speaker, who is given greater importance. In the Vedic tradition, it is the subject spoken – the वचन ‘vachan’ - which is considered more important. What is vachan? What is the वर्ण ‘varna’? In the Upanishad, it is the experience which is expressed through words – the goal – which is of paramount importance. Words thus spoken form the Smritis. The Scriptures are formed by these three – the speaker, that which is spoken, and the purport of the subject. And, all three have the same goal. The Truth will always be seen as the truth. Whichever angle you see it from, the Truth remains the Truth.
Now, take a look at श्रीमता भगवता गीता ‘shreemataa bhagavataa geetaa’. It does not say कृता ‘kritaa’; it says गीता ‘geetaa’. Even earlier, it was गीता ‘geetaa’. The age of Dwapar (the third of the four ages in the cycle of Time) which came before this Dwapar, also had Shri Krishna-Arjuna. So did the Dwapar before that, and the Gita had been sung in each Dwapar. It is not necessary that a singer sings only his own compositions. Singers do sing songs composed by others, and they sound very good, too.

In music, there is only the pride of the tone and the beat. When the singer is also the poet, however, there is the additional pride of having composed the bhajan, rasiya, thumri, dadra, and other styles of song. As far as Shri Krishna is concerned, there is no scope for even one new paisa of pride. He rains blows continuously upon Arjuna’s pride.

That is why the Gita can be considered श्रीमता भगवता गीता shreemataa bhagavataa geetaa, or श्रीमती भगवती गीता shreemati bhagavati geetaa. If you notice, it can also be considered श्रीमती भगवती गीता shreemati bhagavatee geetaa. If you do not consider ‘Gita’ to be a verb, it becomes a noun.

This is the Holy Scripture called the Gita. Whose scripture is it? It is the scripture of the Lord. It is the scripture of the action of the Lord. It is work done by the Lord, and the Lord is the one who tells us about it, apart from being its subject. It is, therefore, the scripture by the Lord. Not only is it narrated by the Lord, it is also a description of Him. Hence, ‘Gita’ becomes a verb as well as a noun.

Shankaracharya has used the word गीताशास्त्रम् geetaashastraam, and so have both Shri Yamunacharya and Shri Ramanujacharya. There can, thus, be no doubt that this Gita is a noun.

In the Mahabharata there is an episode when Indra, the King of the Devtas (demigods) was pleased with Shri Krishna. He completely forgot that Shri Krishna was the Parameshwara, the supreme Godhead, whereas he was just the King of the demigods. Affection causes such lapses. Devraj Indra said, ‘Shri Krishna, ask me for a boon.’ ‘Very well,’ said Shri Krishna, ‘if you wish to grant Me a boon, grant that My friendship with Arjuna continues forever.’
So, Arjuna and Shri Krishna are bosom friends. Their friendship is such that Shri Krishna abides in Arjuna’s heart, and Arjuna abides in the heart of Shri Krishna. Nobody knows who is the support – आधार aadhaar – and who is the supported – आधे‘या. The Gita is a discussion between two bosom friends. 

A Gita-Gnan-Yagya (discussing the purport of the Gita as a form of worship) was organized in Allahabad, around 1926, by the late Pundit Vishnu Digambarji. A half naked monk – just like one of you – came onto the stage, with a staff in his hand. ‘You people are giving a discourse on the Gita?’ he asked. ‘This is not the Brahmasutra, which has scope for people to interpret its substance. It is the संवाद samvaad, the conversation, between two friends’. What is the meaning of samvad? The Gita uses this word –

Samvaadidamashraushamadbhutam romaharshanam.

Hence, just as the Vedas command,

संगच्छत्वं संवदवं सं वो मन्नासि जाननाम।

रि. १०.१९०.२

Samagacchadhvam samavaddhvam sam vo mannansi jaanataam.

Meaning, ‘Let your voices be in accord, let your hearts mingle, walk in step with each other. Similarly, this Gita is a dialogue between two friends. There is no difference of opinion in it; the opinions are unanimous. The opinion of one is shared by the other. So, it can be understood only by those who have developed a friendship with Shri Krishna. You can imagine the gestures of two friends who discuss something. When Shri Krishna would have told Arjuna,

इष्टौसि मे द्रिड्हमिति ततो वक्ष्यामि ते हितम। १८.६४

भक्तौसि मे सखा चौति रहस्यं होतुद्वतम। ४.३

where would Shri Krishna’s hand have been? Which direction would He have faced? Oh, His hand would have been on Arjuna’s shoulder, and His mouth would have been close to Arjuna’s ear, to ensure that He was not overheard by anyone else. The Lord said, ‘Arjuna, this supreme secret is not to be told to just anyone. I tell you because you are My devotee and My friend.’

Hence, to understand the purport of the Gita, one needs to have a degree of friendship with Shri Krishna. How can you understand the Gita, unless you become His friend?

You may remember – and incase you don’t, I’m reminding you – before the start of the Kurukshetra war, the Kauravas had sent Sanjay to Shri Krishna, with a message. At that time, Shri Krishna had told him, ‘Sanjay, go back and tell Dhritarashtra
Meaning, ‘The name of Shri Krishna’s Atma is Arjuna, and the name of Arjuna’s Atma is Shri Krishna. By having enmity for Arjuna, the Kauravas show enmity to Me.’ In the same way, Shri Krishna had told Arjuna

‘Arjuna! He, who hates you, hates Me as well, and he who follows you, follows Me also.’ Thus,

It is the one ‘satva’ – truth – one Paramartha (the supreme essence) which has manifested as श्रीकृष्णार्जुन Shrikrishnaarjuna. The basic sub-stratum is one. If explained in terms of Vedanta, it is the same Brahman who manifests as the जिज्ञासा ‘jigyaasaa’ (desire for Gnan) in the form of Arjuna, and also as the उपदेश ‘upade’sha’ (teaching) in the form of Shri Krishna. There is some difference between Krishna and Arjuna, as the one who gives and receives the teaching, but there is no difference in their essence. Don’t think that the one who has the उपाधि ‘upaadhi’ (conditioning) of being the one who weeps, lacks the उपाधि ‘upaadhi’ of being the one who laughs. It is the same antahkaran, the same four-fold mind, who gets the urge to laugh at times, and weep at times. Hence, there is no need whatsoever, to consider Krishna and Arjuna as being separate in essence.

One more point is that the Lord did not wish that the Gita, which was hidden in His heart, should be exposed. In the Mahatmya, which is the chapter explaining the importance, the Lord says, ‘गीता में हृदय पर्यं ‘Geetaa me` hridayam paartha - Arjuna, the Gita is My heart.’ When two friends have a heart to heart talk, they say, ‘I have given my heart to you’. In the same way, the Lord has given His heart to Arjuna, in the form of the Gita. I also have people telling me that they have given their hearts to me. I’ve told them to retain their hearts, in trust for me, and I will ask for them when I need them!

So, the Lord Shri Krishna said, at first, that He would not give His heart to anyone. He would retain it. However, when He saw how Arjuna was overcome with dejection, He gave him His heart, in the form of the Gita. The first chapter of the Gita is called the ‘Vishad Yoga’. It is Yoga – getting yoked to the Lord – even if one weeps before Him. It is also Yoga to experience the supreme bliss of
Paramananda (supreme bliss), after becoming detached from the Lord. Arjuna wept, but where did he weep? He never shed tears before any Tom, Dick or Harry. He never allowed anyone else to see his tears. He wept before the Lord, who abides in every heart, who knows exactly what is going on in every heart, in every follicle, in every moment, and in every particle. It is more than Yoga to even weep before Him. This is why this chapter is called ‘Vishad Yoga’ – vishaad means sorrow. The next chapter is the Prasad Yoga. प्रसाद Prasād means benediction, or Grace. The meaning of this is that you should offer up your sorrow to the Lord, and He will give you Grace.

प्रसादे सर्वदुःखानां हानिरस्योपजाताः।
प्रसादम्येव श्राणु बुध्धिः परेवतिष्ठते॥ २.६५

Prasaade` sarvadukhaanaam haanirasyopajaayate`,
Prasannache` taso hyashu buddhih paryavatishthate`. 2. 65.

There is no literary composition in the world like the Gita – which the Lord has referred to as His heart. What is the reason for this? The reason is simply that it has emerged from the Lord’s divine lips. It is said, in the Mahatmya,

Yaa svayam padmanaabhasya mukhapadmaadvinihsruuta.

Note the word स्वयं svayam in this. It indicates that when the Lord’s mouth opened involuntarily, the Gita bubbled forth from out of His heart. The action was the Gita’s, not the Lord’s. The Lord did not send the Gita out from His heart. It was the Gita, herself, who gushed out. Just as a lake overflows with water, the Gita overflowed, and poured out from the mouth of the Lord. Now, see; Brahma – the Creator – emerged from the lotus which emerged from the Lord’s naval, and the Vedas emerged from Brahmaji’s mouth. The lotus became the son of the naval, Brahma became the son of the lotus, and the Vedas became the son of Brahma. The Vedas do not endure during the period of deep sleep – तत्र वेदाज्ज्ञाताः भवति (कुर्वे ४.३.२२) tatra ve`daa ave`daa bhavati (Vrihad. 4. 3. 22). I have no wish to belittle the Vedas here. This sentence is itself from the Vedas. I have tremendous respect for the Vedas. However, their existence is in the मनोमय कोश Manomaya Kosha, the mental sheath. The mental sheath is one of the five sheaths which hide our Atma, and it is compared to a partridge – a तीतर teetar – and the Vedas are considered the body of this bird. This Gita, however, has emerged – not from the mouth of Brahma, nor from the lotus, not even from the naval – it has emerged directly from the lotus lips of the same Lord, from whose lotus-like naval Brahmaji emerged. It is, therefore, the essence of the Vedas.

Now, see, what indication will you get, if a person asks a question, but does not show any reaction when he is given the answer? Have you ever thought about it? Dhritarashtra did ask a question, but can you tell me what his reaction was,
after he had heard the entire Gita? He observed that Sanjay is totally in favor of Shri Krishna. Sanjay says –

‘Yatra yogēśvarah krishno yatra paartho dhanurdharah,
Tatra shreervijayo bhootirdhruvaa neetimatiirmama.’ 18.78.

Now, what more can Dhritarashtra possibly ask? He must have thought to himself, ‘A fine future you have predicted, Mr. Astrologer!’ Ten days had elapsed since the war began. Bhishmapitamah had fallen, and was lying on his bed of arrows. And, after this, Dhritarashtra’s question, and Sanjay’s answer, which forms the Gita, is continuing. Under the circumstances, Dhritarashtra lacked the courage to ask what would happen on the eighteenth day.

Shri Krishna is the one who directs the Yoga, maintains it, and gives its fruit. He is the Lord of the Yogis. Arjuna, stands with his bow in his hand, firm on the path of duty. Victory will, of course, be on their side. So, in spite of being the one to place the question, Dhritarashtra does not congratulate Sanjay on his answer. There can be no greater sign of the blindness of a man.

In keeping with his name, Dhritarashtra has retained his clutch on the world. His name, Dhritarashtra, is justified, because of his snatching the Kingdom of Pandu, and ruling over it. Vyāsji gave him this name after considerable consideration. The Kingdom will be Pandu’s, and his sons – the Pandavas – will get it ultimately. But, Dhritarashtra will try to grab it, not allow it to be given, holding it tightly in his fist, and that is why his name is Dhritarashtra. My brother, this world was never, ever, ours, anyway. Nor will it ever be ours in future. It is nothing but an illusion. Neither did you enter your father’s seed of your own volition, nor did you decide to enter your mother’s womb, and nor did you choose the form and face you have. Despite this, your life has passed in ‘I’, ‘I’, ‘mine’, ‘mine’; and will continue in this way. What is your ‘I’, and what is your ‘mine’? Why have you become Dhritarashtra? Dhritarashtra means the one who is attached to the illusionary world!

Keep in mind the fact that Dhritarashtra was well aware that the war had started. This is written in the Bhasya-Deepika. In the Madhusudani, it is written that due to the effect of the region called ‘Dharmakshetra’ (the area of Dharma), Duryodhan would have had thoughts of righteousness. The memory of his ancestors would have been revived at Kurukshetra, and he would have lost his inclination to fight. Yudhishthira, too, would have been filled with forgiveness. That is why the word किमकुर्वते kimakurvata should not be taken in the ordinary sense.
There was a highly learned Mahatma in Kashi (Varanasi). He would read no literary work except the Gita. People have their individual faith and choice. In the opinion of this Mahatma, the meaning of किमकुर्वतं kimakurvtā is किम विशिष्टम akurvtā. The question is not whether the Kauravas and Pandavas (gathered at Kurukshetra to fight) did battle or not. The question is whether anything out of the ordinary happened there. प्रश्नो विशेषत्वेन: ‘Prashno vishe’šavishayah’ – this question refers to a special occurrence. That is the meaning of the word ‘kim’. So, Sanjay tells him about the special happening, the delusion of Arjuna, and how it was dispelled by Shri Krishna’s counseling. Now – see, the word ‘Dharma’, is a name of the Lord. Those of you who chant the thousand names of Vishnu – the Vishnusahasranaam – will know that धर्म धर्मविदुत्तम: dharma dharmaviduttamah. Dharma is a name of the Lord, and so is Dharmaviduttamah – the one who is the most superior amongst all the Dharma Yagyas. As regards knowing Him, only He knows Himself! None other can know the Lord.

So, this is the Dharmakshetra – the region of Dharma. The body is the Dharmakshetra, and the antahkaran is the Dharmakshetra. If you don’t call that place the Dharmakshetra – where the Lord Himself is seen, seated upon the chariot, holding the reins and whip – what place will you consider to be the Dharmakshetra?

क्षेत्रक्षेत्रयोजनां यत्तज्ञानं मतं मम। १३.२

Kṣhetraṅkṣetra-yogayognaanam yattajñaanam matam mama. (13. 2.)

‘Kṣetra’ means ‘the body’. If you ask, ‘What is the need of a kṣetra here?’ Then, you need the knowledge of the region, if you are to obtain the knowledge about the Lord. For this, you must know the Dharma as well as the Dharmakshetra. The Pundits consider only the Yagyashala (the place where the Yajya is held) to be the Dharmakshetra. That, however, is the Kurukshetra, my brother! Actually, the Pandavas are also the Kauravas. They are also born in the lineage of Kuru, and are Kuruvanshis. They are not separate from the Kauravas. They have been called the Pandavas because of their exceptional qualities, in spite of having been born in Kuru’s lineage. The Ikshvaku lineage is the same, but the Raghuvansha started from it because a person as exceptional as Raghu was born in that lineage. The previous lineage was suppressed by his outstanding qualities. In the same way, the Pandavas were born in the Kuruvansha, but their exceptional qualities were such that the Kauravas became synonymous with अधर्म adharma (that, which is contrary to Dharma), and the Pandavas were considered synonymous with Righteousness.

From the Adhyatmik (metaphysical) viewpoint, the Dharmakshetra is the body, and so is the Kurukshetra. The instrument for work is called ‘kuru’. कुर्वं: करणांि ‘Kuravah karanaani’ – the करन karan (organ of action) is called the ‘kuru’. Do this with your hand, do this with your feet, so this with your eyes. What I mean to say is that Dharma is not restricted to the Yagyashala – it abides in all that we
do. The Gita’s direction is primarily towards the Dharma to be practiced in our daily lives, rather than in ritualistic worship.

स्वकर्मण तस्मभच्च सिद्धि विन्दति मानवः। १८.४६

Sarvakarmanaa tamahhyarchya siddim vindati maanavah. (18. 46)

This refers to our daily duties as Dharma. The Gita does not accept that Dharma is confined to ritualistic forms of worship, like the fire sacrifice.

Further on it is said, समवेता युयुस्ववः: ‘samave’ taa yuyutsavah’. The Kauravas and the Pandavas are fighting even though they are related to each other. The word समवेता samavetaa is explained in spiritual philosophy, as नित्य-समब्द समवाय-समब्धेन nitya-samabaddha-samavaaya-sambandhe’na. Which means that they are of the same clan, they are relatives, related within themselves, and have mingled as one family. It is within the same mind that the conflicting emotions of desire and detachment arise. The conflicting feelings of greed and satisfaction also arise in the same heart. So do anger and Samadhi. So, from the angle of the mind, the Kauravas and the Pandavas are connected. Both are of the same lineage. Still, they fight among themselves – समवेता अपि युयुस्कवः, योद्ध-निभिचवः: ‘samave’taa api yuyutsavah, yoddhamicchhayah.’ They were born in the same mind, but fight with one another.

What is the characteristic of Dhritarashtra’s sons? They say, ‘This is mine, this belongs to me, this is my possession.’ And, those whose hearts are absolutely pure, the pure-hearted ones, are the Pandavas. Arjuna means धवल ‘dhaval’ – pure white. Arjuna is also the name of a tree, which grows up tall and straight, and its wood is of a superior quality. That is dhaval, pure. Someone asked, ‘Where can I obtain a vision of the Lord?’ ‘Look towards the forest,’ replied another. ‘You will see Him in some forest.’ ‘Where, in this dense forest can I see Him?’ asked the man. ‘Oh, my friend, can you see that tree, which is taller than the rest? What is that?’ ‘That is the Arjuna.’ ‘Well, that’s it. Make that your goal, and go up to it. When you come close to Arjuna, you will get a glimpse of the Lord.’

So, समवेता युयुस्ववः, मामकाह: पाण्डवाश्चेऽव ‘samave’taa yuyutsavah, maamakaah paandavaashchaitva.’ The meaning of this is that the traits of Dharma and adharma, partiality and impartiality, are connected to each other, by residing in the same mind. That is why Dhritarashtra asks, किमकुर्वतं संजय ‘Kimakurvata sanjaya, Sanjay, tell me whether they have done anything noteworthy, at the beginning of the war, or not.’

The reason Dhritarashtra chose Sanjay to ask this question to, is that no one else would have given him an impartial answer. Those who had not conquered their feelings of attachment and aversion could feel partiality for either one, or the other side. Sanjay, however, is well balanced in equanimity, not inclined towards either side. He has overcome his personal preferences, and will say that, which is absolutely accurate.
Now, come, I take you further ahead. In answer to Dhritarashtra’s question, Sanjay replied, ‘Yes, something special did happen. It was something excellent. Hear about your sons first, and then about the Pandavas.’

Look – if you desire to study the first chapter in depth, then read the sixteenth chapter first. It contains the descriptions of the देवी सम्पत्ति ‘daivee sampadaa’ – the divine qualities, and also the आशुरी सम्पत्ति ‘aasuri sampadaa’ the demonic qualities. Let these be well understood. The divine tendencies are for renouncing, and the demonic tendencies are for obtaining. When seen from this angle, you will notice all the demonic tendencies in Duryodhan –

\[\text{दम्भो दर्पोः भिमानश्च क्रोधः पारुष्यवेत्} \text{ च।} 16.4\]

\[\text{Dambho darpobhimaanashcha krodhah paarushyame‘va cha. (16. 4)}\]

रम्भ Dambha is hypocrisy, दर्प darpa is arrogance, अभिमन abhiman is conceit, क्रोध krodha is anger, and पारुष्य paarushhya means harsh speech – all these are demonic qualities. If a person is filled with them, it does not matter what clothes he wears. We tend to worship the God of apparel. Certain characteristics of demonic tendencies are such that they enter any kind of garb. Take Ravana, for instance. According to the Valmiki Ramayana, he donned the saffron robes of a monk when he went to abduct Sita. The word यति ‘yati’, meaning mendicant, is used. So, the demonic tendencies don’t recognize the dress of a person – they go straight to the heart, and remain there. It is the same with divine tendencies.

So, Sanjay begins to talk about Duryodhan first. Duryodhan saw the Pandava’s army, standing well entrenched, according to the science of warfare and the Dhanurveda – which contains the science of archery.

\[\text{दृष्ट्वा तु पाण्डवानांके यूहे दुर्योधनस्तादा। आचार्यमुपसङ्गम्य राजा वचनमव्रीत।} (2)\]

\[\text{Drishtvaa tu paandavaanekam vyudham duryodhanastadaa, Aachaaryamupasangamyraajaa vachanamabraveet. (2)}\]

Had Duryodhan gone first to his Teacher, it would have been a different matter. He first saw the army, and then he went to Dronacharya. Is this not the wrong way? He should have gone first to his Guru, obtained the Guru’s permission, and asked, ‘Sir, should I take a look at the Army?’ Then Dronacharya would have said, ‘Yes, my child, go and take a look.’ But, no. He acted impulsively, and went first to look at the Army, and after that he went to his Guru, and told him that the entrenchment was superb. He is a King, you see! He wishes to please Acharya Drona, because a King’s policy is राजा वचनमव्रीत ‘raajaa vachanamabraveet’. In Sanskrit, it is enough to say राजा अनुशीत ‘raajaa
‘abraveet’, to indicate ‘the King said’. However, the meaning of the word वचन ‘vachana’ indicates वक्तव्य vaktavyam, signifying that the King spoke as a King should speak, in keeping with the policy of rulers. It was actually giving orders; but, a Guru cannot be ordered openly.

I know a wealthy man who not only believes in God, but also worships the image of the Lord lovingly. Yet, when I tell him that God is there, he says, ‘No, Swamji. It has to be proved scientifically. I can’t bring myself to say His name, so how can I accept that He is there?’ Similarly, Duryodhan gives orders, and tells his Guruji,

फ़ाशये तं पाण्डुपुत्राणामाचार्याचर्यांमहतेऽमूढः।
वृहदं द्रुपदपुत्रेण तत्र शिष्येण धीमता।। (3)

Pashyaitaam paanduputraanaamaachaaryaamahateemchamoom,
Vyoodhaam drupadaputre`na tava shishye`na dheimataa. (3)

‘Acharya’ was pushed back, and पश्य ‘pashya’ came to the fore. Duryodhan says, ‘Look, Sir.’ Is this not a command? He does not say, इमान् ‘imaan’, he says, ऐतम् ‘e’taam’. ‘It is such a vast army that I was unable to see it fully. You take a look.’ ‘Very well, whose Army is it?’ पाण्डुपुत्राणां महती चमुम् ‘Paanduputraanaam mahateem chamoom - it is the Army of the sons of Pandu.’ Duryodhan avoids saying that it is the Army of Dharmaraj, or of Arjuna. Instead of taking their names, he calls it the army of the sons of Pandu. He also gives the reminder –

तव शिष्येण द्रुपदपुत्रेण व्यूढाम।
Tava shishye`na drupadaputre`na vyoodhaam.

‘Look, your disciple has come to face you, from the side of our enemy.’ An enmity had developed between Dhrupad and Dronacharya, as narrated in the Mahabharata. They had been childhood friends, sharing meals and studying together. At that time, Drupad had said, ‘When I am crowned King, I will give you half my Kingdom.’

Years later, Dronacharya’s son, Ashwatthama, began to cry for milk. His mother mixed some flour in water, to make it white, like milk, and said, ‘Here, son, drink this milk!’ Seeing this, Dronacharya’s eyes filled with tears of sorrow that his son had no milk to drink. He remembered the words of his friend Drupad, ‘I will give you half my Kingdom when I become the King.’ So, he went to Drupad and asked for half of his Kingdom. ‘You have gone mad,’ said Drupad. ‘Has your head been turned? What is the value of something spoken when I was a child? If you wish, I will certainly arrange for you to be given half a liter or quarter liter milk every day.’ Dronacharya was upset to hear this. He subsequently trained up the Pandavas, and made them fight Drupad, and avenged himself. Here, Duryodhan is reminding Dronacharya of the past incident, saying, ‘It is Drupad’s sons, and your students. You should not disregard them as inferiors, because they are very clever.’ धीमता Dheemataa. One should never consider an enemy to be insignificant.
रिपु रुज पावक प्रभु अहि गनिय न छोट करिः
Ripu raju paavaka prabhu ahi ganiya na chota kari.

‘And then, there are other mighty warriors in their army, expert archers – महेश्वासा: mahe`shvaasaa. There are many who can compare with Bhima and Arjuna. There are Yuyudhana, Virat, and Drupad. Each is an outstanding warrior – a Maharathi. Grishtaketu, Chekitana, Kashiraj, Veeryavaan, Purujit, Kuntibhoj, and Shaiva are all great warriors, too. Yudhamanyu has amazing powers. He destroys his enemies completely. And then, there are Uttamauja, Saubhadra, and Draupadi’s sons. All are extremely strong, and they are on their side.

If I started to narrate the background of all these warriors, it will include the entire Mahabharata. So, as in the Gita, I merely mention them, and proceed.

Duryodhan began to describe his own army after describing the enemy’s army. Note the style of his talk. If you wish to please any Pundit or Monk, you must remember to first praise the person before you, telling him that he is the greatest Mahatma. So, Duryodhan says, भवानू भीमश्व द्रौपदन ‘Bhavaan bheeshmashcha karnashcha’ – Yourself, Bheeshma and Karna are with out army.’ Duryodhan thus placed Bheeshma on the second position of importance, placing Dronacharya first. This is the ethics of talking diplomatically.

The indication in saying भवानू भीमश्व द्रौपदन ‘bhavaan bheeshmashcha karnashcha’ is, ‘You are the Atma, Bheeshma is the spirit, and Karna is the senses.’ Then, Duryodhan says, कृपाश्च समितिन्यः: ‘Kripashcha samitinjaya, there is Kripacharya, Ashwatthama, Vikarna, Somadatta’s sons, and many other brave warriors.’

Now, the demonic tendencies in Duryodhan are seen. Compare Duryodhan with the Pandavas. Duryodhan says, मदर्थे त्यक्तजीविताः: ‘Madarthe tyaktajeevitaah – they have all come to give up their lives for my sake. They are all prepared to die, so that I can live.’

Against this, what does Arjuna, who is filled with divine qualities, say? Arjuna says, ‘The very people for whose sake I wish to take up arms, have come here, after having bid farewell to their lives and riches.’

Yeshaamarthe’ kaankshitam no raja` bhoga sukhaani cha,
Ta ime`vasthitaa yuddhe` praanaanstyaktvaa dhanaani cha. (33)
This means that Arjuna wants to fight for the good of the people. He is fighting for righteousness, while Duryodhan is fighting for his own selfish gain. Both sides have great warriors, skilled in the use of a variety of weapons. Duryodhan then says –

अपर्यावं तद्विसांक बल्म भीषभिरक्षितम्।
Apryaaptam tadasmaakam balam bheeshambhirakshitam.
Commentators have indulged in many flights of fancy upon the meaning of this verse. According to them, it was as though Dronacharya asked, ‘How strong are you? What is your army like?’ And Duryodhan answered, ‘Sir, the army is excellent, but it has been rendered inadequate because an old man like Bheeshma has been made its Commander.’

My friend, if you compare Bheeshma with Bhima, you will see that Bheeshma is older than Bhima. Bheeshma is the spirit, the प्राण praana; while Bhima is the courage, the मनोबल manobala. Bhimasena is an Avatar of the Wind, which can control the mind. What happens when there is a clash between these two? प्राणस्पन्दनोरोधनम् Praanaspadanirodhanam’ is needed, and so is वासना-संपरित्याग vaasanaa-samparityaagah. Because he has renounced desire, there is an additional ‘sha’ in ‘Bheeshma’. The syllable ‘sha’ is placed between ‘bhi’ and ‘ma’. Bheeshma, therefore, becomes the मूर्धन्य moordhanya, i.e. pertaining to the head. Duryodhan indicates that since Bheeshma protects his army, it is invincible.

पर्यायं त्रिधारेष्यं गलं भीमाभिरक्षितम्। (10)
Paryaaptam tvidame’te’shaam balam bheemabhirakshitam. (10)
‘The Pandava’s army is much smaller than ours, with limited warriors. The strength of an army lies in its Commander. Bhima is the protector of the Pandava’s army. He lacks the मूर्धन्य moordhanya ‘sha’, so how can he face us successfully?’

One more point to be noted, is that the morale of an army must be kept high. The spirit of the soldiers must always be raised.

स्तूयमानाः हि देवता अलेन बनेते।
Stooyamaanaa hi de`vataa bale`na bade`nte.

The Devtas power increases, the more they are praised. So, say, ‘Oh, Brahmin, you have not been born to indulge in sense objects.’ ‘Oh, my mind, you have not been created to merely succumb to sensual temptations.’ ‘Oh, my intellect, your purpose is not to get infatuated with petty attractions. Discriminate, and focus upon the Parabrahm Paramatma.’

Duryodhan goes on to say that each person has taken up his position in the formation of the Army. ‘It is now your prime duty to guard the Army Commander’, he tells Dronacharya.

भीष्मेमेवाभिरक्षितभवतः सर्वं एव हि। (11)
Bheeshmame`vaabhirakshantu bhavantah sarva e`va hi. (11)
‘All of you must guard Bheeshma’. A humorous commentator said that Duryodhan would have felt that although Bheeshmapitamah had become the Commander In Chief, he may betray the Kauravas. So, he said, ‘You must keep Bheeshma surrounded. I trust you all more than I trust him.’ Duryodhan is selfish, and selfish people talk very convincingly.
Now, Bheeshmapitamah thought, ‘Well, now I have become the protected, and others have become my protectors!’ So, to show respect for Duryodhan’s words, the elderly patriarch of the Kurus roared, and blew his shankha, his conch shell. See the meaning of the word ‘shankha’, used here. ‘Sham’ means shanti – peace. ‘Kham’ means fissure. शं ख ह शं म kham yatra means the one who has peace within the fissure. Now, सहसा शंक्हे yatra sa shabdastumulobhavat – the conch shell sounded, and the sound was so terrifying that there was no need for any other instruments to be played. The vibrations of the shankha activated other instruments. अध्ययन्यन्त Abhyahanyanta, the action became the one who did the act. All the instruments which were to be used started to sound on their own, without anyone playing them. There was a terrific clamor.

Look, the war was started by the Kauravas. It was they who declared the start of the war. Don’t you see something contradictory in this? It was the Pandavas, whose Kingdom had been usurped by the Kauravas. Had the Pandavas demanded the return of their Kingdom, the first conch shell should have been sounded by them. This would have meant that they demand the return of their Kingdom, which was theirs by right. They would have sounded the shankha to indicate that they would declare war if their kingdom was not returned to them. The Kauravas, however, were in a hurry. They felt that the side which attacked first would emerge the victor. This is why they started the war.

Only if you read the Mahabharata in detail, will you come to know the name of Duryodhan’s sarathi, the driver of his chariot. It is mentioned, but not easily found. But, see Arjuna’s sarathi –

रत्न: अंत: राजस्य राजन् श्यामायिनी सिद्धितो। (१४)

Tatah shve’tairahayairyukte` mahati syandane` sthitau. (14)

Arjuna’s chariot has white horses. Stop awhile at this point, and see whether your horses (the senses which drive you into action) are white, or not. Your life will not become the chariot of Shri Krishna, unless they are white and pure. Why not? It will not be their chariot, because – इंद्रियाणां हि चरतां वन्मनोमुद्धीयते। (२.४) ‘Indriyaani hyaanaahuh’ (Kathopanishad 1. 3. 4.) – the ‘indriyas’ (senses) are referred to as horses. The body is the chariot they pull. The Atma is the Charioteer. But, what will be your condition, if the reins of these horses – the mind and the intellect – are not in the hands of the Lord, the Chetan, the spirit within you? Later on in the Gita, it is said,

इंद्रियाणां हि चरतां वन्मनोमुद्धीयते।

तदस्य हरति ग्रामं वायुवर्नमविवधति।। (२.६७)

Indriyaanaam hi charataam yanmanonuvidheeyate`,

Tadasya harati pragyaaam vaayurnaavamivaambhasi. (2.67)

The senses will lead, and your mind will follow, and the intellect will follow your mind. Now, if the driver allows the horses to pull the chariot as they please, you will be destroyed. It is proper that the driver controls the horses, so
they go in the right direction. Also, the senses should be white, lucid, limpid, and virtuous. Not just one – all the senses should be white.

Now, who is called the ‘sarathi’? ‘Saarayati ashvaan iti saarathih’ – the one who drives the horses is called the sarathi. Who can be such a sarathi? Our Lord, seated in our heart. Only He should be in control of our senses, and sense organs. We will have good fortune only if the reins of our chariot are in His hands.

Of the ‘rathi’ (charioteer) and the sarathi here, one is Madhava (a name of Shri Krishna), and the other is a Pandava. One is a Madhuvanshi – from the lineage of Madhu; and the other is a Panduvanshi – from the lineage of Pandu. The one called Krishna is the Paramatma, and the one called Arjuna is also the Paramatma. It is the Lord who comes as the dark night and also as the bright day – अहंकारः कृष्णमहर्षुरूपः (Rig Veda 6.9.1) ‘nishashcha krishnamahorarjunshcha’ (Rig Veda 6.9.1), न हन्यते इति-ah:, अर्थात् काल: ‘na hanyate’ iti ahah, arthaat kaalah’. काल (Time) is Krishna, and kāla is Arjuna. He is both the day and the night. They came, seated upon a chariot, and sounded the divine shankha. The names of the conch shells are given in the Gita. What was the ‘Paanchajanya’ mentioned there? The Paanchajanya is the public, the people. I do not say this as something I have imagined. It is a description given in the scriptures – पञ्चजनम्=पण, ‘paanchajanya=manushyaaha’. स्य: पुमासं पञ्चजननाः (अमरकोश 2. 6.1) ‘Syuh pumaansah panchajanaaha’ (Amarkosha 2. 6.1). In the Amarkosha, it is written, पञ्चजननाः ‘panchajanaaho’, meaning five elders of a community. पञ्चजननाः हम्पिकेश: ‘Panchajanyam hrisheeke’shah’ (5) – the Lord Shri Krishna sounds the shankha of public opinion. He upholds that, which benefits the people – पञ्चजननेन्द्र हित: ‘panchajane`bhyo hitah – पञ्चजनन: paanchajanyah’. The meaning here, is to get rid of the undesirable. देवदत्तं धनान्य: (१५) ‘De`vadattam dhananjayah’ (15) Arjuna sounds the shankha given by the Lord. The Lord had given it to him as a reward for killing the demons Nivat and Kavach. Hence, neither does Arjuna sound his own conch shell, and nor does the Lord. They sound the shankhas of public opinion, and the benefit of the people.
Everyone blew their shankhas. Bhimasena blew the shankha called ‘Paundrak’, Yudhishthira blew the ‘Ananta Vijaya’, as though to say, ‘The Victory will not be ours; it will be Shri Krishna’s. The garland of Victory will sit on Shri Krishna’s head, not on ours.’ Anantavijayam means that the Anant-endless Lord – will win.

What happened when each warrior had sounded his shankha? Look, this is where the defeat of the Kauravas started. It is not that every man in the Kaurava army died, but they did, all of them, develop heart trouble.

The sound of the conch shells of the Pandavas side pierced the hearts of the Kaurava forces. Their nerves and veins, which pumped the blood in their bodies, began to burst. How could they remain fit enough to put up a fight? Can weak hearted people do battle? The earth and sky were filled with the tremendous sound of the shankhas. When preparations on both sides were completed, Arjuna noticed that even Shri Krishna had blown on His shankha.

Now see this – the Lord blows His shankha to start the war, and Arjuna says, ‘I will not fight.’ It is just as though you commit a robbery, to help someone, and the person you want to help calls you a thief! The Lord has come to fight on the side of Arjuna, and Arjuna says, ‘You may prepare for war, if You wish; You may fight, if You want to. I will not fight.’ This indicates that it is Shri Krishna who has hatred for the Kauravas, not Arjuna. Arjuna has equanimity. The devotee becomes greater than God! Now, what is the Lord to do? He said, ‘All, right, Son, I’ll see to it that your pride is broken.’
Arjuna thought, ‘Let me test the Lord and see whether He abides with me or not.’ Then he said, ‘I am the Rathi, the Charioteer, and You are the sarathi, the driver. So, the first thing is that You must obey me.

Because You are very resolute. You vowed not to take up arms, and indeed, You left all your weapons, to sit on the driver’s seat of my chariot. Now, tell me this – are You the driver whole heartedly, or half heartedly?’

Shri Krishna said, ‘My brother, I am completely at your service, as the driver of you chariot.’

‘If You are indeed at my service,’ said Arjuna, ‘then do what I say, and obey my order. As the Rathi, I am You superior; and as the sarathi, Your status is lower than mine. So, if you accept the status of a servant, obey my order.’ The Lord replied, ‘Yes, My brother, I will obey your order,’ and He did exactly what Arjuna told Him to do. This is the Godliness of God!

I had a good friend, who was a monk. Both of us were acquainted with a wealthy businessman – a Seth, as they are called. This Seth was highly respected socially. One day, my friend told me, ‘Come, Swamiji, let us go to that wealthy Seth.’ I agreed to go, but asked, ‘Why do you want to go to this Seth? You are a great Mahatma. Will it be proper for you to visit him uninvited?’ The Mahatma said, ‘We will go and ask him some questions, have Satsang, talk about the Lord.’ ‘Maharaj’, I said, ‘can he possibly have greater knowledge than you have, that you will ask him something and obtain his satsang?’ The Mahatma explained, ‘You see, he neither comes to us, nor does he place any questions. So now we will go and place questions.’ ‘How will that help?’ I asked. ‘You see,’ said the Mahatma, ‘whether the sickle falls on the pumpkin, or whether the pumpkin falls on the sickle, it is the pumpkin which will be cut. The Seth will become my disciple, and will give us gifts and worship. I will become his Guru, and accept them. The giving will be from his side. He will give us the return fare for the journey, and boast that his reputation is so enhanced that even such great Mahatmas come to place questions before him.’

What I mean to say is that the Lord is very clever. If He did not obey the Bhaktas, how could He be sure that they would obey Him? So, the first order Arjuna gave was, ‘Take my chariot in between both Armies. I will see who all have gathered here to participate in the war, and who are the persons I am to fight. I wish to recognize the ones who wish to go to war.’ Thus, Arjuna is, so far, perfectly prepared to do battle.

Arjuna calls Duryodhan ‘durbuddhi’, meaning the one with the crooked mind, and wants to identify the people who wish to please him, and desire his victory.
A lady once came from Vrindavan, to Paramartha Niket at Rishikesh. Another lady, older than her, was present. She would repeatedly explain to the younger lady, how to behave with decorum. The younger lady was driven to rebuke her, saying, ‘Stop behaving as though you were my mother-in-law, teaching me how to behave!’ Hence, had there been an arrogant person in place of the Lord, he would have said, ‘Arjuna, you can’t order me around, because I am older than you.’ The Lord, however, said, ‘Sir, as you order; as per your command.’ And, saying this, the Lord Hrishikesha stopped the chariot, as per Arjuna’s command, exactly in between the two armies which stood facing each other.

Arjuna is Gudakesha. गुडाकेश Gudaakesha means the one whose hair is curly. Arjuna’s hair is curly, black, plentiful, and silky. He has lovely hair. That is why he had no problem in pretending to be a woman. Another meaning of Gudakesha is – गुडा guda means slumber, and ईशा (Lord) of slumber means one who has conquered his urge to sleep. To waste time sleeping is not at all good. That is why the Saints of Vrindavan say

अब का सोवे सखी! जाग-जाग
रेन बिहात जात रसिकियों,
ललित किशोरी लूटन ....... प्रीतम के घर ताला
अब का सोवे सखी! जाग-जाग
Aba kaa sove` sakhi! Jaaga-jaaga
Raina bihaata jaata rasaviriyaan,
Lalita kishoree lootana.......preetamake` ghara laalaa
Aba kaa sove` sakhi! Jaaga-jaaga.

This is the faith of Vrindavan. Kabir says – तेरी गठरी में लागा चोर बटोहिया का सोवे?
‘te’ri gathari main laagaa chor batohiyya kaa sove?’ So, Arjuna remains awake and alert. This gives him the right. Whatever he does, he does with vive‘ka, using his discretion. He considers well, whether it is proper, instead of indulging thoughtlessly in every sudden impulse.

Another reason for Arjuna’s being called Gudakesha, is – गुडा guda= ब्राह्मण्डम् brahmaandam, अक्ति akati= व्यान्ति ईश्वर गुडा: vyaapnoti iti gudaanah= शिवः। स ईशोऽ

You see, the Lord is Hrishikesha. Hrishikesha means the Master who controls the senses, who abides within, and rules everyone.

योंताः प्रविष्ठयं मम वाच्यविविधं प्रसुतद्। (भागवत ४.९.६)
Yontah pravishhya mama vaachamimaam prasuptaam. (Bhagwat 4.9.6)
Antah pravishthah janaanaam shaastaa.

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Aba kaa sove` sakhi! Jaaga-jaaga.
Meaning, he whose chosen form for worshipping, is Shiva. The indication is that Gudakesha is the name of the person who had obtained the knowledge of archery. You would have heard the story of how Arjuna succeeded in pleasing the Lord Shiva (who had appeared in the guise of a hunter of a tribe called Kirat), by his skill in archery. As a reward, the Lord Shiva had presented Arjuna with a weapon called the Pashupaastra. When Krishna said, ‘As you command, Sir,’ and drove Arjuna’s chariot between the two armies, Bheeshma and Drona were surprised to see Arjuna’s chariot moving contrary to the norms of battle. On the one hand, Duryodhan tells Dronacharya, ‘Look at the Army, and on the other hand, the Lord tells Arjuna, ‘Look at the Army.’ Duryodhan has already told his Guruji to look at the Army of the sons of Pandu. Now, the Lord says, ‘Arjuna, look at the Kaurava’s Army.’

उवाच पार्थे पश्चितान समवेतान्तः कृमिनिति।

Uvaacha paartha pashaitaan samave’taankurooniti.

Kunti had also sent a message to her son, Arjuna –

तदर्थं क्षत्रियं सूतं सत्यं कालोदयमातं।
(Tadartham kshaatriyaa soote tasya kaalyamaagatah.
(Mahabharata Udyog. 37. 10)

This means, ‘My son, the time has arrived, for the fulfillment of the primary purpose of a Kshatriya woman’s bearing a son.’ (The Kshatriyas are the warrior caste, whose primary duty in society, was to protect Dharma, and ensure the good of the people.) This paartha (son of Pritha, another name of Arjuna’s mother) is the befitting son of this Kshatriya woman. He is not a-partha, i.e., a person who desires to attain the Parameshwara is called Partha; a seeker of the ultimate. Hence, what happened when Shri Krishna told Arjuna to look at the Kauravas? It so happened, that Arjuna saw both the Armies. He saw the elders who he respected, as his own Father, Grandfather, Teacher, uncles, brothers, sons and grandsons, friends, in-laws, and well-wishers. Arjuna’s heart was filled with compassion when he looked at them all gathered there. It is in reference to a similar compassion that Goswami Tulsidas has mentioned –

मैं, अर्जुन से जिन्होंने गुडाकेश किए, उनका खेल पहले...।

We are believers of the Vedic philosophy. We are not Jains, whose primary duty is non-violence. We bear enmity towards any who bear enmity towards us –

यो अस्माः अस्माः च सर्वात्मस्मस्य कृमिरूप है।
(Yajurveda 11. 80)
This means ‘suppress him, crush him, who has enmity for us.’ Oh, we are the non-dual Brahman. How can dualism prevail before us?

Jaake sammukha dushmana baitho take` jeevana ko dhikkaara.

So, what did the Lord say, when Arjuna’s heart was filled with compassion? Later on, Shri Krishna has called this compassion कल्मश ‘kalmash,’ a spot of dirt.

कृतस्वा कश्मलमिदं विषयं समुपस्थितम्। (२.२)
Kutastvaa kshmalamvishame`samupasthitam. (2.2.)
Sanjay, however, is noble hearted. Even though the Lord called it kalmash, and He also said, क्लाब्यं मा सम गमाः: वाचः (२.३) ‘Klaibyam maa sma gamah paartha (2.3),’ and later on Arjuna also spoke with great care, saying, कार्पण्यदोषोपहतस्वभावः: (२.५) ‘kaarpanyaadoshopahatasvabhaavah’ (2.7). What is ‘kaarpanya (small-heartedness) in Arjuna’s words, is ‘klaibyam (futile), or ‘kalmash’, in Shri Krishna’s opinion. Just as Yudhishtira used to call Duryodhan, ‘Suyodhan’ (‘dur’ means bad, and ‘su’ means good), in the same way, Sanjay refers to Arjuna’s small hearted, futile weakness, as his kindness, his क्रिपा ‘kripaa’. Then, he amends it by adding अविस्थत: (२.१) ‘aavishta’ (2.1.), meaning overcome. The indication is that Arjuna’s compassion was unnatural – it was a sudden overflow of emotion. And then, Arjuna was overcome by विषाद – dejection. Prasada (Grace) is not given unless dejection is experienced. Dejection has to fill the heart before Grace can enter it. If a child does not cry, who will give him a sweet to divert him? Arjuna said, ‘Shri Krishna, I feel feverish after seeing all these good people eager for war.’ Truly, everything Arjuna says indicates the symptoms of fever. You can check them in the Ayurveda. By Ayurvedic standards, Arjuna had fever. When does disease enter the body?

व्यायामनिर्धारणं च योजनामुद्धमविवर्जयनात्।
चतुर्भिः: कारणे: सोगः: प्रजायन्ते शरीरिषु॥
Vyaadhe`ranishta – sansparshaacchrimaadishtavivarjanaat,
Chaturbhii haaranaih rogghah prajaayante` shareerishu.

There are four causes for disease entering our body. When the balance of the wind, bile and cough levels in the system are disturbed, when things happen contrary to our preferences, when we strain beyond our capacity, and when what we want does not happen. Arjuna’s dejection, therefore, caused his temperature to rise, and he began to say -

सीतदन्ति मयाताराणि मुखं च च तिरंगतरि।
वेपथुथुथ शरीरे मे रोमहर्षक जावले॥ (२९)
‘My limbs have lost their strength; they are filled with lethargy. My mouth is parched. I am shivering, and I have goose pimples. The bow slips from my hand, and my skin is burning.’ Aren’t they all symptoms of fever? Arjuna got fever after he had taken up his bow with the intention of fighting. Many students get fever on the day of the examinations. This fever is caused by nervousness, apprehension, and depression. Arjuna says, further:

‘Oh – are the omens bad for the other side, or are they bad for you? This is the sign of a coward. The omens indicate bad fortune for the enemy, but you think that they are meant for you!

This is a battlefield. Killing an enemy in battle is equivalent to killing an animal in the ritual sacrifice for obtaining heaven. आहवे Aahave means that they are doing a ‘havan’, offering oblations. Just as the killing of the sacrificial animal for worship results in merit, so does the killing of the enemy on the battlefield. However, here the people concerned consist of uncles, brothers, and other relatives. Arjuna says, ‘I see no merit in killing them – न च श्रेयोऽनुपशयायौ Na cha shre’yonupashyaaami’.

An animal sacrifice in a Yagya gives the desired result, प्रेयस pre’yas, but does not give auspicious results, श्रेयस shre’yas. One may attain heaven after death, but where does it give any auspicious merit?

You see, I am telling you the meaning as per the Vedic tradition. To kill a relative during battle does not go against Dharma. The relative who is killed will attain heaven, and so will the person who killed him, when he dies. Undoubtedly, both will attain heaven, but heaven is प्रेयस pre’yas (pleasurable); it is not श्रेयस shre’yas (auspicious). Hearing Arjuna’s words, the Lord said, ‘Arjuna, you speak to Me, about the discrimination between shreyas and preyas? It seems as though you are reciting the mantra, न च श्रेयोऽनुपशयायौ Na cha shre’yonupashyaaami’ from the Kathopanishad.
Shre`yashcha pre`yashcha manushyame`tastau sampareetya vivinakti dheerah,
Shre `yo hi dheerobhi pre`yaso vrineete` pre`yo mando yogakshe`maad
vrineete`. (2. 2.)

My brother, following this Dharma of animal sacrifice in a Yagya, killing the
enemy on the battlefield, and causing the death of worms and insects in the
cause of agriculture, trading, or doing one’s daily routine, is the same as the
little insects which die in the ritual fire. It is not sinful. Still, Arjuna insists that
he does not desire preyas.

(31) ‘Na kaankshe’ vijayam krishna’

‘I desire neither victory, nor the Kingdom. Nor do I desire luxuries. What
will I do, with the Kingdom, luxury, and life?’ This is how the question of what
Dharma actually is, arose in Arjuna’s mind. It is Dharma-vivek, discrimination
regarding righteousness. It is not तत्त्व-विवेक Tattva-vive`ka, analysis of the
essence. In Tattva-vivek, the adequacy of the seeker is a major factor. The
requirement of virtues like self control, are not important in Dharma-vivek,
because it is the right and the duty of all, to discriminate between what is right
and what is wrong. Where is the need for understanding the subtleties of
Dharma, if a person has already reached the level of Samadhi? Our scriptures do
not always demand virtuous qualities to be developed beforehand, for the path
of spirituality.

When complex questions about Dharma awoke in Arjuna’s mind, he began to
say, ‘Oh, the very people for who I want the Kingdom, and luxuries, and
happiness, etc., all stand before me, ready to give up their lives. These Teachers,
Grandsire, uncles, in-laws, brothers, brothers-in-law – are all my relatives, श्यालां:
सम्बन्धिनस्तथा shyaalah samandhinastathaa’ – by using the word ‘shyaalaa’,
meaning the wife’s brother, Arjuna has established a relationship. The brother
of one’s wife is a special relative, very close to most men. It is also said that
श्यालको बुद्धिदायकः ‘shyaalako buddhidaayakah’ – the wife’s brother is an adviser,
guiding and teaching his sister’s husband. The result of this is generally
troublesome! By the Grace of God, Arjuna’s shyaalaa is Shri Krishna, Himself.
So, it was as though Arjuna reminded Him, ‘How will I feel if an arrow hits
You?’ And, Shri Krishna answered, ‘I’ve had many Avatars as the जीजा jeejaa
(sister’s husband), but it was necessary that I also become a सालां saalaa – the
brother of someone’s wife, which has now happened.’

And, whose sala? Who is this Subhadra? Not only is she the Lord’s sister, and
Arjuna’s wife, she is also the Lord’s Yoga Maya – His power of illusion. She is
the Shakti, power, only of Shri Krishna; she cannot be wedded to any, but Him.
Only Shri Krishna can be the husband of Yoga Maya, However, she was born as
Vasudev’s daughter, and thus, Shri Krishna’s sister. So, the Lord said, ‘Very
well. I cannot wed Subhadra in the form of Shri Krishna, so I will marry her in
the form of Arjuna, because there is no difference between Arjuna and Myself –
सत्त्वेमेकं द्विभ स्थितम् ‘satvame`kam dvidhaa sthitam’. Even Bhagwan
Shankaracharya has called Shri Krishna Narayana. Shankaracharya’s commentary on the Gita begins with the word ‘Narayana’.

नारायणः परोऽवक्तादपमवक्तसंभवम्।

Naaraayanah parovyaaktadandamavyakatasambhavam.

Narayana is beyond the invisible Supreme Being. नरः Narah= मनुष्यः: manyshyaah. नारायानः Naaraah= ततः स्थितः: चिदाभासः: तातः प्रेयति, सत्तं स्वरूपितं ददतीति Narayana: tatra sthitaah chidaabhaasaah taan pre`yati, sataam sfoortishcha sassteeti naaraayanah. This means – all the different bodies are ‘nara’. The ‘naara’ in them is the illusion, the human soul; and Narayana is the one who controls all these. Narayana is the source of all the सत्ता–स्फूर्ति sattasfoorti – the seeming reality, the चित्ता–स्फूर्ति chittasfoorti – the consciousness, and the आनन्द–स्फूर्ति anandasfoorti, the feelings of happiness. He abides in all. He gives every being the milk to survive, and the water to drink. Thus, the department of sustainance, is Narayana’s. He has undertaken the task of giving everybody the means to survive. His department of food supply is the ocean. The क्षीर सागर ksheer sagar – the legendary milky ocean – sends nourishing milk to all, without any pipes or pumps. Not only humans, even trees and shrubs, and birds and animals, get this nourishment from the ksheer sagar. It works just like the cordless electronic waves work.

The Lord acquired the name Narayana because ‘naara’ means water, and ‘ayan’ means abode. नारायानः अयानं यस्य स नारायणः: Naaram ayanam yasya sa naaraayanah, meaning, he, whose home is water – or he who lives in the ocean – is called Narayana. The Lord Narayana runs the department for providing food, from His abode. He has kept Laxmiji (the Goddess of Grace and Prosperity) at His feet, and told her to press His feet. She comes and sits at His feet, to serve Him, and the Lord placed her lovingly in His heart. Both the Svarna Laxmi – the Golden Goddess, and the Khadya Laxmi – the harvest Goddess, are in the service of the Lord. Apart from these two, there is a Gnan Laxmi – the Goddess of Knowledge, and that is the Gita.

In this, Arjuna said, स्थायला: सम्भविनस्तथा ‘Shyaala sambandhinastathaa. Arjuna’s indication is, ‘Madhusudana! You had killed the demons, Madhu-Kaitabh; your fight with them is well known.’ Madhu means attachment, and Kaitabh means hatred. When Narayana enters the heart, He destroys them both. Even so, they are not completely vanquished, until they, themselves, say, Lord, please destroy us.

रक्षापेशामेंश्च ‘Rakshaape’kshaame ape’kshate’” – when we say this, we identify with our attachments and hatreds, and pray, ‘Lord, destroy my attachments and hatreds’, and then the Lord eliminates both रागः-ड्वे raaga-dve’sha. Before destroying them, however, the Lord said, ‘My brothers, you fought for a long period. You are two and I am alone.’ At this, Madhu (attachment) and Kaitabh (hatred) both said, ‘You have certainly battled long against both of us. Now, ask
for a boon.’ In reply, Narayana said, ‘Both of you should die at My hands,’ and
the demons said, ‘Very well, kill us.’

The Lord said, ‘I will kill you at a spot where there is no water, no sweetness.’
That is why the Lord is called Madhusudana. Arjuna said, ‘Lord, You killed
Madhu and Kaitabha, but tell me to kill my relatives and well wishers? I am
ready to kill any demon, but I’m not prepared to kill these relatives, for the sake
of becoming the ruler of the three worlds, leave alone the earth! I will obtain no
satisfaction from killing the sons of Dhritarashtra.’

Now, look. The meaning of Janardana is –

\[
\text{janaayati jagat iti janaa= माया maayaa= अविद्या avadyaa. ताम् अत्यतीतो जनार्दन: Taam ardayateeti janaardanah.}
\]

This Maya, this Avidya (nescience), is the Mother of this world; and the one who removes the curtain of Maya is called Janardana. When Arjuna questioned the benefits of killing his relatives – declaring that only murderers
and tyrants should be killed – the Lord replied, ‘Well, kill them, because they
are आतातायिः aatataayis, fit to be destroyed.’ Arjuna said, ‘If I kill them, I will
become the killer. I will be responsible for the act of killing. I will be a sinner.
So, I am not prepared to kill my relatives, the sons of Dhritarashtra. How can
anyone find happiness in killing his own people?’

स्वजनं हि कथं हत्वा सुखिनः स्याम मायव। (३७)

The Lord said, ‘Only you think on these lines; only you have the full share of
discrimination! Why do the Kauravas lack this discrimination? Why don’t they
think along these lines?’

When two cars have an accident, each driver blames the other. Each says, ‘He
should have saved himself. Why didn’t he avert the accident?’ People tell them,
‘The accident has happened. Now it is only a point of law as to who was in the
wrong.’

Similarly, Arjuna said, ‘So what if they lack discrimination? लोभोपहतेतसः (३५)
Lobhopahatache’ tasah (३५) – लोभ lobha (greed), has pierced their hearts. They
are not conscious of the evils attached to कुल-क्षय kula-kshaya, when the people
in a lineage are reduced drastically; or of मित्र-ग्रोह mitra-droha, when friend turns
enemy. I, however, am conscious of these evils, so I should save myself from
these sins. I am not responsible for saving them from sin.’

See the discrimination, the vive’k, of Arjuna. He has the capacity to discern
Dharma from adharma – that which is contrary to Dharma. He said, ‘If the other
side does something wrong, why should I do the same? I should avoid adharma
under all circumstances. I must understand the harm in this, because when the
men of a lineage are killed, then the Dharma of the lineage is also destroyed.
Adharma then becomes predominant. With the increase of adharma, the women
in the lineage get sullied, resulting in a loss of purity of the caste, वर्गसंकर varnasankara. When varnasankara occurs, and castes intermingle in marriage,
people no longer adhere to their cultural strictures. As a result, they go to hell.
Even the ancestors are deprived of their oblations, offered routinely by the descendents of their lineage. Nobody attains the loftier lands after death. The eternal Dharma of the caste and lineage is destroyed. All who lose their Dharma have to go to hell.’

Having said this, Arjuna said, further,

अहो बत महत्पापम कर्तुः स्वासिता वयम्।
यद्राज्यसुखालोभेन हन्तु स्वाजनमुद्यति॥ (45)

‘How unfortunate that we have come here, having deciding to incur this sin. However, it is not right to kill our own people, out of greed for the luxury of the Kingdom. It is a sin.’ This, however, is Arjuna’s vivek, his discrimination. Now, the Mother Gita will tell you what Shri Krishna’s vivek is. In brief Shri Krishna’s discrimination says that if it is a matter of protecting Dharma, there is no sin in killing people who we are connected to. It is Dharma which we must protect, not our relatives. Arjuna says that he has come to fight out of greed for the Kingdom. Shri Krishna says, ‘No, you have come to the battlefield to fight to protect Dharma.’ Arjuna says, ‘Anyway, now I will not take up arms. If these people kill me because I am defenseless, it is they who will incur the sin. It is a sin to kill an opponent who has laid down his weapons. So, they will incur the sin, but I will be free of it.’

एवमुक्त्वार्जुनः संध्यं रथोपस्त्यं उपाविषत।
विस्रुज्य शाशरम चापम शोकसंविग्नमानसः॥ (47)

What did Arjuna do, after saying this? The good thing was that earlier, Arjuna sat on the back seat, as the Rathi. Shri Krishna sat in front, as the sarathi. Now, Arjuna came and sat in front of Shri Krishna, on the portion which joined the chariot to the poles of the horses – रथोपस्त्यं उपाविषत् rathopastha upaavishat. Instead of sitting behind Shri Krishna, he sat facing Shri Krishna, with his back to the enemies, the Kauravas. He put down his bow and arrows and became शोकसंविग्नमानसः shokasamvignamaanasah, extremely agitated. Both शोक shoka (depression) and मोह moha (attachment) entered his heart. His attachment for his relatives filled his heart with depression.

This is how the first chapter, called the ‘Vishadyoga” is completed.
CHAPTER II

Describing Arjuna’s condition, Sanjay said that he was overcome with compassion for his relatives. Good people speak about the faults of others, considering them to be well-meaning. Sanjay indicates that Arjuna’s eyes are filled with tears, and his heart is filled with dejection. कृपयावविस्तम् (1) Kripayaavishtam’ (1) indicated his mental state of dejection. अश्रुपोर्णाकुलक्षणाम् Ashrupoornaa-kule‘kshanam indicates the physical symptoms, and विशीद्यतं visheedantam indicates his depressed speech. Meaning that mental, physical and verbal depression has risen in Arjuna’s life.

However, this Madhusudana Maharaj of ours, this Krishna, does not bother about anyone’s feelings, because, whereas as Brahma He creates this world; and Vishnu He preserves and nourishes it; and as Rudra He is also its destroyer. The one who creates and sustains can certainly destroy His creation, isn’t it? Madhusudana is just like that. Where is Madhu, at present? Madhu is in Arjuna’s heart. When Madhusudana saw that a sweet attachment for relatives has seeped into Arjuna’s heart, He said, ‘Arjuna finds his relatives and worldly relationships to be sweet, but he does not feel that I, Madhusudana, seated upon his chariot, am sweet.’ So, the Lord scolded Arjuna, saying –

कुतस्तत्वं क्रमलमिदं विषयं समुपस्थितम्।
अनार्य्जुष्ठतमश्वर्य्यकौतिकर्मजुञ। (2)
Kutastvaa kashmalamidam vishame` samupasthitam,
Anaaryajushtamasvargyamakeertikaramarjuna. (2)

Now, if a person desires to obtain ब्रह्मान brahmagnaan – the knowledge of the Brahman – and says, ‘I will obtain the knowledge whenever it comes, whenever God wants me to obtain it,’ or, ‘I will attain Brahmagnan if I am so destined,’ is it not foolish of him? All three are foolish statements. They indicate a lack of genuine eagerness to obtain Brahmagnan. Had the desire been acute, he would have thrashed his hands and feet with impatience, gone to the bank of the Ganga, climbed up the Himalayas, and obtained the association of the holy ascetics there. An avid desire for Brahmagnan would have made him go for Satsang, listen to religious discourses, and obtain the answers to the questions which troubled him.

So, the Lord said, कुतस्तत्वं क्रमलमिदं विषयं समुपस्थितम् ‘Kutastvaa kashmalamidam vishame` samupasthitam’ – from where has this impurity entered your heart? Your heart is filled with murkiness. You say only, ‘He is mine’, ‘he is mine’, ‘he is mine’ – talking only about ‘mine-mine’, and pretending to talk wisely? कुत: ‘Kutah’ – how did this क्रमल kashmal come into the heart of a person like you, who has all the noble attributes, and is committed to righteousness, is the brother of Dharmaraj Yudhishthira (who is renowned for righteousness), and is an epitome of ‘Sattva’, the highest tendency? Do you not know, सत्त्वमेके दिशा स्थितम् ‘satvame`kam dvidhaa sthitam’ - Nara-Narayana are brothers? You and I
are alike; we are the same. Under no circumstances are you suited to allow this katham kashmal – how did it seep into you? There is no reason for it to enter your heart!’

The word कुत्ता: kutah refers to both the cause, and the need. Which means, ‘There is no basic cause for your dejection, and nor is there any need for it. What benefit will you gain from this katham kashmal? It is not a purifying inspiration. Nor does it bring benefits. Furthermore, where has it reached? विषमे Vishame’ – shouldn’t it have some basis?’

Consider it this way, we are sitting somewhere, and the Grihastha (householder) men and women come to bow down to me, at the place I am seated at. If, however, they queue up when I get up to go somewhere, and begin to do प्रणाम pranaam, by touching their heads on my feet, then it will take at least fifty minutes for a hundred people to bow down. So, there is a proper place for everything.

Sthane हर्षीकेश तव प्रकरणं जगत्रहस्यवन्तुर्ज्ये च। ११.३६ Sthane `hrisheeke`sha tava prakeertyaa jagatprahrishyatyunurajyate `cha. (11.36)

The meaning of स्थान sthaan (place) is युक्त Yukta (proper). The Lord says ‘The Shankhas have already been sounded, on our side as well as on the opposite side. You have lifted up your bow and arrows, and now this blut, katham kashmal, has crept in!’

Further on, the Lord explains how Arjuna’s refusal is unrighteous in three ways.

One is that it is अनार्यजुष्ठं anaaryajushtam – Aryan warriors never accept cowardice. This is not proper behavior. It is contrary to the norms of valor.

Secondly, it is अस्वर्गस vavargya – it does not bestow a heaven after death.

‘All right, Sir, even if it is improper behavior, and does not give heaven after death, at least people will appreciate me, saying, ‘Arjuna gave up the Kingdom, stopped the war, and saved people from death.’ I will receive great praise,’ said Arjuna.

‘No,’ said the Lord. ‘It is अकेएऽितकरम्म akeertikaram. It will bring you no कौंति kirti, no renown, or praise. Furthermore –

भयाद्रादादृपतः मंस्यान्ते त्व भास्मोः। (३५)
Bhayaadramaaduparatam mansyante` tvaam mahaarathaah,
Ye`shaam cha tvam bahumato bhootvaa yaasyasi laaghavam. (35)

It brings no good; neither in this world, nor in the next. It is not the correct way to behave – it is not appreciated by cultured people. Which means it will not even purify your mind.’

You see, even the purification of the four-fold mind called the ‘antahkaran’, is not achieved by anybody’s whimsical, and unguided effort. It needs a proper effort guided by a knowledgeable person. Those who take their own decisions about what is good, and try to purify themselves by self-chosen methods, do not
succeed in अन्तःकरण शुद्धि ‘antahkaran shuddhi’ – purifying the mind. The mind is purified only by the methods recommended in the scriptures, and only these methods can remove the inner flaws; not those chosen at individual whim and fancy.

‘This is why your small heartedness is neither accepted by our culture, nor is it likely to give you success in either this world, or the next. It will not help you to achieve Moksha (liberation), because it is not in keeping with decorum. It will not help you to attain heaven because it is not in keeping with the scriptures. Since it goes against the social norms, it will not even give you renown. Then, what do you aim to achieve?’

Another Tridandi (hermit) Monk had told me the same thing. He had shown me some Yogic asanas and breathing exercises – pranayama when I went to him. I told him that it was too much for me. Hearing me say this, he said, ‘You are a Brahmin, you are a Pundit, you are young and you have the aspiration to obtain the Lord. If you feel incapable of undertaking these efforts, are they supposed to be undertaken by animals?’

The curtain which hides the flaws of our mind must be boldly torn asunder. Timidity is futile, here. क्लीबा ‘Kleeba’ means one who lacks boldness, audacity; one who is incapable of teasing or flirting. Oh – these faults are to be tackled and banished. Cowardice is useless. It is futile to say, ‘How can I touch them? How can I grapple with them? How can I hit them?’ Even if they slumber, these faults should be awoken and banished.

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ेनेतल्ल्युपपधति ‘Naitattvayyyupapadyate’ – Shri Krishna said, ‘Arjuna! You, the son of Prithaa, eminently suited for a righteous war, with Me as your sarathi; a person with so much discrimination, says this?’

शुद्धुं हदयदीर्घत्वम् ‘Kshudram hridayadaurbalyam’- it is a lowly weakness. Weakness is nothing great – it is extremely petty. The शुद्धुं ‘kshudra’ – lowly, is an adjective of दीर्घत्वम् ‘daurbalyam’ – weakness. Meaning, this is a mental weakness, to be dismissed.
Tyaktvaa – abandon this weakness, and make a resolve – kāraya vā saadhayaami, shareeram vaa paatayaami’. A true, committed seeker says, jñānasne shubhenva me sharo’ms ‘Ihaasane’ shushyatu me’ shareeram – let my body perish while I sit on this asana for worship, tvaagasthimaansaani layam prayyaantu – let the skin, bones, and flesh of my body mingle with the dust, but my feet will not turn back until I have attained the Lord.

Oh – nikałé thē hārībhajanako otaṇa laage kapaasa – according to this proverb, we set out to attain the Lord, and end up seeking fame! Le xasam ka naam xasam so pariχy nāhī Le’ khasam kaa naam, khasam so pariχy naahin – if a woman says that she is the wife of a particular man, but when asked whether she has ever seen him, and she denies it! The condition of the preachers is the same – they do not actually know the God they speak about.

A Mahatma told me, ‘If your body is lying upon a bench, think that you are lying on the terrace. Separate your Self from your body. Our Vedanta has three basics. We don’t need to separate ourselves from the five elements, because we have no feeling of identification with them. Just remove your ‘I’ from the individual body (which is composed of the five elements). Your ‘I’ existed before the body was created, and will exist when the body is no more. So, to detach your ‘I’ from your body is one basic. The second basic is to let your ‘I’ merge into the Lord. The third basic is, ‘Nothing exists, except the Paramatma.’ That’s all! Emerge from the body, unite with the Paramatma, and experience that nothing exists, except the Paramatma.’

Now you may read the ‘Advait Siddhi’, the ‘Chitsuki’, and the ‘Khandan-Khanda-Khadya’. In all three you will find that your ‘I’ is not in your body; your ‘I’ is a part of the Paramatma (it is not a small individual), and that nothing exists, except the Paramatma.

Parantapa – by addressing Arjuna by this title, the Lord tells him, ‘Put the heat on your enemies. Burn the para (the other) to an extent where it can never again bear fruit. Turn duality to ashes. What is this ‘mine’ and ‘other’?’ Now Arjuna began to feel that his thoughts were contradicted by Shri Krishna. This planted a doubt in his mind. He began to wonder whether his thinking was right, or whether Shri Krishna’s thinking was right. It was as though he asked,
‘All right, Shri Krishna. See – here is Bheeshma, and there is Drona. Both are so much senior to me! You killed demons, and earned the name Madhusudana. What name do you want me to earn? If I kill Bheeshma and Drona, won’t my name be ‘Bheeshmasudana’ and ‘Dronasudana’? Is this what you want?

Pratiyotsyaami means ‘Should I retaliate, and shoot arrows at them, even if they shoot arrows at me? They are worthy of worship. You are ‘Arisudana’ (killer of the enemy), Madhusudana, and You want me to become pitaamahasudana (the killer of my Grandfather), Gurusudana (killer of my Guru), Aacharyasudana (killer of my Teacher)? Oh, how can I stand on the battlefield and fight against those, whose feet I should be worshipping? It is not yuddha (war); it is pratiyuddha (defensive warfare). It is quite different from attacking tactics. I will not start shooting arrows, but even if they shoot arrows at me, how can I respond by shooting arrows at them?

Guroonahatvaas hi mahaamubhaavaan shre’yo bhoktum bhaikshyamaapeehaloke,
Hatvaarthakaamaanstu guroonihaiva bhunjeeya bhogaanrudhirapradigdhaan.

So, I want to avoid killing my elders. I will sustain myself by begging for food. It is not that I wish to become a Sanyasi, a mendicant, shre’yo bhoktum bhaikshyamaapeehaloke - I will become an ordinary beggar. For the Sanyasis, it is Dharma to beg for food, but I will not bother about Dharma, when I go from door to door, and yet it will be meritorious for me. But, to kill my elders is what I don’t want to do, because they are mahaanubhaava – they have great experience.’

‘My brother, what is their mahaanubhaava worth, if they side with adharma, if they side with the group whose actions go contrary to Dharma? They have come to fight on behalf of adharma, and you refer to them as mahaanubhaava?’

‘Very well, they are highly experienced even though their experience places them on the side which is against Dharma. Himam hanti iti himahaas sooryah = bhaanu, tadvat-anubhaava ye’shaam taan – himahaanubhaavaan, has been said. Himaha Himaha means the sun. These men of great experience are as glorious as the sun, and
today You tell me to kill them? Just remember the day, when Yudhishthira had criticized my bow Gandiva. I had vowed to kill anyone who dared to criticize my Gandiva. It was You, Sir, who had given me the guidance that insulting a senior was akin to killing him. You had thus saved Yudhishthira’s life. You had said, ‘He is your elder brother, your senior, and you don’t need to kill him. Just insult him verbally; it is the same as killing him.’ And yet, today, You tell me to kill my elders?’

And, as though the Lord explained, Yudhishthira was desirous of action, but these elders desire wealth – हत्यार्थकामांस्तु गृहनिहेत् hatvaarthakaamaaamstu gurooriohaiva. Some people hesitate to say that Bheeshma and Drona are अर्थ-काम artha-kama, that they desire wealth. They feel that these two do not deserve to be accused of being mercenary. In the Mahabharata, however, both these great men have called themselves अर्थ-काम ‘artha-kama’. When Yudhishthira went to bow down to them, they blessed him, and said, ‘Yudhishthira, victory will be yours.’ Yudhishthira had said, ‘Maharaj, if victory is to be ours, why do you fight on behalf of the Kauravas?’ They had replied, ‘We have eaten their food for long years. The Kauravas have given us so much wealth, that we are obliged to them. We are at their command.’

अर्थस्य पूरुषो दासो दासस्तवथा न कस्यचित्।
इति सत्यं महाराज बधोऽस्म्यथे कौशवे।। (भीमवर्त ४३.४१; ४३.५६)
Arthasya purusho daaso daasastvartho na kasyachit,
Iti satyam mahaaraaja baddhosmyarthe ‘na kauravaah.
(43.49; 43.56)
You see, if a monk stays with a householder for 6 - 8 months, or for a year or two, eating his food, the Seth-sahukara (wealthy householder) will want the one who eats his food to consider him to be God – the अन्नदाता annadaataa, the provider of food. Some monks, who depend upon a Seth for their sustenance, become ‘pocket Sadhus’. The Seth goes around saying, ‘I have such Sadhus in my pocket; I can make them do whatever I want.’ So, it is not that they provide free meals! They say, ‘If we were not greater than them, why would the Mahatmas consider us to be God?’ So, if you continue to eat the food of the same person, you will begin to consider some to be Radha, and some to be Krishna! Those who feed others never consider themselves to be small.

हत्यार्थकामांस्तु गृहनिहेत्,
भृजीय भोगान्नविधिप्रविधानं। (५)
Hatvaarthakaamaaamstu gurooriohaiva,
bhunjeeya bhogaanrudhirapradigdhaan.(5)
Note that अन्नकारण arthakaamaan is placed before the word गृह guru. If it is to be considered an adjective, it has to apply to the Guru. None of the other methods of parsing will apply.

Now Arjuna says, ‘The elders may be अर्थ-काम artha-kama, desiring wealth, but still, they are our Gurus. If we kill them, the wealth we will obtain will be
stained by their blood, and that does not seem at all right to me! So, it is not as though I am succumbing to cowardice. My reluctance to fight stems from my conviction that it is wrong. I am abandoning the battle because of righteousness, using my discretion.’

न चैताद्विदम् कतरत्रो गरीयः । (६)
Na chaitadvidmah kataranno gareeyah. (६)
My friend, no matter what happens, don’t give up your values, your विवेक, वित्ते, क्रियासंगीत, your discrimination of right and wrong. The path of love is different. The Government says that we should never take law into our own hands, not lose our discrimination. न चैताद्विदम् कतरत्रो गरीयः Na chaitadvidmah kataranno gareeyah reveals our ignorance, our अज्ञान agnaana. हननं वा श्रेयं, भैश्यं वा श्रेयं, इति, अनवर्मन्यं कतरत्रु श्रेयं Hananam vaa shre’yah, bhaikashyam vaa shre’yah, iti, anayormadhye katarat shre’yah. Is it meritorious to beg for food; is begging श्रेयं shre’yas? Where is the ambiguity in this?

Then, as though Arjuna pleaded, ‘My mind is incapable of giving a clear answer, at the moment.’ कतरत् Katarat is a dilemma in the subject of sadhana, the path of spirituality. In the same way, the doubt about the result – यद्रं जयेमं यथा वा नो जयेमं: yadvaa jaye’ma yadi vaa no jaye’yuh, because, ‘It is not certain that we will win the war.’ There are many levels of thinking – like the spiritual level, and the end result. ‘If we win, then, यानवे हत्वा न जिज्ञासाम: yaave’va hatvaa jijeevishhaamah – we wish to kill Drona, Bheeshma, and other loved ones, in order to survive.’

You see, the Gandharva Chitraratha, who was a celestial being, had once abducted the Kauravas. Bhimasena expressed his delight, that their enemies had been removed without their having to be killed. However, when Yudhishtihira heard of the kidnapping, he said, ‘Our quarrel with the Kauravas is an interpersonal dispute. So far as this dispute is concerned, we are five and they are one hundred. However, अन्यं सह निरोधम् तु वर्ण पंचोत्तरं शतम् anyaih saha virodhe’ tu vayam panchottaram shatam – when it comes to dealing with outsiders, we are a hundred and five.’

Now, Arjuna began to think that neither has he been able to come to any conclusion regarding the war, or begging for food, and nor can he gauge who will win the war. Even if they win the war, will they achieve their goal? Under the circumstances, he was inclined to seek advice. We should always seek a clarification about anything that we do not understand clearly. We should never hesitate to ask for guidance. So, why not ask Shri Krishna?

To tell you the truth, the intellect of the entire Creation is one. In fact, the only intelligence is the Universal Intelligence. The intelligence of the individual body (which is composed of the five elements) is an illusion. It seems to be individual because the body is individual – the intelligence has no individuality. The Earth has no individuality; it seems to have different characteristics because of its different shapes. Nor is water, or the sky, separate or individual.
Then, who is separate and individual? Who is paricchitta \textit{paricchinha}? It is this illusionary ego, which creates the delusion of separateness and individuality. Apart from this, there is no essence in the world, which is paricchinta.

\textit{Poornamadah poornamidam poornaatpoornamudachyate},
\textit{Poornasya poornamaadaaya poornam vaavashishyate}.

When we reject the prompting of our intellect, it is the Lord’s intellect which we reject. And when we reject the wisdom of others, it is also the Lords’ intellect we reject. It is His intellect here, and it is His intellect elsewhere. To disdain the voice of wisdom within us is to disdain the Lord. Think over the wisdom of your inner prompting, and compare it with the messages of the scriptures. If there is a difference of opinion, do not sit with the side which is in conflict with Dharma.

\textit{Yasyaamatam tasya matam matam yasya na ve`da sah}. (\textit{Kenopanishad 2.3})

The greatest shortcoming in the lives of men is that we never see our own faults. Everyone sees the faults in others. He will notice a mark as tiny as a mustard seed on another, but fail to see his own flaw, which may be as big as the bel fruit (which is the size of a cricket ball)

We have plenty of grihasthas – householders – who say, ‘Oh, he wears such clothes, even though he is a Sadhu!’ But, they never notice that they have accumulated enough clothes to last the next six generations! The reason is their feeling of being different from us.

Now, see. Arjuna stands before the Lord, and says truthfully, ‘My nature is to fight, Shri Krishna, but the fault of faint-heartedness has wounded it.’

\textit{Kaarpanyadosho – pahavatasvabhaavah} (2.7). What is this \textit{karpanyadyosho}?

It is when a person becomes incapable of rising above his personal affection and partiality. We get so attached, so tied to the world that we fail to understand the truth of the matter.

\textit{Yo vai gaargee e`tat aksharamaviditvaa asminlookaatpraiti sa kripah}. (\textit{Vrihadaranyak Upanishad 3.8.10})

Who is a \textit{kripa} (miser)? What a marvelous human form you have! What a mind, what an intellect! The intellect of householders is focused on earning money, and their minds are focused on their marriage! However, when someone speaks about the Lord, they say, ‘Let it be. He will meet me when He wills it.’

This is the \textit{karpanya dosha}. It has maimed our real nature.

Arjuna said, ‘Shri Krishna, my mind is maimed, and my intellect is confused about my Dharma – \textit{dharmasamoodhache}’tah. My knowledge of
right and wrong is not clear any more. It has become संमूढ sammoodha, meaning it has got stuck somewhere; it has lost its way. The Ayurvedic Vaidyas say, during a difficult delivery, that the baby in the womb has become मूढ moodha, has lost its way, and has forgotten which passage he must emerge from. Arjuna’s purport is, ‘My knowledge of Dharma is confused, as to which is the right path for me. That is why I pray to You –

Yacchre’yah syaannishchitam broohi tanme’ shishyaste’ham shaadhi maam tvaam prapannam. (7)

Shri Krishna, I do not want Dharma. I want the meritorious path.’ In the Poorvamimansa philosophy, the definition of Dharma is ‘that which is prescribed by the Shrutis – the Vedic verses.’ The Sage Gemini, however, was not satisfied with this definition. He said, चोदना लक्षणायां धर्मम्: (मीमांसासूत्र १.१.१) ‘Chodanaa lakshanaartha dharmah’ (Meemansa Sutra 1.1.1). ‘Dharma should be in keeping with the Shrutis, and also be meritorious. If it is in keeping with the Shrutis, but lacks merit, then it is not Dharma.’ Sabar Swami and Kumaril Bhatt have explained this by saying, विधि के उपक्रम और अर्थपरिसंचाल का नाम धर्म है ‘Vidhike’ upakram aur arthaparisanghaatakaa naam dharma hai’. Artha means merit. The Vedas have given the procedure for even श्येन्याग shye’nyaag, a Yagya for causing the death of an enemy. It is just like the Ashvamedha and other Yagyas, where a hawk is sacrificed. I had seen, at Kashi, there was a large Swallow Wart tree. Whenever someone went to a Yagnik (a priest who undertakes a Yagya) to win a court case, they would use a little meat as an offering for this Yagya.

Even though the श्येन्याग shye’nyaag is prescribed, is it at all meritorious? This Yagya may achieve the death of your enemy, but you will receive no merit, no पुण्य punya. The Vedas permit it, as they permit animal sacrifice, and it achieves the attainment of heaven after death. However, is it meritorious? No. None of these have श्रेय shre’ya. They give no merit. One has to fall from Heaven again.

This is why Arjuna says, ‘Shri Krishna, show me clearly, how I can get shreyas.’ Hearing this, as though Shri Krishna said, ‘Why should I bother to guide just anyone who crosses My path?’ And Arjuna says, ‘No – शिष्यस्ते शाधि मां त्वां प्रपन्म (२.७) shishyaste’ham shaadhi maam tvaam prapannam (2.7) – I am Your shishya, Your disciple.’ ‘Shishya’ means शासनार्थ shasanaartha, suitable to be ruled. In Sanskrit, the word शिष्य shishya is correct in this context, not the word शास्त्र shaasya. Which means, ‘Please rule over me. Stop me if I go on the wrong path.’

But why would the one, whose ruling you don’t accept, give you guidance? Why should he bother to show you the way? You are just like any other. Arjuna said, ‘No, त्वां प्रपन्म tvaam prapannam, I have caught Your feet.’
The Ramanuja tradition has made these two words – प्रपति prapatti and शरणागति sharanagati – their particular words. प्रपति Prapatti is when the foot –प्रपाद prapad – is caught. The top portion of the foot is called the prapad. To catch the feet with both hands, and say, ‘I will not leave them,’ is called prapatti. And, to place the hands under the soles of the feet, and say, ‘If You so desire, crush my hands, break them,’ is called शरणागति sharanagati. There is a difference between प्रपति prapatti and शरणागति sharanagati. A monkey’s baby clings to his mother. That is like प्रपति prapatti. A kitten is completely dependent upon her mother, that is शरणागति sharanagati. The cat picks up her kitten with her mouth, but takes care that her teeth don’t hurt the kitten.

Shri Krishna said, ‘Go to someone else. My brother, you have given Me the reins of your horses, and the whip, and made Me your servant.’

Look, it is only the Lord who even becomes a servant, for the good of His devotees. He becomes a barber called Sena Nai, a woman called Jana Bai, and a driver – who is also a servant, after all. When the horses were wounded, Shri Krishna would treat the wounds, and He would groom the horses, just like any servant. So, Shri Krishna told Arjuna to go elsewhere. ‘Why ask a servant?’ Whereupon Arjuna said,

न हि प्रपश्यामि ममापनुद्याद्यचौकनोचकोषणमिन्द्रियाणम्। (२.७)

Na hi prapashyaami mamaapanudyaadyacchokamucchoshanamindriyaanaam’

(2.7)

‘Shri Krishna, I see none other, in the whole world, who can remove this dejection, which is effecting my limbs – no human, no sadhan (spiritual effort), no logical argument, and no item. If I were to attain a flourishing kingdom, free of enemies, or leave alone a Kingdom in this world; if I was to be given even the Kingdom of the Devtas, will I succeed in overcoming this sorrow? What is all this worth, unless my mental anguish is removed? There are Kings who weep. Even Indra, the King of the Devtas, keeps weeping. Learned Pundits, too, are full of sorrow. So are the Dharmatmas, who always undertake meritorious acts. My brother – my wish is to be free of sorrow!’

Naradji had also, upon one occasion said something similar. He had said that he was ensnared in depression even after studying the Rig Veda, Sama Veda, Atharva Veda, the Puranas and the Itihases – all the different schools of philosophy (Chandogya Upanishad, 7.1, 1.3). शोकस्य परं पारं तारयति (3.1.3) Shokasya param paaram taarayati (3.1.3). ‘Please carry me over the sea of sorrow.’ In the same way, Arjuna says –

अवाप्या भूमावसपत्तमिदे राज्यं सुराणामपि चाद्धिपतयम्। (९)

Avaapya bhoomaavasapatnamriddham raajyam suraanaamapi chaadhipat�am.

(9)

‘I do not desire the Kingdom of Heaven. I want to be free of sorrow.’ What was Arjuna’s condition after he had said this?
E`va muktvaa hrishee`sham gudaake`shah parantapah,
Na yotsya iti govindamuktvaa tooshnim babhoova ha.
Tamuvaacha hrishee`shah prahasanniva bhaarata,
Se`nayorubhayormadhye` visheedantamidam vachat. (9, 10)

Arjuna left everything to Hrishikesha. Gudakesha left everything upon Hrishikesha. I have explained the meanings of these two names earlier, but I repeat them, anyway. Hrishikesha means ‘the one who abides within, who knows the secrets of every heart’. It is because of His presence that the eyes see, the ears hear, the tongue speaks, the mind thinks, the feet walk, and the hands move – that is Hrishikesha. Gudakesha means the one who is good looking, and loves the Lord with all his heart.

In the same way, parantapa is also a noun. It is Arjuna’s name.

Na yotsya iti govindam uktvaa – if you question why E`va muktvaa’ was placed first in this shloka, and why it is explained as muktvaa, then the reason is that govindamuktvaa comes later, indicating that the words were addressed to Shri Krishna, Govind. Why should the word uktvaa come twice? So, it remains muktvaa once and uktvaa once. Tooshneem bhabhoova means that Arjuna became silent.

According to Panini’s grammar, the word ‘Arjuna’ comes from arjan, as in dhanaarjan (getting wealth), upaarjan (acquiring). The one who strives to attain Gnan – knowledge – is Arjuna. However, some of the earlier Acharyas (Teachers) have explained it as rijutvaat arjunah. Arjuna is very straightforward and simple hearted. The Lord then says,

Mohi kapata cchala-cchidra na bhaavaa.

If the disciple is cunning, the wisdom of the Guru does not filter into his heart. Gurus are always compassionate, and eager to shower Grace. They don’t bother about who is eligible or ineligible. They impart knowledge to all. The strictures about giving knowledge only to eligible candidates do not apply to the Siddha purushas, the Mahatmas who have risen above all rules and regulations. Those whose aham – sense of individual ego – is destroyed, is free of all religious strictures and restrictions. These rules apply only to the Brahmins and Pundits, whose actions are undertaken as a part of their routine duties. When a person rises above the level of ‘me’ and ‘my duty’; when the sense of doership prevails no more, then they are no longer subject to religious constraints. They may say what they please, to whoever they wish. It is, however, the flaw in the listener that the crookedness in his heart becomes a screen, which prevents him from
obtaining a glimpse of the Gnan. If a disciple dons a raincoat, how can the shower of the Guru’s Grace reach him? Hence, the unfit disciples are unaffected by what they hear.

Arjuna is निष्कपत nishkapat – he has nothing to hide, no deceit, or cunning, no artificiality. His sharanaagati is straightforward. However, even after having said, ‘I am Your prapanna, I am Your disciple’, he is unwilling to give up his opinion, his feelings, and his assessment. He says, ‘Maharaj, You are my all in all,’ but it is just like the devotees who sing during the Aarti – the ritual worship with a lamp – तन-मन-धन-सब अर्पण गुरु-चरण कोजे tana-mana-dhana saba arpana guru charana keeje` (meaning offer your mind, body, and wealth at the feet of your Guru). If the Guru was stupid, he would think that the devotee means what he says! But these disciples go to their Guru to trick them, and say, ‘We offer our body, mind and wealth.’ It is a complete lie.

In fact, unless you are willing to change your lifestyle, don’t ask your Guru to teach you about Dharma. If you are determined not to change your chosen form of the Lord – your इश्वर Ishta, and your mantra, then don’t accept initiation from anyone. If you are determined to hold on to your faulty beliefs and illusions, and retain your conviction about their validity, then don’t listen to the ज्ञान उपदेश gnan upadesha – the knowledgeable discourses – given by your Guru. Yes, if you are prepared to make some changes in your life, then come. When you go to a Guru, you have to make some changes in your lifestyle; you have to change the direction of your life, and pattern of thought. You also have to change the sources of your happiness. At present, you are seated firmly within your own ego, unwilling to make the slightest concession, and say, ‘Guruji, guide us.’ This will be of no help whatsoever.

Now see what happened. The Lord is seated in front of Arjuna’s eyes, and Arjuna says –

शिष्यस्तेसह शाधि मा त्वां प्रपञ्चम्।
Shishyaste’ham shaadhi maam tvaam prapannam.

‘I am Your disciple, I am Your शरणागत sharanaagata,’ and adds – न योस्य इति ‘na yotsya iti – I will not fight. I am prepared to do whatever else You say, I consider You my Guru, and I have surrendered to You. Please show me the right path; but fight I will not! I will obey You in everything else, but if You tell me to fight, I will not do that.’

तमुवा च हरि के: प्रहसन्नव भारत। २.१०
Tamuvacha hrishike`shah prahasanniva bhaarata. (2. 10)

Here, Dhritarashtra is referred to as ‘Bharata’ only because of his lineage. However, when Arjuna is called ‘Bharata’, it is because of his personality. ‘Oh, प्रतिभारत Pratibhaarata, you are prepared to absorb new knowledge’. भा Bhaa means Gnan – Knowledge; तत्त्वज्ञ tattvagnan, knowledge of the essence. ‘You are ready to absorb the knowledge of the essence.’ That is why Arjuna is
Bharata. He is given title because of his qualities, whereas Dhritarashtra is given the title because of his lineage. This is the difference between the two. It is the difference of the inherent qualities within them.

Hrishikesha prahasanniva – hearing Arjuna’s words made the Lord smile. When does one laugh? When there is a contradiction. Arjuna says, ‘I am a disciple, I have caught Your feet. Please give me a definite order. However, I will not fight.’ This made the Lord smile. ‘What kind of a sharanaagati (surrender) is this? Are you making a mockery of catching My feet?’

The fact is that the Lord’s heart is full of compassion for Arjuna. This is the only virtue and the only Dharma of the Lord that never leaves Him. His heart is filled with compassion even when He laughs. As a matter of fact, the Brahman neither laughs nor cries. Nor does the Ishwara – the Lord with attributes. The laughter and tears of the Ishwara are not factual – it is a drama. Shri Krishna, however, is neither using Maya, nor is He the aloof Brahman. He is the manifestation of the Brahman, and has appeared as an individual personality. The prominent aspect in Him is not the Glory of the Ishwara. It is the Godliness of His nature.

Even the agnostics, who do not believe in an Ishwara, believe in the Bhagwan, the qualitative Godhead. The Jains and Buddhists do not believe in the Ishwara, but they believe in the state of Godliness. Their Lord Buddha, Bhagwan Mahavira, Bhagwan Neminath, Bhagwan Parshvanath, are worshipped. When they refer to Mahavira Swami as Bhagwan, why can’t we refer to our Krishna Swami as Bhagwan? Where is the objection? The virtues and the Dharma of the Bhagwan is one – and that is the flow of compassion in the heart. See how He wept for Sudama –

\begin{quote}
पानी परातको हाथ छुआ नहीं,
नेनके जल सों पग धोये।
\end{quote}

(Paneer paraatako haatha cchuyo nahee,
Nainake` jala son paga dhoyo.)

(He did not touch the water in the jar; He washed Sudama’s feet with His tears)

So, sometimes the Lord laughs, and sometimes He weeps. He minglees with us. There is a description in the Valmiki Ramayana, that whenever Shri Ramachandra saw that someone was sad, He would become several times more sorrowful. For that matter, what would God’s Godliness be worth, if He was not saddened by our sorrows, or joyful at our happiness; and didn’t mingle with our feelings, and if we just feared Him?

I once had the occasion to meet a phony Bhagwan. I said to him, ‘Maharaj, when you say, ‘I don’t know this’, or ‘I don’t know that’, it does not sound right, coming from the lips of a Bhagwan. The Bhagwan should never say that he doesn’t know something, because God is All-knowing, He is sarvagya.’ Hearing this, the phony Bhagwan said, ‘Oh – by saying ‘I don’t know’, it
affects my Godliness? Very well, I will not say that in future.’ It is the phony Bhagwan who fears that his godliness will be affected by what he says, and that he will lose his status as a Bhagwan! The real Bhagwan can laugh, cry, sing, steal, flirt, run away, and do whatever He wishes; it will not reduce His Godliness in any way, because He is God.

Now, Shri Krishna smiled, but where did He smile? In between the two Armies! It is not that only His close associates were present, or even only His Army. Nor was He worried that it would affect Arjuna’s reputation if people saw him weep. They would point at Arjuna, saying, ‘Look, the mighty Pandava warrior is overcome with dejection.’ Putting aside all these considerations, whatever the Lord said later, is another matter. The point to be noted here is that the latent negative tendencies of शोक shoka (sorrow) and मोह moha (attachment) lie dormant in the hearts of all, and rise up upon various occasions in their lives. Making Arjuna the excuse for expounding the eternal Truth, the Lord said, ‘Son, you take the role of having जिज्ञासा jigyaasa, (the desire to obtain the eternal Truth), and show the world that what an ardent seeker is like, and how he suffers the pangs of dejection and delusion. I will take on the role of the preacher, and making you the disciple, will expound upon the meaning, for rising above these negative tendencies.’

You see, when there are other causes for shoka and moha, you have to take recourse to other solutions. You will understand what I mean, by the example of a nasty boil, or some wound, for which you have to get some medical treatment. If some relative runs away, you will have to seek him out, and persuade him to return home, and solve his problems. If, however, your own mind is deluded, what will you do? Will you take some medicine for it or not? My brother, shoka-moha are not caused by the separation of a dear one. It is not the death of a loved person, nor is it the loss of wealth, or the destruction of a building. Then – what is this sorrow or dejection, and attachment or delusion? These are mental impressions. To alter mental impressions, one does not have to go anywhere, get anything, or take medical treatment. These are उपदेशकिनिवर्त्य upadeśa-किनिवर्त्य – needing psychological treatment, counseling. The pill is to be fed to the mind, and not to the body. Remember this. All the sorrows caused by अध्यास adhyaasa – the super imposition of an imagined projection – will be ग्नानाकिनिवर्त्य gnaa-ka-निवर्त्य, removed only by tattvagnan, by the Knowledge of the essence. There is no other remedy for this malady.

In the Upanishads, it is stated –

तत्र को मोह: कशोक एकत्वमपूर्णव्यत:। (७)
Tatra ko mohah kah shoka e’katvamanupashyatah. (7)
The only method for becoming free of shoka-moha is to see the oneness of Creation. Listen further –

यस्मिन सर्वार्णं भूतानि आत्मेवाभूतं विज्ञानत:।
Yasmin sarvaani bhootani aatmaivaabhooodvijaanatah

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‘You obtained the knowledge by which all creatures become the Atma’ – is not the real meaning. The Atma is the ‘doer’ of the action called अभूत abhoot. यत्र आत्मे सर्वाणि भूतानि अभूत Yatra aatmaiva sarvaani bhootani abhoot. There is a great difference in the meaning of these two sentences. It is not that all creatures become the Atma; it is that the Atma has taken on the appearance of all creatures – it has become vivart, as all beings. It is our own Self, our real nature. अभूत Abhoot is an action done by the Atma, and सर्वाणि भूतानि sarvaani bhootani is the act itself.

How did this happen? Maharaj, what kind of a Samadhi did you enter into? There was no Samadhi, no विज्ञानतः vijanaatah – it happened through science.

What is the definition of that science? एकल्युक्तस्यंस्मयः E’katvamanupashyatabh – the definition of this science is to see the oneness in all creation. When one achieves this ability, one’s Atma becomes everything there is. Death and life, coming or departing, separation, tears, laughter, everything that is, is only our Atma – सर्वाणि आत्मेऽः sarvaani aatmaiva.

Tatra ko मोहः कह शोकः Tatra ko mohah kah shokah – now, that is left behind. Oh, when was it ever caught, that it is abandoned? Did you catch something to bring with you when you came into the world? This wealth is left behind, that relative is no more………did you bring them into the world with you? Did you meet them at the water hole, at the oasis? Did you find a bundle of notes on the road? Where did all the businessmen get money from? They never reflect upon that! Was it obtained by unfair means, or was it stolen from someone’s pocket – how was it procured? People never think of how it came, but they always beat their heads in sorrow, when wealth departs. Oh, you should have hit your head the day the wealth (which brought the sorrow) arrived. You should have thought, ‘This gangster is has entered my home, and will harass me while leaving.’ It was on the day the wealth came, that you should have felt sad, but you weep only when it leaves.

तत्र को मोहः कह शोकः मोह Tatra ko mohah kah shokah – moha means, when your mind is negative, and hostile to all that is positive. मुह वैचित्ये Muh vaichitya.

When your mind moves in the wrong direction, it is मोह moha. You considered the absolute Brahman to be the world. You considered the अविनाशी Avinaashi (indestructible Atma) to be mortal. You considered सत् Sat – the eternal Truth – to be transitory. You considered ज्ञान Chit – awareness – to be inanimate. You considered आनन्द aanand – bliss – to be sorrow. You considered the अद्व्य advay – non-dual – to be divisible, and you considered the Atma to be matter. All this is moha. The meaning of moha is to perceive something to be just the opposite of what it actually is. And. What is शोक shoka? Shoka is to be caught by a ghost. ‘Our father lived in such a manner, and our grandfather had such a lifestyle, but we have to live like this!’

One Seth was full of regret, because his son kept his hair long. ‘He has got spoilt, Maharaj,’ lamented the wealthy businessman. ‘Why don’t you tie a
paghdi on your head, the way your Father did?’ I asked him. ‘Aren’t you spoilt, also? Your Grandfather wore such an elaborate paghdi on his head, and your Father started to wear a cap, instead. You stopped wearing even a cap. Now, if your son chooses to keep his hair longer than you like, why don’t you revert to the past, and start wearing a paghdi like your Grandfather?’ So, people want to change the older styles themselves, but resent it when youngsters want to make their own changes.

‘We used to have such wealth, such luxury, such a Kingdom – and today we are faced with this sorrow and these adversaries.’ Such lamenting is called भूतावर्त्ति bhootavritti – the tendency to cling to the past. तत्र को मोह कह शोक: Tatra ko mohah kah shokah – oh, don’t look back to see what is past. Draupadi fell, Nakul fell, Sahadev fell, Arjuna fell, and Bhimasena fell. Yudhishthira, however, went ahead like a lion. Let the past go, leave that which has fallen back. If you carry all the dead ones in your mind, your mind will become a corpse. Shoka is when you dig up the past in which your loved ones are buried. This is शोक-वृत्ति shooka-vritti.

Look, when beggars came to our house, playing the sarangi, they would sing, ललिते ललिते ललिते ललिते: lalite lalite lalite lalite. ‘Alamasta fakeera rahama allaha’. This means – the Monk is always happy. Why is he अलमस्त alamasta? The answer is, because he has the mercy of Allah. In the same way, the Lord says,

अशोच्याणवशोच हस्य प्रशावतर्क भाषा से।
गतासूनगतासू नानुशेवचिनि पणिद्वाता॥ (११)

Ashochyaananvashochastvam pragyaavaadaanshcha bhaashatse’,
Gataasoonagataasoonschcha naamushochanti panditaah. (11)

The Lord has used the word ‘Pundit’ with great respect, in the Gita. Nowhere is it indicated that Pundit means a person who is born in a clan of Brahmins. पण्डा Pandaa means a person who is rich in the possession of विवेक vivek, has great discrimination. I do not mean to say that the Gita does not accept the Brahmin caste. However, whenever the word ‘pundit’ is used, it is with reference to the ability to use one’s discrimination about right and wrong.

ज्ञानसिद्धकर्मांग तमाहु: पणिद्वातं बुधः॥ ४.१९
विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।
रूनि चैव भ्रापके च पणिद्वात: सम्पर्क्तसत॥ ५.१८

Gnaanaagnidagdhakarmaanam tamaahuh punditam budhaah. (4.19)
Vidyavinvyasampanne` braahmane` gavi hastini,
Shuni chaiva shvapaake` cha panditaah samadarshanih. (5.18)

Punditji Maharaj, have your actions been burnt to cinders by the fire of your Gnan, or not? Do you feel pride about the great things you have done in the past? If so, you are not qualified to be called a Pundit. Neither are you a Pundit, if you are filled with remorse for past misdeeds, or past lackings. A person whose past affects him is not a Pundit, because only a foolish person accepts the residue of past deeds, and this is because he is lacking in the right knowledge.
Now, see, this is regarding the actions, the karmas, of a person. How does a Pundit behave in daily interaction? शूनि चेव श्वपाके च पण्डिता: सम्पदर्शिन: Shuni chaiva shvapaake cha punđitaah samadarshinha. Do you see the Lord in every being? No, we don’t see Him in all creatures. So, it is a characteristic of a Pundit, to see the Lord in all. See that He abides in all creatures. When a quarrel started amongst the आस्टिक aastikas – the theists, and the नास्टिक naastiks – the atheists, the Lord ended it by declaring that He abides in all creatures. During my childhood, I saw figures made of sugar candy. Some carried a pot of water on their hips, some sat on horseback, some were formed like elephants, some like donkeys, etc. They were all made of sugar, but we children would quarrel, refusing to take a donkey, and asking for an elephant or horse, instead! One day, my Mother broke up all the toys, and mixed them into the rice pudding called kheer. Now, there was no donkey, no elephant and no horse. They were all equal. पण्डिता: सम्पदर्शिन: Puditaah samadarshinah.

It is not the characteristic of a Pundit to remember past actions, and rejoice or grieve over them. A Pundit should be a ज्ञाननिः-दधकर्मण gnaanagni- dagdhakaraa (having the fruits of actions burnt to cinders by the fire of Knowledge), and शूनि चेव श्वपाके च shuni chaiva shvapaake cha – have equal goodwill for all creatures. In the same way –

गतासूनगतासून नामुषोच्चति पण्डिता:। (१)

Gataasoonagataasoonshcha naamushochanti punditaah (1)

If you start grieving for a person who has passed away, then – so many have died, that you will have time to do nothing but weep all your life! The Lord has, therefore, given forgetfulness to us, so that we can forget the good and the bad things that happen. Our Self, however, does not come within this capacity; nor does extreme forgetfulness affect our Self. I knew a gentleman who could recite the Gita backwards as well as from the start to end. He knew how many times each word was used in the Gita. He had such a fantastic memory that he would start off with \textit{Yatra yogeshvara} and recite the Gita backward till he came to \textit{Dharmakshetre kurukshe tre} and vice versa. He was familiar with every word in every shloka. He dedicated himself to the Gita in this manner, throughout his life. But at the end, he forgot it all at the time of his death. He was unable to recite a single shloka.

The Lord says, therefore, ‘You cannot reach Me, if you are loaded with memories. You have the option to either hold on to the memory of the shlokas, or you can empty your mind and come to Me, after having discarded every redundant item.’ The purpose is to be free of all ग्रन्थि granthi – the knots of delusion and negativity. Whatever is forgotten, let it be forgotten – गतासूनगतासून गतासूनगतासून gataasoonagataasoonshcha.

Oh, this one is destroyed, that one has lost his purity, this one has fallen – this is what worldly people keep thinking about family members and relatives. ‘An empty mind is like a devil’s workshop’, as you know. The mind which lacks
thoughts of the Almighty is a useless mind. What kind of thoughts about the Paramatma should there be? अचिन्त्य चिन्ताम Achintasya chintam—thoughts which contain no feeling of ‘doership’, no particular urge for anything worldly and no worldly desires! Contemplation, which has no vestige of worldly objects, any worldly tendency, any vanity of ‘doership’. It has only a pure, unworldly contemplation. A person, whose contemplation is of this kind, will have nothing, no one. A person who is not seated in such a purely contemplative position may have memories, or forgetfulness, but is sure to have regrets of some kind. This is the characteristic of a Pundit, and also the result. Shoka is a साधन-वृति saadhan-vritti—the tendency of a spiritual aspirant. And, the interaction is ज्ञानग्निदाग्धकर्म gnaanaagnidagdhakarma, which means that the fruits of his actions have been destroyed by gnan. Even spiritual effort is burnt to cinders. नानूशोचविन्दता: Naamushochanti punditaah—has the fruit destroyed, and पंडितता: समदिशिन: punditaah samadarshinah, removes the awareness of all differences in interpersonal responses.

इहावा ताईजितास्य शर्मणविश्वाय श्यथम यथायथम। \(5.19\)

So, the characteristic of a Pundit is that he does not grieve for anyone who lives, and nor does he grieve for anyone who is dead. A man returned to his village came after shaving his head. When asked why he has had his head shaved, he replied, ‘Because our Raja passed away today.’ When the Minister heard this, he also had his head shaved. When he went to the Palace, the King asked him, ‘Why have you had your head shaved?’ The Minister replied, ‘Because the Raja passed away today.’ Hearing this, the King also had his head shaved. Then, the whole village had their heads shaved, too. Ultimately, it was found that Raja was the name of the washer-man’s donkey! Thus, it was just a donkey that had died, but all the people had their heads shaved as a token of grief and respect! So— who is it that you grieve for? नानूशोचविन्दता: Naamushochanti punditaah— if someone is steeped in sorrow, let him. You don’t need to start weeping because others weep.

अशोच्यानन्दवशोचस्य प्रज्ञावदांश्च भाषये।

Ashochyaanaanashochastvam pragyaaavaadaanshchha bhaashase`, (11)

This is the preamble of the Gita. You have shoka for those who are not worthy, and pretend to have vivek? Vivek and shoka do not share the same अधिष्ठान adhishthaan (substratum). It is not possible for them to exist simultaneously in the अत्त्वकम antahkaran (the four-fold mind). It is not a joint condition. अधिकरण Adhikaran here means the antahkaran. The simultaneous presence of discrimination and dejection can not be contained within it.

एक संग नहीं होइह भुआलो। हंसव ठाइँ फुलाइँ गालू।

E’ka sanga nahin bhuaaloo, hansaba thathaai fulaiba gaalu.
Just as it is impossible to keep a long face, and burst out laughing at the same time, it is impossible to have vivek and be overcome with sorrow at the same time. Naanushochanta punditaah.

Look, this statement of the Gita propounds equanimity. It is the Ashokaupanishad (an Upanishad which dispels sorrow), and the Paandityaupanishad (an Upanishad which defines a Pundit). So, do not grieve for anything or anyone.

Now, see – why don’t the Pundits get dejected? People argue over the word pragyaavaadaan, because it is from this word onwards, that the Lord started His discourse. This makes it a matter of some importance. I will tell you a few things about it. Naanushochitumahah Naanushochitumarhasi will come in-between; maa shuchah will come at the end. Tatra parive`danaa, naanushochitu marhasi, Nata ko mohah kah shokah, is what we say, and carry on.

Now, they say that the absence of the Atma is beyond the range of experience. Is there anyone who can raise his hand, and say that he has died a certain number of times? Can you make any calculation to prove that you ever died? And, if so, how many timed have you died so far? You have been dying since Time began. My brother, the flame is put out, but the fire lives on. Ripples subside, but the river does not die. Dreams die, but you don’t. If you had died, even once, how could you exist today? This auspicious, beautiful form of yours, which pleases the eyes of onlookers, and is rich with peace and self control, fit to understand the message of the Vedas – how would this be visible, had you died even once? The fact is that death can not be experienced. There is no experience, within the range and scope of human experience, which can be called ‘death’. That is why Shri Krishna says –

Na tve`vaaham jaatu naasam na tvam ne`me` janaadhipaah.(2. 12)

‘Nor did I ever die, nor did you, and nor did anyone else die.’ Janaadhipaah can also mean, janaashcha adhipaashcha – the people never died, and nor did the King. I never died, and nor did you.

‘All right, even if I never died, will I die in future?’ What a thing to imagine! If your death has not occurred in all the past cons of Time, why should it happen in the future? Time is an ambiguous concept. In what does Time exist? Is it something established, or is it an error? Is it a deep sleep, or is it a recollection? You are aware that there are five types of tendencies – vruti vrittis. Praman Pramaan (proof), viparyaya vikalpa (error), nidraa smriti (slumber), and smriti recollection. Similarly, there are five kle’shas – causes of agitation. These are Avidya (ignorance), asmita (ego), raga (attachment), dvesha (hatred), and abhinivesha (fear of death). The philosophy
of Sankhya Yoga does not accept the existence of desha (place), kala (time), and padaartha (object). Then – what are these? Shabdagnaanaanupaativastu shoonya hai. Therefore, that which can be controlled by controlling tendencies, should not be considered a matter of life and death. It is meaningless to say, ‘I die, and will die again in future.’ Shri Krishna says –

न चेव न भविष्याम: सवेव वयमत: परसः। (१२)
Na chaiva na bhavishyaamah sarve’ vayamatah param. (12)
It is easy to imagine that none of us will exist after this.

De’hainoasmin yathaa he’he’ kaumaaram yauvanam jaraa,
Tathaa de’hantarapraaptihdeerveerastatra na muhyati।। (१३)
De’hinoasmin yathaa he’he’ kaumaaram yauvanam jaraa,
Tathaa de’hantarapraaptihdeerveerastatra na muhyati।। (१३)
What does de’ha mean? कही की ईट कही का रोड़ा, भानुमती ने कुनवा जोड़ा Kaheen kee eenta kaheen ka rodaa, bhanumatee ne’ kunavaa jodaa.
There are mentally disturbed people, who keep picking up rags and scraps and clods of earth from the roadside rubbish, and put them in a sack. They hit anyone who tries to snatch any of the items, and they weep and beat themselves with frustration. They say, ‘Look, these people are snatching away our possessions.’ It is the same with the de’ha, as we call this body of ours. Deha means an item which is an assortment of different things. It contains bones, flesh, skin, stool, urine – and it is called the deha. You have become a dehi, the owner of the deha, with all the items it contains. In the villages, there is a heap of dust, called the dhosaa, where rubbish is piled up. Farmers fight over this, claiming it to be the manure for their fields. The fights include hitting each other with their wooden staffs! People steal the rubbish at night. It is the same with the deha! It is a rubbish heap, which we refer to as our body.

This ‘family of Bhanumati’ is an assembled object, and we falsely consider it to be ours. Neither has it been made by you, and nor has it been placed by you. Was it you who sent the seed into the grapes, into the grain of wheat? Did you send it into your father’s body? Did you nourish it in your mother’s womb? Did you provide the milk for it? Then – in what way is it yours? Apart from your ego, your false vanity, your unthinking possessiveness, and your indiscriminate pride – that this body is ‘mine’; have you any basis for declaring it to be yours? The surmise – that it is your body – is baseless. Boyhood came to it, then youth, then old age. Could you prevent old age from affecting your body? You may dye your hair to keep it black, and apply make-up to hide the wrinkles, but not all your efforts can prevent the ageing of your body. Similarly, the demise of the body is inevitable as well – तथा देहान्तर प्राप्ति: tathaa de’hantarapraaptih.
I will tell you one thing. Pay attention to this point. We used to call Pundit Laxman Narayan Garde the Acharya (Teacher) of editing. Later on, he came to
Gorakhpur, and remained there for three or four years. His earlier life of sixty or seventy years was spent elsewhere. He worked as an editor, first in Calcutta, and later at Varanasi. When explaining this shloka, he would ask, jokingly, whether he should say the real meaning of this shloka, or whether he should say what he has been told that it means. I had never before heard the interpretation which he gave us. After hearing him, I was convinced that his is the correct interpretation. It is materialistic. One notices it after observing the Mahatmya carefully.

Who knows what kind of thoughts flit through your mind in life? At times, you may think that you are a great sinner, and at times you may consider yourself to be a Mahatma. When you considered yourself to be a पुण्यात्मा punyaatmaa – a pious soul – you attained the birth of a पुण्यात्मा punyaatmaa. When you thought yourself to be happy, you got a happy birth, and when you considered yourself to be sorrowful, you obtained a birth of sorrow. The indication is that the way you connected the tendencies of your subtle body (composed of the mind, intellect, focus, and ego) to your Self, your Self was reborn with those tendencies, and you became what you identified with. If you fluctuated between a thousand tendencies in a day, you passed through a thousand births. However, if you refused to accept your smaller self (which contained these tendencies) as your true Self, you did not have even one birth.

Today, you are; you exist. The tendencies of your subtle body change. The scenes change while you dream, and you connect your Self to them, and become the scenes you perceive. It is not the gross body – the deha – which is born; it is the सुक्ष्म शरीर sukshma sharer – the subtle body – which is born. And, the birth of the subtle body is not restricted to the death of the gross body. It occurs even while the deha is alive. One is birth as a child, one is the birth as a youth, and one is the birth as an aged person. One is birth as a human, and one birth is as a द्विज dvija (a person who is considered to be spiritually reborn when he takes initiation from a Guru), and one is as the birth of a Monk, a Sanyasi. Every shift of the ego is a birth, and when the ego is dissolved, it loses its meaning, and this results in Mukti – liberation from rebirth.

I say this because many Mahatmas are present. There are some things which can be said only in one’s own group. Dharmadas says –

अपना हो तो देओ बताई।
दूजा हो तो लेओ छिपाई।।
थर्मदास तोहे लाख दुहाई।।
Apanaa ho to de`o bataai,
Dooja ho to le`o chipaai,
Dharmadas tohe` laakh duhai.

You will not attain liberation until you cease to attach your Self – your Atma – to the changes of your subtle body. So, please detach your ‘me’ and ‘mine’
from your subtle body, and attain liberation within this life. If you are not freed of rebirth while still alive, it is futile to imagine future births. A future birth is a fallacy, and so is the attainment of Mukti in a future birth. Now –

\[ \text{Dheerastatra na muhyati. (13)} \]

Become धीर dheera, my brother. The Gita has defined the meaning of the word dheera.

\[ \text{यहि न स्वयम्यंते पूरवं पूरवंधभं।} \]
\[ \text{समदुःखुछ धीरं सोऽमृत्वाय कल्पते।।} \]
\[ \text{मात्रास्पर्शाष्टु कौंते} \text{र शीतोषण सुखु-खदा।।} \]

\[ \text{Yam hi na vyathayantye} \text{`te`} \text{purusham purusharshabha}, \]
\[ \text{Samadukhasukham dheeram somritatvaaya kalpate`।।} \]

\[ \text{Maatraasparshaastu kaunte`ya sheetoshnasukhadakhadaa,।।} \]

Oh! Today I was in bliss, to hear such music. I experienced a most delicate touch today. My eyes were fulfilled by the loveliest vision today. I had the most delicious food today. I smelt a wonderful fragrance today. People become happy for a little while, and after a while they lose what makes them happy, and they lament bitterly. Your quick laughter, hasty joy, and wrath – क्षणे रुक्ता: क्षणे तुष्टा रुक्तास्तु त्य: क्षणे kshane` rushtaah kshane` tushtaa rushtaastushtaah kshane` kshane`. These are not the signs of a धीर dheera (courageous person).

\[ \text{विकार-हेतौ सति विक्रियन्ते येञ्यं न चेतासि त एव धीर:।।} \]

\[ \text{Vikaara-he`tau sati vikriyante` ye`shaam na ache`taansi ta e`va dheeraaah.।।} \]

(Kumarsambhva 1.59)

Kalidasa has written that the one who retains his equilibrium in the face of all kinds of adverse circumstances, is called धीर ‘dheera’.

\[ \text{मात्रास्पर्शाष्टु कौंते} \text{र Maatraasparshaastu kaunte`ya – he died of heat, died of cold, died of happiness, died of sorrow, died of previous factors, was born to the other. He died of the other factors and was born to a third person. He caught the dress, and was born, and he left the dress and died. Oh – you are the same person!} \]

\[ \text{यहि न स्वयम्यंते पूरवं पूरवंधभं।} \]
\[ \text{समदुःखुछ धीरं सोऽमृत्वाय कल्पते।।} \]

\[ \text{Yam hi na vyathayantye} \text{`te`} \text{purusham purusharshabha}, \]
\[ \text{Samadukhasukham dheeram somritatvaaya kalpate`।।} \]

\[ \text{He, who does not change with the धी dhee (intellect), the one who gives the authority and inspires the intellect, is dheera. He is not the intellect; he is the धीयो यो न: प्रचोदयात् dheeyo yo nah prachodayaat – the one who gives the right understanding. He is the one who gives the intelligence; not the intellect. Joy, sorrow, sin and merit are all in the intellect. You are born with the birth of the intellect, and experience the absence of the intellect is death. Let the intellect be born and let it die. You are neither born, nor do you die – न सुहृत्ति na muhyati. Why do you accept this negative trend of thought? Why do you say, ‘I became} \]
this way because my mind became this way’, and ‘I became like this because of my mental condition’?

Now I will tell you about a Mahatma. Please note that this is not a topic for raw newcomers who have little faith and little knowledge. If you are a raw newcomer, please shut your ears! I am saying this for those who have staunch faith and profound knowledge. However, I suspect that the newcomers will listen more avidly!

When I was very young, I once asked a Mahatma, ‘I keep feeling agitated, and this troubles me.’ He replied, ‘When an ant wants to sting someone, or a snake is agitated because he wants to bite someone, and a thief is tempted to steal, why don’t you feel sad?’ I replied impulsively, ‘I am not an ant, nor a snake, nor a thief. Then why should I weep for their negative impulses? Why should their wrong tendencies make me sad? Why should their agitation affect me?’

The Mahatma said, ‘My brother, the mind is just like any of these – take it from me! If you consider your mind to be ‘me’ or ‘mine’, you will experience sorrow. It is just the same as feeling responsible for our pet dog, or pet snake, that bites someone. It is your feeling of identification with your mind which causes you sorrow. The cause of sorrow is de’haadhyaas – imagining ourselves to be the body.’

How can I tell you, how deeply I appreciate the sermons given by the Gita, and how overwhelmed I feel, when I ponder upon them? This is why the Mahatmas have called the Gita ‘Mother’. Even human mothers are loved by all. The Monks do leave the mother who gave birth to them, but they also keep remembering them lovingly. Shri Shankaracharya Bhagwan had made a promise to his mother that even though he was taking the vows of renunciation, he would come to her at the time of her death, and do her last rites. He kept his pledge, even though he was our Acharya for Advait – the philosophy of non-dualism. The Gita is the Mother of even the mother we are born to. Come; let us obtain a glimpse of this Mother. The Mahatmas have said:

अम्बा त्वामनुसंद्धामी भगवद्गीतेः भवद्वद्वे शिनीम्।
Amba tvamanusandadhama bhagavatgeete bhavadvavadhivantam.

‘Amba (Mother), we are undertaking a research, an exploration of you. You desire that none of your children should ever again be born from the womb of a mortal mother. Meaning, we will never have to make anyone else our mother ever again, and we are liberated from the cycle of birth and death. What a merciful and compassionate mother you are!’

You must have listened to many Itihases and Puranas (Mythological histories). The Acharya invariable brings the fear of death into the discourse. I do not oppose this. Those who speak about death only intend that a fear of death induces good deeds and Dharma, into the lives of those who listen to the discourse. It will free them from delusion and attachment. It will help to reduce the suffering at the time of death. This is their only purpose. Our Mother Gita,
our Gita Maiya, however, says, ‘Son, don’t fear death at all, because this body is simply a संघात Sanghaat. ’ It is just an assemblage of many things. It is a संगठन sagathan – a group. संघात संसार संघात Sangaathasya paraarthathvaat – संघात Sanghaat is never for one’s self; it is always for others. A car is made of many parts, but it is not created for its own use – it is for the use of the owner. It is to be driven by the driver. This body is also composed of the five elements which are prone to change, and is meant for the spirit – the देही de’hi – which rules over it.

Consider it like a brand new car, fresh out of the factory, being a कुमार kumaar (child). It becomes a यूवन yauvan (youth) after it has covered ten or twenty thousand miles; and when it has covered a hundred thousand miles, or more, it is जरा jaraa (old age). तथा देहान्त प्राप्ति: Tatha de`haantarapraaptih – means that if one vehicle gets out of order, another will be used. This is a vehicle. Many people get insurance even before they get a new car. Then they deliberately have an accident, to get a new car. The death of the body is like acquiring a new vehicle.

You see, if the Atmadev (the Lord who, as the Atma, abides in the body) had been in any fixed place, He would have moved to another place. जीव देशाश्रित नहीं है; देश ही जीवाधिक है Jeeva de`shaashrit nahin hai; de`sh hi jeevaashrit hai. The individual soul is not dependent upon the place – it is the place which is dependent upon the soul which abides in the person. Then, how can the Spirit, the Jeeva, come and go anywhere? How can it go to heaven or hell? The place – देश de`sha – is कल्पनाश्रित kalpanaaashrita; it depends upon the imagination. The Chaitanya, the Spirit, is independent of both imagination as well as place. The awareness of this fact makes it clear that the Atma can not be divided in any way. The body is a संघात Sanghaata of physical matter. The Chaitanya in one body is the same as the Chaitanya in other bodies. Then, since both are one, and indivisible, how can we separate it from the body?

What is the meaning of देहान्त प्राप्ति de`haantarapraapti? The Puranas frightened us; the commentators gave us a scare, saying that the agony at the time of death is akin to being bitten simultaneously by hundreds of scorpions. What is the fear? Our Brother is with us! Oh – my Brother and I are brothers, after all. द्वारा सुपर्ना साखा भ्राता समान संसार साखा भ्राता ‘Uta pita uta bhraataa sakhaa – Lord, You are my Father, brother, and friend.’

Actually, there are two friends, but the उभयसङ्क्षिप्त चैतन्य ubhayasakhaavacchinna chaitanya – the Chaitanya within them is one and undivided. What is the meaning of death? Fear not, my brother! It is, देहान्त प्राप्ति: de`haantarapraapti, which does not mean a change of place, and nor does it mean a new birth by entering a new body. Then – what is it? It is a change of
emotion, an altered attitude. The sinner died, the meritorious person was born; or the good soul died and the sinner was born.

Now, what is the meaning of birth? I tell you briefly and frankly. This is the talk of the carefree Mystics. You go to Vrinadavan, and stand before the Lord Behariji. You say, पापोहम पापकर्माहम पापात्माम पापसम्भवति: ‘Paapoham papakarmaaham paapaatmaa paapasambhavati’. (I am sinful, I sin, my heart is filled with sinful urges, and I am afraid of the possibility of my sinning further.) Then you come out and say, निष्पापोहम ‘Nishpaapoham’ (I am without sin), because when you confessed to Behariji that you were a sinner, and He made you free of sin. This is the result of what we refer to as प्रतीकोपासना prateekopaasanaa – symbolic worship – when you confessed before the Lord. And, it is अहमग्रहोपासना ahamgrahopaasanaa, when you say, निष्पापोहम ‘nishpaapoham’ and feel that you have become free of all sin. This is the only meaning of birth. Just change the way you feel, and that is a new birth.

Actually, the Lord is the only true Dheera. धियमू ईर्यति = धियं प्रेयति Dhiyam eerayati = dhiyam pre’rayati. The one who gives us wisdom is dheera, and the one who inspires our intellect is dheera – धियमू यो न: प्रचोदयतु (३.६२.२०) dhiyo yo nah prachodayaat. (Rig Veda 3. 62. 10). A Mahatma is also dheera. तमेव धीरे विज्ञाय प्रज्ञा कूचीत भ्रात्त्राम् (२.२२) (४.४.२१) Tame’va dheero vigyaaya prajaam kurveeta braahmanah (Brihadaranya Upanishad 4.4.21). The Gita says – धीरसत्त्र न मुखति (२.३१) Dheerastatra na muhyati. The dheera is immune from moha. Arjuna is overcome by moha; he is deluded. At the end he will say, नष्टो मोहं स्मरितलब्धाय ‘Nashto mohah smritirlabdhaa – My delusion is destroyed. I have regained the recollection of what my Dharma is.’ Hence, our Lord Shri Krishna and our Mother Gita have got together to rid us of our delusions. They say, ‘Abandon your moha, and death will not trouble you. Neither the death of another, nor your own. It is only your delusion, a false impression, to think that you are mortal.

मात्रास्पर्शास्त्रू कौंतेय श्रीतोष्ण सुखदः-खदः।
आगमायापीत्रो-नित्यासास्तित्विक्ष्य भारत।। (१४)
Maatraasparshaastru kaunte`ya sheetoshnasukhadukhadaah,
Aagamaapayeenonityaastanstitikshava bhaarata. (14)

So, do not fear death.’

‘All right, Sir, I accept what you say.’ Cowardly people can not accept this truth. But those who are courageous, are ब्रह्मदुर Bonnie brahaduruh – have a broad chest. They face death fearlessly, with their chest held high. This is the way the brave warriors behave. So long as we live, we will have suffering. Suffering, तकलीफ takaleefa, is called तापकला ‘taapakalaa’ in Sanskrit. तापकला Taapakalaa contains a little ताप taapa (heat, discomfort). The
Mahabharata uses many such words. For example, the greatest comfort is in Dharma.

धने सुखकला काचित् धर्मे तु परमसुखम्।

Dhane` sukhakalaa kaachit dharme` tu paramam sukham.

Now we have observed that joys and sorrows keep coming in life. But, how should they be faced? One should consider it like the cooking of a tasty dish. It is heated on the pan for a while, sometimes we add cool buttermilk to it, and then we cook it. In the same way, the joys and sorrows come to add flavor to our lives. What would it be like, if the weather was always warm, and we had no winter? Or, if it was always cold and we had no summer? What if there was only night, and no day – or, only daylight and no nights? Would we allow our lives to be affected by these changes? No, my brother, these come and go.

The Masters have used different methods. The purport, however, is the same. Some say, मात्राम means the sense objects, and ब्याधिः परशा means the experience. Some say, that ‘maatraa’ means the senses, and ‘sparsha’ means the sense objects. Both these interpretations are accepted as valid. मात्राम means the senses, and मात्राम means the sense objects. Vishayaaha te’shaam sparshaah meeyante` iti maatraa sparshaaha, makes it the objects of the senses.

They say that some are cool, some are warm. Some give comfort, and some give suffering. Very well, these give joys and sorrows. However, ignore these experiences. The carefree ones have questioned the very existence of heat and cold. Those who tolerate the cold are unable to tolerate the heat, and those who are used to hot climates, are unable to bear cold climates.

A Mahatma, who lived at Gangotri, once came down to Haridwar. It was the month of Magh, and bitterly cold. The people living at Haridwar felt that the cold was unbearable, but the Mahatma was perspiring! He asked people to fan him! ‘Oh, Sir! You live at Gangotri, tolerating सीतोश्ना – the cold and warm weather’, said the people. The Mahatma said, ‘I can bear the ‘sheeta’ (cold) but I cannot bear the ‘ushna’ (heat). The people here tolerate the heat, but cannot tolerate the cold.’ What the Lord has said here, is not the one should tolerate only the heat – undertake asceticism surrounded by fire, in summer – and nor has He told us to go and stay in the snow, tolerating only the extreme cold. No, it is necessary to tolerate the heat as well as the cold. They will keep coming, turn by turn, each going their own way. Their paths of arrival and departure are fixed.

When do joy and sorrow enter our mind? Sorrow दुःख (dukha) comes like a storm, a tornado. For instance, a bad tendency is a sorrow. The दुर suffix in दुर्गुना (bad tendency) is connected to ख kha. Kha means the inner sky, the हिरदयाकाश hridayaakaash, the mind. The coming of a durguna means the
entrance of दुःख dukha. A storm came, a flood came, and a heat wave came, and caused suffering. Dukha is the name of the heat wave, the dust storm, and the flood, which overcame your mind.

Now, what is खुश sukha? Sukha (the suffix ‘su’ means good) means the cool, gentle, fragrant breeze, which passes through the heart. If your mind is सुस्थ sushtu – healthy – you have joy, only joy. And if your heart is sorrowful, wicked and sullied – then, there is only sorrow. Joy and sorrow are not the Dharma of exterior objects.

You are all Vedantis, familiar with the Vedas. You know it all. Then, what am I to tell you? Seeing you, it seems pointless for me to speak on petty matters to knowledgeable people. You are fully aware that sukha-dukha (joy and sorrow) have no physical reality. They are real only when experienced; they are साक्षी-भास्य saakshee-bhaasya, known by the witness. Hence, they do not come within the scope of anything material or external. Their existence is limited in the feeling of being happy or sad. They are emotional perceptions, and therefore similar to dreams. So, let the dream come, where is the harm? Dreams are to be enjoyed. When we wake up, we discuss our dreams and laugh over them.

Now that we have discussed the theory, listen to the practical aspect. अगमापविनः Aagamaapavinah – has there ever been any joy, up to today, which endured forever? Has there ever been any sorrow, which never ended? We have experienced hundreds of sorrows, and left them behind. We will experience – and leave behind – hundreds of sorrows in future. I will quote you a shloka from the Ramanuja tradition regarding this –

अभूतपूर्वः मम भावः कि वा सर्व सहे में सहजं हि दुःखम्।
किन्तु त्वदग्रे शारणागताः पराभवं नाथं न वेदनूः।।

Abhootapoorvam mama bhaavi kim vaa sarvam sahe` me` sahajam hi dukham, Kintu tvadagre` sharanaagataanaam paraabhavo naatha na te`nuroopah.

It means, ‘There is no one in the world for me. Sorrow is a common experience, which was born when I was born. I have tolerated all sorrows, and will tolerate those which come in future.’ This is what a Bhakta (devotee) says. Then, as though the Lord asked, ‘Why do you talk this way?’ The Bhakta replies, ‘I speak like this because I am Yours. I have Your uniform on, with Your insignia on it. I am Your soldier. त्वदग्रे शारणागताः Tvadagre` sharanaagataanaam – I am Your शारणागत sharanaagata. If the soldier loses, the Army loses, and the General loses, and it is the defeat of the King. Will that be appropriate for You? My defeat is Your defeat. This is why I do not fear defeat. I never allowed sorrows to overcome me, and nor did I ever consider myself to be filled with sorrow.’

So, my brother, let the sorrows come, but do not consider yourself to be sorrowful. Let the happiness come, but don’t allow yourself to get carried away with happiness. Don’t identify with these illusions. दुःखी यादि भवेतात्मा कः साक्षी दुःखिनो
भवेतु। Dukhe` yadi bhave`daatmaa kah saakhshee dukhino bhave`t. Who is the
witness of the sorrow, if the Atma were to be sorrowful? The one who is sad cannot be the witness of the sorrowful; and the witness of sorrowful, cannot be the one who is sorrowful. No one can be sad without having sad thoughts, and the one who thinks, is not the witness.

I am the witness of thousands of changing thoughts – sahasraanaam dheeh vikriyaanaam. ‘I am unchanging, निर्विकार nirvikaara.’ This is what Shankaracharya has said. Both say the same thing. If we become sad – विच्छेदन यह निरोध अपारं. अपजस जनि होहु लुकारा chintaa yaha mohi apaaraa, apajasa jani hohu tumhaaraa. (The only factor which worries me is that Your name should not be sullied.) How can I, who am Yours, be sad? Oh, God, अगमापायिनिः aagamaapaayinah – I have experienced, and left behind, countless joys and sorrows. I saw my grandfather die, my father die, my brother and mother pass away. I saw my dearest ones leave the world. I bore everything. What sorrow will come next? A lady once said to me, ‘Maharaj! What sorrows can the future hold, which is greater than the sorrow I have experienced?’ I appreciated her comment, that she no longer feared any sorrow which the future may bring.

आगमापायिनिः aagamaapaayinonityah – if you say that sukha-dukh will always remain, you are mistaken. They are अनित्य anitya, temporary, fleeting, transient. They are swept away in the flow of Time. They come and go. This is the nature of joy and sorrow. They are passing, and controlled by Time. We are the अधिष्ठान adhishthaan swaroop, the essence of the substratum, on which they play. The foundation has such capacity to bear. It bears everything which is super-imposed upon it. You can imagine a rope to be a snake or a garland – doesn’t the rope tolerate whatever you think it to be? It is only the substratum, the अधिष्ठान adhishthaan, which has the capacity to tolerate any kind of super-imposition.

Now the Lord says encouragingly, यान्तरिक्षयो आरता ‘Taanstitikshasva bhaarata’. Bhaaa= pratibhaa tasyaam ratah = bhaaratah. ‘Oh, you have a bright intellect – will you simply drown yourself in sorrow like this? Endure what comes, and carry on!’

ये हि न व्यथवन्येषे पुरुषं पुरुषर्षभे।
समझुःखसुङ्ग हीरं सोऽभूभन्त्रयाय कल्पने।। (१५)

‘You pretend to be a man, and behave like a coward!’ There is no differentiation here, of man and woman. The Purusha is the Atma, and is unaffected by the differences of gender, action, indulgence, temperament or ego. All these are mere super-impositions which overcome the ego. In the Purusha, there are no differences. He, who can not be disturbed by these factors, is the Purusha. The Lord addresses Arjuna as पुरुषर्षभ ‘Purusharshabha – You are not only a Purusha; you are the most superior Purusha.’ Purusharshabha
means the best amongst the Purushas, because the word रिश्ब रिश्ब rishabha and the word ‘purusha’ are both indicative of the Lord. Hence, पुरुषर्षभ purusharshabha definitely implies ultimate superiority.

The Lord referred to Himself, later on, as पुरुषोतम Purushottama – the best among the Purushas. However, He called Arjuna ‘Purusharshabha’ here. Among the Vaishnavacharyas (teachers of the traditions which worship the Brahman as Vishnu), this episode is considered to be a description of the Atma. It describes the स्व तत्त्व Sva tattva – the essence of the Self. It does not describe the essence of the remote Brahman. It merely elaborates upon what the Atma is. Shri Ramanujacharya, Shri Madhavacharya, Shri Nimbarkacharya, and Shri Vallabhacharya – all believe this to be the description of our Atma, our Self. It is those who come from the Advaita tradition who believe that the Atma and the Paramatma are not two entities. So, although they agree that the introducing description refers to the Atma within the individual, they believe that the conclusion is –

एषा ब्रह्मी स्थितिः पार्थ नेताः प्राण्य विमुहाति।
स्थितवात्सायामन्तकालेपि प्रभाविनवार्गयुक्तात। (७२)

E`sha braahmee sthitih paarthaa nainaam praapya vimuhyati,
Sthitaayasaayamantakaale’pi brahmanirvaanaanamricchati. (72)

about the ब्रह्मी स्थिति braahmī sthiti, the establishing of the individual self within the Brahman. Had the Atma and the Paramatma not been one and the same, then the ब्रह्मी स्थिति braahmī sthiti would not have sufficed to ascertain the प्रत्यागात्मा pratyagaatma (the Atma in the individual). The Advaita Vedantis quote the Brihadaranyak Upanishad –

आत्मानस्तु कामय पतिःप्रियो (सवं प्रियं) भवति॥ (२.४.५ आदि)

Aatmaanastu kaamaaya patih priyo (sarvan priyam) bhavati. (2, 4, 5, etc.)

Hence, the Lord began with the subject of the आत्मा-प्रत्यागात्मा ‘Atma-pratyagaatma’ (the Supreme Atma and the Atma within the individual), and concluded with सर्वं विदितम् ‘sarva viditam’ (All-knowing). When the Atma is the Atma of every being, then it is not only the प्रत्यागात्मा pratyagaatma, it also becomes the description of the परात्मा परामात्मा paraatma paramaatma – the Almighty, the Atma of all. Since the introduction and the conclusion both refer to the same point, they both indicate one and the same Atma. Those who follow the Meemaansaa tradition of pondering deeply upon the subject, give greater importance to the conclusion. Even though Appaya Dikshit has written a treatise called ‘Upakram Parakram’ (the Achievement of the Introduction), it is naturally connected to the conclusion.

Now, come, let us reflect upon समदुःखसुखं भीरं ‘samadukhasukham dheeram’. Who is dheera (resolute, steady)? The one who retains his equanimity through both joy and sorrow. This is not just the definition of a Gnani (enlightened person); it also applies to the Bhakta (devotee).
Adve`shtaa sarvabhootaanaam maitrah karuna e`v cha,
Nirmamo nirahankaarah samadukhasukha. (12. 13)

What is this? It is equanimity in sorrow and joy – समु:ख्सुङ्ख samadukhasukha.
He is सम sama (equipoised) in sorrow and joy. सम Sama = स sa + मा ma,
meaning the Ma, the Mother, is with him. A mother may smack her son at
times, and give him milk at other times. Ma also means pramaa – true
perception, appropriate decision – is with him. Ma means Laxmi, the Goddess
of Grace and Prosperity, is with him. Whether we face joy or whether we face
sorrow, it does not destroy our beauty, the brightness within. Let joy come, let
sorrow come. Let them come, and let them go. So what if we don’t get two rotis
to eat?

Sadhus (Monks) are so clever, that householders cannot match them. One went
to the home of a Seth (wealthy businessman), who made many offerings. The
Monk thought, ‘This is because he respects me.’ Then he went to the house of
another man, who made no offerings at all. The Monk thought, ‘See how great a
renunciate he considers me to be. He didn’t make any offerings, incase I would
reject them. It was his conviction of my detachment that made him hesitate to
offer me anything.’ Thus, the Sadhus derive satisfaction and pleasure from
every situation. A person, who can enjoy the adverse, as well as the favorable,
is a Mahatma. The one who can only enjoy the favorable, but can’t see any
good in other circumstances, is incomplete. He is a गृहस्थ grihastha, a
householder, which is the second stage in life.

We were speaking about the dheera person. The person, who remains unmoved
by the factors which can lead to temptation or negative reactions, is dheera.
Only he is entitled to the elixir of the Supreme Knowledge – अमृतत्वाय कन्याल
amritatvaaaya kalpate`. He is no longer a mere mortal; there is no death for him.
He has obtained the elixir of immortality, the अमृतत्व amritattva. Now, see the
definition of the अमृतत्व amritattva given to him –

Gye`yam yattat pravakshyaami yajgyaatvaamritamashnute`. (13. 13)
There is no imbuing of अमृत amrit (elixir); the amrit pervades him. The word
अस्त्तौ ashnute’ is not a synonym of अश्नातi ashaati (imbuing). अमृतमस्येत्य यत्र,
अमृताय व्याप्तम् भवति, ततो व्यापको भवति Amritamashnute` yatra, amritamapi vyaapyaam
bhavati, tato vyaapako bhavati’ – elixir becomes all-pervading.

Naasatovidyate` bhaavo naabhaavo vidyate` satah,
Udbhayorapi drishtontastvanayosttvardashtibhibh. (16)
Now, where there is no fear of death; but the heat and cold, joy and sorrow keep coming, there should be some support, some foundation. No matter how lofty the interaction may be, interaction cannot endure unless its support is visible. If you do not look with your eyes, but walk ahead with guesswork, you are bound to have misgivings, even if the light of the lamp is bright. Today’s politics lack दर्शन darshan. Darshan means vision and wisdom. In Sanskrit, the word नीति neeti means eyes; नयन nayan: nayanam neethi. नी मण्ये Nee praapane` means, ‘we intend to achieve our goal’. Here, however, the neeti (policy) that is practiced, is नयन-हीन nayan-heena, lacking in vision. The tradition is there, but it comes form behind, and we don’t know whether it is following us, or whether it has been left behind. Tradition is handed down from generation to generation, and we move forward constantly, so we are unaware whether it is still with us or not. The great-grandfathers, who wore paghdis, had sons who wore caps, and their sons move bare-headed. They said they’d carry the weight of their hair – why carry the weight of caps? Is this the tradition which follows us? Tradition is left pathetically in the past. The ideal of interaction is no longer idealistic. It contains no Gnan, no calculation. I was present when a new organization was being formed. The Members began to enumerate the things that were needed. It is futile to pass your hand over your fingers in such counting. There are certain rules for proper calculations. From where do your calculations spread? Now, see the right calculation –

नासतो विद्यते भावो नाभावो विद्यते सत्ता। (१६)
Naasato vidyate `bhaavo naabhaavo vidyate` satah. (16)
असतं भावं यथा सत्यं भावं = जन्मं, तदुपालशितं मरणं न, असतं भावं जन्म-मरणं च न Asatah bhaavah yannaasti tasya bhaavah = janmah, tadupalakshitam marancha na, asatah bhaavah janma-marana cha na, meaning, ‘what does not exist, can have no birth and no death?’ यथा तन्त्रयुगृहम् Yathaa bandhyaaputralasya – just as a son can neither be born to a barren woman, nor can he die. नाभावो विद्यते सत्ता: Naa bhaavo vidyate` satah. सतं: अभावं = मृत्युं, तदुपालशितं जन्मं च न Satah abhaavah = mrityuh, tadupalakshitam janma cha na – that, which is ‘Sat’ (real, in the ultimate sense), the Atma, has neither birth nor death; and nor does the son of a barren woman have a birth or death. Both words are मिथ्या ‘mithyaa’ – false. उभयोर्षैं प्रतीयमानं: जन्म-मृत्युं: भावाभवयोर्नस्ती: Udbhayorapi prateeyamaanayoh janmanmrityo bhaavaabhaavayoranayo – both of these appear to be real (birth and death), but are illusions, based on the sub-stratum of the ultimate reality, which the Mahatmas have seen and experienced. Elaborate upon the words of the shloka. असद्भाव Asadbhaava means that there is no birth and no death; and the Sat is neither born, nor does it die. Because that which is born, is what dies; and that which dies, is that which has been born. Both are on an equal level of belief. That is why a son of a barren woman has neither birth nor death; and the Satya Atma – the Atma which is the ultimate reality – has no
birth and no death either. This is the uniqueness of the Advaita Vedanta, the philosophy of non-dualism.

When the topic of विलक्षण vilakshana (special or different) has come up, then I say that this सन्सार Sansara, this world in which we interact, is लक्षण salakshan, with qualities and qualifications. This is a cow; that is a horse; this is four-legged, that is two-legged, etc., etc. These are qualities and qualifications. It either has a गलकम्बल galakambal (the loose, hanging part of a cow’s neck) or it doesn’t. It has different qualities. It contains राग-द्वेष raga-dvesha (attachment and hatred). That which is vilakshan is beyond description, it is a play of Maya. It contains no attachments or aversions. The तत्व tattva (essence) has no qualities whatsoever. All these qualities, which we see in the world, are useless where the tattva is concerned. This quality is only for the purpose of clarification. Otherwise, the main Mandukya Shruti (verse from the Mandukya Upanishad) calls it अलक्षण ‘alakshanam’ – attributeless.

अलक्षणं अवपदेश्यम् (९)

Alakshanam avyapade`shyam. (7)

We use the word मिथ्या mithyaa (relative truth) for this interactive world, which we refer to as the प्रपचं prapancha. There are some traditions which accept only two divisions – one is ‘Sat’, and the other is असत ‘asat’ (unreal). They say that that, which is not asat, is Sat; and that, which is not Sat, is asat. The Advait Vedantis did not accept two divisions, they accept three divisions. They say that a complete asat, is like the son of a barren woman – a वंद्यापूत्र vandhyaaputra – which can never even be perceived of. The complete Sat is the Atma, which always remains within our perception (as the Spirit which keeps us alive and aware). This world of interaction, this प्रपचं prapanch, however, is not an absolute impossibility (like the barren woman’s son), and neither is it unperceived. Nor is it always within our range of experience (the way our Atma is). Being different from both, it is a relative truth, it is मिथ्या mithyaa – मिथ्या शब्दो mithyaa shabdo अनिर्वचनीयात्मवाचन: mithyaa shabdo anirvachaneeytaavachanah. Therefore, it is
neither real, nor unreal. It is — सत्या सत्त्वाभ्याम् अनिर्वचनीयः: satvasatvaabhyaan anirvachaneeyah. The word ‘mithyaa’ does not mean the same as ‘asat’. Thus, the Advaita Vedantis made these three divisions — Sat, asat, and mithyaa, but mithyaa and asat are not synonyms. Hence, neither understands the language of the other.

Now, I place a question — is the प्रपंच prapanch as real as the Ishwara? Does any believer of the Dvaita philosophy (which believes in dualism) accept that the world is as real as the Ishwara? Oh, this world is a created Satya, and the Ishwara is the Truth, which has not been created by any. The first is a reality which appears and disappears, and the latter is an unchanging reality. So, since the world and the Lord are not of the same level of reality, one has to accept the difference in their levels. One has to accept that the world is at a lower level of reality than the Ishwara. It must be established that it is the Ishwara who is worthy of worship, not the प्रपंच prapanch. The prapanch is rather less important than the Ishwara, after all! Now, tell me, how much less important is it? How much less, with regard to Space? Compared to the vastness of the Ishwara, how small is the prapanch? With regard to the span of Time, how much less is it, when compared to the Ishwara? Compared to the stability, the unchanging nature of the Ishwara, how much more does the world change? What is the weight of the Ishwara, and how much less is the weight of the prapanch? Ultimately, the Advaita Vedantis call this अनिर्वचनीय anirvachaneeya — beyond expression — मिथ्या shabdo anirvachaneeyataavachanah naapahvavachanah.

So, is the Paramatma’s worth reduced by Gnan? Pounds and Dollars and Rupees get devalued. The rupee which was worth sixteen annas once, is not even worth eight annas now, but the Ishwara is always worth sixteen annas! The Ishwara remains Himself, 100%, though the value of this world increases and decreases. Its value keeps changing. The Ishwara is of the first importance, like the most important account book; and the world is of secondary importance, like the petty cash book of accounts, which are not so important. What else do the Vedantis say? It is this, that they say. The Advaitis have nothing else.

उभयोपरि दृष्टं तत्स्वन्योस्तत्त्वविश्वाभिः। (१६)

Udbhayarapi drishhtontastvanayostvatvadarshibhih (16).

The tattvadarshis, knowers of the Essence, have described it thus — स च, स च, स च। स इश्वरः; स जीवः; स जगतः - तत्त्वम् sa cha, sa cha, sa cha. Sa ishwarah, sa jeevah, sa jagat — te’shaam bhavati tattvam. ‘He is the Truth’, meaning, that, which is in the Ishwara, in the Jeeva (individual Spirit), and in the जगत jagat (the world), is called ‘Sat’. The pervading of this Essence is limitless. The term अन्वय ‘anvay — व्यतिरेक vyatirek’k’ can be explained by the example that Space pervades the universe — that is अन्वय anvay. The world exists within Space, and can exist only if Space exists. व्यतिरेक Vyatire’k is like the Space, that exists
whether the world exists or not. Similarly, the Atma exists because the Paramatma exists, but the Paramatma’s existence is independent of any other factor. Hence, Sat is the Self-effulgent sub-stratum, into which everything ultimately dissolves. If you attempt to discriminate and separate the अन्त्य anvay, you will be unable to find its ends. The objects are unlimited, and they are all pervaded by the अन्त्य anvay. That is the reason why the अन्त्य anvay cannot give the experience of the ultimate Essence, the Paramartha, of the Ishwara. The Lord can be experienced through व्यतिरेक vyatire’k – dissolving the individual spirit into the Supreme. After this, the methods of अन्त्य anvay and व्यतिरेक vyatirek’k are both given up. नासतो बिध्यते भाव: ‘Naasatovidyate’ bhaavah’ – is our original shloka, which is why I elaborated at length. Commentaries upon this, by Shankaranandji, Madhusudan Saraswati, Acharya Shankar, Shri Ramanuj and Shri Madhva are available. Only Shri Vallabhacharya’s commentary is not available, but the commentaries of his disciples are available. It is the same regarding Shri Nimbarkacharya’s commentary.

Now, let us analyze ‘Sat’ and ‘asat’

अविनाशी तु तद्विद्धि येन सबैमिदं तत्तम्।

विनाशामव्ययस्यत्सश्च कथित्तु कर्त्तर्महित।। (१७)

Avinaashi tu tadvidhi ye’nā sarvamidam tatum,
Vinaashamavyayasyaasya na kashchit kartumarhari. (17)

What is that Sat, which has neither apparent existence, nor absence? तनोति-अभासाहरा इति तत् Tanotiaabhaasadvaaraa iti tat. तनुविस्तारे Tanuvistaare`. तनोति Tanoti = विस्तारति vistaarrayati – आभासाहरा सबैमिदित तत् aabhaasadvaaraa sarvamiti tat; that ‘tat’ is the Brahman, and its radiance expands into everything. ॐ तनोति निर्देशं ब्रह्मण: (१७.२३) Om tatsaditi nirde`sho brahmanah’ (17.23). It is indestructible. The word used, is अविनाशी avinaashee, which means ‘that which is never destroyed’. विनाश Vinaasha – destruction – also means अदर्शन adarshan, coming from the root नश nash, and meaning, that which can not be seen. The vision of the drṣṭa drashtaa (the inner witness) never loses its capacity to see, because that, which is अविनाशी avinaashi, can not be experienced. If you name any item, or call your son ‘Ananubhava’ (that which can not be experienced), then you will have the अनुभव anubhava (experience) of the अनानुभव ananubhava!

Don’t many people name their sons ‘Brahm’? I also know of someone who named his sons ‘Brahmananda’ and ‘Brahmji’. There are many Monks called ‘Brahmji’. It is another matter to call a physical body ‘Brahm’, but the Brahman is that, which can never be experienced as being absent.

People always ask me how the Brahman can be known. What is the reason for its being a universal statement? Oh, throw out the confusion of the proof and statement –

प्रमाण च प्रमाणप्रमाण तथा।

यथ्य प्रसादलिपिः तत्स्थिं त्यस्मात् किपिक्षेत।।
It is the Brahman who is the proof of the ultimate Truth, referred to as the प्रमाण pramaan. It is He, who is the प्रमेय pramay, fit to be used as a universal statement, and He is also the प्रमाण prama – true knowledge. The Atma is not proved by any proof; it is the Atma (within us) which establishes, which is the proof, of our Self. It is not the eyes, which prove that we exist; nor does the intellect establish our existence. It is our existence which establishes that our eyes and intellect exist. प्रमाण प्रमाणम् Pramaataa pramaanam – this reverses the whole concept, by questioning which is the proof, and which is fit to be used as a universal statement. अनाशीनों प्रमेयस्य Anaashinoprameyasya – is what the Gita says. The Brahman will become contrary to the Shastras, if you consider it something to be proved.

So, come, let us ponder upon अविनाशी तु तिर्भवित avinaashi tu tadviddhi. See the uniqueness in this. The Charvaks, Buddhists, and Jains do not have an Ishwara at all. The Christians and Muslims do have a God, and so do the Arya Samajis, but try applying this characteristic – येन सर्वमिदं ततम् Ye`na sarvamidam tatamt. सर्वमिदं वस्त्रवत्, इदं चेतन सुविद्वन्द्व्याप्तम् Sarvamidam vastravat, idam chetan svavaprabhatam – sootravadvyaptam. That essence, ‘Tat’, pervades the entire Creation, the way thread pervades the entire cloth. This means that the Brahman is the अभिनिमित्तोपादान kaarana – the creating force, as well as the matter which is used, to create. This is what it means.

Once, a gentleman met me and said, ‘I accept that the Lord is the Creation, as well as the cause, and the creator. I am grateful to you, for making me realize this. However, please explain how He is the Creation. He would have to keep changing, because the world keeps changing. Is the Lord subject to change?’ My brother, if the Lord was subject to change, He would also be परिणामी parinaami (having an end), परिवर्तनशील parivartansheel (subject to change), and विनाशी vinaashi (destructible). His quality of being the उपादान kaarana in the ‘Tat’, like the thread in the cloth. उपादान Upaadaan means the basic matter, the substance of the item. When the basic matter is inanimate, it becomes subject to change, it has an end, and its properties can also be transformed. However, when the चेतन che`tan (Consciousness) is the उपादान upaadaan, it does not need to change in order to create anything or everything. This is called the निमित्त कारण nimitta karan (creating factor) only triggers off the change in the physical matter. Its function is विवर्तन pravartan. Inanimate matter changes, like milk turning into curds. The चेतन उपादान che`tan upaadaan, the Spirit which appears to be the matter to deluded people, neither triggers off the change, nor does it change itself. It only super-imposes, and this superimposition is called...
The different objects which appear to be real, are seen within the Chetan, which is the sub-stratum of all. It is विवर्तनः वर्तते ‘vividham vartate’; not विविधतः वियते ‘vividham vidyate’. विवर्तमानः Vivartamaan means – that which is past, or, that which is in future. It is different from that which is present, or that which is special in the present. The Spirit is present in all the different forms we see.

येन सर्वांतं ततं Ye’na sarvamidam tatam. This word, ततं tatam, is dear to the Gita – ल्यान्त विश्वमण्डलापुय। येन सर्वांम ततं Tvaryaa tatam vishvananantararopaa. Ye’na sarvamidam tatam – becomes परोक्ष paroksha – something unseen and remote; and त्य्य ततं tvayaa tatam and मया ततां मयात्मा सर्व जगद्यक्तमूलिना mayaa tatamidam sarvam jagadavyaktamortimnaa becomes प्रत्यक्ष pratyak – internal, experienced.

Shri Krishna says, मया ततां मयाम ‘Mayaa tatamidam sarvam’ (meaning, this world is filled with Me). Arjuna says, त्य्य ततं त्य्य ‘Tvayaa tatam vishvam’ (meaning, this world is filled with You). See how Shri Krishna speaks here, as the invisible Brahman. ‘It is Mine, it is Myself’? That is why it is said, येन सर्वांतं ततं Ye’na sarvamidam tatam’. Oh, the Creation and the Ishwara are not two items. They appear to be two only for the purpose of interaction. In essence, they are absolutely the one, eternal, unbroken essence.

विनाशव्यवस्थायां न काशिक्तकृतमहि (१७)
Vinaashamavyayasyaasya na kashchitkartumarhati (17)

There is nothing in this world, which can destroy the अव्यय ayyaya, the undiminishable indestructible. Some items die along with the reason for their existence, some die when the action which created them – the निमित्त nimitta – dies, and some die a natural death at the demise of their properties.

अव्ययात्मा अव्यय अपरोक्षम अनुभूतमानाय Ayyayasya asya aparoksham anubhooyamaanasasya, or तुरों भिषु संतमन्त्र अस्य, अयमात्मा turiyam trishu santatam asya, ayamaatmaa – all we say in our waking state, dreams, or while in a deep sleep, and the अयम ayam (this) within it, is the अयम ayam of the अयमात्मा ayamaatmaa (this inexhaustible Atma).

आत्मनः Aatmanah = brahmanah: ब्रह्मण: brahmanah – neither can the cause of Creation destroy it, nor can it be destroyed by its own actions, and it can not be destroyed by even the basic apparent matter (which is the illusion created by the Brahman) either. Not even its own properties can destroy it. Who can destroy the साश्व saakshi, the one who watches Destruction, and is its witness? Udayan Acharya has written eloquently, in his composition ‘Atmatattva Vivek’. He asks, ‘Very well, let us accept that the Atma dies, but how do you know that it has died? Has anyone seen a dead Atma? If not, it is futile assumption. And, if someone has seen, then that someone is the Atma. It is only the Atma who can see the Atma die! And, if no one has seen the death of the Atma, then all this talk is nothing but wild guesswork.’ न कार्तुमारहिः Na kartumarhati – there is none who has
the authority to destroy the Atma. None can destroy the Atma, because the Atma is ‘Sat’. It is the ultimate reality. Now see, what is asat? What is false?

अन्तत्वतः इमें देहा नित्यस्मृत्ताः: शरीरिणः।
अनुशिष्ठोमुक्तस्य तत्सदृश्यस्य भरतः।। (२८)

Antavanta ime’ de’haa nityasyoktaah shareerinah,
Anaashinoprame’yasya tasmaadyudhasva bhaaratā. (18)

Oh, come, let us fight with this अज्ञान agnan, and put an end to it. Don’t pause until you have attained the आत्मवस्तु aatmavastu – the thing called the Atma. Go forth until you attain it. युध्यस्व Yudhyasva. You see, the देह de’ha (body) has an end, but the देही de’hi, (the Spirit that rules the body) is नित्य nitya; it is eternal. The Buddhists consider the Atma to be अनन्त anaadi, without beginning, coming with the flow of Time. However, they believe that it has an end, it is सान्त saant. They believe that it is destroyed completely when a person attains तत्त्वज्ञन tattvagnan – Knowledge of the Essence. Forgive me for saying so, but they use the word Atma to describe the antahkaran, which is the subtle body, the four-fold mind composed of emotion, intellect, tendencies and the subtle ego. They do not accept an Atma as we do. We welcome the destruction of what they call the Atma, and which we call the antahkaran. By all means, let it be destroyed. The Jains believe that the Atma keeps changing. It reduces, increases, and changes at times. Hence that, too, is only the antahkaran. The Atma of the Charvaks is composed of the elements, and cannot be anything other than the mind. They believe it to have a beginning as well as an end, while we do not accept the fact that the Atma has no beginning, to have any bearing upon its being the ‘Sat’. We believe that only its अनन्तत्त्व anantattva (quality of endlessness) has any bearing upon its being the ultimate reality. What is endless cannot be negated. That, which cannot be negated, is the ‘Satya’, the ultimate Truth, the ultimate Reality. The factor of something being beginningless does not establish its being the ultimate reality. Neither is the Satya something which always retains its qualities. We accept only that, which cannot be negated, as Satya. This is our own definition.

Look, what is it, that has a body? What is a शरीरधारी shareerdhaari? शरीर Shareer means शेयरमान sheeryamaan – that which decays. The one, who sits complacently, considering it to be ‘me’ or ‘mine’, becomes the शरीरी shareeri. It is not the शरीरी shareeri (Spirit within) which ends. It is the शरीर shareer, the physical body, which ends.

When I was a child, a Mahatma told me, ‘There is an object of enjoyment, which we call the विष्य vishaya, and there is the one who enjoys the object, called the विषयी vishayee. The object is subject to change, but the knower of the object does not change. The object is transient, but the knower is eternal. The knower is ग्नानस्वरूप gnanswaroop – Knowledge incarnate, while the object is ज्ञेय स्वरूप gye`yaswaroop – that which is known. The object requires something
animate for its existence to be established. The Knower, however, is self-
illuminating, because he is also the knower of Space, Time, etc. He is the
witness, and is eternal, because he is visible only as the substratum of his own
absence – स्वाभाविकिरणे भासमानत्वं नित्यत्वम्
svaabhaavaadhikarane`bhaasamaanatvam nityatvm. To be visible only as the
substratum of its own existence, is like something which seemed to be a snake,
but turned out to be just a rope. The snake is मिथ्या mithyaa. It is a false
impression, an illusion. It is constant, hence it is नित्य nitya; it cannot be called
अनित्य anitya, (fleeting). And, it is experienced (seen) to be a snake, hence it is
false.

One meaning of अनाशिन: anaashinah is that the Atma is the अभोक्ता abhogtaa – it
does not imbue or experience the object. It desires no नास्थ्य naashtaa (snack). It
is not an आशी aashee (having desires); it is अनाशी anaashee (without desires). In
the Upanishad, it is written, न तद्विनाति किचन न तद्विनाति कश्चन (बृहदारण्यकः 3.2.2) ‘Na
tadashnaati kinchana na tadashnaati kashchana’ (Brihadaranyakya Upanishad 3.
8.8). ‘He does not eat anything at all, and nobody eats Him.’ Destruction is also
a kind of consumption. It is the Time’s mouthful, which we call destruction.
How can Time destroy that, which illumines it? That factor is beyond the range
of destruction. Destruction cannot even touch it.

Now, think about this – what can that अप्रमेय aprame`ya be; that, which cannot
be proved? Only the परमात्मा pramaataa, the witness. If there is any object, which
is separate from the witness, it will become प्रमेय prame`ya – an object which is
proved. The प्रमेय prame`ya may be something which exists, or it may be
something which is imagined. However, if it is separate from our Self, it will be
known by us. The item which is the object to be proved, the one who possesses
the intelligence for proving it, will become that which is proved. However, do
any of us need someone else to prove that we live? It is because we are alive,
that other things can be proved by us, or to us. The one, who accepts the proof
of something else, is established before the proof is given. Your eyes start
looking only when the activity to establish something starts. Your mind and
intellect also work only after that. When these stop working, isn’t it proved that
the one who gives the proof is established before the proved object is
established? If you say, ‘Why should there be the one who establishes, when
there is nothing to establish?’ (Why should there be the Atma, when the world
is an illusion?) Then – well, all right. The परमात्मा प्रमात्र Paramaartha swaroop, is
the ultimate essence. It is the परमात्मा pramaataa, the one who establishes. It is,
however, free from the ego of being the preceptor.

The Brihadaranyak Upanishad says – अप्रमेय Dhruvam (बृहदारण्यकः 4.4.20) ‘Aprame`ya
dhruvam’ (4. 4. 20), नान्ताः प्रज्ञानां बहिष्प्रज्ञानं नोभयताः प्रज्ञाः, न प्रज्ञाः न प्रज्ञानयमां (माण्डुक्य उपनिषदः 7)
‘Naantah pragnam na bahishpragnum nobhayata pragnam, na pragnam na
pragnaanaghanam’ (Mandukya Upanishad 7). अप्रमेयम् Aprame`ya means
unknown, here, and अनाशी anaashi here refers to that, which is always present. Only that, which can never be परोक्ष paroksha – remote, unseen – can be अनाशी anaashi – indestructible. Only the unknown can be beyond being established. अंबेद्यचे सति aparoksham svaparkaashasya lakshanam. The Self-effulgent Atma’s characteristics cannot be known, like the characteristics or qualities of a pot. Nor are they परोक्ष paroksha – invisible and remote – like heaven. They are different from visible objects, as well as the invisible and remote ones. The Atma is Self-effulgent, and is established independently of anything else. ‘Hence, my brother, why do you grieve and get attached? Why are you trapped by शोक shoka and मोह moha? I am not particularly bothered about whether you fight or not. However, your reasons for not fighting are all wrong. शोक Shoka and मोह moha are not valid reasons for refusing to do your duty. So, you should become active in doing the duties prescribed for you, the duty to protect Dharma.’

Ya e`nam ve`tti hantaaram yashchainam manyate` hatam, 
Udbhau tau na vijaaneeto naayam hanti na hanyate`. (19)

Now see, this is the Advaita Vedanta, the philosophy of non-dualism. One is the description of the inner Atma (of the individual), so it fits into the Dvaita (Dualistic), Vishishtadvaita (qualified non-dual), and Dvaitadvaita (dualism within the non-dual) philosophies. However, what is the purport of the point mentioned here – उभौ तौ न विज्ञानीतो नायम हन्ति न हन्यते।? This is Gnan (Knowledge), without विज्ञान vignan (science). Who is it that lacks science? य एनं हन्तारं वेंति, यश्च एनं हंतं मन्यते Ya e`nam hantaaram vetti, yashcha e`nam hatam manyate’ – it is the one who believes himself to be the ‘doer’ of the action of killing. It is due to अज्ञान agnan (ignorance), that he considers himself to be the हन्ता hantaa (killer), and the भोक्ता bhoktaa (the one who experiences), as हतम्
hatam (the one who is killed). Hence, the one who considers himself to be the
doer or the enjoyer/sufferer is ignorant; he lacks the Knowledge of the Atma.
But, what if he obtains Gnan, and becomes enlightened? A sentence of the
Kathopanishad is similar to the Gita. The Lord says, ‘Ya e’nam ve’tti hantaaram yashchainam manyate’ hatam’. The meaning is
the same as in the Kathopanishad, hanta te manyate hantu hantashche’n manyate’ hatam. The Lord says ,
Ya e’tami ve’tami hantaaram yashchainam manyate’ hatam’. The meaning is
the same as in the Kathopanishad, hanta te manyate hantu hantashche’n manyate’ hatam.
(1.2.19) Udbhau tau na vijaaneeto naayam hanti na hanyate’ (1.2.19).
By quoting this verse, the Lord has shown great respect to the Shrutis (Vedic
verses). The indication of the Lord is, ‘Arjuna, it is not only I, who says this.
The Shruti says the same. If you don’t have faith in My words, considering Me
to be nothing more than your friend, cousin, or brother-in-law, then I quote the
Shruti, to convince you.’ The conclusion is that the feeling we have, of being
the karta (doer) and bhokta (the one who has the experience), is
caused by our ignorance. ‘Then, what is caused by Gnan, Sir?’ It is this –
Ve`daavinaashinam nityam ya e`namajamavyayam,
Katham sa purushah paartho kama dhaatayati hanti kam. (21)
This is the result of Knowledge, Ve`daavinaashinam nityam ve`daavinaashinam nityam.
Here is the Veda, the Knowledge; and where true knowledge is, there is neither
killing, and nor is there being killed. There is no feeling of being the one
who kills, and nor is there any feeling of being the cause of the killing, for
the enlightened person. Only in ignorance do the feelings of doership or
experiencing seem to be factual. What a marvelous point the Lord has made!
Oh, my brother, the real enemy is this ignorance of yours. Then, the query was
raised about what the Atma is like.
Na jaayate’ mriyate’ vaa kadaachinnavyayam bhootvaa bhavitaa vaa na bhooyah,
Ajo nityah shaashvatoyam puraana na hanyate’ hanyamaane’ shareere’. (23)
Na jaayate’ mriyate’ vaa kadaachit – match it with this mantra from the Katha
Upanishad –
Naayam kutashchinna babhoova kashchit (1.2.18)
You see, Shri Krishna doesn’t display much faith in ritualism. He declares that
it is not the fruit of the Vedas, it is merely the tree.
Ve`davaadarataah partha naanyadasteeti vaadinah. (42)

This shloka rejects the six kinds of negative mental deteriorations, described by Nirukta, an exposition of the Vedas. An object is first born, then it is experienced as existing, then growing, changing, decaying, and ultimately, destroyed. These six stages are attached to every physical object in the world. The Atma is न शायम्यति na shaamyati. It never experiences the slightest fatigue. Its effulgence never reduces. It remains luminous throughout our waking, dreaming and sleeping stages. The superimposed items, called अध्यास adhyas, keep changing, but the आधिह्न adhishthaan, the sub-stratum, does not bear any of the burden. He makes the elements dance to His will. Just as a fan is not scraped when it turns, because it is the arms which rotate, not the fan itself. If the main fan were to move, it would wear out in a day. This is called Maya – illusion.

I read about a young lady who lived abroad. She came home at ten o’clock at night, utterly exhausted after a hard day’s studying and working. She told her mother, ‘I’m too tired to change my clothes, or have tea, or eat anything. I just want to go to bed.’ She just lay down, when her mother told her that a certain person had phoned for her. ‘Oh, he phoned?’ She got up, and went to talk to the man she loved. The man asked her to come quickly, as he had planned to take her to the Club for a dance. Now, this girl had a cup of tea, took a bath, had some food, and got dressed. She returned after having danced all night with her boy friend.

Now, tell me, where did the girl’s fatigue go? The fact is that we feel tired when we do what we don’t enjoy doing. The Atma never tires of illuminating, it is always complete, always shining. It is never frightened by anything that is super imposed upon it. If you say, ‘What if we are not aware of the world – the प्रपंच prapancha – around us?’ Oh, God! How would you be the चेतन Che’tan, the Consciousness, if you were not conscious? You would be जड़ Jada – inanimate! Consciousness is the characteristic of the Atma. The awareness may be of the समाधि samaadhi (deep meditation), or विकल्प vikalpa (disturbance), but consciousness has to be conscious. If you say that you are not conscious of the world around you, I will accept that you have great detachment; but I will also think that you are easily frightened.

न जायते म्रियते वा कदाचित Na jaayate` mriyate` vaa kadaachit – कदाचित kadaachit means that the Atma is unaffected by Time. Birth and death occur in Time. Time is the अधिकरण adhikaran – the sub-stratum of birth and death. The Atma, however, is the sub-stratum of Time, and yet Time is not factual; it is imagined in the Atma. Birth and death are nowhere to be found in the Atma. They are stages of change. They are merely temporary bubbles. In the opinion of the Charvaks, objects cause pulsation. The Buddhists believe that pulsation is caused in the Void; and the theory of the Jains is that objects, and the pulsating awareness, are both real. In our Vedic philosophy, the sub-stratum in which
everything pulsates is real, and so are the objects which cause the pulsating awareness. Moreover, pulsation is natural for us. As long as we are conscious of being individuals, as long as we wear the mantle of individuality, the pulsating world exists, even though the Atma maintains its pristine Self.

Naayam bhootvaa na bhavitaa vaa – it does not have birth, nor does it die. Birth and death are characteristics of the world, not of the Atma. Shankaracharya has written, ‘Bhootvaa, abhaavita vaa’, to explain this.

Ajo nityah shaashvatoyam puraanah – is the sum total of the whole subject. The Atma is अज़ aja (unborn), ब्रह्मा brahma (the Creator), शाश्वत shaashvat (eternal), and पुराण puraana (ancient). The waking state, जाग्रत jaagrat; the dreaming state, स्वप्न svapna; the sleeping state, सुषुप्ति sushupti; and the state of divine bliss, तुर्यते tureeya, are all cities, which help us to attain the knowledge of the Atma. It is पुराण puraana, it is ancient. It is He who gives the pulsations of individuality, in the ‘cities of nine gates’ as the human body is called (two eyes, two nostrils, two ears, one mouth, and the organs of evacuation and sex).

Nityah sarvagatah sthaanuh – the one who has these qualities is beyond all qualities and qualifications. He is विलक्षण vilakshan. It makes not the slightest difference whether there is final emancipation – विसर्ग visarga – or whether there is a pillar which is all-pervading – सर्वगत sarvagat (all-pervading) – or even if it is the stationary trunk of a tree. However, what kind of a sarvagat sarvagat (all-pervading) is it? Is it all-pervading the way fire pervades an iron ball placed in it, or is it all-pervading like the clay, of which a pot is made? It is all-pervading like the clay, and is, moreover, an illusion.

A Mahatma was reading the Gita. Someone asked him what need he had, to read or write anything. When the ग्रन्थी granthi (false knot by which the physical body is tied to the Atma) is broken, then the ग्रन्थ granth (book) becomes redundant. ‘You are निरग्रन्थ nirgranth; you have outgrown all the books which are needed to attain enlightenment, so why do you read, now?’ The Mahatma said, ‘My brother, I am looking to see which praises of mine are written here. The praises in the Gita refer to me.’

Na hanyate’ hanyamaane’ shareere’ – a person, who limits himself to abiding in one body, may feel anxious about dying, with the death of the body. But, हन्यमाने’ hanyamaane’ shareere’ - does not describe the Paramatma, it describes us, because death does not come to the Paramatma. No one who believes in the Paramatma will believe in the death of the Paramatma. See whether the Paramatma exists today or not. If, by God’s Grace, the Paramatma does not exist today, then I will have to talk loftily, saying that the Paramatma was born, and then He passed away! However, that is not the case. The Paramatma exists, and He exists today.
All right, if he exists today, is He here or not? If He is not here, where has He gone? How can He ever be absent, when it is He who is everything? Oh –

Tvam stree tvam pumaanasti tvam kumara uta vaa kumaari.

(Shvetashvara Upanishad 4. 3)

‘You are the woman, You are the man, You are the boy and You are the girl, too.’

Now, according to this, isn’t He everything? When He is ‘this’ (everything in the world), then what wrong have I done, that He would not be the ‘me’, which identifies with my body?

Aham idam sarva vaasude`va e`va.

Vaasudeva has been identified according to this, too, He is everything.

My brother, if you want to worship the Lord, you have to accept Him as being separate from you, but abiding in all. This is the method of upaasanaa (worship). If, however, you wish to know His true Self, then you have to accept that He is ‘this’, and ‘that’, and ‘I’, and ‘you’, and everyone, and everything. It will be wrong to say that He is everything, because He is indivisible, He is unequalled. Now, see –

Ve`daavinaashinan nityam ya e`namajamavyayam,
Katham sa purushah paartha kam dhaatayati hanti kam. (21)

The Lord says, ‘Partha, know that the Atma is indestructible, eternal, unborn, and indivisible. Your wish is to obtain the pure. The Lord is the wealth you desire; it is the Lord you seek. In what way are you connected to dying or killing?’

Note that this is not a question, it is an accusation. It is nullified just by the right Knowledge – ज्ञान gnan. The word, वेद ve`da, used here, refers to Gnan. Now the Lord lightens the gravity of death, explaining how the soul departs from the body.

Vasaansi jeernaani yathaa vihaaya navaani grihaatati naro`praraani.
Tatha shariraani vihaaya jeeernaanyanaani sanyaati navaani de`hee. (22)

The Jeeva (soul attached to the body) leaves one body and accepts another. This change is like taking off the old garment, and putting on a new one. Sometimes, it causes discomfort to take off clothes you’ve been wearing. To give an example, three men were traveling together. All three wore kurtas (long shirts). One man’s kurta was tight fitting, and he was extremely fond of it. The second man’s kurta was tight fitting, but he was not particularly fond of it. The third man wore a loose kurta, and did not care about it at all. These three fell into the
hands of dacoits, who asked them to give up their kurta. The first man lamented bitterly, because taking off his kurta caused discomfort, and the thought of giving it up made him unhappy. The second man had the discomfort of taking off his tight fitting kurta, but did not feel unhappy about giving it up. The third man faced no discomfort, neither in removing his kurta, nor in giving it up, since it was loose and he was not at all attached to it in any way.

See the words वासांसि जीर्णानि यथा विहाय vaasaansii jeernaani yathaa vihaaya, in this light. This body is nothing but the garment of the individual Jeeva. Relationships like the husband and wife are also a kind of garment. A wife is called a वस्त्र vastra (cloth, because she is वामवर्त vaamavarta – placed on her husband’s left). A husband is also a garment, because he is covered with desire. In the same way, the son, father, mother, friend, relatives and connections are all garments. जीर्ण Jaerna does not mean aged. It is the reduced capacity for indulging physically, to fulfill the desires of lust, or for working for some achievement, or to create; which is the actual aging. Aging is not mere physical debility which comes with old age. It does not mean just the hair turning white. In some places, black haired youngsters sit around like corpses, with a total lack of enthusiasm, and white haired elders often show great gusto, working tirelessly all day. The black haired youngsters grow weary after doing a little work. So, actually, youthfulness has little connection with age. A person who has hope is young; he feels enthusiastic, and has firm resolve. When enthusiasm becomes enduring, the person experiences the वीर रस veer rasa, the spirit of a warrior. I had read about a person who had a broken leg, and needed crutches to walk. One day, he was lying outdoors, on a cot, with his cow tied to a stump nearby. Suddenly he noticed the cow moving about frantically. He saw a snake near her, with its hood raised to strike. The cow was trying to move out of its reach, to save herself. The man instinctively picked up his crutch, and rushed at the snake. The snake slithered off as fast as it could. The man chased it for two furlongs, before he returned. The snake escaped, and the man stopped using crutches since then.

Now, some people say that the man protected the cow, which was an act of Dharma, and due to this, his प्रारंभ prarabdha (fate) was changed. Some say that the power of the Paramatma arose in him, and awoke the self-confidence – the आत्म शक्ति Atma shakti – in him. This is the principle of the Shaivas. According to the Kashmiri Shaivites, people get such spurts of power or strength. Even an old man becomes youthful again, if enthusiasm fills his heart. Our जीर्णता jeernataa, our aging, is merely because we lose enthusiasm. The Mahatmas are not likely to know about this, but even little children in the cities go around singing:

अब जी के क्या करेंगे, जब दिल ही टूट गया।
Aba jee ke’ kyaa kare`nge`, jaba dil hi toota gayaa.’

(What is the purpose of living, when my heart has been broken – a popular film song of the early fifties.)

and

इस दिल के ठकड़े हजार हुए, कोई यहाँ गिरा कोई वहाँ गिरा।

Isa dil ke’ tukde’ hajaar hue’, koi yahaan giraa koi vahaan giraa

(This heart has been shattered into thousands of pieces; some fell here and some fell there – a popular film song of the early fifties.)

It is better that such ‘heartless’ people die! Their lives have nothing useful to contribute to the world. They are merely भू-भार-भूत bhoo-bhaara-bhoota – creatures who are a burden on the earth.

नवानि गृहणाति नरोऽपराणि Navaani griahnaati naroparaani – a person feels happy to wear new clothes. When we were children, and were given new clothes (not always, just sometimes), we’d feel very happy. Similarly, leave this worn-out body. शीर्यते Sheeryate’ - it decays on its own. Take it off and throw it away. If the curds and milk, dal and rice, or clothes, in your house get stale and begin to stink, will you eat them, or keep them? The worn out body is just like them. When you leave it – अन्यानि संयाति नवानि देही anyaani sanyaati navaani de’hee – a new body is given to you.

नैनानि चिन्दन्ति शस्त्राणि Nainam chhindanti shastraani – no material weapon can sever the Atma, even if it is made of iron or copper, and can cut the throats of people.

The Atma is – आपनोति ईति आत्मा aapnoti iti aatmaa. The one who obtains the experience of the sense objects while in the waking state, through the sense organs, is called the Atma. What is the Atma like?

य आपनोति य आदते यश्चायति विश्वासित ह।

Yashchaasya santato bhaavastmaadaatmaa nigadyate’.

The word sanshan means the same thing as a Sessions Judge giving the order to hang a criminal. It means to strangle, or to cut the throat. The

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indication is that the Atma is separate from the mutations of matter (from which weapons are made). The items created from the five elements do not have the capacity to harm the Atma.

Nainam dahati paavakah – there are weapons of fire, the aayen aagne`ya astra – like bombs, rockets, etc. They cannot burn the Atma. Similarly, na chainam kle`dayantyaapah – water cannot dissolve the Atma. There is no gas which can be used to melt it, nor any acid which can destroy it. Na shoshayati maarutah – even if a poisonous wind were to blow and permeate the entire atmosphere, the Atma would not be dried up by it. This means that none of these elements – fire, water, wind, etc., have the capacity to destroy the Atma.

This referred to the objects of destruction. The next shloka says that the Atma does not have the capacity to die. It is ananta – endless. Acche`dyoyam – it cannot be severed. Neither can it be burnt, nor can it be cut. It is separate from both these possibilities. Adaahyoyamakle`dyoshashyo e`va cha – it cannot be burnt, it cannot be dissolved, and it cannot be dried up. It is nitya, meaning that it is not divided by Time. It is sarvagatah, means it is not divided by Space. Sthaanu means that it is not subject to change. And, it is achalah, means that there is no movement in it, no need to come or go anywhere.

Then, what is the Atma like? It is sanaatanah, means sadaa bhavati sanaatanah. It is the life-giving spirit of experience. The method of establishing the presence of any object is to detach the object which is experienced, and shift to the action of existence. Establish yourself in your Self, and you will experience samaadhi – deep meditation – which follows when one detaches one’s self from one’s body. Then, use discrimination to give up even the detachment. Then you will truly establish yourself in your real Self; in your swaroopa. However, if, even after attaining your swaroopa, you do not obtain the Knowledge of the indivisible quality of the Atma, then Vedanta remains unfulfilled. Even if you attain asampragnaat samaadhi – the state where you lose the awareness of the world around you – you have not attained the highest Truth until you become aware of the indivisible quality of the Atma. Now see what the Lord says, after this –

Avyaktoyamachintyoyamavikaaryoyamuchayate`,
Tasmaade`vam viditvainam naanushochitumarhasi. (25)
The conclusion of the preamble is taking place here. The preamble began with अशोच्यान्यन:वशोच्यास्तवम् ‘Ashochyaanvanvashochastvam’. That was one step forward, and now the Lord gives the conclusion by saying नानुशोचितुमरहस ‘Naanushochitumarhasi. Arjuna, do not grieve.’ न Na+ अनुशोच anushocha. न Na means don’t; and अनुशोच anushocha means to grieve with others. We either weep alone, or we weep when we see others weep. Actually, worldly people weep because they see others weeping. They have learnt that it is proper to weep on certain occasions. When the women from Punjab (who specialize in weeping) come to Delhi, they beat their chests and thighs, and wail. A gentleman was telling me about a newly married girl, who was taken to one such condolence meeting. She had no idea what happens at such gatherings. She saw some women beating their thighs, some beating their chests, and some wailing हाय-हाय ‘hayehay’. Seeing them, the girl started to imitate them, beating her chest and thighs, and lamenting like them. She was badly bruised when she returned home, because she had battered herself, imitating the other women. Her mother-in-law explained that the hitting should be done in such a way that the person is not hurt, but a loud smacking sound is made. Hence, people tend to think that since their grandmothers would cry, and their mothers would cry on such occasions, ‘What will people say if I don’t cry?’

I do not say this as a joke. An elderly lady, who is my devotee, told me how people once took her to a condolence meeting when she was newly-wed. She told me that even though she saw everyone weeping, tears refused to come to her eyes. This embarrassed her, and she tried to induce tears by thinking about the passing away of her grandmother and parents; but laughter rose up in her instead! Then she covered her face, hoping that people would think that she is crying! So, this is imitating others when they weep. People feel that since others are crying, they ought to cry, too? It is this, which the Lord refers to, when He says, अनुशोच ‘Anushoka’. अनुशोच Anushoka is an imitation of grief. It is not real grief.

अव्यक्तोऽयम् Avyaktoyam. What is the meaning of the word अव्यक्त avyakta in this? केनापि प्रमाणने न व्यज्जते इति अव्यक्त: Ke’naapi pramaanena na vyajyate’ iti avyaktah. The Gita uses the word अव्यक्त avyakta (unseen) for the Atma, for Prakriti (the Lord’s power of Creation), the Paramatma, and for the Jeeva. The inclination for providing proof ends in Prakriti, hence it is avyakta, and beyond proof. The Ishwara (Lord with attributes) and the Atma are seated at the root of proof. So, how can proof see its own roots? यापको जन्म क्या जाने पूर्व Baapa ko janma kyaa jaane’ poot? (What does the son know about the father’s birth?) So, how can proof see its own Atma? The Parameshwara, the Lord Almighty, is so vast that the eye cannot reach its immensity.
All right, brother, if you can’t see the Parameshwara through proof, then apply your intellect. Apply अथापति arthaapatti – the reasoning in which one topic is automatically proved by the help of another. Or, use अनुपपति anupapatti – incongruity. How can one do that? The avyakta is अचिन्त्य achintya (beyond thought) – अचिन्तयोयम् achintyoyam. Thoughts cannot reach it. Very well, melt something, or digest it. How can one melt, or digest, the unseen Atma? It is अविकार्य avikaarya – unchanging. Suppose we have no seeds in the house, then we grow some, make or borrow them. If we sow the grain in our fields, we can get a harvest of rice; and, if we don’t have the grain, we can buy, or borrow it. If the grain is dirty, it can be cleansed, it can be washed. If it is raw, we cook it.

In the same way, all the items in the world are उत्पाद्य utpaadya (created or grown), संसाकर्य sanskaarya (improved), आहार्य aaharya (consumed), and विवाहित vikaarya (changed). But the Atmadev – the Lord who is the Atma – is such, that it is neither created, nor is it borrowed, and nor is it sullied. Hence, it is not cleansed. Neither is it raw, that it needs to be cooked. अविकार्य avikaarya – unchanging. Suppose we have no seeds in the house, then we grow some, make or borrow them. If we sow the grain in our fields, we can get a harvest of rice; and, if we don’t have the grain, we can buy, or borrow it. If the grain is dirty, it can be cleansed, it can be washed. If it is raw, we cook it.

The अपराज्य aparaa vidyaa is that, which needs ritualistic worship. You have to know the Yagya (ritual fire worship) first, then do it, and then you will get the fruit. You have to know उपासना upaasanaa (worship of the Lord with form), then do it, and then you will get the result. You must have the technique of Yoga, do it, and then obtain the results. All these come within the अपराज्य aparaa vidyaa. Then, what is the पराज्य paraa vidyaa?

नानुष्ठानन विना वेदो वेदनं पर्यवस्थितं।

You can read all four Vedas, but you need to do the rituals, for obtaining the fruits. Brahmavidya – the knowledge of the Brahman – however, gives
fulfillment as soon as it is obtained. This is why it is called परा विद्या paraa vidyaa. It is not अपरा aparaa; it is not placed before any other. It is the परा विद्या paraa vidyaa, meaning it is the highest knowledge of all. Nothing comes after this, no duties remain, once this knowledge is obtained. There remains nothing more to be obtained, no more goals to achieve, nothing more to be known. The warrior reaches the goal, and the one who believes in doing good deeds and undertaking religious rituals, is fulfilled. Once a person has obtained the परा विद्या paraa vidyaa, no duties remain for him. It is such a knowledge – तस्मादेव विजिल्वेन्नानुशोचितमहसै tasmaade’vam viditvainam naanuhochitumarhasi. ‘So, Arjuna, let go of your dejection. This grief is born of your moha, and will be removed by this knowledge. Shoka is the चर्विता-चार्वण charvita charvan (chewing what is already chewed); it is पिष्ट-पोषण pisht poshan (grinding what is already ground); a futile exercise. Once the moha is removed, how can the shoka remain?’

Tatra ko mohah kah shoka e`katvamanupashyatah.
(Ishavasya Upanishad 7)

Avyaktaadvayaktayah sarva prabhavantyakaharaagame` (8.18)
The word अव्यक्त avyakta here, means the basic Prakriti. And –

धेत्रमानित्यः श्यामायक्तम पर्युपासते।
वर्तमानित्यः च कुस्क्लमानी ध्रुवम्। १२.३

Ye` tvaksharamanirde`shyamavyaktam paryupaasate`,
Sarvatragamachintyam cha kootasthamachalam dhruvam. (12.3)

Here, अव्यक्त avyakta means the Paramatma, and अव्यक्तिमयम avyaktayamachintyoyam refers to the प्रत्यागात्म pratyagaatma – the Atma within the individual. Three indications are given by the use of the same word, hence one meaning will be authentic, and the rest will be annulled.

Avyaktokshara ityuktastamaahuh paramaam gatim. (8.21)

This is the highest position to be reached, it is the अक्षरात्परात par: aksharaatparatah parah. अव्यक्त Avyakta means न व्यते na vyayate`. It does not obtain individuality. It does not become separate, and it does not become something visible. This is the essential nature of the Atma. It is neither a subject for thoughts to reach, nor does it come within the grasp of the intellect. No matter how hard anyone tries to think about it, it cannot be known by thoughts. It is अविकार्यायमुच्चते avikaaryayamuchyate`. It is beyond the result of Nature, applied thought, and personal effort. Who? It is this Brahman, which is not different from the Chetan within the individual. The differences mentioned above are not accepted by the Brahman. In other words, that the Jeevatma is not separate from the Brahman, is acceptable, but that the Brahman is separate from the Atma, is unacceptable. This is only for the purpose of विवेक vive`k –
discrimination. It is up to you, to decide which is correct and which is wrong. You are the judge. I only place the facts before you.

तस्मादे विदितवें नानुरुणिचितुमहसिः। (२५)

Tasmaade 'vam viditvainam naanushochitumarhasi. (25)

So, please know them well. Don’t cry; don’t follow them, even if a thousand people cry. Don’t cry by yourself, and don’t cry with others. Your innate nature is not to lament. It may be pointed out that there are people who cannot absorb this, and they continue to grieve. Well – if that is what you believe, leave it at that. However, the conclusion remains, that one should not get depressed.

अथ चैने नित्यजाते नित्ये वा मन्यसे मृतम्। (२६)

Atha chainam nityajaatam nityam vaa manase 'mritam. (26)

This Atma is created in the five elements, and returns to them, when it dies, in the form of the body the five elements it is created of. Many people do not accept that there are five elements, they only accept four. A group of five reaches a proper decision. However, when there are only four, they will be बे'चारे be‘chaare’ (be = without, चार chaara = four; it also means pitiable). बेचारे Be‘chaare’ means those whose speech is चार chaaru (attractive). You may consider them to be Buddhists, because their Atma is विज्ञान vignaana (science), and birth and death goes on in every moment of their vignana. In their opinion, the Atma takes birth and dies ceaselessly, just as water flows continuously in a spring, or the flame continues to burn and die in a lamp, and peace increases and decreases in turns. If you accept this theory, there is no more to be said. Our vision is such that it enfolds both the Gnostics and the agnostics. Amongst my devotees there are industrialists as well as communists. I embrace whoever has love for me, regardless of whether they are businessmen or communists. What have their beliefs to do with me? I have no urge to influence their trend of thought in any way. That is the job of the religious sects – those who rule over their Centers and Muths, saying, ‘This is all we believe in.’ They feel that only their Center is perfect, and all other Centers are full of faults. As far as I am concerned, all the Peeths, all the Centers, are good, and all have faults, as well. What connection does the Brahman have, with these Peethas? Peetha also means पौड़ peedhaa, a low, square table. Some people place खड़ा khadau (wooden slippers) and some place idols on them. Many such peethas can be made from the Brahman, but the Brahman, which is the sub-stratum of all, has no peetha in it. No peetha of skin, no peetha of a body, no peetha of species, or head, or hand – no peetha at all.

तथापि त्व महाबाहो नेवं शोचितुमहसिः। (२६)

Tathaapi tvam mahaabaaho naivam shochitumarhasi. (26)

The Lord tells Arjuna, ‘Oh, Mahabaho (the mighty armed)! Your hand is really great. So, नानुशोचितुमहसिः naanushochitumarhasi, don’t grieve. Being so great, don’t worry about little things.’ Where is the indivisible Brahman, which has no
trace of duality? Where is there any duality in it? अक्षुभावनिष्ठात्मात्माभावप्रतिविधिगत्व भिक्षु भिक्षु Adhishthaananiṣṭhaatyantaavapratiyogitvam mithyaatvam – mithya
mityaa is that, which is the competitor of the seeming reality (the base of which is the sub-stratum), whereas the reality is the Brahman, the sub-stratum. So, what is the need to grieve for something illusionary? Oh – that which is born, will die; and that which dies, regains life. Is there any count of how many died and how many regained life, till now?

जातस्य हि श्रुवो मृत्युधृवं जन्म मृत्यु च।
Jatasya hi dhruvo mṛityurdhruvam janma mṛitasya cha.

There is a Shankaracharya, who I respect very much. He used to say that he was completely unattached to the सिंहासन singhaasana (throne), and the canopy, and other symbols of his high office. ‘Just as I have to go to the toilet every day, in the same way I have to sit on this throne for eight hours daily. I have to sit erect in public, in a fixed asana (posture) among the people. I can’t even go to the toilet during these eight hours. I spend eight hours here, and half an hour in the bathroom!’ I was present when he said this. So, please don’t feel tempted to sit on some high position! Your own position is so great that everything is contained within it. There is no asana (posture or seat) which is able to have you seated upon it. Everybody comes and goes, gets up and sits, falls and stumbles, within you. This is the meaning of अपरीहार्य aparīhaarya (unavoidable). Death and birth are unavoidable. They are not to be grieved over. To tell the truth, the state of the creatures is –

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तिनिधनान्येव तत्र का परिदेवना॥ (२८)
Avyaktaadeeni bhootaani vyaktamadhyaani bharaata,
Avyaktanighanaanye `va tatra kaa paride`vanaa. (28)

Here, अव्यक्त avyakta (the unseen) means the Prakriti. Earlier, it was used to indicate the Atma – अव्यक्तोयमचित्योयम avyaktoyamachintyoyam; but here, in अव्यक्तादीनि भूतानि avyaktaadeeni bhootaani, it means the Lord’s power of Creation. If you consider the physical bodies to be just a संघात sanghaata, an assemblage of कार्य kaarya (action) and कारण kaaran (cause), and say that they are not created and destroyed every minute, and nor are they beyond the range of cause, it is all right. The beginning of the bodies is अव्यक्त avyakta, and so is their end; and the period in-between is व्यक्त vyakta (seen). For example, the beginning of the sleeping state, and the end, is also the sleeping state, and in-between there was a dream. The condition of physical bodies is like this dream. No body existed earlier, and no body will exist later, and in-between, the experience arose, like a dream.

व्यक्त-मध्यानि भारत। अव्यक्तिनिधनान्येव।
Vyakta madhyaani bhaarata, avyaktaanighanaanye `va.
Oh, if a dream arises, it will also die. तत्र का परिवेदना Tatra kaa paride`vanaa – why do you lament that your dream has gone? It was just an imagined world, which got attached temporarily with you. You remember the story, where a laborer was carrying a pot of oil on his head, thinking about how he’d use the money he earned, to buy some chicks, and gradually increase his income until he could purchase a horse, a cow, a house, and get married. He imagined that he would have children, and when they asked for something, he would nod his head. He got so carried away by his imagination that he forgot he was carrying a pot of oil on his head. The pot fell, and broke, when he nodded, and all the oil spilled on the ground. The man who had bought the oil berated him, saying, ‘Look what you’ve done! The whole pot of oil has been wasted!’ ‘Sir,’ replied the man, ‘You lost only a pot of oil, but I lost my horse, and cow, and house and family.’

So, this world is nothing more than ‘I experience’ and ‘I stop experiencing’. तत्र का परिवेदना Tatra kaa paride`vanaa – so why do you use your imagination? Why do you weep for the things that you have lost? Your milk teeth broke. You had no growth on your chin, it grew as you matured. Now you show your beard as a token of your wide experience and wisdom. People tend to intimidate others, by showing their long, white beards, but none of this will remain. Neither the beard, nor the bearded. Neither youth, nor old age. It will all go, and there is no need to lament its going. Whatever goes, let it go; and whatever comes, let it come.

Punditji spoke a mantra from the Vedas yesterday. स्वस्ति पन्थामानुचारेः ‘Svasti panthaamamuchare´nam.’ It means, ‘Come, let us walk on the propitious paths. सूर्याचंद्रमासाविव ‘Sooryaaachandramasaaviva’ – ‘Let us walk like the Sun and the Moon, spreading brightness wherever we go.’ The next portion of the mantra is, पुनरोलादाताग्नातासायंमही ‘Punaroladataghanataa jaanataa sanyame`mahi’. (Rig Veda 5. 51. 15) We should recognize people for what they are, and live among the ज्ञानी gnaani (enlightened), दानी daani (people who give liberally) and those who lead lives of non-violence.

Now, come, let us see how the Atma is viewed. आश्चर्यवत् पश्यति कशिच्चदनम् Aashcharyavat pashyati kashchide`nam. दर्शन Darshan (vision) is where the triple division of द्रष्यa drashtaa (the viewer), दर्शन darshan (viewing), and दृष्य drishya (that which is seen) ceases to exist. It is an आश्चर्य ashcharya, something astonishing. It is a magic show. The one who sees is not separate; the one who is seen is not separate; and the sense organ which can see this Atma has not yet been created. Yet, you can see this चमत्कार chamatkara (the miracle of the Atma appearing as the world), and do नमस्कार namaskara – bow down to this miracle, where the one who looks is not separate, and that which is seen is not separate, and the act of seeing is not separate, and yet the vision is there! आश्चर्यवद्वद्वति तदेव
A man came to a village, and said he had traveled on the train. He praised the newly built railway system. The simple villagers wanted to know what a train was like. The visitor said, ‘There are huge compartments. It has an engine, and smoke comes out of the engine when it moves.’ Among the villagers was a man who had traveled by train. He suspected this man was bluffing. He asked the visitor, ‘I hear that the train has three classes of travel?’ ‘Yes, that is so,’ replied the visitor. ‘The rates are less for the lower classes, I suppose?’ ‘Yes, indeed they are.’ ‘Then, those who pay more must be going faster?’ ‘Naturally!’

So, how can speech describe that, which it has never seen?

Yato vaacho nivartante apraapya manasaa saha.’
(Taittareeya Upanishad 2. 4. 1) ‘The lady called Speech went, accompanied by the eunuch called Mind, to meet the Brahman. She turned back half way, and pretended that she had got a glimpse of the Brahman. The Kena Upanishad says that neither speech, nor the mind, nor the intellect, reach the Brahman. It can not be known by any of the organs of knowledge. Na (tatra) vaag gacchati no manah, na vidma vijaaneemah (1. 3). ‘If you have seen the Brahman, what is It like?’ ‘The Brahman is such that It sees without eyes, speaks without the organ of speech, and hears without ears.’

Oh, the condition of the Paramatma is the same as your condition. Just as the Brahman sees without eyes, and hears without ears – in the same way, you see the Brahman without your physical eyes, and hear It without your ears. This means that you deny the eyes, ears, and intellect. Just by the method of ‘ne’ti-ne’ti’ (not this, not this), you reach the experience of the Brahman by negating everything else. All the Shrutis accept matter as being authentic. What is the meaning of ‘iti’? ‘Iti’ means ‘this’, ‘iti’ means Heaven, ‘iti’ means hell, ‘iti’ means this mortal world, ‘iti’ means Brahmaa (the Creator), ‘iti’ means Vishnu (the Preserver), ‘iti’ means Rudra (the destroyer), ‘iti’ means the action, ‘iti’ means the cause. ‘Neti’ means, none of this. All the Vedas, the Shastras (scriptures) and all items, are for making the offering; and the Upanishads make the offering of ‘neti’. The Upanishad’s purport is merely to negate, while the rest of the scriptures establish. You just have to count: not this, not this.

What was achieved by listening? Shrutiapraya kashchit ghatam Shrutiapraya kashchit ghatam. A person can be told about a pot, and come to know all about it, or listen to a description of Heaven, and gain
the knowledge. However, it is not possible to obtain knowledge about the Brahman in the same way as obtaining knowledge about some material object (like a pot), or something unseen (like Heaven). Then, how does a person obtain knowledge about the Brahman? It is the Atma, so don’t be afraid of it. The Lord Himself says, तत्त्वज्ञानम् वेदिति तत्त्वज्ञानम् ve’ti tattvatah. My Knowledge is not about My name or appearance. It is knowing My essence, My tattva. यात्रायं भवेत् तत्त्वज्ञानम् तत्त्वज्ञानम् tattvatah: तत्त्वम् तत्त्वतः ज्ञातव्यथिते tadanantaram. १८.५५) ‘Yaavaanyashchaasmi tattvatah tato maam tattvato gyaatvaa vishate’ tadanantaram’ (18. 55), are also the Lord’s words. The Lord explains how His essence is known only to those who are totally devoted to Him, and that His devotees become immersed in Him, as soon as they obtain this knowledge. Thus, knowledge of the Brahman is not connected to His name or form. It is by uniting with Him, that the Brahman is known. The methods for obtaining this knowledge are different from the methods of obtaining the knowledge about anything else. One obtains knowledge about a pot, when one sees it, and light is needed for us to see. When there is no light, one obtains knowledge about the eyes. When external vision is blocked, one obtains knowledge about the mind. When even the mind is blocked, then one obtains knowledge about the द्रश्ता drashtaa – the inner witness; and if there is anything attached to the inner witness (the Chetan), then the Lord – in the form of the Vedas – detaches it and throws it away. And then declares that the witness is the indivisible Brahman.

De hi nityamvadhyya de dehë sarvasya bhartat.

The Lord continues to repeat His earlier recommendation, to stop grieving for that, which is not worth grieving for. The Gita contains many such repetitions. Repeating something helps to establish the purport of what is said.

When someone repeats a point over and over again, you can take it that the speaker is eager to establish that point. The emphasis of the Gita is that one should not grieve. Whether you believe the Atma to be eternal and indestructible, or whether you believe it to be the Brahman, the important point is to not be sorrowful. ‘I don’t want to see you cry.’ If you wish to do so, leave your God-given father, and leave your wife, and the son you produced, and the house you built. You may shave off your hair (if you become a Monk), or leave
a shikha (tuft of hair), but don’t cry. Our Mother Gita tells us lovingly that we mustn’t give in to depression. She gives savory words, and sweet talk. She may even give us a smack, for our ultimate happiness; but she does not want her child to weep. Our laments are unacceptable to her. ‘I can’t bear to see you unhappy,’ says our Mother Gita.

De’hee nityamavadhyoyam de’he’ sarvasya bhaarata – the De’hee within us, the Chetan which inhabits every body, is always indestructible. It can never be killed. A person can kill either with a weapon (which was stated as impossible, as far as the Atma is concerned), or by the mind (which was also ruled out). The possibility of destroying the Chetan with the intellect has also been ruled out. Now, what if someone kills himself, commits suicide? Oh - this Atmadev is such, that He cannot kill His Self, either. A person may want to kill himself, but the one who kills, has to be alive. Avadhyoyam means that we lack the capacity to kill our Self. The spirit within cannot die. Not in us, not in an ant, not in any other creature.

Tasmaat sarvaani bhootaani na tvam shochitumarhasi.

There is not the slightest need to grieve for any creature. The Mahabharata explains the correct outlook. What is the proper attitude? What should be done if there is some common misfortune, like a drought when everyone suffers due to acute shortage of water? Or a famine, where no one has food? Or some epidemic when sickness overrides almost everyone?

Na jaanapadikam dukham e’kah shochitumarhasi.

Nobody should take the sorrows of the world upon himself. Then, what should a person do? He should try his best to remove the sorrows of the world. Even so, he should not permit sorrow to enter his heart. If there is pestilence, give treatment to as many as possible. Take the load of corpses on your shoulder, if your help is needed to carry them to the cremation grounds. But, don’t weep for them. Don’t carry out your duties with a heavy heart. Do them with a smile on your face. ‘We will get a divine kingdom when we die. We will go into heaven. A day will dawn, when this earth will turn into a Heaven. A day will come when everybody will be uplifted. A day will dawn when all the people will practice non-violence, and become sattvik (having the highest tendencies).’

All these are dreams. It is a dream world you imagine. Neither will everybody become sattvik, nor will Heaven descend upon the earth. This world will remain as it is. You can stay in Heaven, or in Hell, but retain your inner happiness. Those who get trapped in learning the skills to increase their disciples are fools.
All the talks about bringing Heaven down to earth, and of Nature becoming Divine, are tricks to make disciples. Oh – even if that were to happen, you won’t be there to see it! So, make the present heavenly. See the Lord here, itself. What is there in Heaven?

Now consider another point. Before this, the Lord was explaining that the Brahman and the Atma are one and the same. Now, if someone says that his beliefs are important, and ‘Should I consider myself a Kshatriya, or a Babaji (Monk)?’ Both are super-impositions of equal stature, and upon the sub-stratum of the reality, which is the Brahman. The subtle ego, which makes you think that you are a Kshtriya, is replaced by the ego of being a Monk, when you take the vows of renunciation. I accept that you are the Brahman, but I do not accept that you are a Monk, a renunciate, a Vaishnav, etc. If someone has schooled you into believing all this, it is mere parrot-like talk.

‘When you consider yourself a Kshatriya, then this war does not take you away from Dharma. It is the right Dharma for you. This war is not separate from Dharma; it is for the sake of Dharma. It is a way for you to obtain praise. The gate of Heaven stands wide open for you. You may send others through it, or you may enter yourself. 

Kshatriyas are delighted when they get a chance to participate in such a war. They gain weight, glad to have an opportunity to display their courage. And here are you – throwing away your bow and arrow, and weeping! My brother, there is a hint of a lack of manliness in you. You stayed as a eunuch for a year – that has left its shadow on you. That is why I say, क्लाइब्यम् मा स्म गमः ‘Klaihyam maa sma gamah’. You stayed as a eunuch for one full year. Why do you want to behave like one now?’

Such talk is quite common between brothers-in-law who are close. After this, the Lord says, “It will be a great wrong, if you do not fight.”

So, the Lord is advocating for attachment to the path of Dharma. This is a crucial point in the text, as it emphasizes the importance of adhering to the path of righteousness and not being swayed by personal desires or attachments.

Atha che’t tvamimam dharmyam sangraamam na karishyasi, 
Tatah svadharman keertim cha hitvaa paapamavaapsyasi. (33)
There was a carefree Mystic, at Vrindavan. A Brahmachari (novitiate) went to him, wearing a watch. The old timer Sadhu did not approve of wearing watches or keeping nonessentials. ‘Well,’ commented the Mahatma, ‘you didn’t tie the knot (of marriage), but tied a wrist watch?’

‘Sir, I never asked for it,’ replied the Brahmachari. ‘Someone gave it to me on their own. It came to my mind that my प्रारंभ prarabhda (destiny) must have given it, so I put it on.’

‘If someone offers you a wife,’ asked Baba, ‘will you accept her as your destiny?’

‘No, Sir, I won’t.’

‘Then throw away the watch! Stop this futile talk about प्रारंभ prarabdha.’

तत: स्वयं कीति च हित्या पापमवायप्यसिः। (33)

Tatah svadhamram keertim cha hitvaa paapamavaapsyasi. (33)

Now, with regard to this प्रारंभ prarabhda (result of past deeds) can give sorrow only as far as the subtle ego of कर्तृत्व kartritva (being the doer of the action) and भोक्तृत्व bhoktritva (being the one who experiences) is concerned. When the subtle ego of doing and experiencing is removed, the prarabdha becomes nothing better than a burnt out piece of wood. How can it cause sorrow? It has no capacity to cause discomfort. What is there, in this world, which we cannot give up? Where is the difficulty in giving up things which are not real, and have no relationship for us? How can the work we never did – or the experience we never experienced – attach themselves to us? Do they have any such capacity? Oh, all this is my whim! Even Monks carry hidden desires – I tell you the truth. Shankaracharya said that we may use the theory of prarabdha, to explain life to foolish people, but it is not tenable that you consider yourself to be the Brahman, and, at the same time, believe in your past life and prarabdha. It is not proper to say that the Brahman had been born previously, and did certain things in his past life, and a prarabdha was created, and this is the advantage the Brahman is now enjoying.

‘So, Arjuna, your cowardice is inappropriate even from the worldly viewpoint. It will destroy your Dharma, and you will incur sin. When the history of the Mahabharata is written, it will be written that Arjuna was a eunuch, and he behaved like one in the war. Your ignominy will be eternal.

संभावितवचार चाकोतिपरानादतिचित्यते। (34)

Sambhavityasya chaakeertirmaranaadatirichyate`. (34)

For a self-respecting person who is respected in society, it is a fate worse than death, if his reputation is sullied for all time.

भयाद्रणदुर्गतं मंगलं त्यः महारथः। (35)

Bhayadaadanaaduparatam mansyante `tvaam mahaarathaah. (35)

Everyone will say that this Maharathi (highly qualified warrior) ran away out of fear. At present even your enemies hold you in respect, but they will take you
lightly, if you run away; and they will say things about you which ought not to be said.

अवाच्यवादादेशं बहूः बदिष्यलिति तवाहिता:। (३६)
Avaachyavaadaanshcha bahoon vadhishyanti tavaahitaah. (36)
The enemies will begin to abuse you, criticizing your competence. What greater cause for sorrow, can there be, than this, Arjuna, for both you and Myself? So, don’t fear death –

हतो वा प्रायःस्य स्वर्ग जित्वा वा भोक्ष्यसे महीम।

तस्मादुलितं कौन्तेय युध्याय कृतनिनश्वयः।। (३७)
Hato vaa praapsyasi svargam jitvaa vaa bhokshyase` maheem,
Tasmaaduttishtha kaunte`ya yuddhaaya kritanishchayah. (37)
Oh, you will attain Heaven if you die; and if you win, all the luxuries of the world will be yours. So get up and fight!

The words तस्मादुलितं कौन्तेय युध्याय कृतनिनश्वयः: ‘Tasmaaduttishtha kaunte`ya yuddhaaya kritanishchayah’, are equally rousing. The meaning is, ‘Make up your mind, that you will fight, and stand up!’

विस्रिज्या सश्रेण चाप्य शोकसाधनमानसः।

रशोपस्य उपाविषश्त। (१.४६)
Visrijya sasharam chaapam shokasanvignamaanasah,
Rathopastham upaavishat. (1.46)
Arjuna is seated on the chariot, and the Lord is telling him to stand up. The Mahabharata also says, उत्तिष्ठत्वं जागृत्यमन्मनमिच्छवः भारतः: ‘Uttishthadhvam jaagritadhvamagnimicchadhvam bhaarataah. Oh, people of Bharata, people who have the brightness of an acute intellect, get up, wake up, and propitiate the fire of Knowledge. Raise such a flame of wisdom that it burns up everything which fuels it.’ The indication is to build up the desire to obtain enlightenment.

सुखदुःखे समे कृत्या लाभालभो ज्याज्यो।

ततो युध्याय युज्यथ नेवं पापमायनसी।। (३८)
Sukhadukhe` same` kritvaa laabhaalaabhau jayaajayau,
Tato yuddhaaya yuyjasva naivam paapamavaapsyasi. (38)
When does sin attach itself to us? We sin when we try to harm anyone. We also sin when we harm ourselves. The Atma is the same, whether it is in us, or in another. Whenever there is a motive to harm anyone, it is a sin. Sin is when we detach ourselves from the Paramatma.

Then what should we do? Bring equanimity into your outlook. समत्वमाराधनमच्युतस्य (विघ्नपुराण १७.९०) Samatvamaaraadhanamachyutasya (Vishnupurana 1. 17. 90) – worship of the Lord is equanimity. Even music cannot be enjoyed if the rhythm is not maintained. Unless and until we develop this rhythm of equanimity, our lives will be bereft of music. Joys and sorrows are fruits. Whatever fruits may come in future, why worry about that, which is not yet born?
One night, a quarrel rose between a husband and wife. The neighbors came to ask what the matter was. The husband said, ‘Our quarrel is this, good people, that my wife wants our son to be a Doctor, and I want him to be an engineer.’ The neighbors said, ‘Will you impose your will on your son, without asking about his preference? Ask him what he wants to be!’ Hearing this, the couple said that the son was yet to be born!
So, my brother, why quarrel over what is yet to happen? Why worry about the joys and sorrows the future may bring? This is the time for action. सुख-दुःख समेत कृत्या Sukha-duke` same` kritvaa – joy and sorrow are equal. लाभालाभ जयाजयी Laabhaalaabhau jayaa-jayau – similarly, stop thinking about the possibilities of victory and defeat. Go forth with an outlook of equanimity. And then, gain and loss, victory and defeat, joy and sorrow, will be alike for you. We will welcome the Lord in whichever form He chooses to come.

भले बने हो लम्बकनाथ! 
देख मौत का रूप धरे में,
नहीं देनेंगा तुमसे नाथ।। 
Bhale` bane` ho lambakanaatha! 
De`kha mautakaa roopa dhare` main, 
nahin daroongaa tumse` naatha.

Up to now, the Lord has explained that from both spiritual and worldly angles (considering the viewpoint of the Atma, Dharma, social norms, and religious philosophy) there is nothing wrong in accepting this war. What should I say about those who wish to make Monks of everybody? Oh, friend, don’t increase your disciples to the extent that there is no one left to give alms! There are two kinds of accumulation; one is of material objects, and the other is of followers. Let some people continue with their lives of farming, trade, and Military Service, so that the Nation can be protected and governed. What is the use of making Monks of everybody?

So far, the Lord has spoken on the subject of the intellect. There is no reference to action. A sermon is given by knowledge, not by action. A decision leading to action is needed, to obtain it, and this is possible only after the knowledge of the object is obtained. This is, provided the object remains unattained, either by the knowledge itself, or by the decision to obtain it. See the order of this. Knowledge about our Atma being absolute, results in liberating us from all decisions (to obtain anything). The Atma is complete in itself. Hence, there is no desire, and no decision to obtain anything. If the knowledge is about another Ishwara, then there will be the desire to obtain that Ishwara, and there will be worship. If the knowledge is about wealth and jewels, then there will be a desire to obtain them, and this will call for some action. If the object of your knowledge is nothing worldly, then you won’t need to do anything, and if it is nothing separate from you, then you will have no desire, and no decision, to obtain it.
Knowledge is complete when its object is one’s Self. Desire is complete when the Ishwara is its object. However, knowledge, desire, and action are all needed when the object is something worldly. Those who are attached to action are convinced that Gnan will be wasted, unless it is utilized for appropriate action. This means that there is no scope for nivritti (withdrawal from action). If one accepts that it is futile to obtain Gnan unless it is followed by a decision or desire to obtain something, then it means that there is no such state of peace, or a state where one is free from all drives, and becomes nissankalpa (desireless). If Knowledge is obtained, then its object must also be obtained. But, what if it is obtained already? How can it then inspire any effort for its attainment? It seemed to be absent only due to the ignorance of its presence. The faulty impression was removed as soon as the knowledge of its presence was obtained. Then, we realize that what we sought was with us all along. Hence, neither the sankalpa (resolve to obtain), nor the worship, nor any action was needed any more. The realization that ‘I’ am poorna (complete, fulfilled, everything) does not give rise to any resolve, worship or action. The purpose of the knowledge of the Atma is not to trigger off tendencies; it is to free us from the subtle ego of having tendencies. It is as though a person kept chanting, ‘I am the Brahman’, till he developed the tendency to believe that he was the Brahman. What a fool he was! Gnan (the Knowledge, that he actually was the Brahman) came to relieve him of his tendencies, by making him aware that they were mere tendencies. However, he increased his load (of tendencies) by adding one more to the load he already carried!

एषा तेतभिषिता सांख्ये वृद्धियोगे विम्बाप्रवृणु। (३९)

Where Gnan is total, the simple truth is told with simple directness. The Shastras (Scriptures) give neither worship nor action. They only give the right thinking. If the object of the intellect is the Self, then it will not lead to the action of worship. If the object of the intellect is anything other than the Self, then it will lead to worship. If the object is something material, then it will lead to considerable worldly activity. Action is not always a part of Gnan.

Sureshwaracharya has written a shloka –

सर्वत्रैव हि विज्ञानं संस्कारित्वेन गम्यते।
पराप्रृणं चात्मविज्ञानाः अन्येत्रेत्यव्याप्तताम।।

Sarvatraiva hi vignaanam sanskaaritve'na gamyate',
Paraanga chaatmavignaanaad anytre'iyavadhaaryataam.

Understand this well: Gnan and vignana (applied knowledge, or the science of action) is always a part of worship, through action. The mental imprints left by this, the sanskaras, give rise to decisions and desires. This applies to everything except the science of the Atma – आत्माविज्ञानाद्यत्र इति
It is not as though Atmagnan was just like knowing about a picture. बुद्धियोगे त्विमां श्रुतु (39)

Buddhiyoge` tvimaam shrunu (39) – describes the wisdom of Yoga. The Lord explained Yoga (yoking one’s self to the Lord) in such a way, that it can be applied to Karmayoga (yoking one’s self to the Lord through action), Bhaktiyoga (yoking to the Lord through devotional worship), or Gnanyoga (yoking to the Lord through knowledge). There is, however, no doubt that that is only the उपाय upaaya, a method, nothing more. The word Yoga indicates a way, a method, a trick. People often say, ‘Use some yoga-yukti to achieve our goal.’ Now, whatever kind of goal it may be – internal or external – we must choose the path, or method, accordingly. An upaaya is: उप = close, or near; and आय aaya = income. Hence, upaaya is that, which carries us to the benefit we seek. The point is that you understand the kind of object you seek.

Our Master of grammar, Bhartrihari, has written, in his work called ‘Vakyapadi’, that upaaya is that, which is created and accepted, and later on, it is discarded because it is no longer needed. A boat is an upaaya for crossing a river. Shoes are an upaaya for walking unhurt over ground covered with thorns. But, you don’t carry your shoes into the prayer room, nor do you take the boat into your bedroom! This is exactly why they are called an upaaya. उपायाययूक्ते यया पार्थ कर्मवन्यं प्रहास्यसि (Vakyapadeeya 2.38). That, which is first accepted, and then left, is an upaaya. If you wish to cook food, you light a fire. You put it out when you have finished cooking, because the fire is an upaaya. This is called Yoga.

Buddhiyaayukto yayaa paarthaa karmabandhanam praaasasyasi. (39)

These days, people make a living through their intellect; they speak extensively about the Upanishad of the Buddhi (intellect)! Incase any of them are present, I ask their pardon! Those who use their intellect to earn – whether it is by writing, editing, or giving lectures – are all Buddhi jeevi. I get many letters from people who want me to give a talk, asking what my charges are. I have to reply that I do not earn through my discourses. We should not use our ability to give discourses for earning money. The one who gave us the body is the one who gives us our food. Our bread comes from the same source our stomach came from. It is the same house, which both have come from. It is a sign of foolishness to feel low and lacking.

A woman’s husband went abroad. The village women asked her whether he had made arrangements for her food. ‘Your husband has gone abroad,’ they said. ‘How do you manage to eat?’ The woman answered, ‘I have two husbands – one who feeds, and one who eats. The one who feeds is with me. He is my supreme husband. He never leaves me.’

Now, this is intelligent talk, it is proper understanding, it is buddhi. Whether it is Gnan, Upasana (devotional worship), Yoga, or Karma – the one who gives us
guidance will give the right understanding, give us buddhi. The leaders of today talk loudly, and lengthily, when they come onto the platform. Their shouting into the microphone is, indeed, work! They continue to preach loudly, saying that the time for giving speeches is past! If the time for giving speeches is past, why do they give speeches?

Actually, if a person can give anything, it is buddhi. A command is given to get some work done. The sentiments of the laborers are aroused, and they become enthusiastic about taking the decision the leaders want them to take. However, what if their understanding were to be changed? Then, their decision will also change, and they will put in individual effort accordingly. What will happen then? If the buddhi is proper, the mind remains proper. Proper Gnan will result in right action. Our Scriptures ensure, first of all, that the thinking is correct, then the mind has proper emotion, and then the actions will automatically be pure and proper, too. The Shastra purifies thought.

Now see the importance of buddhi. Man needs to be aware of the importance of something, before he is motivated by it.

What is indicated by the word \textit{abhikram}, here? \textit{Kram} means to progress, and \textit{abhi} means an all-round progress – progress in work, progress in meditation, progress in Gnan, in release from bondage, and in the good of the people. Progress in every way and progress in every direction.

Look, if a person shows you a path which will lead to the destruction of your thinking powers, don’t – under any circumstances – accept it. Don’t be so absent minded that you become intoxicated. An absent minded person is superior to a person who is engrossed. This is the topic of the twelfth stage, given in some sects. \textit{Unmanaa} (the absent minded state) is the twelfth stage in spirituality. What happens there? They say that the ability to think is destroyed. Oh, Sir! I fold my hands to you. Spoil whatever else you want, but don’t spoil my buddhi. Our Krishna Kanhaiya is very partial to the buddhi. The Kathopanishad says, ‘\textit{Buddhim tu saarathim viddhi’ (1.3.3) ‘Na me\’ bhaktah pranashyati (9.31) – My Bhakta (devotee) is never destroyed.’ However, simultaneously He says, ‘Buddhinaashaatpranashyati (2.63). If you destroy your buddhi, then you will
be destroyed.’ In the same way, He says, नेलाभि क्रम नाशों (२.४०) ‘Ne’haabhihikramaanaahosthi (2. 40) I am showing you the path which will have no obstacles in your overall progress.’ Not only that, प्रत्यावायो न विशेषते pratyavaayo na vidyate’ - there will be no adverse effects, no diminution.’ प्रति Prati means opposite, अव ava means downwards, and अयन ayan means movement. ‘You will not move in the reverse direction, and nor will you fall.’ प्रत्यावाय Pratyavaaya means that, which makes us fall or regress.

If someone is bringing you a cup of tea or milk, as a service of love, and if it falls accidentally, will you abuse him or make him pay a penalty? No. You will ask him whether he was burnt, or hurt, in any way. Loving service does not give rise to adverse results. If a paid servant were to spill tea or milk, and stain your clothes, you may perhaps, get angry and dismiss or punish him in some way. But, this is not the case when the service was being rendered unselfishly and lovingly. Any mistake made during service given unselfishly, is excused.

व्यवसायात्मिक धर्माय द्रायते महतो भयात। (४०)

Svalpamapayasya dharmasya traayate’ mahato bhayaat. (40)

Otherwise, as in the case of सकम कर्म sakama karma, a Yagya done with a desire for some benefit, if your right foot is lowered instead of the left one, there will be an adverse repercussion. There will be अ प्रत्यावाय pratyaavaaya. You will have to atone for the mistake, do प्रायश्चति prayaashchit (penance). If smoke affects your eyes and you are unable to stop them from watering, it is considered a lapse. The Devtas will depart from the Yagya, and they won’t return until you have undertaken the penance. Similarly, the Yagya will not be fruitful if a mistake is made in the pronunciation of the mantras. No mistakes are tolerated in any work which is undertaken to fulfill personal desires. However, if you follow the Dharma Shri Krishna speaks of, it makes no difference whether you complete it, or leave it incomplete. Svalpamapi – do even a little, and it will protect you from great danger.

Then the Lord continues –

व्यवसायात्मिक बुद्धिः रेके कुरुननदन।

बहुशाख्य िमन्त्राद्विव बुद्धायोंव्यवसावावनाम। (४१)

Vyavasaayatmikaa buddhrire’ha kurunandana,
Bahushaaakhaa hyanantaashcha buddhavyavaasaayinaam. (41)

You see, my brother, only one kind of buddhi is good. Many trends of thought, means having many doubts. संस्थात्मता विनायक Sanshayaatmaa vinashyati (doubting leads to destruction). Is this true, or is that true? Who knows what the truth is! The Lord says, ‘Kurunandana (the one who gives joy – ananda – to the people of the Kuru lineage). Arjuna, there is only one kind of buddhi in the path of Yoga.’ What is that? व्यवसाय आत्मा यस्यः िा निर्द्वात्मिक बुद्धः Vyavasaayah aatmaa yasyaah saa nishchayatmikaa buddhih. It is of the greatest importance to make the right decision.
I wish to tell you this: face the West, and go on walking. You will find the Lord. Similarly, you will find Him if you face North and continue to walk. You can face the East, or South, and walk on. You will find the Lord. The Lord is everywhere. Or, stay where you are. Don’t walk in any direction, and you will find Him. Keep your eyes open, and you will find Him.

Shut your eyes, and you will find the Lord. The Lord can be attained in the energy centers of the Mooladhara, Sahasrara, or Anahata. You can obtain Him in on the tip of your tongue, in your hand, or in your foot. Oh, He is everywhere! He is always there! The delay is only in recognizing Him. Where is there any delay in meeting Him, once you know? Who is delayed? It is the one who has no constructive work, no proper goal, and lacks the buddhi to reach the ultimate.

This is called व्यवसायात्मिका वृद्धि vyavasaayatmikaa buddhi. Businessmen call it the intellect which helps them to succeed in their business. Their mental faculties are focused unwaveringly on making the right decision in their business.

However, what about those, whose lives are lacking in decision? Nishchay (decision), means the conclusion. It means to reach the right conclusion after considering the matter from all angles. This is the निश्चयात्मिका वृद्धि nishchayaatmikaa buddhi. And, where the intellect does not reach the right conclusion, it scatters itself in all directions. The person takes four steps in one direction, and retraces his steps. A man desired a son. He went to six Mahatmas, seeking their blessings, so that he would have a son. By the Grace of God, he did have a son, but he didn’t know which was the Mahatma whose blessings had worked. Had he known, he would surely have made some offerings to show his gratitude. Since he did not know, all the Mahatmas were deprived. These householders are extremely clever. They speak frankly on such occasions.

I narrate a rather base incident to you, because I have stayed among the carefree Mystics. I feel no shame or embarrassment. It is those who do shameful things, who should feel shame. Such people continue doing shameful things, and pretend to be shocked when they hear about such things. It happened when I was present, that a lady came, accompanied by a friend, to a Mahatma. She caught hold of the Mahatma’s feet, and prostrated herself before him.
friend asked the Mahatma to bless her, so that she would conceive and get a son. The Mahatma said, ‘At night she goes to servants, asking them, and in the day she comes to me! Drive this lady away, with sticks, if need be!’ The Mahatma was a liberated soul. He was omniscient. Don’t think that nobody except the Ishwara is all-knowing. If the Brahman (in the individual) identifies with all forms, he becomes all-knowing. सर्वज्ञ Sarvagyā (all-knowing) is a game played by the ब्रह्मण brahmagya – the one who knows the Brahman. He becomes omniscient when he identifies with all forms. As soon as he abandons the identification, he stops being all-knowing, retaining not even a little knowledge. It was a temporary super-imposition, when he identified with all forms. There is no cause for fear.

Now, come, ponder upon this shloka. It is just like a bomb –

Yaamimaam pushpitaam vaacham pravadantyavipashchitah,
Ve`daravaadarataah paarthaa naanyadasteeti vaadinah.
Kaamaatmaanah svargaparaa janmakarmafalapradaam,
Kriyaavishe`shabulaam bhogaishvrayagatim prati.
Bhogaishvaryaprasaktaanaam tayaapahritache`tasam,
Vyavasaayaatmikaa buddhih samaadhau na vidheeyate`. (42, 43, 46)

What is पुष्पिता Vaani pushpitaa vaani? It is like a पुष्पिता pushpitaa woman, unfit for conjugal bliss. A राजवला rajasvala woman (having her monthly periods) is called पुष्पिता ‘pushpitaa’. Another meaning is that someone gave you a blow, and also told you about the hidden feelings in his heart. Even though the Vag Devi – the Goddess of speech – does not become rajasvala, the term is used to indicate unsuitability. The Vag Devi is beautiful to look at, but provides no nourishment, like a person skilled in the art of arguments does not bring liberation. There is no निर्गुण nirguna (attributeless), अकर्ता akartaa (one who has no feeling of being the doer), अभोक्ता abhoktaa (one who has no feeling of the one who experiences), निर्विशेष nirvishe’sha (free of differentiations), निर्धर्मन nirdharmak (free of religious constraints) Brahman, in the gist of his speech. Apart from the कर्मफल karmafala – the fruit of action – there is no substance in his talk. Of these, some believe in Heaven, and some don’t. Amongst the followers of the Mimansa philosophy, some believe that Indra and other Devtas have forms, and some don’t share this belief. Both Sabar Swami and Kumaril Bhatt do not believe that the Demigods (who give power to our senses) have forms. They do not believe in a Heaven where Devtas live, nor do they believe that the
Demigods give the fruits of our actions. They believe only that in the words, इन्द्रजुहोमी ‘Indram juhomi’, there is an action, there is a division of work, and that is the only divine power, nothing more.

वादरता: Vaararataah means that there are as many opinions as there are learned men. Khandadev and his group believe in Devtas, but Sabar Swami and his group don’t. The sect of Prabakar Guru is separate from Kumaril Bhatt’s sect. They say that there are no Devtas. According to them, there is no Brahman, no mukti (liberation from the cycle of birth and death), and no Gnan (enlightenment). कामात्मन: Kaamaatmaanah – their Atma has become filled with desires. They want this, and they want that. Some people have become स्वर्गपरायण: Svargaparaah, believing Heaven to be the ultimate reality. Their entire planning is directed towards birth, karma, fruit of the karma, actions which yield good results, and the procurement of luxuries and indulgencies. भोगाशिःपेशः: Bhogaishvaryaprasaktaanaam – luxuries in this life and luxuries in the life after death. Their thinking is deadened by such thoughts. अपहरितविधाय: Aparhritachataasaam vyavasaayaatmikaa buddhi samaadhau na vidheeyate’. How will they get the buddhi for making the right decisions? If you tell them to choose between the nectar of Heaven and the heavenly nymphs called Apsaras, they will exhaust their thinking power in making up their minds. Their minds will swing between the two choices. They have thousands of desires. They want an airplane, an Apsara, youth, nectar: how can they decide which to choose?

Those who lack the ability to make the right decision, lack the निश्चयवात्मिकबृद्धि nishchayaatmikaa buddhi, are unable to concentrate. Samadhi (deep meditation) is the ability to gather up all threads of thought and place them in one spot. One is samadhi, and one is उपाधि upadhi (super imposition). You can call upadhi by any other name, whether it is Maya (the Lord’s power of illusion), Prakriti (the Lord’s power of creation), or avidya (the Lord’s power of delusion). The gross body has व्याधि vyadhi (pain) and the mind suffers from आधि aadhi (anguish), and when both are folded up into their cause, it becomes Samadhi. Where do the vyadhi, aadhi, and Samadhi abide? They abide in the उपाधि upaadhi, the conditioning, or the super-imposition. They have no connection whatsoever with the pure essence, the absolute Brahman, the sub-stratum upon which it glimmers like a mirage. It is like the transparent crystal which appears to be red because of the red hibiscus flower behind it. Another example is the coiled rope which looks like a coiled snake.

Now, see this –

ङ्गुणविषयं वेदं निष्कृपणं भवाजनं।
निईन्द्रो निवितवत्वं नियोगक्षेमं आत्मवान्॥ (४५)
यावानवर्ध उपाधान स्मर्ति: सम्प्रतिदेवाः।
तावान सवेरु वेदेषु प्राणमयं विजीनता:॥ (४६)
Traigunyavishayaa ve`daa nistraigunyo bhavaarjuna,
When we were children, we would sit down in a group, to read the Gita. I had three or four companions. We would have the Shankaranandi, the Gnaneshwari, and Lokmanya Tilak’s commentaries. We would compare one shloka at a time, and see how the great thinkers have interpreted them.

I recall an incident for you. One day, a Betiji (a daughter of the family of one of the founders of a Vaishnav sect) came to me. She was not the Betiji from Benares. She was the Betiji from Baroda, the grand-daughter of Shri Vrajaratnalalji of Vallabhacharya’s sect. She must be about thirty now. She asked me the meaning of a shloka from the Bhagwat. I explained it at once. ‘Swamiji,’ she said surprised, ‘this interpretation is not found in any of the commentaries.’ I pretended to be surprised, and said, ‘This is amazing, Betiji. You must have read extensively. Truly, none of the commentaries have this explanation. You must have read all the commentaries thoroughly, to know that none of them have given this explanation.’ Listeners seldom discriminate. They consider everything to be on the same level.

Now I will tell you the meaning of \( \text{traigunya} \). The Vedas are authentic, but they are meant for those who are bound by the three gunas (tendencies). They have no jurisdiction over those who have attained the state of \( \text{nirguna} \), which is beyond the influence of the three gunas. The purpose of the Vedas is to raise the people steeped in tamoguna (sloth) to rajoguna (activity), and those in rajoguna to sattvaguna (peace giving tendencies). \( \text{traigunya} \) means people with these three fluctuating tendencies. They are eligible, to follow the injunctions of the Vedas, but the people who have risen above the gunas aren’t. ‘Therefore, Arjuna, \( \text{nirguna bhava} \). Abandon sattva, rajah and tamah. Rise above all three gunas.’ What will happen then? ‘You will become \( \text{nirdvandva} \). You will be free of doubts about what is right for you.’ What else? \( \text{Nityastvasthah} \). You will be permanently established in the highest state of mind. And, \( \text{niryogakshe`ma} \). You will not have to guard yourself from decline. Nor will you have to strive to attain a higher state of spirituality.’

Forget about any stage from which you may fall. If you want to run away, do so now. If you wish to give a divorce, I give it to you before you can give it to me. Nor is there anything which I wish to save. Then – what do you have? You have nothing! No, I am the \( \text{Atmavana} \) – I am! What more do I want?

\[ \text{Yaavaanartha udapaane` sarvatah samplutodake}. \]
If the water of the Ganga is available all round him, and still a man goes to a well for water, all we can say is that he is unfortunate. Nectar is available everywhere, and yet you go to a watering place, asking for a tablespoon of water!

नावान् सर्वं वेदेषु ब्राह्मणस्य विज्ञानतः। (४६)

Taavaan sarve’shu ve’de’shu braahmanasya vijaanatah. (43)
The Brahmins who know the science of spirituality don’t do this. विज्ञानतः Vijaanatah indicates विज्ञानानि एति विज्ञानत सत्य vijaanaati iti vijaanata tasya. यथिस्मि सर्वोऽणि भूतानि आत्मेभ्जूत विज्ञानतः: (इश्वो उपो) Yasmin sarvaani bhootaani aatmaivaabhoota vijaanatah (Ishavasya Upanishad). It is the same विज्ञानतः: vijaanatah in the Upanishad and in the Gita. Both indicate the same thing – the oneness of all things – एकत्वमनुपश्यतः: e’katvamamupashyatah – for an enlightened person, nothing exists apart from the Brahman. Why should such a person ask the Vedas for a tablespoonful of water? What does he need this for?

An action done according to the standard of the doer, is a guna, a virtue. If it is contrary to our status, then it is a dosha, a fault. This is how the gunas and doshas are defined.

But, what does it indicate when the Vedas instruct us to undertake sakama karmas, like rituals for fulfilling personal desires? It is said – सर्गकाम कर्म: यज्ञे सर्गकामाय yaje’t – a person desiring Heaven should sacrifice an animal. The answer is, yes, true – त्रैगुन्यविधाय वेदः traigunyavishayaa ve’daah – the Vedas prescribe animal sacrifice for those who are bound by the three gunas, the tamoguna, rajoguna and sattvaguna. However, where is any such prescription given for those who have no desire for Heaven? The rites prescribed by the Vedas (for those bound by the three gunas) do not enhance the prestige of the Vedas. The indication is to dissuade people from allowing the gunas to bind them. It is an admonition to rise above all three gunas. Because once you have risen above them, you will no longer be troubled by duality or doubt. What is the duality? The duality is of sin and merit, love and hate, joy and sorrow. When you are free of duality – dvandva – you become nirdvandva. You become a Monk. It is dvandva when a husband and wife live together, and argue several times a day. A Monk, however, is alone, nirdvandva.

नित्य सत्वस्थ Nitya satvastha – सत्व sattva is of two kinds. One is the tranquil, unmoving kind, and the other has tendencies, or drives. The Shanta (tranquil) is the eternal sattva, while the वृत्तिरूपः सत्व vrittiropaa sattva is temporary, spasmodic. So, it is better not to get tangled in the impulsive rise and fall of tendencies, but remain tranquil.

नियोगक्षेत्र आत्मवान् Niryogakshe’ma aatmavaan – don’t try to obtain that, which does not exist. Remain content within yourself. You have authority over the Vedas. Had you been bound by the three gunas, then the Vedas would have had the authority to instruct you about what to do and what not to do. I am saying this for the Mahatmas.
One point to be considered is whether you wish to accomplish something, from the Vedas. The answer is that everything is accomplished by knowing the Vedas. Your not being subject to the three gunas means that you are no longer subject to the strictures given by the Vedas. You have no need for the things that the Vedas can give. As soon as you are free of the शिक्ख-सूत्र shikha-sutra (the tuft of hair and holy thread), you become free of daily rituals like the सन्द्या वंदन sandhya vandan. As soon as you reach your destination, you can dispense with the vehicle you used for travel. This is the बाध baadh (curtailment) of your effort, since no further effort is required. The first is freedom from rituals, when you are free of the bonds of tendencies. The second is freedom from rituals when you no longer desire the items they can bestow. Now, you see only the ब्राह्मण पूजा brahmanasva pujna. Now, you experience the Parabrahm Paramatma you wanted to attain. Hence, you are beyond the strictures of the Vedas. ब्राह्मणपूजन विज्ञान: Brahmanasya vijaanatah.

Now, as though Arjuna said, ‘Very well, Sir, but why do you involve me in the war?’ ‘It is because you have not yet attained what you desire, and nor have you risen above the three gunas.’ The बाध baadh (negation) is of three kinds. One is when one overcomes the stage where we are subject to the strictures of the Vedas. The second is when we no longer require what the Vedas can give, and the third is rejection of what the Vedas have to offer. For instance, conjugal bliss is proper when the time is right for conception. It is not a sin on such appropriate occasions. However, it is a sin to indulge in conjugal bliss on holy days like the ekadashi, an eclipse, or certain other dates. Hence, even a प्रतिष्ठा pratishe`dha (rejection) becomes a religious stricture. Hence, the baadha from the Vedic strictures are due to three causes. Freedom from the three gunas, not desiring the fruits of the Vedic rituals, and rejection of the items the Vedas can give. This is the principle of the Mimansa philosophy. Then the Lord says – कर्मण्यव्रतोऽविषयं मा फलेऽवऽवद्यावरस्ते ‘Karmanye`vaadhikaaraste` maa fales`hu kadaachana. Arjuna, had you desired pleasures, then you would have been suited for sakama karma, action for attaining your desires. However, you are not entitled to such rituals because you desire श्रेयस shre`yas – that, which is meritorious. Now, the question remains whether you are fulfilled, and whether you have obtained Bhramagnan. No, you have not. Still, you are entitled to undertake action. So, you should undertake the action of fighting this war, without having any personal desires. This will purify your antahkaran (subtle body, composed of the mind, intellect, tendencies and subtle ego).’ The straightforward truth is that absence of personal desire is a purified subtle body.

Yadaa sarva` pramuchyate` kaamaah ye`sya hridi shritaah
atha martyomrito bhavati. (Katha Upanishad 2. 3. 14)
Desire sullies the antahkaran. Greed and anger are the sons of desire, and we get attached to that, which fulfills our desire. All this is the influence of desire, of kama.

**Yad yad hi kūrune kīchītā tathā kāmasya chetātām. (मनुस्मृति २.४)**

‘We will now decide what your status is – कमण्येवधिकारस्ते karmanye ‘vaadhikaaraste’. Your status is that work (or action) is right for you.’ Then, Sir, why shouldn’t I do अस्काम कर्म sakama karma? Shall I also do Yagyas with animal sacrifice? ‘No! Maa fale’shu कदाचना (२.४७) Maa fale’shu kadaachana (2. 47). Don’t ever desire any fruits for your actions. If you desire the fruits of your actions, then you become eligible for sakama karma, which is of a lower status than निक्षाम कर्म nishkama karma. You do not desire pleasures, so stop talking about the fruits of actions. All fruits give rise to more fruits. They contain seeds which turn into fruits, and continue endlessly. This chain will never end. This is not the तर्क परम पठल param falam; it is not the supreme fruit. The supreme fruit has no seeds. It is that, in which everything ends. Everything merges into the Atma. Nothing else remains. This will happen if you seat yourself within your Self. If you seat yourself in others, there will never be an end.’ फलेः Fale’shu is in the plural. The fruits of material wealth, the fruits of worldly desires, the fruits of Dharma. The अर्थ-फल artha- fala (fruit of material wealth) is outside us, the काम-फल kama-fala (fruit of worldly desires) is mental, the धर्म-फल Dharma-fala (fruit of religious rituals) is unseen, and the मोक्ष-फल Moksha-fala (liberation) is the Atma, and there is nothing inside the Atma.

**Anyasmanāt sarvastatāt anantaratarāyām yātām aatmaa. (वियायन औपनिषद १. ४. ८)**

If the fruit (result) is external, it will be unending. What if you look inside? There is a reflection in the mind, of the object which is seen, and this is called the fala, the fruit. This gets connected to the subtle ego. An illusion is also a fruit, but it is a false fruit. The real fruit is the supreme fruit of liberation, which is glimpsed as soon as the ignorance is dispelled.

मा कर्मफलहेतुभुः Maa karmafalahe’turbooh – if you become the cause of the कर्मफल karmafala, then you will have to be the कर्ता kartaa (doer), and the भोक्ता bhoktaa (the one who experiences). You will incur the sin and experience the sorrow. This is because karma has joy and sorrow, and so does the result of karma. The endless cycle of sin and merit, joy and sorrow, will continue unbroken if you accept the status of being the doer and the one who experiences. ‘So, come, abandon action, but मा te’ sangostvakarmani – not until you have obtained the authority to do so.’ What is the inertia, laziness, sloth, and stupor which causes people to give up work?

**Dukhamitye’va yat karma kaayakle’shabhayaat tyaje’t, (१८. ८)**
Where work is avoided due to a fear of physical discomfort, there the action (of withdrawal) is तमस tamas (filled with the darkness of nescience), and the attachment is with राजस rajas (passion). If you ask such people, ‘What are you attached to?’ They will answer, ‘I love to do absolutely nothing.’ In that case, don’t even think, don’t even love, and don’t do any work. Then, why didn’t we become rocks? Why were we born as humans? The greatest example of तमोगुण tamoguna is a rock. A man steeped in tamoguna becomes a stone. He can hardly be considered a man.

Then, the Lord tells us how to work. Lokmanya Tilak has called these shlokas the चतुःसूत्री chatusutri (four formulas) of Karma Yoga. Four points are given in these verses –

योगस्यः कृष्ण कर्मणि सड़क्ष्या त्यक्त्वा धनंजय।
सिद्धयसिद्धयोऽसमो भूत्वा समवेत्योग उच्चते।। (४८)

Yogasthah kuru karmaani sangam tyaktvaa dhananjaya,
Siddhyasiddhyoh samo bhootvaa samatvam yoga uchyate’. (48)

Shri Krishna says, ‘Arjuna, you are Dhananjaya.’ Dhananjaya is one of Arjuna’s names. It also means fire, अग्नि agni. Agni has many names, one of which is Dhananjaya. ‘So, be as bright as fire. Don’t ever become like smoke, or like coals, or like ash.’

Just as we pour ablutions into the Yagya fire, burn your nescience, envy, attachment, aversion, and ego, and become as bright as a fire without smoke. These tears and laments are like dark smoke. There is some dampness left. The wood is not yet mature.

‘Dhananjaya, the meaning of your name is also सद-धनंजय sad-dhananjaya. The name you have been given, should be shown to be appropriate.’ स Sa (with) has disappeared from this name of yours. So, you have to obtain विजय vijay (victory) over साधन saadhan (effort for spiritual progress). How can this be done? There are two ways. One is योगस्यः कृष्ण कर्मणि Yogastha kuru karmaani, to remain poised in Yoga while you work. Make work your worship. This is essential. Whatever work you do, let it be to attain your highest aspiration. That is the goal. Turn your car to the right, or turn it to the left. Reverse it, if necessary, but don’t forget your destination. योगस्यः कृष्ण कर्मणि Yogastha kuru karmaani – the योगस्यः yogastha in this doesn’t mean that you should stop working. Oh, even worship as an action. Devotion is a mental action. Yoga is a cultivated action. When you go on repeating something, it becomes a habit. When it yokes you with the Lord, the action becomes सात्विक sattvik.

अथायासारस्त्रमेऽवर तुःखाल्यं न निगच्चति। (९८.३६)

Abhyaasaadramate` yatra dukhaantam na nigacchati. (18. 36)

A thing which is procured through practice – whether it is a memory or a condition – is always सात्विक sattvik; it is an acquired state of loftiness. It is not a निगच्च siddhi, that is, it is not a permanent state. It is good to continue with the
effort, but the motive should be spiritual. However, सङ्ग त्यक्त्वा sangam tyaktvaa – give up attachment. सङ्ग Sang is what connects us to another, to be stuck to someone or something. Like the hunters, who apply glue to sticks, to trap birds. This त्रिगुत्रा triguna catches us in the same way. सङ्ग त्यक्त्वा Sangam tyaktvaa – be careful that your feet don’t get stuck anywhere, otherwise you’ll never be able to fly. Our Guru graces us when he makes us a Monk. There are some people to whom God gives renunciation, but they fail to understand. They weep, considering it to be a misfortune that the Lord took away all their worldly possessions. They weep when God detaches them from the world; while we feel happy to accept the vows of renunciation. Some people name themselves ‘Anand Parak’ (one who is able to obtain bliss in every situation), but talk about how happy their wife and son are, and what a good daughter-in-law they have. They regret that they became Monks! This is contradictory. सङ्ग त्यक्त्वा Sangam tyaktvaa. Don’t get attached. Go ahead like an arrow. Be brave, and overcome all hurdles.

What is this Yoga? The answer is, equanimity is Yoga.

सिद्धस्यिद्ध्योऽऽस्मि भूत्या समत्वं योगं उच्चयते।
Siddhyasiddhyo samo bhootvaa samatvam yoga uchyate’.

Consider success and failure to be equal. Let go of your attachment to success. Be poised in Yoga, undertaking all action as an effort for spiritual progress. This war is a sadhana, an effort for spiritual progress. However, it will be a sadhana only if you remain unconcerned about the outcome. You should not be attached to the war, and say that you will go on fighting. There are four kinds of attachments. This is what my Guruji told me. One is फलासक्ति falaasakti, attachment to the fruit, or result, like getting the kingdom when the war is over. Another is to be attached to your work – कर्मासक्तिः karmaasakti. That is like the desire to continue fighting till you kill your enemy, even after your General has ordered a cease-fire. The third is कर्त्रित्वासक्ति kartritvaasakti, like saying that you will stop doing this work, but will do continue working on something else. A shopkeeper had the habit of weighing things. He became a Monk, but the force of his habit was so strong that he would try to guess the weight of the rotis he would be given, when he went begging for food! Now, what is the fourth आसक्ति aasakti (attachment)? It is अकर्ताapana akartaapana – the false pride of not having the ego of being the doer. A man stood proudly with his chest thrust out. Another asked him why. ‘I do not have the अकर्ताapana. I do not have the ego of being the doer.’ You straightened your back with pride, for not having pride?! A person who has not developed Brahmagnan can develop a subtle ego pretending, even to himself, that he is free of the ego of being the doer. This is the fourth kind of attachment – being attached to the feeling that he is not the doer. He must get rid of this false illusion that he is not the doer. He must get rid of this false illusion he has created.
Someone said, ‘This man has studied Patanjali.’ This comment is लाल्क्षणिक laalkshanaik; it is indicative. The man has studied the philosophy of Patanjali, not Patanjali himself. The name of the Rishi becomes synonymous with his school of thought. This is called लक्षण व्रूत्ति lakshanaa vrittii. However, which lakshanaa? Patanjali was left behind, and his philosophy, ‘Yogadarshana’, came to the fore. What is the basis of his Yoga? It is योग: चित्तवृत्तिनिरोध (1.2) yoga chittavrittinirodhah (1. 2). If you wish to go into a samadhi, then the Yoga should be the control of all tendencies. If, however, you wish to take the path given by the Gita, then you have to battle, while retaining the Lord as your goal. How can one practice Yoga, and fight at the same time? The Gita says, समाता ‘samatvam yoga uchyate’ Here, समाता ‘samataa’ (equanimity) is the Yoga; not the curtailment of tendencies. Unless it is understood in this way, it will not tally with the context. Unless it is understood in this context, how can the withdrawal of tendencies be achieved while fighting? The Lord desires that we should detach ourselves from every worldly desire, while battling against everything that is negative. Every effort should be linked to spiritual progress. This is amazing!

Doore`na hyavaram karma buddhiyogaadhananjaya. (49)
The meaning of Dhananjaya here, is, the one who gathers spiritual wealth, overcoming every irreligious drive. धते इति धनम् Dhatte’ iti dhanam. धन Dhana (wealth) is that, which fills us with good qualities, does गुणाधाना gunaadhaana. Along with gunaadhana comes दोषापानयन doshaapanayana (removal of faults), and हीनांगपुर्ति heenangapurti (procuring what is lacking). That, which eradicates our faults, and provides what we lack. For example, we wash away the perspiration, and apply make up, to cover the patches on our face. To remove the fault, develop good qualities, and cultivate virtues which are lacking. These are the basic requirements of all spiritual effort.
The Lord said, ‘Look, Dhananjaya, Buddhiyoga is a good thing. Action is much lower.’ दूरेण हबारं कर्म बुद्धियोगातः बुध्योगाः Dure`na hyavaram karma buddhiyogaaddhananjaya. (49) – this means that action is inferior to Buddhiyoga, only if viewed from a distance. It is not lower, if viewed close up. The Lord is not telling Arjuna to do karma; He is telling Arjuna to do Karmayoga – action that will yoke him to the Lord. This means that the Lord wants Arjuna to work in keeping with Buddhiyoga. He does not want Arjuna to work thoughtlessly. Intellectuals tend to be argumentative, while those who make a living through their intellect – the Buddhii jeevis – sell their brains to make a living. The Buddhiyogi, however, attains equanimity – समाता \( \text{samatvam yoga uchyate} \). The Buddhivadis are separate. They are intellectuals who enjoy dialectics. The Buddhi jeevis are separate. They earn through their brains. We are neither Buddhivadis, nor Buddhi jeevis, even though we do use our intellect, and this helps to provide for us.
Some of us were walking by a canal one day, at dusk. Clouds gathered, and it began to rain. We went to a Gurukul nearby. A teacher of this religious residential school was present. He was startled to see us, and asked why I had become a renunciate. I replied that I had become a Monk to achieve my goal. ‘What is your goal?’ he asked. I replied, ‘My goal is my personal matter. I do not wish to talk about it. Tell me, however, what goal should one have?’ Half an hour passed in such idle talk. They did not even ask us to sit down. Just then, the Principal came, and said, ‘These people are our guests. They have come at dusk. Ask them to be seated, and offer them refreshments. They speak the mantras of the Vedas, and the Upanishads, and the Brahmastraras. It is clear that they are educated and cultured. Yet, you people stand there in futile argument?’ Thus, we were given food by bartering our intellectual abilities. The Principal supervised the cooking, and serving rotis to us, but we had to sell our learning first. It is not that we could be totally carefree and get food for the asking. No, we were forced to show how learned we were, before they gave us food. That day, we became Buddhi jeevis. However, when we use our intellect as a part of our endeavor for spiritual progress that becomes Buddhiyoga.

You see, the Kama Purushartha (achievement of desires) stays within us, and the Artha Purushartha (achievement of material wealth) remains in external objects. The Buddhi, however, is deeply internal. Then, Yoga (uniting with the Lord) enters it, in place of Dharma. Yoga coming unto the intellect means that equanimity was achieved; worldly actions were left far behind. The Lord knew that Arjuna would not be convinced easily. So He said, ‘Arjuna, surrender to your intellect – बुद्धि शरणमिच्छ (२.४९) buddhau sharanamanvichha (२. ४९).’ Later on, towards the end, He says, मामेकं शरणं प्रज्ञ (१८.६६) ‘Maame`kam sharanam vraja’ (१८. ६६). The Lord first told Arjuna to think intelligently, because the intellect is the driver – the driving force of our actions. The Lord is indicating, बुद्धि सारथी अध्य शरणमिच्छ ‘Buddhau saarathau mayi sharanamanviccha – I am the intellect. I am driving your chariot, so surrender to Me.’ The fact is that Arjuna was focused only upon his own reasoning. He was not conscious of the Lord. So, the Lord spoke about the intellect, and said, बुद्धि शरणमिच्छ ‘Buddhau sharanamanviccha – take the refuge of your intellect.’ Here, Buddhi means the Lord, and so does शरण ‘sharan’ (refuge), as in गतिभत्ती प्रभु: साक्षी निवास: शरण सुहल् (९.२८) gateerbhartaa prabhuh saakshee nivaasah sharanam suhrid (९. १८), which means, ‘I am your goal, your provider, your God, the inner witness, your abode, your shelter, and your well-wisher.’ That means that we should attach our intellect to the Lord, who is our haven. This is in keeping with the Shruti (verses) from the Chandogya Upanishad, कृपणा: फलहलतवः ‘Kripanaa falahe ‘tavah’ – who is कृपण kripana (small hearted)? He, who cuts away his own good fortune. He does not know himself, but is out to get the फल fala (fruit). My dear, you are the fruit of fruits! Fruits are fulfilled because you exist. Who
attains the fruit? Someone does, is it not? If the person who obtains the fruit was non-existent, what would be the use of the fruit, then?

Kripana means foolish, ignorant. Which kripana? The one who doesn’t know himself. He is just holding on to the अत्मा anaatmaa – all that which is not the Atma. He has tightened his fist. Over what? Over material considerations. A kripana is a miser, who is not prepared to give up worldly factors. We can repeatedly tell him to let go, but he is so miserly that he refuses to do so.

Once, at Vrindavan, we were sitting with Hathibabaji, when a businessman came, and asked me what the benefit of chanting the name of Rama is. Hathibabaji was quite elderly, and spoke with a totally carefree attitude. I kept silent, but Haribabaji said, ‘Is this fellow a tradesman?’ A trader is one who seeks profit from his every action. He will make an offering of one rupee, to a Monk, in the hope of making a ten rupee profit!

An acquaintance of mine gave one rupee to a Monk who came to his house. He did not earn even one rupee in this business that day. So, the next time that Monk came, he did not give him anything. One day, when I went to his house, he earned thousands of rupees. After that, you can imagine how I was offered a portion of his income!

Don’t consider the examples I give as being applicable to one particular person. Don’t think that I am accusing you, or someone else. Even when I refer to myself, don’t take it to be a fact. The meaning of what I say is in the purport of the incident. An intelligent person is not a kripana, nor is he फलहेतु falae’tu. This is the quality of the intellect. Now, see what the Lord says –

बुद्धियुक्तो जहातीह उभे सुकृतदुःख्लते (५०)

Buddhiyukto jahaateeha ubhe` sukritadushkrite`. (50)

Which is the way by which we can leave both पाप paapa and पुण्य punya (sin and merit)? Papa is the result of सकाम कर्म sakama karma (action with desires), and punya is the result of निश्चक्ष मूर्त nishkama karma (unselfish work). Punya means that the dirt in our antahkaran is washed away. Desires for attaining Heaven after death are useful in helping us to rise above worldly desires. The worship of ancestors, called श्राद्ध ‘shraaddha’, is also a meritorious deed; a पुण्य punya.

How? When a child or stranger sees the ritual, they begin to understand that the spirit of the ancestor exists in some unseen realm, and that is why he is being worshipped. It develops faith in that which is divorced from the body. The faith thus developed – that there is something beyond the gross and the material – is the punya. The Devtas are always occupied in some work. They live in a land which is different from our world. देहातिरिक्त De’haatirikta means apart from the body. The worship of Devtas strengthens our senses. The worship of the Sages enhances our knowledge and wisdom. The worship of the image of the Lord helps us to understand that He abides in all things, and is omnipresent. Belief in the Lord’s Avatars helps to impress upon us, how great is His compassion and love for us. All the details about the Sanatana Dharma (the eternal Dharma,
which has neither a beginning nor an end) give us a n all-round punya, and
purifies our antahkaran. However, if this punya is directed towards Heaven,
son, wife, or material gain, then the result will be the same as driving your car
into a ditch. सुकृत-दुष्कृतेः Sukrita-dushkrite’ (good and bad actions) - the dushkrite
leads you to downfall. It makes you turn your back to God. I will point out the
definition of the Gita regarding this. The Gita defines dushkrita and sukrita thus

न मां दुष्कृतिनो मूढा: प्रपदन्ते नराधमाः। (७.१५)
Na maam dushkritino moodhaah prayadyante ` naraadhamaah. (7. 15)
(The lowly people who indulge in wrong actions do not worship Me)

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चतुर्विधा भजन्ते मां जनाः: सुकृतिनो ज्ञून (७.१६)
Chaturvidhaa bhajante ` maam janaaha sukritinorjuna. (7. 16)
(Four kinds of people, who undertake good actions, worship Me)
Which means that sukrita is that, which takes us towards the Lord, and
dushkrita is that, which makes us turn our back to Him. Both sukrita and
dushkrita have कृत krit (action) in them. यदू कृतकं तदू अनित्यम् Yad kritakam tad anityam (the result of action is transient) is all very well, but the right intellect
is the one which leaves behind both good (sukrita) and bad (dushkrita) actions
in the world – जहातीह jahaateeha. Don’t attach the work to the Atma; let it
remain here, in the world. What is the method for being free from sin and merit,
while still alive and living in this world? The answer is, ‘Become a
Buddhiyogi’. The outlook given by the Sankhya and Sthti philosophies pertains
to the science of objects, while the outlook given by the Buddhiyogi pertains
to the science of actions. Yoga means the science of right action. Whether it is in
Dharma, in Yoga, or in devotional worship, is not the point. The point is, the
action which becomes Yoga is that which is undertaken by the doer, using
कर्त्तितंत्र kartritantra, the science of right action. If you ask what Sankya is, then
the answer is that the Sankhya philosophy reveals what is, as it is, without
creating or changing anything. Sankhya is the understanding of the natural.
Sankya buddhi means वस्तुतंत्र वृद्धि vastutantra buddhi, the intelligent awareness
of matter. Yoga buddhi is the kartitantra buddhi, the intelligent application of
action. Action done with the right attitude enables us to achieve our goal, while
intelligent awareness helps us to know that which already exists. This is their
straightforward division.

तस्मादयोगाय युज्यस्य योः: कर्मसु कोशलम् (५०)
Tasmaadyogaaya yuyyasva yogah karmasu kaushalam. (50)
‘Therefore, Arjuna, get connected to Yoga.’ The word युज्यस्य yuyasva means get
attached, like a yoke on the neck of the oxen, by which they pull the cart. कर्मसु
कोशलम् Karmasu Kaushalam – keep the yoke so skilfully that it does not scrape
your neck, and nor does it weigh you down. योगाय युज्यस्वः Yogaaya yuyjasva – get connected, lead the way.

When we were children, the wooden pillars and stools etc. were painted with tar. It was the same tar, which was used for making roads. We would play a game of passing through a freshly painted doorway fifty times, and see who could do this without getting tar on him. We also played a game of running across fields which had sharp dried stumps left over after the harvest was cut. Our game was to see who could do this without getting his feet cut. To run over sharp stumps without cutting our feet, and pass through doorways without touching the tar. This is skill. Similarly, sin and merit should not be allowed to attach themselves to us. They should not carry us to hell or heaven. They should not be allowed to cause our downfall, or raise us to the skies. We should be intelligent enough to tear them asunder, and free ourselves. This is skill.

Who is कुशल kushal (skillful)? The Brahmins know more about this. The lunar date of भाद्रपद शुल्का अमावश्या Bhaadrapada shulka amaavasyaa is called कुशोत्पातनी अमावश्या Kushotpataani Amavasyaa. On that day, the Brahmins pull up enough tufts of Kusha grass, for using in their worship for the next one year. The new leaves of this grass are like thorns, and the edges are as sharp as swords. Even a little carelessness while uprooting them, can cut the skin badly. So, the Brahmins uproot this grass very skillfully. They gather up all the leaves with utmost care, take a good grip of the base, and uproot each tuft with a sharp jerk. They do not cut the Kusha; they uproot it. They are called कुशला: कुशान् लान्ति ‘kushalaah kushaan laanti’, because they are so clever in doing this. They manage to uproot the Kusha, without the leaves being cut, and without being cut by the leaves.

Kushal means to do the work, but uproot and throw away the root. If the root is destroyed, the work cannot attach itself to you. You will get neither the sin, nor the merit. Work so cleverly that the desire (which is at the root of action) is uprooted, and the ignorance which is attached to the desire is also removed. All this is praise of Buddhiyoga. It was clarified first, that you are not a Buddhiyogi if you desire the fruit. After mentioning the fruit, it was said that you are not a Buddhiyogi if the sin and merit are attached to you. Free yourself of both पाप paapa and पुण्य punya. Now, it is said that your intellect is praiseworthy if the sorrow and joy (which are the fruits of your actions) do not affect you.

कर्मज्ञबुद्धियुक्तः हि फल त्वक्त्व मनोषयेण।
जन्मविन्यविनियूक्तः पदं गच्छन्त्यामयम्।। (51)

Karmajam buddhiyuktaa hi falam tyaktvaa maneeshinah,
Janmabandhavinirnuktakah padam gacchantyanaamayam. (51)

Do work, but with great caution. Don’t lose your thinking while you work. What happens if intelligence is lost while working? The fruit will attach itself to you. Every little incident will cause either sorrow or joy. The Mahabharata
describes a fool. You needn’t take it as being applicable to you, but I recite the verse for your information:

Shokastraana-sahasraani bhayastaana-shataani cha,
Divase’ divase’ moodhamaavishanti na panditam.

(Swargarohana Parva 5)

This is called the ‘Bharat Savitri’. It is the Gayatri (prime mantra) of the Mahabharata. Thousands of sorrows come each day, in the life of a fool, and also thousands of causes for fear. This is not Buddhiyoga. I do not define the Gita as Gnanayoga, Bhaktiyoga, or Karmayoga. I call it the Buddhiyoga. I will show you the Buddhiyoga in whichever part of the Gita you tell me to. It is meant for the person who is alive and alert; for the one who is fully conscious.

The Gita doesn’t do her work by destroying the intellect; she does her work in maintaining the buddhi. The purport of Vedanta is not to negate all tendencies. It is to develop the right kind of intellect. In Buddhi, it is the Lord with attributes, who is the ultimate. Attributes lead to tendencies, and the Brahman is without any attributes. Hence, the purport of Vedanta leans towards the attribute-less Brahman. What is the difference between the two? In the savishe’sha (with attributes), there will be just one form (for worship), but in the nirvishe’sha (without attributes), the self-effulgent sub-stratum permeates all matter, regardless of the form. Inclination for a particular form is important in Bhakti. The dying down of tendencies and inclinations is important in Yoga. In Vedanta, however, forms are of no importance. Hence, the purport of Vedanta should be towards the removal of nescience through identification with the attribute-less Brahman, whether we are awake, dreaming, or fast asleep. Otherwise, all tendencies are free of attributes. This is the principle of Vedanta. Now, it is said –

Karmajam buddhiyuktaa hi falam tyaktvaa maneeshinah. (51)

Maneeshaa means the one who inspires the mind. Ke’ne’shitam patati pre’shitam manah (Kena Upanishad 1.1) – the ‘eeshitam’ in this, is the enemy. They say that the mind is inspired by the intellect, so keep yourself connected with your intellect. Let go of the fruits which will follow your actions. If you keep letting go of the fruits of your actions, you will be saved from the bondage of rebirth. Janmabandhinirnuktaah (2. 51) – you can say that the Janma (birth) is, itself, a bandhan (bondage). Birth will lead to living, and ultimately, to death. This is the bondage. If you go to the defined etymology of words, you will see that the word ‘bandhan’ is composed of bandhu (friend) and
dhan (wealth). Our dear ones, and the material objects we are attached to, are the causes of our bondage. We get tied down by attaching ourselves to both these. Similarly, tie ‘bandhu’ to ‘dhan’ and leave them both, and it will turn into निर्बंधन (freedom).

Janmabandhavinirmuktaah padam gacchantyanaamayam. (51)

नामामय means free of disease. The word आमय indicates mental or physical suffering. Amaya means disease, and the disease means the disease of the world. Where does आमय – freedom from आमय – abide? Oh, it abides at your feet – पद गच्छन्यानामयम् padamgacchantyanaamayam – it rolls at your feet.

Padam vyavasitatraana-sthaana-lakshmaadi-vastushu. (Amarkosha 3. 3. 93)

Where is that पद (position or foot) which you wish to attain; upon which you wish to sit, which you wish to be? Oh, it is at your feet. You don’t need to lift your feet to go to it. You don’t have any mental or physical disease.

Now, I will tell you two more things about buddhi. How can we understand whether we actually are Buddhiyogis?

Yadaa te` mohakalilam buddhirvyatitarishyati. (52)

Is your buddhi ensnared in the quicksand of moha (attachment)? There was a Sadhu who had genuine detachment. A King developed great reverence for him, and requested him to live in the Royal garden. The Sadhu complied. The King asked him to accept a bed, since he felt ashamed to sleep on a luxurious bed while the Sadhu slept on the ground. After that, a bed was brought, and a fan and regular meals arranged. One day, a thought came to the King that he and the Sadhu were alike. The question just came up one day, and the King asked, ‘Sir, what is the difference between me and you?’ The Sadhu was a true renunciate. He avoided the question, and said, ‘Come, Raja, let us go for a walk.’ They set off to walk along the river. They walked for one mile, two, three and four miles. They discussed many profound topics as they walked.

Then the King suggested that they turn back. The Mahatma said he wanted to walk a few miles more. After they had walked four more miles, the King said again, ‘Sir, let us return. ‘Why should we return?’ asked the Mahatma. ‘Let us continue walking on the river bank. We will go to Gangotri.’

‘How can I go off just like that?’ asked the King.

‘Very well, Raja, be happy. Rule you Kingdom well. I am now going to Gangotri.’

So, we are trapped in the quagmire of moha. We are unable to give up five rupees, or even five paise. However, the one whose buddhi crosses over to
spirituality does not get caught by the murkiness of worldly attachments. If you ask the characteristic of this, it is that there is no need to remember what we have heard till now, or what we will hear in future — येनाश्रुतं श्रूत भवति। (Chandogya Upanishad 6.3.6.) ye `naashrutam shrutam bhavati. The requirement is over. We no longer need to carry the burden of all we’ve heard. If you resolve to forget worldly memories, you will feel no remorse or shame, at the time of death. In no case, death does not occur until one forgets. So, since we have to forget everything in the end, it is better to forget now, and – श्रोतव्यष्ट्य श्रोतव्याश्च – not bother about things to be heard in future. Nirve`da means detachment. It is the enduring emotion of the Shanta Rasa (the pleasure of peace). The person who is detached obtains peace of mind. He is untroubled by anything heard in the past. Nor does he have any wish to hear anything in future. He is free of both the past and the future. In the Yogavasishtha, it is given – 

Bhavishyannaanusandhatte` naateetam chantayatyasau, 
Vartamaananime`shantu hasanne`vaativartate`.

This means that no expectation of what the future may bring, and no regrets for that, which is past. Our present is passing quickly, joyfully and enjoyably. Now, the Lord says one thing more – 

श्रुतिविप्रतिपन्ना ते यदा स्वास्थ्यति निष्कला। (५३) 
Shrutivipratipanna te` yadaa sthasyati nishchalaa. (53)

I was acquainted with a Brahmachari (celibate) who kept the pictures of twenty Mahatmas. I asked him the reason for this. He replied that they were all his Gurus. I jokingly told him, ‘Dattatreya had twenty four Gurus; you have only twenty so far!’ He said, ‘When I sit down to meditate, they all come and stand before me. I feel apprehensive incase any of them get displeased, so I have kept the pictures of all of them. Having made so many Gurus, I cannot achieve samadhi, because there is too much disturbance.’

So, श्रुतिविप्रतिपन्ना shrutivipratipanna – our buddhi is confused by all the things we hear. Here, shruti means the ordinary talk. We heard the Shrutis (verses) of the Vishishtadvait school of thought. We have heard the Shruti of the Dvaita and Advaita schools of thought. However, we never pondered deeply upon them, never reached any understanding, never read तत्त्वसामान्यातः (Brahmasutra 1.1.4) Tattvasamanvayaat (Brahmasutra 1.1.4) and nor did we come to any conclusion – our buddhi merely swung like a pendulum. Oh, understand first, when you hear something, and dispel your ignorance. The buddhi gets confused when you hear many viewpoints without absorbing any of them properly. You don’t gain any knowledge, you don’t absorb any of the
teaching, and moreover, you lose your capacity to absorb. You will, therefore, be able to experience the Paramatma only when your mind is absolutely calm – sthaasyati nishchala – and reposed in deep meditation. Samadhi means the Paramatma. सन्तत्त्व आधीको अर्थम् सर्वम् हैं समाधि: Samyak aadheeyate asmin sarvam iti samaadhih. In Sanskrit, the word समाधि samaadhi comes under the masculine gender, the same way as do आधि aadhi, व्याधि vyadhi, and उपाधि upaadhi. When the buddhi is fixed in deep meditation of the Paramatma, then it no longer wonders towards sense objects. Worldly objects have no value when the buddhi is established in its own shelter.

You see, the buddhi does not go anywhere. It is not right to say that your mind has gone to Calcutta. Oh, your mind is very much within you – how can you say that it has gone to Calcutta? Then, what happened? Did Calcutta enter your mind? Oh, Calcutta is where it always was! It is in Calcutta, and your mind is with you. What happened was that your buddhi took on the form of Calcutta for a while.

So, when समाध्यावचला samaadhaavachalaria – your buddhi settles down, then तद्योगमहावस्तुसंधियता tadaa yogamaavaapsyasi – you will achieve equanimity. Yoga means equanimity. Now, you may ask what is the sign that a man has entered deep meditation. A gentleman stayed with me, and asked questions occasionally. When I gave the answers, he would say that he had asked the question for a particular purpose. My brother, don’t ask motivated questions. If you have anything to ask, ask it in a straightforward manner, and accept the straightforward answer. If you ask questions with ulterior motives, your questions will be crooked. They will be deceitful. A true seeker has no designs. He tells his Guru about the factors which trouble him, with simplicity and clarity. It achieves nothing when you speak of what you did, and what your intentions were. One will need to study the entire Poorva Mimansa and Uttar Mimansa, to understand all the intentions you had!

Arjuna now asks, स्थिताप्रग्यान्यं काा भाषा ‘Sthitapragyasya kaa bhaashaa – what is the speech of a sthitapragya (one who is poised in equanimity)?’ Arjuna has used the word प्रज्ञ pragyaa (wisdom), here. Earlier, the Lord had spoken of प्रज्ञावादशक्षण bhaashase ‘pragyavaadaaanshcha bhaashase’ (you speak as though with great wisdom)’ and ultimately, He said –

इंद्रियाणां हि चरतां चन्द्रोद्विधीयते।
तदस्त्य हरित प्रजां वायुणाविनवायम्भसि।। (६७)

Indriyaanaam hi charataam yanmanonu vidheeyate’,
Tadasya harati pragyaa vaayurnaavamivaabhahi. (67)

The word ‘pragya’ is given here as well. And, in-between, the Lord explained how buddhi should be single-pointed, capable of reaching the right decision. This means that the intellect should be at its peak, not at the starting point. व्यवसायालिका चुंब Vyasahaayaatmikaa buddhi means an immature intellect. Check
whether the jaggery is well-cooked or still raw. Examine your intellect, and see whether it is mature.

There was a Mahatma in Kashi (Varanasi). He would go every day, to take a bath in the Ganga. A prostitute lived on the road he had to pass, to go to the Ganga. She would ask, ‘Mahatmaji, are you unripe, or are you mature? Is your beard tender, or is it ripe?’ The Mahatma would pass by without reacting in any way. He never answered her, but she persisted in asking him this question every day. One day, the Mahatma passed away. People began to celebrate, because when a Mahatma passes away, the Atma reaches the Brahman, and is freed from the cycles of rebirth. When other people die, there is a doubt whether they will go to heaven or to hell, but there is no doubt that a Mahatma will obtain liberation. So, what greater cause for celebrations can there be than this?

When the prostitute saw the celebrations, she asked who had passed away. The people told her that it was the same Mahatma who passed her door every day, on his way to the Ganga. ‘Oh, he went away without answering my questions!’ she exclaimed. They say that when the prostitute said this, the corpse of the Mahatma sat up, and said, ‘See, I pass my hand over my beard. It is mature. It is not unripe.’ Then he lay down lifeless again.

So, the buddhi should be mature. Mature in what way? Like a स्थितप्रग्य Sthitapragya. स्थित Sthita – प्रज्ञ prajña means, the one whose intellect, whose wisdom, is established firmly. Not temporarily, not fluctuating, but absolutely firmly settled, and fully established. Arjuna asked what the characteristics of a Sthitapragya are. What is the definition of such a person? There are two kinds of pragyās (prudent thinking). One is that, which enters a samadhi. The other is that, which is established in enlightenment. The Madhusudani has made these two divisions. All the other commentaries have given only one explanation. What is the Sthitapragya like, when he sits in deep meditation, and what is he like, when he interacts in the world?

स्थितद्धे किम प्रभासेऽत Sthitadheeh kim prabhaashe`ta – how does the sthitadhee (a person whose intellect is steady) preach? What are his discourses like?

भववारिधि मृणालखा समाना।
अनुदिन यह भक्त नहिं आना।।
Bhavavaaridhi mrigatrikhaa samaanaa,
anudina yaha bhaakhaata nahin aanaa.

The sea of this world is as false as a mirage in the desert. A Sthitapragya does not value anything worldly. Giving importance to the world increases our attachments and aversions. This is cheap, this is costly. An elephant seen in a dream, and a pig seen in a dream – which is more valuable? Both exist in the dream state, what value will they have? Arjuna then asks, किमासेता ‘Kimaseeta – how does a Sthitapragya sit?’ And, क्रजेत किम ‘Vraje`ta kim – how does he interact with people?’ The Sanskrit word vraje`ta means interaction.
This is Arjuna’s straightforward question. There is nothing crooked or deceitful in it. What sort of a seeker is it, who starts lecturing his own Guru about the motive behind his questions? Oh, you should try to understand the purport of what your Guru tells you. If your Guru has to understand the purport of what you say, you will never gain enlightenment! A seeker should be like Arjuna.

श्रीभगवानुवाच ‘Shreebhagavaamavaacha – these are the words spoken by the Lord.’ It is not, ‘Bhagwan said’; it is ‘Bhagavan is saying’. Sanjay clarifies that what comes next are not his words, they are the words of the Lord. Sanjay is merely repeating what the Lord said. The word ‘Bhagwan’, here, is the subject, not the predicate. Bhagwan as an adjective is not applicable, as far as the Lord is concerned.

आश्चर्यवत्त् पश्यिति कश्चिदेनम् आश्चर्यवदृ वदति तथेहि चायथः। (२९)
Aashcharyavat pashyati kashchide`nam aashcharyavad vadati tathaiva chaanyah. (29)
Is this the situation? Who is this Lord? He is अनिवर्चनीय anirvachaneeyaa, something which is beyond description or definition. There is only the adjective, without the subject, and with no sign of anything specific. Perhaps nobody has actually seen Him. Whenever the word Bhagwan is used in the ancient scriptures, it is mostly as an adjective. Taking the specific name is avoided, as a mark of respect. Like, ‘Sir said’, is what people say. In the same way, Sanjay said, ‘These are the words of Bhagwan.’

Now see what the statement of Bhagwan is. Are His words about the Sthitapragya to be told to a Sthitapragya? All present are Sthitapragyas. Still, some discussion is necessary. The first point is that the strength of a Sthitapragya lies in his giving up all desire. There is a man, full of desire. He wants a woman, another woman, and yet one more woman. How will his buddhi be stable? Similarly, someone wants wealth, wants money, and wants riches. He wants to earn it honestly, but is prepared to compromise his honesty, if necessary. Such desires do not let the buddhi remain stable. So, you have to give up your desires if you want your buddhi to be निर्वचनिका nischayatmikaa – stable, unwavering, and capable of taking the right decision.

Now, see मनोरतानु कामानु प्रजहति manogataan kaamaan prajahaati. Desire has no connection with the Atma. Desires are ‘un+atma’ (that which is not the Atma); they are the subjects of the anatma, even while abiding in the Atma. Therefore, न आहं, न मम na aham, na mama – I am not the desire, the desire is not mine. Nor does the subject of desire belong to me. What connection do I have with desire? Divorce desire! Tell it to go away, pack up and leave. ‘Neither do you belong to me, nor do I belong to you.’ Thus, the Lord explained the purpose, and said, मनोरतानु प्रजहति ‘Manogataam prajahaati.’

All right, what is the sign of a person in samadhi? One characteristic is that he tells his mind to block all desires and tendencies. मनोरतानु अनात्मधर्मानु निर्वचनिका व्यवहारित अनु प्रजहति Manogataan anaatmadharmaan nischhayati vyavahaarayati
prajahaati – desire is in the mind, not in the Atma. Once this is fully established, the desires are to be given up even if they crop up once in a while, during our worldly interactions. The meaning of मनोगतान् manogataan is neither in samadhi, nor in interaction. What is desire?

Yadaa sarve` pramuchante` hridayasye`ha granthayah (Katha Upanishad 2. 3. 14). It is a knot. Desire is the name of the knot, where tendencies are tied to sense objects. Alternately, agnan (ignorance) is the name of the knot where the Atma is tied to inclinations. The knot is completely false. You can have the testimony of Goswamiji –

Jada che`tanhi granthi pari gayee, jadapi mrishaa chootata kathinaayee.

(The inanimate is tied in a knot with the animate. The knot is false, but difficult to unravel.)

So, the first point is the steadiness of the buddhi, by giving up desire. Now see what the second point is.

आत्मनेवात्मना तुष्ट: Aatmanyevaatmanaa tushtah – are you content within yourself? Where will you go, to find satisfaction? Where you get rice pudding! You will go to some householder, to beg for rice pudding, because they make excellent rice pudding. Satisfaction does not abide in a house, or in bed. Contentment is not in a woman, or in a son, or in wealth. Then, where is it?

आत्मनेवात्मना तुष्ट: Aatmayevaatmanaa tushtah – it is within you. My brother, surely there is something more? No, आत्मनी aatmani means that contentment is in the feeling of being one with the Brahman, by the ब्रह्माकार वृत्ति Brahmaakara vritti. No, no, leave all this talk. आत्मनेवात्मना संतुष्ट: Aatmanyeva santushtah – he is content by himself, within his self. He needs no other tendency, needs to invoke no inclinations to be content. So, the buddhi is now stable. A discontented person may start a fight. The buddhi which is controlled by desire will never be stable, will not tally with fairness, and will stoop to injustice.

So, the first point is the giving up of desire, and the second point is to be content, constantly. That too, within one’s own Atma, and with one’s own Atma. This is the method for making the buddhi stable and unwavering. Is your thinking stable, or do you keep changing your mind? The mind of a fool fluctuates between anger and satisfaction.

Now see the third point – स्थितमहागतस्त्रोतये Sthitapragyastadochyate` when tendencies overcome you, you are repeatedly struck with sorrows. Allow them to do their worst, without depending on anyone else, for your inner contentment and peace of mind. Then, who is it that can spoil your buddhi? The Lord now elaborates –

दु:खहतस्विनिनिर्माहन: सुखेशु विगतस्पृहः।
वीतारमभयेन: स्थितमहागतस्त्रोत:। (५६)
Dukhe`svanudvignamanah sukhe`sru vigatasprihah.
Do you hope that no cause of sorrow will ever enter your life? Is this ever possible? I have seen great Mahatmas who faced great sorrows. Oh, loved ones die, wealth is lost, the house is burnt down. Don’t these things happen? Such causes of sorrow come to all. These are the arrows of unhappiness. However, दुःखेश्वनुद्विग्नानमाना: dukheshvanudvignamanaah – let the arrows come. Sorrows come and go. They are visitors. They are gangsters, who walk on the roadside. They don’t enter our houses. They are not within us; they are outside. Let them flow on.

Joys and sorrows have many divisions. One is the cause, that we feel happy when our wishes are fulfilled, and sad when they are thwarted. We are happy to be independent, and sad to be controlled by others.

सर्व दुःखेश्वनुद्विग्नानमाना: सर्वम परावशाम दुःखम सर्वम आत्मवशम सुखम।

Sarvam paravasham dukham sarvam aatmavasham sukham.

(Dependence is sorrow, independence is happiness.)

But, who is dependent? It is the one who is ruled by another Nation, one who is subjugated to someone else. My brother, when favorable and unfavorable situations arise, it is the buddhi which decides whether they are pleasing or unpleasant. The items do not, by themselves, have the power to make anyone glad or sad. One is the tendency for being despondent, and the other is the feeling, ‘I am sad.’ The causes of sorrow flow past the Mahatmas like a natural phenomenon. You may consider them to be the प्रारंभ prarabdha (fate), or the will of Ishwara (the Lord with attributes), or the consequences of your actions. Give it any name you like, but know that they are अनिर्वचनीय anirvachaneeya (indescribable). Just remember this factor. Don’t blame only the prarabdha, or the Ishwara, for the favorable and unfavorable events. Don’t even consider them to be illusionary, or worldly, or seeming realities. Come to the conclusion that they are indescribable, indefinable, and it is not possible to analyze them either. Unless you accept the causes of joys and sorrows as anirvachaneeya, they will continue to trouble you. You will get attached to the factors which bring pleasure, and hate the factors which bring discomfort. Nobody is the source of your joys. Nor is anyone the cause of your suffering. Both are present, but throw them away into the indescribable category. All the talk about the prarabdha is rubbish. Has anyone ever established whether sorrow is caused by ignorance, or the prarabdha, or Maya, or the wish of the Lord, or as a result of our own actions? These should be dismissed into the bracket of the indescribable, improvable, and indefinable. Tulsidasji says

कोई न काहु सुख-दुःख कर दाता।

Koi na kaahu sukha-dukha kara daataa.
(Nobody, and no factor is the giver of joys and sorrows.)
So, first cut away the cause. Then there remains the tendency for despondency. If you wish, I will tell you something about this, too. If such a tendency enters your mind, tell it, ‘Oh, you have come after many days. You are my guest. Please stay awhile, don’t go away. I will give you a grand welcome today.’ Thus, you will ask despondency to stay, but it will be inclined to leave you. If you ask it to leave, it will refuse to do so. This is the mischief of this tendency of despondency. It does exactly the opposite of what you tell it to do. So, welcome it warmly, and urge it to remain with you!
The third point is the subtle vanity of being unhappy. This is the son of Avidya (nescience). You will latch on to some vanity or other, until you obtain the knowledge that you are the Brahman.
This knowledge releases you from nescience. What is the indication that a person has achieved ब्रह्माज्ञ न (knowledge of the Brahman)? My brother, when Avidya is indescribable, then Gnan (knowledge) – which dispels it – will also be indescribable. What is there, to doubt, in that? However, I will tell you an easy way to identify a Brahmagani. A person who has achieved Brahmagnan no longer feels, ‘I am a Jeeva’. The common identification with the mind and body no longer seems real to him. The feeling of being a Jeeva has four factors. One is the feeling, ‘I am the doer’, which includes feelings of sin and merit. The second is the feeling, ‘I am the experiencer’, which includes feeling sad and happy. The third factor is the feeling of being in the world, which includes the concepts of heaven and hell. The fourth factor is the feeling of being a separate entity. These four factors give rise to the subtle ego of being a Jeeva. This subtle vanity never affects anyone whose heart is illumined by the knowledge of the Brahman.
So, let the causes of sorrow come, and also let the feeling ‘I am sad’, come. None of them need to affect you. It is only when the inner witness allows itself to be identified with the feeling of sorrow that the subtle vanity of being sad establishes itself. So, don’t allow the witness within to mingle with the illusion of being sad. In fact, a stream of happiness flows through our lives. A sea of bliss heaves within us.

मधुवाता ऋतायते मधु क्षरान्ति सिन्धवः। माधवीर्म सन्तोषधि ॥ (ऋग्वेद १.२०.६)
Madhuvaataa ritaayate` madhu ksharanti sindhavah,
Maadhveernah santvoshadheeh. (Rig Veda 1.10.6)
The Earth is made of Madhu (honey). So are the water, sun, moon, wind and sky. We are sprinkled with springs of honey.

इयं पृथ्वीं सर्वं भूतानं मधुः। (वृहद ० ५.१)
Iyam prithivee sarve`shaam bhootaanaam madhuh.
(Vrihadaranyaka Upanishad 5.1)
This earth is the Madhu of all creatures. When joys keep flowing, allow the new joys to come. Why try to hold on to just one source of joy?
Even if the one who gives you food is Brihaspati (the Guru of the Devtas) himself, you should not take all your food from one person. You should, however, take some food from even a person from an unclean clan, even if the giver does not have faith or piety.

Under no circumstances should you take from only one source. My brother, the people of this world feed you for one day, and ask you to do something for them, like dropping their letter off at the post office.

Veetaraagabhayakrodhah sthitadheermuniruchyate’.

The fact is that a person’s intellect is destroyed when he is unhappy. It is also destroyed if a person clings to factors which give pleasure. He will do wrong things to retain these factors. His buddhi will be destroyed under both circumstances. An infatuated person will be unable to control his partiality. His thinking will be biased. A frightened man will do anything to save himself. And anger? You know the saying, क्रोध पाप कर मूल ‘Krodha paapa kara moolaa’ (anger is the root of sin). So, only a person who is unaffected by these, will have a steady buddhi. Those who permit these bad tendencies to linger in their houses, will repeatedly send their buddhi to foreign lands, like Paris, or America, or Pakistan, or Bangladesh, etc. There, there is the risk of fear, anger, and attachment. Their condition becomes pitiable, because how can their buddhi remain steady under such circumstances? Their buddhi has gone into the house of other people.
śtvatābhīmūntirucchyeṃ Sthitadheermuniruchyate` - look, if you want your buddhi to remain steady, do one thing more. Do not think that all your actions will be good ones. You may kill an ant, or push someone inadvertently, and maybe someone’s kamandalu (a vessel Monks carry) will fall. What will you do, then? You will say, ‘Oh, God! I did something terribly wrong,’ and lament so bitterly that your buddhi will lose its stability.

Then, what should we do?

Yah sarvatraanabhisne`hah (2.57) – have sne`ha (affection) for all, but avoid being attached to any. Abhisne`ha means glue – to be stuck to someone. You can be the ghee (rarified butter), butter, curds, or milk (with soothing properties), but don’t become the sticky glue for anyone!

Shubhaashubham – you will get the shubha (auspicious) sometimes, and sometimes you will get the ashubha (inauspicious). What should I say about regrets and sorrows? People continue to be depressed, and go on seeing the faults of others. Their tendency for fault finding leads them into doing wrong. How much time will you waste in seeing the faults in this world? Forget them, stop thinking about what is auspicious and what is inauspicious.

Naabhinandati na dve`shti – then, what should we do, Sir? Give up honoring people, and give up all hatred, criticism and eulogizing. You saw a cat cross the road, and stopped, because of superstition. The cat is called the tiger’s aunt – so what if she crossed your path? You should go forth like a tiger! You complain if you are allotted Room No. 13. Let foreigners hold on to such superstitions. In your Bharat, there is sarvasiddhi trayodashi (the thirteenth date brings all success). It is excellent.

Showing people honor or hatred, results in partiality, and destroys the buddhi. So, don’t focus on the good or bad qualities. Retain an attitude of equanimity, whether others do good or bad things. Avoid eulogizing those who do good, and criticizing those who do wrong. Unless you retain equanimity, your thinking will be affected, and partiality will seep in, and you will show favoritism. Similarly, when people say something good or bad, you must understand that they are free to say what they want. Will you keep catching their tongues?

A Mahatma told me, ‘Whatever happens, let it happen. Let people say what they want. It is up to the Ishwhara (God with attributes) to prevent the events He does not want, and it is His task to stop people from saying that, which He doesn’t like. We are the Brahman (without attributes). The task of management – of doing, or causing actions – is not our responsibility. Neither do we do anything, nor do we make anyone do anything.’ Shri Udiyababaji Maharaj would often recite these shlokas of the Lord:

न स्तुवीत न निन्देत कृवत: साध्वसाध्वा।
वदत्तोगुणदोषाभ्याम वर्जितः समम्।मूनि:।।
A person should not do, say, or think anything which is good or bad. Well, isn’t it wonderful? Now, how can the buddhi be spoilt? If you talk to win a point, it will spoil your buddhi. The more talkative a person is, the more he has to prattle. So, the Mahatmas said, ‘All right, my brother, if you must prattle, let it be about the old topics, about the Puranas, not about new topics. Otherwise, the subtle vanity of being the doer will creep in, and your buddhi will be disbalanced.’ This is why Goswami Tulsidas said, when he wrote the story of Rama,

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\text{मुनिन्ह प्रयम हरिकोरति गाइ।}
\text{तेहि मग चलते सुगम मोहि भाई।}
\]

\[
\text{Munintha prathama harikeerati gaayi,}
\text{te’hi maga chalata sugama mohi bhayee.}
\]

तस्य प्रजा प्रतिष्ठिता Tasya pragyaa pratishtitha – प्रतिष्ठिता pratishtithaa means established, highly respected. People have faith in the person whose mind is steady. People lose respect for a person who takes a decision, then wavers, and keeps changing his mind. They cannot trust a fickle person. Who will believe a person who says one thing today and something else tomorrow? If a woman removes money from her husband’s pocket repeatedly, and keeps denying that she took it, he will cease to believe her. He may even suspect her fidelity. He will no longer trust her in anything. So, our प्रजा pragya should be प्रतिष्ठिता pratishthita. प्रतिष्ठिता Pratishthita means that the decision taken is firm and true.

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\text{Yadaa samharate chaapam kurmongaaneeva sarvashah (56).}
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The first point is based on giving up. The second is based on inner contentment. The third is to not differentiate. The fourth is to retain equanimity, and the fifth is based upon self control. It is impossible to predict what a person lacking in self control will say or do. He lacks the capacity to stick to his decision. One should have the ability to understand all kinds of people. A person should be able to control his sense organs, the way a tortoise withdraws his limbs at the first sign of danger.

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\text{इन्द्रियानीन्द्रियात्यथा: Indriyaaneendriyaathe’bhyah – our इन्द्रियं indreeyas (senses and organs) – what are they? Indra is the Devta of action. If the mind wants to see some place, the feet come forth to take him there. If the mind wishes to touch something, the hands come forth to grasp it. If the mind wants to hear something, the tongue is ready to say it. All the कर्मन्त्रियं karma’ndriyas (organs}

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of action) are servants. They are the staff, while the ज्ञानेन्द्रियाँ gnane`ndriyas (sense organs) are the bosses. इंद्रिय Indriya means इंद्रियदत्त inradatta (given by Indra), or इंद्रियस्तु indrajushta (controlled by Indra). Indra is the Devta who gives us the power to act. His resolve (that we should be able to act) creates the indriyas. This is why they are called the indriyas.

Now, see, what is इंद्रियार्थ indriyaartha? Catch this, eat this, listen to this, see this! My brother, gather yourself, and check whether your sense organs are under your control. We can trust a person with self control, but we can’t trust a person who has no control over his actions.

विषया विनिवर्तन्ते निराहारस्य देहिनः। (२.५९)

Vishayaa vinivarthate `nirahaarasya de`hinah. (2. 59)

Someone said, ‘Come, let us fast. Let us not eat, nor go for an outing.’ No, my brother, you will achieve nothing by giving up food and activity. Fasting may prevent the roti from entering your mouth, but fasting will not remove your desire for food. The tendencies of the senses, and their objects of desire, cannot be overcome by mere abstinence.

Tomorrow is Ekadashi. Suppose someone says that since we have to restrict our diet tomorrow, let us have rich food tonight. It will help us to stay light tomorrow. The special items for tomorrow should be well made – a sweet potato dish, and special fried bread made of kutu. Tell me, will that be Ekadashi or will it be Dvadashi? The fast will turn into a feast!

So, abstinence restricts indulgence, but fails to remove the desire. Attachment for sense objects will go when - परं दृश्यं param drishtvaa – one get a vision of the supreme essence, the Atma. It is only a glimpse of that, which can remove our worldly attachments.

The Buddhists consider the world a शून्य shoonya, a vacuum, because it has no characteristic, or specific nature. It is निःश्रेय mithyaa (false), since there is no intrinsic characteristic. The Vedantis also consider it to be निःश्रेय mithyaa, but their conclusion is based upon their knowledge of its sub-stratum. The illusionary nature of the world is recognized when the sub-stratum is recognized, and not because it has no particular nature. The snake (actually a coiled rope) is seen; it has no nature or snake-like qualities. Is that enough? No. If you dismiss the snake as not being true to a snake’s nature, it will seem to be a garland. If you consider the garland to not have a nature, it will appear to be a crack in the floor, or a crooked stick lying on the ground. However, as soon as you obtain the knowledge that it is actually a rope, you will recognize that all the other apparent realities were an illusion based upon the sub-stratum of the rope. There is, therefore, a difference between the mithyaa of the Buddhists and the mithyaa of the Vedantis. One is free of illusion only when one knows the ultimate truth. This can only be achieved by the buddhi. So –

रजवर्जं रसोऽध्यस्य परं दृश्यं निवर्तते। (५९)

यतलो हार्श कौन्तेय पुरुस्त्रय विवशिष्ठः। (६०)
The great people are very learned, and they continue to strive. They have deep understanding, and their intellect is as sharp as a sword. They have far reaching visions. ‘Vipashchita’ means one who has far reaching vision. They shut their eyes, and penetrate the subtle sheaths which hide the Atma, as though they were something solid. These are the annamaya kosha (gross sheath), pranamaya kosha (subtle sheath), manomaya kosha (tendencies), vigyanmaya kosha (intellect), and they reach hidden truths. All these imagined sheaths, to help the seeker to understand the Atma within. How do you go within them? They are like the assumed figure of ‘X’ in algebra, which is calculated and then cancelled, for the purpose of explaining a theory. So, no matter how hard you try, these indreeyas (senses and sense organs) churn our emotions. They are pramaatheeni. And, the butter of the mind comes to the surface – haranti prasabham manah. So, start understanding from, taam sarvaani sanyamya yukta aaseeta matparah.

Now you can see for yourself what the definition of a Sthitapragya is. Naabhinandanti na dveshti, is his characteristic. He neither praises, nor criticizes. Kimaaseet – where is he seated? Yadaa samharate chaayam koormongaaneeva sarvashah yukta aaseet matparah – within his own Self. Astimaatra – he sits as though a heap of bones was seated. Asti Aaseeta – where does he sit? Established in the pure essence of his swaroop, his intrinsic nature.

Two points are given here. One is the yukta (with Me), and the other is matparah (inclined towards Me). The word asmaad describes the Paramatma – aham eva pratyagaatmaa parah vaasudeva’vah. Vasudev is the Atma within each individual creature. Matparah – take it like this, that the first chapter is the fruit, and the second chapter is the seed from the fruit. The next fifteen chapters are the branches, and the eighteenth chapter is the ultimate fruit of the seed. This is the position of the Gita.

As stated earlier, the second chapter contains the seed of the teaching. The seed of Bhakti should also be present in it. It is matparah: yukta (with Me), and the word yukta is the seed of Yoga. How will anyone in the world obtain Bhakti and Yoga unless the Sthitapragya has them? That is why we are told Yuktaahaaravihaarasya (6.17) yuktaahaaravihaarasya (6.
17) – maintain a proper level of intake and activity. The one who does this is युक्त yukta – सुयुक्त: सर्वकर्मकृत् (४.१८) sa yuktah sarvakarmakrit (4. 18). In the sixth chapter it is written –

जानविज्ञानुपत्त्यम कृतयो विलितेर्द्रयः।
युक्त इत्युच्यते योगी समलोष्कमकांच्यः। (६.८)

Gnanavugyanatriptaatamar koothastha vijite’ndriyah,
Yukta ityuchyate’ yogee samaloshttaashmakanchanah. (6. 8)

This जनानविज्ञानुपत्त्यम gnaana-vignaana-triptaatma (the enlightened person who has achieved the skill for remaining content) is not a blind-deaf-lame person. He sees the लोष्ट्य loshta (stone), as well as the अश्म ashma (clod of earth) and the कंचन kanchan (gold). He recognizes them all, but does not value them the way the worldly people do. He has no wish to sell the gold, break anything with the stone, or crumble the clod of earth the make the field level. He has no intention of farming, throwing stones on anyone, or selling gold, even though he sees and recognizes them all.

You see, he is in a samadhi. He remains in deep meditation even while involved in worldly interaction. He is always inclined towards the Paramatma, and established in the essence of the Brahman. Now, it is stated that he has control over his sense organs, and his buddhi is reliable.

वस्त्र इ यस्यांद्रियाणि तस्य प्रज्ञा प्रतिष्ठितः। (६१)

Vashe’ hi yasye’ndriyaani tasya prajya pratishthitaa. (61)

This has six points. How can our buddhi be kept stable? How can we prevent our thoughts from wavering? Even a businessman becomes a failure when his buddhi fluctuates. How can he undertake a Yagya, or maintain a wife, unless his thinking is stable and steady? How can he even maintain himself? He will not succeed even in worldly interaction. A dependable buddhi is essential for everything. That is why the method for developing this is given first. It is not only a characteristic, it is also the goal. It is the साधन saadhan (method) for a साधक sadhak (spiritual aspirant), and a landmark for a profound thinker.

Now, which are the factors which hinder the buddhi’s stability? Eight disruptive factors are named here –

व्यायतो विषयान्युंस: संगस्तेन्द्रुपजाते।
संगात्यसंजाते काम: कामात्मकोऽभिधाते।। (६२)
क्रोधादभवति सम्भो: सम्भोहात्मपृृतिवन्ध्रः।
स्वसुतिघातु: वृद्धिनाथो वृद्धिनाशात्त्वन्धन्ति।। (६३)

Dhyaayato vishayaanpunsah sangaste’shoopajaayate’,
Sangaatansjaayate’ kaamah kaamaatkrodhobhijaayate’.
Krodhaadbhavati sammohah sammohaatsmritivibhramah,
Attachment आसक्ति (aasakti) gives rise to desire. One desires that, to which one is attached. Any obstacle in the attainment of what we want, leads to anger क्रोध (krodha). The Guruji Maharaj got angry with the disciple for not coming on time and completing his tasks. The happiness in our heart is burnt to ashes when there is any obstruction in the work we want to do. Anger is the name of the blockage which prevents the stream of happiness from flowing freely in our heart. What happens when we get angry? Anger causes confusion. Disciples grunt rudely at their Gurus, and sons give impertinent answers to their fathers. Anger is a tendency which burns. It causes confusion, which results in a person forgetting basic decorum. We forget where our duty lies, and our buddhi – our ability for right thinking – is destroyed. Then, we are destroyed, too.

Count the obstacles: first you thought about something desirable. You lingered deliberately upon the thoughts of the object of your desire. This is not the same as the fleeting thoughts which come and go. When you dwell lovingly upon thoughts of what you want, you get attached to the object. Anger follows, as soon as you are thwarted, and then comes confusion सम्मोह (sammohah). Confusion leads to forgetting what is right स्मृति विभ्रम (smriti vibhrama), paving the way to destruction नाश (naasha) of the buddhi, and then you destroy yourself.

However, the Lord says – न मे भक्तः प्रणस्यति ‘Na me` bhaktah pranashyati – My Bhakta is never destroyed.’ This is because a devotee of the Lord never lacks buddhi. It would indeed, be बुद्धिनाशातःप्रणस्यति buddhinashaat pranashyati for him, if he didn’t have buddhi (intellect). A Bhakta, however, is sure to have buddhi, because the Lord grants buddhiyoga to His Bhaktas, when He is pleased with them. It is a gift, given only to His Bhaktas.

We discussed this earlier, the factors which cause the buddhi to waver. The main cause is, its not remaining firm in the right decision. स्थितप्रग्य Sthitapragya means a person whose decision is absolutely firm. Our Vedantis say that there are two kinds of understanding. One is firm, and the other is wavering. The understanding of a Sthitapragya is steady; it does not waver. The buddhi will continue to waver, so long as the eight confusing factors remain in our lives. The first of these is the contemplation of the objects of desire – ध्यायतो विषयानुपुस: dhyaayate` vishayaanupunsah. This is what the Shrimad Bhagwat says about it – विषयान् व्यातरङ्गत विषयेषु विषयज्ञते।
The Lord says, ‘You will drown in the objects of your desire, if you keep thinking about them. You won’t even realize that you are drowning. However, if you contemplate upon Me, your inclinations will result in your merging into Me.’ This shows how important the object of our meditation is. The fact is, the utility of all Yoga is that we should meditate upon the Lord.

The special factor in this is that while it is we who meditate, it is the object of our meditation which binds us. The eye looked straight ahead. There was no string or wire to tie it to the object it saw, but the person became restless if he could no longer see the object of its desire. This is bondage. So, we should be careful that we don’t consciously meditate upon any worldly object. If you do that, your buddhi will leave you and go to another’s house. Just as you don’t like it when your wife goes to another man’s house, incase an attachment is formed. The preacher of the Gita is alert about this danger. People say, ‘That man has a lot of sattvaguna – everybody praises him for his noble qualities.’ The Gita, however, disapproves, because this also causes attachment. Even the sattvaguna wants peace and comfort to continue.

Trying to fulfill your desires is a futile exercise. It is like feeding a fire with rarified butter, which is called ghee. The more you try to satisfy the fire, the higher the flames rise. The more you try to satisfy your desires, the more they increase. And, what if you don’t get what you want? If you ask someone for five rupees, and he gives it to you, you will immediately regret that he didn’t give you ten. A person desires a thousand rupees, A person who has a thousand rupees desires a hundred thousand. One who has a hundred thousand wants ten million. Desire has no limits. When thwarted, it gives rise to anger, and if it is fulfilled, it flares up, desiring more –

\[
\text{Na jaatu kaamah kaamanaam upabhoge'na shaamyati,}
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\[
\text{Havishaa krishnavartme'va bhooya e'vaabhivardhate'. (Bhagwat 9. 19. 14)}
\]
kaamaatkrodhobhijaayate’. I told you earlier, but there is no harm in repeating it, the buddhi ceases to function well when a person is angry. An angry man gets confused, and forgets his duty. This leads to his buddhi being destroyed, and what will he then have, to offer the Lord? Oh, the Lord stands at your door, asking for something. Do you have any idea what He is asking for? He is asking, \( \text{Mayye'va mana aadhatsva mayi buddhim nive'shaya} \) (12.8) – Give Me your mind, and keep your buddhi in Me.’ However, what will you give Him, if your buddhi has been destroyed? If your buddhi is destroyed, how will you have devotion? Even Bhakti is impossible without buddhi.

There is a story about a monkey who was devoted to a King. He loved the King so much that he would always stay close to the King. One night, he stood guard, while the King slept. The poor monkey had no buddhi, so as soon as a fly sat on the King, he picked up a sword to kill the fly. The fly flew off but the King was killed. It is the same with people who have love, but lack buddhi. Those who lack buddhi also love, but they destroy the objects of their love.

So, there is no Bhakti without buddhi. Nor is there Gnan without buddhi – 

\( \text{buddhyaa vishuddhyaa yukto dhrityaatmaanam nayamya cha} \) (18.51). So, my brother, it has just been stated that even Karmayoga is impossible without buddhi. There has to be some desire at the root of karma. Knowledge has to be at the root of desire. And, buddhi cannot exist without Gnan. \( \text{Jaanaati, icchati, karoti, we first understand, then desire, and then act. There can be no spiritual aspiration without desire and effort at its root. Suppose someone prays to the Lord, to make him free of buddhi? A gentleman actually wrote a poem titled, ‘Make Me Free Of Buddhi, Lord.’ Who was to question him whether he considered himself to be so clever that he needed to give up his buddhi to save himself? This is another way of boasting about his intelligence. A gentleman came to a satsang (religious discourse), and sat near the shoes kept at the entrance. People invited him to sit in front, on a chair, but he refused, saying, ‘I will sit here and listen to the discourse. The others sit in front, on chairs, because of their pride. I have no such pride, so I like to sit at the back, where the shoes are kept.’ Is this not the vanity of not having pride? When the man states that others have vanity, but he doesn’t, is it not just another kind of vanity?

So, there is buddhi even when people claim to be lacking in buddhi. I have seen that those who pray, ‘Make me free of buddhi,’ consider themselves to be very clever.

So, my brother, when your buddhi is destroyed, you will not be able to obtain the Gnan of the Ishwara, or of your own self. Then you will be destroyed. \( \text{Pranaasha} \) (destruction) is when something is no longer visible. So, take it that without buddhi you will be unable to see the Ishwara, and without buddhi you will be unable to live as an ethical householder. Now, read on:
The Lord likes a stable buddhi. Those, whose buddhi is fickle, say, ‘Lord, You are very merciful. You know everything, and are all-powerful. I worship you.’ Another day they say, ‘You are nothing! I prayed so hard yesterday, but You didn’t answer a single prayer. I do not believe that You exist!’ Even the Lord fears such fickle people.

Now, I will tell you about a basic principle. The principle is that the Bhaktas have an inclination for behaving with decorum and uprightness. They are affectionate. However, when the same qualities are combined with the detachment of Yoga, it is not considered to be bhakti. They lack the sweet exhilaration of bhakti.

I am introducing you to the Guru-Gita – the Gita who gives us guidance. It is difficult to catch this Guru. He tells us to work and remain happy. The principle of Vedanta is not to be immersed in deep meditation. Nor is it to develop a tendency to consider ourselves the Brahman. The principle of Vedanta is to remain fearless and free from doubts. The spade is used energetically, cows are being taken to graze, merchandise is being weighed and measured, arrows are being shot, someone smiles joyfully, and someone sits in a samadhi. Is there any difference in these different occupations, for an enlightened person? The answer is no. In the mind of an enlightened person there is no doubt of any kind. A Monk finished his midday meal, which was begged, and sat, sewing shoes from an old cloth. Someone asked him, ‘How is it that a great Mahatma like you sits and sews shoes?’ The Mahatma replied, ‘Entering a Samadhi is the same as sewing shoes, as far as I am concerned. I see no difference.’

This is Vedanta. Freedom from conflicts, and freedom from fear.
retain a state of liberation, whether one is doing constructive work, or something futile, or sitting idle.

The Lord now tells us the trick for retaining the buddhi’s stability. Indreeyas are compared to cows that graze in the fields of sense objects. This is, on the authority of Panini, quite correct grammatically, in Sanskrit. The senses graze amongst the sense objects, but without attachment or aversion. They can indulge with complete detachment, finding something even in arid areas. The cows are interested in filling their empty bellies – they aren’t bothered about what kind of grass they are eating. Their only concern is to get enough food. The senses, however, are not as free as the cattle that go anywhere, in any forest of field. The senses are under our control, so it is important that they are controlled by the intellect which is free of attachment or aversion. It is not necessary to totally stop their indulgence. In Jabalpur, there was a cow that would only eat if the grass was green. The owner was worried, since green grass was not available throughout the year. He had a large pair of green spectacles made, and made the cow wear them. The hay looked green to the cow, and she started to eat it!

So, our indreeyas must be in our control, and then we are free to do what we want. Or, refuse to do what we feel to be wrong. There has to be some discipline even for a wise person with self control. One day, some girls came to me. They were studying for their B.A. and M.A. degrees. They said, ‘Swamiji, why do all of you restrict us by telling us what to do and what not to do; what to eat and what not to eat? Why don’t you just give us the freedom to do what we want? How does it bother you, to let us be free to follow our inclinations?’

‘All right,’ I said, ‘Are you prepared to eat whatever I tell you?’ This made them pause and think. ‘There will be things which you will not be able to eat. If you wish, I will name them.’ The girls admitted that it was true. So, since there comes a stage when you have to admit that you can’t eat certain items, it is better to chalk out the limitations of what to accept in life, and reject the rest. It is like marking the boundary of our field with a little barrier, and cultivating the area within the limits.

Even birds and animals have their own rules and codes of conduct. Is it not a matter of shame if we, as humans, do not keep to the codes of conduct and reject harmful indulgences? Our senses must be controlled, and our intellect must dictate the extent of our indulgence. What sort of a servant is it, who goes on working after we tell him to stop, or refuses to do the work we tell him to do? Just think – are our senses our servants or are they our masters?

विद्धेयात्मा, means obedient. What is the benefit of obedience? It is प्रसादमथिम् प्रसादमथिगच्छति. Arjuna was in tears when he came onto the battlefield. The Lord said, ‘You came in tears, now go with blessings.’ Arjuna is depressed, and the Lord is teaching him how to obtain pleasure and peace. ‘Go with a tranquil mind. Abandon dejection and attachment.’
It is not the items that cause sorrow. Nor is sorrow given by people. Sorrow is caused by desire. Householders complain of poverty, saying they don’t have enough to eat. However, they have a full meal before coming. Perhaps they can’t afford a better quality meal, but it is not that they starve. A businessman came once to me, and began to weep. So many big businessmen, even multi-millionaires come to me and weep, when they get caught by the Income Tax Department, or make a big loss. You should see how bitterly they lament! This man said that his financial condition was so bad that they found it difficult to get two square meals a day. He mentioned a person known to me, who had taken a lakh of rupees from him. He wanted me to intercede, and get his money back. I was moved to see him weep, and said I would speak about it when the man came to me. After ten days, the he came again, and told me that he had bought a plot of land, and planned to build a factory on it, worth ten lakhs. He wanted me to go and bless the Foundation Stone ceremony. I wondered how a man who could not afford two square meals a day could afford a ten lakh factory. After that, he went abroad and brought back machinery worth fifty lakhs!

So, just think – what is sorrow? All worldly sorrows are of this kind. People eat, drink, dress up, sleep, and keep lamenting. Their desires are the cause of their sorrows. One, when I was a youth, I felt very sad. The cause of my sorrow was that my Grandfather’s student had not bowed down to me. I felt very bad, because I felt that a disciple of our lineage ought to show me this respect. I went to a Mahatma, and – after bowing down to him – told him about the incident. The Mahatma said, ‘What was his fault? The poor man’s mind must have wandered off somewhere, so he didn’t remember to bow down. It is your desire to be given this respect which is the cause of your sorrow.’ Desire is the filth of the mind. The mind is clean when there is no desire, and we are receiving the प्रसाद prasaada (Grace) from the Lord Satyanarayana. However, if there is any desire, then even the Kingly symbols like riding on an elephant, and having a ceremonial Chatra (umbrella) held over your head, will fail to give contentment or tranquility. Those who are afflicted by sorrow are afflicted by foolishness, because happiness is where Gnan is, and Gnan is where happiness is. Where there is a combination of आनंद anand (bliss) and Gnan (knowledge), there is सत्य satya (truth). Where there is satya as well as Gnan, there is सत्याग्नि satyagnan – knowledge of the ultimate reality, and also आनंद anand. सच्चिदानन्द Sacchidanand (sat – truth + chit = awareness + anand = bliss) is not broken up. (It is the nature of the Atma) If your bliss is separated, then your ज्ञान gnaan has left you, and your सत्ता sattaa (the reality which is you) has detached itself from you, and you are nothing but a corpse. The one who is unhappy is not a gnani. He does not have the knowledge of the ultimate reality. Death, अज्ञान agnan (lack of knowledge) and sorrow – these are three names of the same thing. That
which is Sat, is the Chit, and is Anand. So, experience प्रसाद prasaada. Let there be no desire in you. Retain your consciousness, but be free of desire. Then you will see how fearless and carefree you feel. Our sorrows and misfortunes – and release from sorrow – are not in the hands of someone else. It is not that our sorrows will be removed when someone gives us something. Sorrow is not eliminated that way. You will be free from sorrow when your mind is limpid, free from desire, and full of contentment.

प्रसादे सर्वदा खानां हानिरयोपजायते। (६५)

Prasannache ‘taso hyaashu buddhih paryavatishthate’. (65)

You see, चिति-संज्ञा‘chitti-sangyaane’ is the root which forms the word चेतस ‘che’tas’ (consciousness). If your संज्ञा sangyaan (awareness) is समप्रसन्न samprasann (filled with pure happiness), if it is steady, limpid, and free of desire, then your buddhi will become stable – आशु aashu (quickly) – without any other effort. It will stop wavering. You won’t need any other effort to keep your buddhi steady. It is the desires which make the buddhi restless and fickle. They are the filth of the mind, and should be washed away.

नातिर बुद्धिर न चायुक्ताय। न चाभावनव: शान्तिरशात्तस्ता कृः: सुक्षम्।। (६६)

Naasti buddhirayuktasya na chaayultasya bhaavanaa,
Na chaabhaavayatah shaantirashantasya kutah sukham. (66)

What about the one who is not युक्त yukta, who does not have a regulated intake and activity? He fails to see the truth behind action and inaction, and is not established firmly in the Lord. What will happen to him? He will not get buddhi. So, we should be युक्त yukta, because only the युक्त yukta gets buddhi; the अयुक्त ayukta (unconnected with the Lord) never gets it. ‘Yukta’ means Yoga, साधन saadhan (spiritual effort), उपाय upaaya (method) – which needs to be continued; whereas युक्त yukta means, one who has learnt the trick for remaining connected with the Supreme. So, one needs to know the trick for being happy.

A gentleman was giving a speech about how to control the mind. He spoke about the different methods for destroying desire. A man from the audience stood up and asked him if he had succeeded in destroying his desires, and controlling his mind. The lecturer lost his temper. All his lofty talk on the mike was mere theory, without personal experience. We tell people that when you say, ‘My mind’, it is incorrect. Neither have you created the mind, nor will it go with you. It keeps changing every moment. Why do you believe that it belongs to you? Why do you feel possessive about such a rascal, who you have not created, who refuses to follow your instructions, and keeps changing endlessly?

न चायुक्ताय भावना Na chaayuktasya bhaavanaa – the अयुक्त ayukta doesn’t even have भावना bhaavanaa (enduring sentiment). What happens at the schools and collages these days? Boys and girls become ethical brothers and sisters. Their fraternal feelings linger for a few months, and then they become lovers. How
will their भावना bhaavanaa last? They are युक्त ayukta, they do not adhere to the codes of conduct – neither in their behavior, nor in their outlook. A sister for six months, and then a lover for six months! It is like worshipping Rama for four days, then Krishna for four days, then Narayana for six days.

Our Udiyababaji Maharaj used to talk about an excellent point. He would ask, ‘Do you have a Guru?’

‘Yes, Sir, I do.’

‘Is he seated in your heart?’

‘Yes, Sir, he is established in my heart.’

‘Now, if the external Guru is found to be unworthy, does your internal Guru become unworthy as well?’ Oh, he has become your private Guru – how can he be spoilt? The external Guru may die. Let him die. The internal Guru lives on. The inner Guru is a divine, saintly, ethical entity, who will remain established in your heart until even your subtle body (which is reborn) is purified and liberated. Even after that, he will not lose his form. Then why do you fill your mind with a thousand images, calling them your Guru?

न चाभावन्यन: शांति: Na chaabhaavayatah shaantih – how can you have शांति shanti (peace) unless your feelings are enduring? There can be no peace unless your sentiments are stable. The biggest egoist in the world is the one who doesn’t have a Guru. All right, is there no one in this world, who you consider to be a faultless Mahatma? If you say that it is difficult, these days, to find a real Mahatma, then – are you in this world, or not? If there is no pure person in this world, how can you be pure? If you are convinced that nobody in this world can attain the Lord any more, then you certainly won’t attain Him, whether or not anyone else does! You are totally without support. There is no one upon whom you can have full faith, that He will help you in your hour of need. People get so carried away by their ego that they hold their head stiffly, and refuse to bow down to anybody.

I will tell you of an incident. I was going somewhere, with the wife of a wealthy businessman. We saw a group of saffron robed men, having tea and spicy snacks at a roadside tea stall. Involuntarily, I said, ‘This is what is called a खड़िया पल्टन khadiyaa paltan (a group of loafers).’ The lady said, ‘Sir, these are the people to whom I fold my hands and bow my head respectfully, whenever I see the saffron robe. Only they know what they really are, but I gain this benefit.’ I was ashamed to hear these words, because her thinking was loftier than mine. So, when people who wear white clothes consider themselves superior to others, they go around sunk in their own egos, and distance themselves from the Lord. They should realize that one can never know which form the Lord may choose to assume any moment. The Lord – who comes even as a fish (in the Matsya Avatar), a turtle (in the Kacchap Avatar), who feels no shame in taking on the form of a boar (in the Varaha Avatar) – why can’t that Lord don the garb of a saffron-clad Monk? So, the important thing is that our vanity should be broken, and our faith should be developed. It is not that the reality will be as
clear as a crystal in the palm of your hand, for everyone. *Bhavanaa* is not something complete. It is a method. We can never hope to have peace of mind until our feelings are consistent.

A discussion was being held in the presence of a Mahatma. His disciple told me, ‘You are speaking about श्रद्धा shraddhaa (faith).’ I kept silent, but the Mahatma said, ‘Why, brother, who told you that it is a sin to talk about faith? Oh – श्रद्धा shraddhaa is such a wonderful quality that it purifies the heart as soon as it enters. A sinner becomes a meritorious person.’ Vyasi has written that श्रद्धा shraddhaa protects the श्रद्धालु shraddhalu (one having faith) the way a mother protects her child.

अशांतत्व कुम्भः सुखम् Ashaantasya kutah sukham – how can a person, who has no peace in his heart, ever be happy? ‘We will earn more money if we go there.’ People rush for from place to place, in the hope of making their fortune. My brother, happiness does not lie in wealth. I know wealthy people who cannot sleep at night. They take sleeping pills, trying to get some sleep. So, happiness does not lie in wealth. Happiness lies in peace, and peace comes from भावना bhaavanaa, and भावना bhaavanaa is obtained by being युक्त yukta.

I will now tell you something which is useful for worldly interaction. Take a look at your प्रजा रानी pragyya raani (the intellect which rules you). The wisdom which guides us must be given full respect. When I returned after this morning’s talk, I was told that an article is needed for ‘Chintamani’. I translated a lecture given at the Bangalore University, of which I had a copy. It was in Sanskrit, and was given by Palkhiwalla. He said that the greatest danger our country faces today, is the unreliability of the intelligencia, and their inability to establish the Vedas. It is comparatively easy to find upright businessmen, who keep their commitment, and pay up, when the payment is due. However, it is very difficult to find, amongst the intellectuals, a person who will stick to what he stated, even one day back. The intellectuals establish a viewpoint, and – when it suits them – establish a contrary viewpoint the following day. You cannot depend on them.

Twelve judges, five form the Supreme Court, and seven from the High Court, met one day. One of them told me how they had discussed the lack of ethics in the legal profession. A Judge had given a verdict in a particular case, before retirement. The case was taken to a higher court, and the same man appeared as the lawyer, on behalf of the petitioner. He was asked how he could plead against a verdict which he, himself had given earlier. ‘That was the verdict of a judge,’ he said, ‘At present, I am a lawyer for my client.’ The integrity of his intelligence was thus destroyed.


dhristyangam hi charataam yanmano'nubhavakhyate। (६७)
Indriyaanaam hi charataam yanmanovidheeyate’। (67)
One principle is that the Atma is the Brahman. This cannot be annulled, even if Brahma (the Creator) comes and declares it to be false. Local arguments will
establish that Brahma is as unreal as a dream, and the principle is true. Shri Krishna says that the इन्द्रिया́ं indriyas lead the way. The eye saw a beautiful sari, and observes that the lady does not have one like this. The mind said, ‘Five hundred rupees are needed to buy it. Let us think of a way to get the money.’ The mind then prompted the lay to sit in a huff, so that her husband would give her the money to cajole her back into a good mood. This was the work of the buddhi. The eye went ahead, the mind followed, and the buddhi was forced to obey the mind, to get five hundred rupees. The indriyas became the master, the mind became the servant, and the poor प्रज्ञा pragya was made to obey them.

तद्धर्ति प्रज्ञा वायुनाभिवारम्भिः। (६७)
Tadasya harati prajna vaayurnaamivaambhasi. (67)
Buddhi was ruined. It fell into the hands of a servant. It was carried off, the way a strong wind carries a boat off its course.

तथावध्य महावाहो निग्रिष्ठतानि सर्वशः।
Tasmaadyasya mahaabaha nigrihiataani sarvashah,
Indriyaaneendriyaarthe`bhyastasya pragyaa pratishthitaa. (68)
The Lord tells Arjuna, ‘Oh, Mighty-armed one, he, whose इन्द्रिय झं indriyas are withdrawn from all sides, and from all sense objects, has a prudent and dependable intellect.’ Keep your sense organs under your control. Withdraw them from their objects. Keep a dog, but train him so well that he attacks at you command, and comes back to you as soon as you call him. The dog should be in the house, obedient and well behaved. This shloka comes later in the Gita –

इन्द्रियस्येनद्रियस्यार्थे रागाण्वीण्वख्यितो। (३.३४)
Indriyasye`ndriyasyaarthe` raagadve`shau vyavasthitau. (3. 34)
Indriyasya indriyasy arthe` - every sense organ has attachments and aversions for its respective objects. Every sense has its own object of pleasure and discomfort. Let the इन्द्रिय झं indriyas remain, let the objects remain, but let them all be under control.

We should not allow them to control us. Vedanta does not say that we should stop looking, or walking, or working. It does not tell us to go and sit in a dark cave. Vedanta tells us –

सनापत्यं राज्यं च दण्डनेतुमेव च।
Senaapatyam raajyam cha dandane`trime`va cha.

सर्वलोकाधिपत्यं च वेदान्तविविधतिः। (मनुस्मृति १२.१००)
Se`naapatyam raajyam cha dandane`trime`va cha,
Sarvalookadhipatyam cha ve`dashastraavidarhati. (Manusmriti 12. 100)
The Chandogya Upanishad mentions three points which the ब्रह्माण्नी brahmagnani (one who knows the Brahman) has, which the Brahman does not have. What are these three points? The Brahman does not have learning, but the Brahmagani has it. He is the स्वरात svaraat (unruled by any other). He is radiant, shining, and above all. His bliss is extraordinary, his knowledge is extraordinary, and his reality is extraordinary, too.
So, the person whose इत्रियां indriyas are controlled, is respected for his stability. When such persons say that the Atma is the Brahman, we should never reject the verdict of their buddhi. Their buddhi is prudent, firm, and worthy of esteem.

या निशा सर्वभूतानां तस्यों जागर्ति संयमी।

Yaa nishaa sarvabhootaanaam tasyaam jaagarti sanyamee,

Yasyam jaagrati bhootaani saa nishaa pashyato mune ’h. (69)

When such persons say that the Atma is the Brahman, we should never reject the verdict of their buddhi. Their buddhi is prudent, firm, and worthy of esteem. The same words are used in different contexts, in different schools of philosophy. This can lead to confusion and misunderstanding. In the Yoga Sutra, the word संयम sanyam means the three stages of धारणा dhaarana (focusing repeatedly on the subject of meditation), ध्यान dhyaana (meditation), and सामाधि samaadhi (deep meditation). The subject of all three stages is the same. धारणा Dhaarana is related to space, ध्यान dhyaana is related to time, and सामाधि samaadhi is related only to the subject. This is how they are analyzed.

I explain this to clarify the subtle differences. The Ayurvedic doctors, called Vaidyas, tell their patients to do संयम sanyam. What they mean is that the patient should control his diet, eating beneficial foods, and avoiding those which aggravate his disease. This संयम sanyam is different from the sanyam of the Yogis. The संयम sanyam of the Yogis is to control all their senses, the way a horseman keeps the reins in his hands, to control his horse.

Yasaa jaagratii bhootaani – jaagratii is the plural for ‘is awake’. Worldly people are fully awake to matters like social decorum, wife, son, wealth, business, shop, house, etc. They are alert and careful about these matters. They come to know of it, even eavesdropping to overhear what people say about them. Once, I was talking to an important man. I told him that people were critical of him. ‘Let them criticize,’ he said. ‘It is their tongue, so they say what they like. They don’t have the guts to come and say it to my face. They criticize to give relief to the itch in their tongues! It is the same as the buzzing
of mosquitoes. Why should I bother to understand their talk? They don’t come forward to speak to me directly. Let them say what they want behind my back.’

When we try to overhear what people are saying about us, it is like inviting sorrow. When a person says something secretively, it is obvious that he will not be saying anything good. I have some experience in confidential conversations! When people come to meet me in private, they speak about their debts, and their problems with their wives and children. They seldom talk about good things. However, when they want to talk about the Lord, they speak freely in front of everyone.

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sā ṇisha pasyato mune`h – worldly interaction is like night for the enlightened person. It is the graveyard where ghosts abide. The word is a huge graveyard, where ghosts speak, and corpses come to life. What happens amongst the crowds at night? A son is born somewhere, someone is getting married, and someone is dying. All these are living corpses! In this great graveyard, you are like the Lord Shiva, with the ghosts and ghouls all around. The word पूत bhoota is used, isn’t it? (पूत Bhoota can mean the past, living creatures, or ghosts.) स्यायम ज्ञाति भूतानि Yasyaam jagrati bhootaani. What an excellent word to choose! Ghosts are Shivji’s people. They get up and dance in the cremation grounds at night. They sing, and play, get married, express their joys and sorrows, weep, and shout. And everything is over as soon as the night comes to an end.

आपूर्वमाणमचलप्रतिष्ठं समुद्रमप: प्रविश्बन्ध यद्वत।
तद्वत्कामा यं प्रविश्बन्ध सर्वं स शांतिमानोति न कामकामी। (७०)
Aapoorvamaanamachalampratishtham samudramaapah pravishanti yadvat,
Tadvatkaamaa yam pravishanti sarve’ sa shaantimaapnoti na kaamakaamee.

If fifty six tasty dishes were to be placed on a large plate, and served to a Mahatma, would he eat them or not? He would eat them, but he would not have had any desire for them in his heart. Nor would he have asked anyone to give him a lavish meal. The sea never goes to any river, inviting it to come to it. The rivers flow into the sea, and the sea accepts them calmly. आपूर्वमाणम् Aapoorvamaanam – it is folly to chase desires. Someone said that it is only children who chase sense objects. The Upanishad says that Death has spread out a net, in which we get caught. However, आपूर्वमाणम् अचलप्रतिष्ठम् apporyamaanam achalaprishttham – the Sthitapragya sits unmoved, within his essence, while the world dies. समुद्रमप: प्रविश्बन्ध यद्वत Samudramaapah pravishanti yadvat – at times he is in a मूृ mudra (posture) of peace, and sometimes he shows restlessness, just like the ocean. At times he moves his hands and feet, and talks; and at times he sits immobile and silent. Pleasures come to him unsought. The rivers flow into the sea from all sides, but the sea is established in its own position. The Prashna Upanishad says –

न्द्या: स्यंदमाना: समुद्रायण: समुद्र प्राप्यास्लं गच्छन्ति।
Oh, the rivers merge into the sea, losing their names and forms. Only the name and form of the sea remains. Similarly, the Mahatma remains seated. His form radiates bliss.

Removing disturbance is a cause for confusion. For example, my companions try to stop people from coming forward to touch my feet, while I am walking. The man has already stepped forward and bent down. What is the use of making a noise now? Stop him if you can, before he blocks my path, forcing me to stop walking. If a person has to stop every few steps, it affects the heart, just as a machine gets spoilt if it is put on and off repeatedly in quick succession.

A man once asked Shri Udiyababaji Maharaj, why he allowed people to apply sandalwood paste on him. He replied, ‘My brother, I am unable to stop them. I do not want the sandalwood paste, but how does one stop those who are determined to apply it? Just as it is a disturbance for me to call people, it is a disturbance to try to stop them. I neither call, nor stop anyone. If someone comes, it is good, if he goes, it is good.’

A Monk was walking down Bombay’s Kalbadevi Road. Four people walked with him, two in front and two behind. They kept calling out, telling people not to touch the Mahatma’s feet. Now, who is bothered about touching a Mahatma’s feet, in a busy city like Bombay? Who bothers to see how many Monks and beggars are walking around? However, when people heard the men call out that nobody should touch the Mahatma’s feet, some of them thought that this must be a great Mahatma. ‘We should definitely touch the feet of such a great Mahatma,’ they said. ‘If anyone touched Mahatmaji’s feet, he fasts on that day,’ said the Monk’s disciples. ‘Well, let him fast if he wants,’ said the people. ‘At least we will get the merit of touching his feet. We will definitely touch his feet.’

So, just as it is a disturbance to get attached, it is also a disturbance to detach yourself from worldly people. If you chase the objects of your desires, they will continue to elude you. They are just like the shadows of the Lord in your heart, which appear to be outside. If you look outside, (instead of within) you will always find that the things you desire are just beyond your reach.
samadhi. The command of the Vedas is, चरावे’ति, चरावे’ति – walk on, go ahead, continue with the progress. चरावे’ति (एतरं या ब्राह्मण ७.२३-२७) Charan vai madhu vindati (Etare’ya Brahman 7. 13. 17) – he who walks on gets the honey.

A Mahatma explained the characteristics of a Sanyasi (Monk) to me. One of the characteristics is that a Monk should not be attached to any particular place, or room. It is the sign of a householder to always want the same accommodation. This is not the characteristic of a renunciate. Another characteristic is that a Monk should not get attached to any particular person, wanting that person to accompany him all the time. Both of them will be bound, then. The Sanyasi and his companion will be bound to each other. The third characteristic is that a Sanyasi should never be attached to any particular object. If he says, ‘My bowels won’t move unless I drink a quantity of milk,’ he will have died for a couple of liters of milk! He will have to depend upon a trader to give him milk every day. So, a Sanyasi should remain unattached to any place, person, or thing. His inner vision should remain bright and shining. Let the place, person, or thing continue to be unreal.

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vihāyā kāmaṁ yāḥ sarvaṁ yah sarvaṁ viharmaṁ viharmaṁ viharmaṁ – go around without a care! Don’t have any craving for something you did not get. Neither should you desire that which you can’t have, nor should there be any desire to retain what you have. Give a warm welcome to whoever comes, and give a warm farewell, when he wants to leave. There is no need to go into the worldly formalities of receiving, sending off, or requesting anyone to stay.

‘I sit peacefully, whether you come or go, my brother.’

Aa gaccha gaccha tishthe’ti svaagatam suhridopi vaa,
Sammaanam cha na brooyaat munirmokshaparaayanah.

विहाय काम: सर्वन् Vihaaya kaamaanyak sarvaan – don’t have any hope that the future may bring you the things you want. पुमांश्चरति निस्प्रिहः Pumanshcharati nispihah – don’t hope that what you have will remain with you. निर्माहः Nirmamah – let go of the feeling that what you have belongs to you. Don’t make it ‘Mummy’. Please don’t feel upset about what I say, but there are Monks who leave their natural Mothers, and – after accepting the vows of renunciation – make adopted Mummies and Papas. The reason such relationships are forbidden is that they turn into bondages. A poet has written –

Are’ vishva too mujhe’ lubhaane’ kaa kartaah hai vyarthaa prayaas,

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Nahin jaanataa me`re urame`n deekha rahaa priyakaa mridu haasa.
Bhale` foota jaaye`n ye` aankhe`n, par na lakhe`ngee te`ri aur,
De`kha yah nritya kar rahaa me`raa pyaaraa nadnakishore.

So, निर्मम निरहंकार means that the feeling – this belongs to me – is absent. You don’t even need to feel that you own the loin cloth you wear. You don’t need to feel that Bombay is yours. Oh, even the body does not belong to you, and the subtle body (consisting of the mind, buddhi, tendencies and subtle ego) is not yours either. Nor is the spirit which inhabits them, and no visible object belongs to you. You, yourself, are non-existent in the supreme reality. Then, what in this world is yours? What is mine?

Now, someone says, ‘I do not desire that, which is not available, and nor do I desire to retain what I have. Further, whenever something is given to me, I do not consider it to be mine.’ This is an excellent feeling. However, what about the pride of having developed such renunciation? A subtle ego is developed, when you feel that others lack such renunciation. My brother, you are trapped in the feeling, ‘this is not mine.’ So, you have to be totally free of any kind of ego. निरहंकार Nirahankaara – be free of any kind of vanity. Everything spoken by the Lord has a profound significance. If someone gives you something, requesting you to keep it, say, ‘Look, my brother, I am a Sanyasi. I will not take this.’ There is no ego in saying this, because it saves you from the evils of hoarding. If, however, you are walking on a road, and push forward saying, ‘I will go first, because I am a Sanyasi. You people should walk behind me because you are only householders,’ then that is your ego speaking. If a person asks you to give a false testimony in his favor, tell him, ‘I am a Pundit, I am a Brahmin, and I do my daily rituals of purification. I chant the Gayatri Mantra every day. It is not my job to give a false testimony.’ Then, if anyone accuses you of being very proud, tell him that this is a felicitous pride. ‘It saves me from falsehood and perjury.’

There was a Punditji in Kashi (Varanasi), who is still living. He got married to a low caste girl. Fifteen years or so later, I happened to visit them. The wife came and sat near me. She wept, as she told me how humiliated she felt, because her husband kept telling her that she was from a low caste. ‘He got married to me, the children were born, and we eat and live together. Yet he keeps humiliating me because of my birth. I am his wife – what can I say to him?’ It occurred to me that the Punditji has given up the qualities of a Brahmin long ago – on what basis was he so proud now?

You see, the meaning of the word निरहंकार nirahankaara, in Sanskrit, does not mean the destruction of the ego. This अहंकार ahankaara is the individuality of the senses, which enables the eyes to see the ground, before the feet walk ahead. The eyes send their message to the ego, that the ground is safe to walk upon, and the ego send the message to the feet, to walk on. How could the eyes and feet work in unison, if there was no common factor? So, it is the same ego
which sees through the eyes, and moves through the body. However, who are you? This ego is not the essence which is the real you. You are the unattached Brahman. Just as the physical body – composed of bones and flesh – does its work, so does the subtle ego – which abides in your subtle body – do its work, even though it is an illusion that you are an individual. All the apparent action is undertaken through illusion, and you are the witness of all that happens.

So, शांतिमधिगच्छति shaantimadhigacchati – he gets शांति shaanti (peace). The word अधिगम adhigam means that peace cannot be manufactured. Pay attention to this point. अधिगच्छति Adhigacchati means, to understand. There is one place peace goes to. When we take it out, and sit, we can’t see it. But, when we realize that we are the sub-stratum of peace, then we get a glimpse of it, and can feel its presence.

Shri Haribabaji Maharaj used to go to the house of a learned man, to listen to his discourses. He had been going there for about four months, when one of his followers told Baba that a number of valuable shawls and decorative garments were hung on hooks, on the walls of the man’s house. He said that it was like an exhibition. Haribabaji said, ‘I have been going there every day for four months. I only looked at Punditji, and listened to his discourse. I never even glanced inside his house to see what was there.’ This answer shamed his follower, because his attention had been wandering among the expensive garments – he had not been watching Punditji, or listening to his discourses.

Similarly, what do you notice? Within you are the gross elements of bone, flesh, skin, etc., which represent the तमोगुण tamoguna (lowly tendencies). Then, there are the emotions like forgiveness, compassion, etc., which represent सत्त्वगुण sattvaguna (lofty tendencies). And then, there is the state of constant tranquility, which you fail to notice. Where are you seated, when you observe? अधिगच्छति Adhigacchati means obtaining the understanding of the peace which resides within. The word adhigam is a synonym of the word Gnan.

E`shaa braahmee sthiti paartha nainaam praapya vimuhyati. (७२)

All of this is a definition of the त्व पद्धति tvam-padaartha – the oneness of the Atma and the Brahman. Don’t be afraid. मत्सर: ‘Matparah – as soon as you move towards Me, you will reach the तत्पद्धति tat-padaartha (the all-pervading Brahman).’ The Lord introduced the topic by speaking about the Atma, and concluded by saying एवा भ्राह्मी स्थिति: पार्थ नैनाम प्राय्य विमुख्यति. ‘E`shaa braahmi sthiti paartha.’ Braahmi sthiti means the state when the Atma is experienced to be one with the Brahman. To be established in the Atma is to be established in the Brahman. Then, नैनाम प्राय्य विमुख्यति nainam praapya vimuhyati was also clarified. Once the process of वृत्ति-व्याप्ति vritti-yyaapti (when the tendencies are all gathered up and poured into the Brahman) is accomplished, then there is no need for it to occur again. When a person has achieved enlightenment, he cannot become ignorant again. Once he has realized that his Atma is everybody’s Atma, and is the all-
pervading Brahman, there is nothing which remain separate from him. How can
he know another, when no other exists? When the essence is the same, how can
knowledge about it be different? Having obtained this knowledge, there can be
no question of its being unobtained.

Now, someone said, ‘My brother, my life has been a total waste. What can I do
now?’ A poem comes to mind:

Prabhu naheen cheenhaa re` umariya beeta gayee,
Umariya beeta gayee saaree, prabhu naheen cheenhaa re`.
Aise` hee janna manooha siraane`,
Praananaathaa ragunaatha saun pati taji se`vata Purusha biraane`.

No, no! Fear not! The Dharma (religion) which cannot uplift one who has
fallen, which cannot raise up the lowly – how will it be a Dharma at all? There
is no need for a religion which lacks the capacity to turn a sinner into a person
with merit. Dharma is that, which turns a sinner into a saint, raises up the lowly,
and brings salvation to any who come to it – whether it is a Brahmin or any
other. This Dharma is such that it liberates a person who thinks of it, even if it is
on the day of his death, or while he is dying.

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Sthitvaa syaamantakaale`pi – even if the entire life has
passed away in thinking about the essence of the Vedas, without bringing the
experience of the Brahman – if, by a stroke of good fortune – the person gets
satsang (godly company), and experiences the ultimate Reality, he will
stop considering himself to be a Jeeva (individual soul). His feeling of
individuality will die down, and he will cease to see the world as being real.
The lamp (of inner illumination) that we light, should have the oil of श्रद्धा
shraddhaa (faith). The बुद्धि buddhi should be the vessel, and the Atma – which
we must constantly remember to identify with – should be the flame. अविद्या
Avidyaa (nescience) is darkness, and गोक्ष moksha (liberation) is release from
the darkness of nescience. The witness who watches this worldly play is the
Brahman, the Atma. This is the essence of Vedanta. ब्रह्मनिर्वाणमृच्छति
Brahmanirervaana mrichchati means that he has obtained ब्रह्मनिर्वाण
brahmanirervaana; he has been liberated from this world, and established in the
Absolute. Some people consider ब्रह्मनिर्वाण brahmanirervaana to be one word, निर्वाण
nirvana (passing away) into the Brahman, or becoming the Brahman; and some
consider that one becomes separate from निर्वाण nirvaana, when one is released
from the cycles of rebirth. What is the Brahman like? The Brahman is निर्वाण
nirvaana. It is complete, it is the final emancipation. It is such a nirvaana that it
has no movement (निर nir = no, वाण vaana = movement). It does not have even a
whiff of any desire. It has no movement from birth to birth, or from this world to any other land.

Now, come, let us do the निर्वाण nirvaana! First, an arrow strikes the target. What is its target? There is pain in the body. If the target of the arrow is contrary to happiness, we will become unhappy. Then, if we become unconscious, it will be contrary to our consciousness, our चेतन che’tan, and then we will die. The arrow thus achieves three things. First, it gives us suffering, then it makes us unconscious, and then it causes our death. निर्वाण Nirvaana means liberty from all three. निर्वाण Nirvaana is that, which contains no desires, and no movements of coming (into the world) or going (death). ब्रह्मनिर्वाण मृच्छति Brahmanirvaana mricchati.

Thus, this second chapter, called ‘Sankya Yoga’ has been completed.

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CHAPTER III

Arjuna’s question is so simple and straightforward! The question arose in his mind, and he asked it without hesitating. अर्जुन उवाच Arjuna uvaacha means, ‘this is spoken by Arjuna’. Sanjay is telling Dhritarashtra that what he says next is what Arjuna said. Arjuna asked Shri Krishna for his final opinion. In reply, Shri Krishna tells him about the buddhi of Sankhya and the buddhi of Yoga. What are Sankhya and Yoga?

- Samyakhyaanam sankhyaa – to describe something with enumeration is called संक्षया ‘sankhya’.
- Sankhyaiva saankhyah samyakkhyaaname`va saankhyam – to analyze and describe in detail, is called सांख्य ‘saankhya’. 

Similarly, योजनम योगः: yogah. The root yuj is used to make both सामाधि samaadhi (deep meditation) and सन्योग sanyog (uniting). योगः: samaadhi: Yoga samaadhih. Yogah sanyojanam. To unite something with something else is called Yoga. Or, to mix something with something else, in such a way that all doubts and differences are resolved, is Yoga. It is also Yoga when all actions are poured into their cause. When two things are connected in such a way that they become one, it is also Yoga. Yoga is the activity undertaken by a person who is suited for the right action, effort, and result. It is the physical, mental or intellectual activity which is repeated systematically in an unrelenting effort to produce the desired result.

If we wish to define Yoga and Sankhya in brief, we can say that Yoga is what can get us the results we desire, while Sankhya is that which reveals the existing reality as it is. Shri Krishna has called them both ‘buddhi’, in the Gita, and said plainly, ‘Arjuna, you should remain बृद्धियोगी a buddhiyogi (united with the buddhi).’ He has also said –

ग्रेगुणविषया चेता निस्त्रेगुण्यो भवार्जुनं। (२.४५)
Traignyavishayaa ve’daa nistraigunya bhavaarjuna .(2. 45)

The Vedas give their strictures about what is right and what is wrong for people of the three types of gunas (latent tendencies). ‘So, you should attain the stage of निस्त्रेगुण्य nistraigunya (being beyond the three tendencies).’ The Lord has also said, एवं ब्राह्मी स्थितिः: पार्थ (२.७२) ‘E`shaa brahmi sthitih paartha (2. 72) – this is the ब्राह्मी स्थिति brahmi-sthitii, the ultimate emancipation.’ He has also stated, कर्मण्ये’वाधिकारस्ते मा फलेषु कदाचन (२.४७) ‘Karmanyevaadhikaaraste` maa fale`shu kadaachana (2. 47) – you have the right only to do the right action; not to the fruit of the action.’ Arjuna, however, is still not quite clear about what the Lord means. So, he tells the Lord to give him a clear answer. Arjuna asks without any guile. He has no ulterior motive, like that of testing the Lord, to see what answer He gives. He asks without guile.
Now, what does the Lord say, ultimately? The Lord is very partial to buddhi. Right from the start, it is perfectly clear that the Lord attaches great importance to the buddhi. It is a characteristic of the buddhi to favor the truth. It always inclines towards that which it perceives to be true. It is a different matter altogether, when we deliberately avoid acknowledging the truth.

The word जनार्दन ‘Janaardana’ used by Arjuna for the Lord means ‘the one who kills wicked people.’ Janardan is also the name of the one who frees us from the cycle of birth and death, and it also means ‘the one who destroys Maya.’ Janardan is the one who destroys nescience and ignorance. Arjuna’s words indicate, ‘It is Your job to remove nescience, since You are partial to buddhi, and the buddhi always confirms the truth. You have stated दोषेन द्वारं कर्म बुद्धि-योगाधर्म  (2.49) doore`na hyavaram karma buddhiyogaadhananjaya (2. 49) – karma comes far behind buddhi; it is at a much lower level.’ This means that karma can be foolish. What will people assume, if it is stated that this action is far behind buddhi? They are bound to think that the person doing that action is a fool. He should not do what he is doing.

Well, if you say that the Lord is speaking in general terms, it is not so. The second half of the shloka states clearly, बुद्धाः शरणामनविच्छ buddhau sharanamanviccha. This is an order given directly to Arjuna, to take the shelter of his buddhi. The Lord has criticized those who do not take the shelter of their buddhi – कृपण: फलहेतवः (२.४९) kripanaa falahe`tavah (2. 49). The Lord has criticized those who seek a reward, and advised us to take the shelter of our buddhi. He has criticized worldly action which is unconnected to the buddhi. Because of these flaws, it is natural that Arjuna continues to feel confused. It is not his fault. He is straightforward and simple hearted. Neelkantha has defined the word ‘Arjuna’ as ‘absolutely upright, not crooked in any way.’ Panini’s grammar defines it differently, stating that Arjuna means ‘the one who earns (merit)’. Neelkantha, however, describes ‘Arjuna’ as being uncomplicated and straightforward. Arjuna’s question makes it clear that the buddhi is superior to the action.

Arjuna says, ‘Oh, Keshava, why do You tell me to go into action, where there is no Buddhiyoga at all? An action, moreover, which is so terrible. Why do You assign me the task of fighting?’
Keshava means ‘the one with long, black hair.’ Shri Krishna’s hair was so black that His blue-hued face shone in-between. I have observed that people who have a dark complexion keep their hair long, on both sides of their faces. No matter how dark their skin may be, it cannot be as dark as their hair. So, the face seems a little fairer when surrounded by black hair.

See what else ‘Keshava’ means. The one, whose hair is beautiful and strong, is called Keshava. What are Shri Krishna’s locks? They are rays of knowledge, rays of enlightenment. केश (Ke´sha (hair)) does not mean the moustache or beard. It means the animate object from which animated rays spread out; and the one who has such केश ke´sha, is called Keshava. He is the source of everything which is animated. It is His power which animates everything in this illusionary world.

Some people are of the opinion that even the आभास aabhaasa (illusion) is सत्य satya (real). However, is the illusion caused by anything in particular, or does it have no specific cause? It is निर्मितिक nirnimittik; there is no specific cause.

I agree that the निर्मितिक nirnimittik has no beginning. That, in which the illusion appears, has no beginning. Nevertheless, is it not annulled by तत्त्वज्ञान tattvagnan (knowledge of the essence of the Brahman)? Does not the cause, which is reflected in the antahkaran – or in nescience – get annulled by enlightenment? When the result of the illusion is removed, where will the illusion remain? The fact that something has no beginning in Time does not make it immune to annulment. There is no automatic decree, that something which has no beginning cannot be negated. If it retains its validity, even after enlightenment is obtained, then it is the Truth, the permanent Reality. So, illusion is without a beginning, and exists for as long as it seems to be real in the four-fold mind, called the antahkaran. There is no harm in saying that this illusion flows through time. When the antahkaran is known to be unreal, then the illusions will also come to an end. This is the principle of Vedanta. It is the same principle established by Shankaracharya.

Look, कः kashcha, अश्च ashcha, एश्च eeshashcha – meaning Brahma (the Creator), Vishnu (the Sustainer) and Shankar (the Destroyer) – are all called केश ke´sha. केशान् ब्रह्मा-विष्णु-शिवान् वयते प्रशास्ति इति केशवः Ke´shaan brahma-vishnu-shivaan vayate´ prashaasti iti ke´shavah – the one who rules over Brahma, Vishnu and Shiva is called ‘Keshava’.

A friend of mine was very tender hearted. One day he went to Udiyababaji Maharaj. Baba invited him to ask any questions he had. He said, ‘Sir, you are all very wise and learned. You are enlightened. I am a servant with an impressionable and sensitive mind. I don’t know what you may say, and how it
may affect my mind. So, please don’t induce any changes in my thinking. I am a very simple man.’ Baba laughed heartily at these words, and said, ‘You are fine, as you are.’

Arjuna seems to be talking in the same way, when he says, ‘Shri Krishna, You are a very powerful ruler. You make even Brahma, Vishnu and Shiva dance to your piping – 

\[ \text{vidhi hari shambhu nachaavana haari.} \]

It is You who has given the Vidhaataa (Brahma), Hari (Vishnu) and Shiva their powers. So, You will convince people whatever You choose. However, Shri Krishna, as far as I am concerned, please tell me what is best for me, in simple terms. I have a thirst for that which is praiseworthy. I want to know what is meritorious. That is why I want to know about this’–

\[ \text{Vyaamishre’ne’va vaakye’na buddhim mohayaseeva me’}, \]
\[ \text{Tade’kam vada nishchitya ye’na shre’yahamaapmyaam. (2)} \]

When I studied the portion of the Vedas which applied traditionally to my lineage, I pondered deeply upon the words 

\[ \text{shre’yascha-} \]
\[ \text{pre’yascha}. \]

What I understood was that a person should never get caught by the instant gratification which worldly pleasures provide. One should choose the basic meritorious goals. Arjuna says, ‘I desire that, which is \text{shre’yas} (praiseworthy), and I have surrendered to You. So, why do you give me such confusing advice?’

Note how carefully Arjuna chooses his words. I remember how obtuse I was, as a child. A Mahatma was explaining something to me once, and I told him that he was saying जूठा. (Joothaa can mean a lie, or it can mean something made impure by touching to the mouth.) Despite this impudence, he did not get annoyed. ‘Very well,’ he said, ‘What I said was not true. Now you tell me what the truth is.’ I said, ‘Sir, what I say will also be जूठा joothaa, because when the words touch my tongue, they become जूठा joothaa.’ The Mahatma was delighted with my impudence and understanding, and had a hearty laugh. Mahatmas give telepathic sermons for this reason.

How does Arjuna view Shri Krishna’s words? व्यामिश्रणेव वाक्येन बुद्धि मोहयसीव में।

\[ \text{Vyaamishre’ne’va vaakye’na buddhim mohayaseeva me’}, \]
\[ \text{Vyaamishre’ne’va vaakye’na buddhim mohayaseeva me’}, \]
\[ \text{Tade’kam vada nishchitya ye’na shre’yahamaapmyaam. (2)} \]

After this, Arjuna says, ‘Buddhim
mohayaseeva me` - my buddhi is confused.’ The word e`va reveals Arjuna’s extreme caution in choosing his words. What does it mean, to tell the Lord that He is making a khichri? It means that the Lord believes in totality. It appears from His talk, that a person can simultaneously undertake the different paths of Karma and Gnan. This has confused Arjuna – mohayasee iva. Arjuna is confident that the Lord can not mislead or confuse someone who is His devotee, His disciple, and has, moreover, surrendered to Him. Arjuna has faith in the Lord’s compassion and adherence to the truth. Despite this, he feels that the Lord is confusing him at that moment, so he says, तदेवं वद निश्चित्य ‘Tade’kam vada nishchitya – give me a clear decision.

Then, as though the Lord asked, ‘Which one should I tell you? I am telling you, as it is.’ Arjuna said, No, not like this.’ ‘Then how?’ चेन श्रेयोधमानुयाम् ‘Ye`na shre`yohamaapnuyaam – tell me the way by which I can obtain merit.’

Now the Lord clarifies that He did not mean to imply that a person can practice both Karmayoga and Gnanyoga simultaneously. It is the temperament of the individual which is the deciding factor, about which path is right for him. ‘This is why I elaborated on both paths. My explanation shows that Karmayoga is connected to Gnanyoga, through an अंगाङ्गि भाव angaangi bhaava. Yoga is the अंग anga, and Sankhya is the अंगी angi.’ The अंगाङ्गि भाव angaangi bhaava means that the external efforts of Yoga are necessary for purifying the antahkaran. The internal effort of developing वैराग्य vairaagya (detachment) is necessary to purify the objects (and save ourselves from getting attached to them). The religious traditions and practices are also a शाद्धं saadhan, a method of inner purification. Leading an ethical life results in the development of qualities like शम-दम shama-dama (internal and external self control). They cleanse the tendencies, the way the nozzle of a gun is cleaned. They make the mind capable of absorbing the essence. Tendencies are comparatively superficial, and the object (the Atma within the individual) and the Brahman are at a deeper level. The superficial efforts are विवेक vivek (discrimination), वैराग्य vairagya (detachment), samadhi, and निमित्त nimitta (that which is used as a focal point), because these cleanse the antahkaran. It is one thing to cleanse the vessel, and another to use it for cooking rice. So, these are the methods for cleansing the vessel of the mind.

About forty or fifty years ago, when we were in Rajasthan, we used only a little water to clean our plates, before eating. The reason was that the utensils used to be cleaned with dry sand. Similarly, the process of cleaning the thali (plate) is the बाहिरङ्ग साद्धं ‘bahirang saadhan’ (superficial effort), and the serving of food in the thali is the अन्तरङ्ग साद्धं antarang saadhan (the internal offering of the Atma, as both ‘That’ factor and ‘This’ factor – meaning that the Universal Atma and
the Atma within the individual). The activities of श्रवण shravana (listening to discourses), मन्न manana (pondering upon what we hear), and निदिद्ध्यासन nididhyāsaśn (bringing our mind repeatedly to the object of worship), are all focused either on the तत्पदर्थ ‘Tat padaarthā’, or on the तव्य पदार्थ ‘Tvam padaarthā’ (Tat = ‘that; Tvam = ‘you’. It refers to the Vedic philosophy which states, ‘Thou are That’; meaning, you are the Brahman). Thus, the अन्तरंग साधन antarang saadhan is the cleansing of the instrument – the antahkaran. When the cleaner cleans the car, it is different from when he sits in it and drives it. Having placed the question, Arjuna felt a bit nervous about having used the words व्यामिश्रेण वाक्यं ‘vyaamishre’ne’va vaaykye’na –confusing words’, and घोरे कर्मणि ‘ghore’ karmani – terrible action.’ He feared that these words may displease Shri Krishna. However, Shri Krishna said –

लोकसिंदुविध्य निष्ठा पुरा प्रोक्ता मयानः। (३)
Loke‘smindvividhhaa nishthaa puraa proktaa mayaanagha. (3)

‘Arjuna, you are sinless, innocent of any wrong intent. You are not at fault; you speak the truth. If there had been any murkiness in your mind, you would have tried to hide it. The first point is that you have asked an excellent question.’

You see, when the question is appreciated, it enhances the buddhi of the one who asks. If the person who asks something is told, ‘You are a fool! You don’t understand anything! Your antahkaran is impure,’ then it casts a damper on his eagerness for knowledge. So, my brother, see the Brahman within the questioner. Consider him to be the स्वरूप shuddha (pure), बुद्ध buddha (enlightened), मुक्त mukta (liberated) one, who has come to you in the guise of a जिज्ञासु jigyāasu (seeker of the ultimate truth), to place his question to you. You have donned the garb of ज्ञान Gnan, and he has donned the garb of जिज्ञासा jigyāasaśa (desire for the ultimate truth). Within you both is the same Atma. So, treat him with respect.

Shri Krishna said, अनघा ‘Anagha (sinless) Arjuna, I have explained, earlier, that there are two types of निष्ठा nishtaa (beliefs) – पुरा प्रोक्ता मयानः puraa proktaa mayaanagha.’ The word पुरा puraa is explained in the second chapter. Some people say that the word indicates that Shri Krishna has no beginning in Time. It makes no difference to Him, whether He said something five minutes ago or five thousand years ago. The truth remains the truth; its validity is unaffected by time.

That is all right, but what if we consider the words पुरा-प्रोक्ता ‘puraa proktaa’ to be spoken at a fixed period in time?
For that, you have to see where the Lord is seated when He says them. In the first shloka of the fourth chapter, He says –

\[
\text{I} \text{m} \text{ v} \text{i} \text{v} \text{a} \text{s} \text{v} \text{a} \text{t} \text{e} \ 'y \text{o} \text{g} \text{a} \text{m} \ \text{p} \text{r} \text{o} \text{k} \text{t} \text{v} \text{a} \text{n} \text{a} \text{h} \text{a} \text{m} \text{a} \text{v} \text{y} \text{a} \text{y} \text{a} \text{m},
\]

\[\text{V} \text{i} \text{v} \text{a} \text{s} \text{v} \text{a} \text{n} \text{m} \text{a} \text{n} \text{a} \text{v} \text{e} \ 'p \text{r} \text{a} \text{h} \ \text{m} \text{a} \text{n} \text{u} \text{r} \text{i} \text{k} \text{s} \text{h} \text{v} \text{a} \text{k} \text{a} \text{e} \ 'b \text{r} \text{a} \text{v} \text{e} \text{e} \text{t}. \ (4.1)\]

Where is this Yoga? It is seated in the buddhi. Surya (the sun) means the illumination in the buddhi – धियो यो न: प्रचोदयात् धीयो यो न: प्रचोदयात्, ‘I spoke of this first of all, then I told Vivasvaan Manu about it, and – मनुरिक्ष्यावें ब्रज़ील् मनुरिक्ष्यावें ब्रज़ील्’ Ikshvaku represents the senses. एवं परमस्त्रापाभाम (4.2) E’vam paramparaapratam (4. 2) means, it descended into the senses from generation to generation. This means that the Lord is not speaking from a position in the beginning of Time or Space. He speaks from a position in the beginning of Creation. It is the place from which tendencies rise and fall, the place where tendencies are born, and into which they dissolve. So, come, let us go to that position, and then we will understand what the Lord means. द्विविधा निश्च Modern Dhividhaa nishtha means two. The निश्चा nishtha (belief) is one, but it has two modes. It develops in two ways. The विधा vidhaa (methods) are two, but the belief if one, and the same. This is what I have stated.’

\[
\text{G} \text{n} \text{a} \text{n} \text{a} \text{y} \text{o} \text{g} \text{e} \ 'n \text{a} \ \text{s} \text{a} \text{n} \text{k} \text{h} \text{y} \text{a} \text{n} \text{a} \text{a} \text{m} \ \text{k} \text{a} \text{r} \text{m} \text{a} \text{y} \text{o} \text{g} \text{e} \ 'n \text{a} \ \text{y} \text{o} \text{g} \text{i} \text{na} \text{a} \text{m}. \ (3)\]
\]

Gnanyoga is for those who prefer to reach the Ultimate Truth through the intellectual method of calculating and analyzing the factors which the ultimate essence is composed of. Karmayoga is for those who believe Satya (the ultimate Truth) to be invisible and beyond their reach, but wish to find a way to obtain it. The Bhagwat mentions a belief in a middle stage.

\[
\text{Na} \ \text{N} \text{ir} \text{v} \text{i} \text{n} \text{n} \text{na} \text{a} \text{m} \ \text{G} \text{n} \text{a} \text{a} \text{n} \text{a} \text{y} \text{a} \text{g} \text{o} \text{g} \text{e} \ 'n \text{a} \ \text{S} \text{a} \text{n} \text{k} \text{h} \text{y} \text{a} \text{n} \text{a} \text{a} \text{m} \ \text{K} \text{a} \text{r} \text{m} \text{a} \text{y} \text{o} \text{g} \text{e} \ 'n \text{a} \ \text{Y} \text{o} \text{g} \text{i} \text{n} \text{a} \text{a} \text{m}. \ (3)\]
\]

Gnanyoga is for the fully detached, and Karmayoga is for those with some worldly attachments. However, what about those who are neither fully detached, nor fully attached to the world? For them Bhaktiyoga – the path of loving devotion – is the right path. The Gita, however, has only विधा vidhaa (mode), no
विधि vidhi (ritual). The two are quite different. Vidhaa is a way of explaining, a style of teaching. संख्यानाम् (3.3) Gnanayoge’na saankhyaanaam (3.3) indicates that everybody should think about Sankhya, because nobody is prepared to admit that he lacks buddhi. Everybody considers himself to be very intelligent, and says, ‘Do you consider me to be a lesser man? I am as fit for Gnanyoga as anyone! Who are you to say that I am incompetent to follow this path?’

Na karmanaamanaarambhaarnnaishkarmyam purushoshnute’. (4)

Now I will explain the अंगांगी भाव angaangi bhaava of Karma and Gnan. You can never attain नैष्कर्म्य naishkarmya (the state of being beyond the effects of Karma) unless and until you have undertaken Karma in the right manner. नैष्कर्म्य Naishkarmya is the fruit, and worship through right Karma is the method. Observe this clearly. There is not the slightest need for any pretense in this. If you do not begin Karma, you will never attain नैष्कर्म्य naishkarmya. Proper action prepares you to be suited for the achievement of नैष्कर्म्य naishkarmya. If you say, ‘Sir, I cannot see the picture,’ it is correct. How will you see the picture? You have to use your feet to walk up to it, before you can see it! When you walk, it is Karma, and when you see, it is Gnan. People make proper use of अंध-प्रकृति ‘andha-pangu nyaaya’. When a blind man carries a lame man, the lame man guides the blind man, and they both reach their common destination. We see with our eyes, and walk with our legs. However, if there is nowhere for us to go, then we use only our eyes to observe. You see, the Paramartha (ultimate goal) is not a place for us to go to. Nor is it a railing for us to hold, to guide us. Where is the combination of Karma and Gnan to be applied? It is to be applied where both the organs of action, and the sense organs, need to be used. If we wish to hold a tender object to our heart, the skin cannot touch it until the hand grasps it and carries it to our chest. We want to touch the flower to our eyelids, and bring it to our nose, to catch the fragrance. What is this? It is the combination of Karma and Gnan. It is a Gnan when the nose informs us about the fragrance, and it is Karma when the perfume bottle is lifted up to the nose.

Our Atma is beyond the reach of Karma. It is the essence of Gnan, and can be experienced only by आवरणबंधं aavaranabhanga – the shattering of the veil which hides it. The combination of Karma-Gnan is of no use here. Here is नैष्कर्म्य-त्याग karma-tyaaga (giving up Karma), or कर्म-मुक्ति karma-mukti (being liberated from the effect of Karma). The thing is that the word नैष्कर्म्य naishkarmya is of even greater importance. कर्मणो निष्क्रांतं निष्कर्मं ब्रह्म Karmano nishkraaamant nishkarma brahma – that, which is above all three – the Kartaa (the one who acts), the Karma (action) and the Karmafala (fruit of the action) – is called नैष्कर्म्य नैष्कर्म्य.
naishkarmya. निष्कर्मणो भ्रमणो भावः नैकर्म्यम् अनुज्ज्वले व्यापनली ब्रह्म भवति Nishkarmano brahmano bhaavah naishkarmayam ashnute` vyaapnoti brahma bhavati. Unless a person begins to work towards the purification of his antahkaran, he will never be able to attain the experience of being the Brahm. So, the ब्रह्म-भाव Brahma-bhaava (the feeling ‘I am the Brahm’) is the अंगी angi (whole), and the Karma is the अंग anga (part). This means that an effort is needed, to cleanse the antahkaran. This is the first point.

न च संयस्नादेव सिद्धि समविगच्छति। (४)
Na cha sanyasanaade`va siddhim samaadhidigacchati. (4).

The second point is that the person gives up all Karma before the अन्तःकरण antahkaran is purified – what happens, then?

नारि मूँड़ घर सम्पति नासो। मूँड़ मुंड़ भये संन्यासी।।
Naari mui ghara sampati naasi, moonda mundaaya bhaye` sannyasi.

(The wife died, and wealth was depleted, so the man shaved his head and became a Monk.)

This is what will happen! Whoever becomes a Monk without having inner detachment, will not have a pure अन्तःकरण antahkaran, because नैकर्म्य naishkarmya cannot be attained without proper Karma. So, one should put in the right effort. Purity cannot be attained by simply becoming a Monk, if detachment is lacking. One should, therefore, definitely do Karma.

न हि कश्चिद्धकार्मिकं जातू तिष्ठत्यकार्मकृतं। (३.५)
Na hi kashchitkshanamapi jaatu tishtatyakarmakrit. (3. 5)

Now see the third point. Let the essence – which can be called the Brahm or the Atma – remain beyond Karma, but कश्चित् vyaktishe`sah – no person dwelling in a physical body can remain without action, for even a moment. People go and live in isolation under a tree. They keep sweeping the ground there. Please don’t feel offended at my pointing out these facts. Such people throw stones at the birds whose chirping disturbs them. Just try to be अकार्मकृत akarmakrita (without action), and see! Many of those who are given a hut, shut their doors, and do physical exercises inside. Or else they while away their time in massaging themselves with oil. There was a Mahatma who kept his door shut, to avoid meeting people. Yet, what was he to do, all by himself? The poor fellow did not even dare to take a nap, incase people heard him snore! So, he would give himself an oil massage, and do exercises to pass his time. Seeing him, I was reminded of the proverb, बाइठा बानिया क्या करे, इस कोठे का धान उस कोठे में करे “Baithaa baniya kyaa kare`, isa kothe` kaa dhaan usa kothe`
"kare’.' (What does an idle grocer do? He shifts the groceries from one place to another). What I mean to say is that it is not possible to give up all action. So, one should work, and the action should be proper and systematic.

Kaaryate hyavashah karma sarvah prakritijairgunaih. (5)

Now take the fourth point. There is activity within every body. Tendencies rise up according to the nature of the person, and compel people to act. Action is compulsory for every being that has a physical body. A human being should, therefore, refrain from doing anything that is forbidden by Dharma. We should only do what is within the tenets of Dharma. We should formulate ethical guidelines, and ensure that our actions are within this ethical framework.

Now it is said that everybody’s Atma (referring the physical body connected to the Atma) is a combination of Karma and Gnan. The physical body is neither only Karma, nor is it only Gnan. Whether you call it अभ्यास abhyaasa (habit) or प्रथ्येक granthi (knot), it makes no difference. Won’t a प्रथ्येक granthi contain both? This is absolutely the topic of Vedanta. When you curtail the movements of the body, the mind becomes more active. What happens when the mind becomes more active? It recalls the things it has seen and heard. The mind will use the senses, to revive memories, and can even obtain new knowledge through the senses.

However, what if the mind gets immersed in the memory of pleasurable objects? Its experiences will only belong to the external world; it has no experiences of the Parameshwara (the Almighty God), so it will only dwell on other things. We can bind our body in Yogic postures like the sukhasana, padmasana, baddhapadmasana, etc. I have tried many asanas. Even with this obese body, I am able to hold an asana for four hours at a time. Despite all my layers of fat, I can sit in a swastikasana for several hours at a time. However, does the movement of the mind stop with the movement of the body? What does the mind remember? It is a memory of the connection between the गृहीत griheeta (that which is absorbed) and the ग्राहक graahak (that which absorbs). All the past objects that have been seen, heard, and experienced rise up in the mind. If, by some chance, the buddhi accepts them as good, then it leads to ruin. You can only chant the name of Sitaram, then! So –

Karme’ndriyaani sanyamya ya aaste` manasaa smaran, Indriyaarthaanvimoodhaatmaa mithyaachaarah sa uchyaate’. (6)
Oh, you tie up the Karmendriyas (organs of action), and remember with your sense organs. The mind is सत्त्विक (sattvik) (with lofty tendencies), the indriyas are राजसिक (rajasik) (with mixed tendencies) – and the result? The result is that you become a विमोढ़त्मा (vimoodhaatma) (lost soul). You will be overcome by तमोगुण (tamoguna) (the lowly tendencies). People may say that Babaji has entered a Samadhi. Thousands bathe on the ghats of the Ganga, and Babajis sit among them in deep meditation. Thousands throng the roads, while Babajis sit in Samadhi at the roadside. Now, tell me – those who sit in apparent Samadhi on the river steps, or at the crossroads, or in the markets – are they professionals, or are they Mahatmas? It is a false pretense to sit in Samadhi at such crowded places – मिथ्याचार: स उच्चान्ते mithyaachaarakha sa uchyaate. He who controls his limbs, but thinks longingly about sense objects, is a hypocrite – कर्मन्द्रियाणि संयम्य karma’ndriyaani sanyamya. So, it is necessary to work, in order to prevent yourself from becoming a hypocrite. If you have obtained the knowledge you need, and have no need to acquire more knowledge, then sit quietly by yourself, and dwell upon the knowledge, till it is firmly established in your heart. You may sit for a short duration, or for many hours.

However, if your knowledge is incomplete, then the half-knowledge will have a hypnotic effect upon you, if you stay in complete solitude. Some illusions will confuse your buddhi, and you will believe that you had a vision of the Lord, or had an experience of the Brahman. These will only be a play of your mind, but you will start believing that you have experienced the Satya. A जिज्ञासु jigyasu should even avoid visiting pilgrimages, because even that causes disturbances in the mind. Similarly, he should not live in solitude, or undertake any व्रत vrata (ritual of abstinence). He should get rid of the impurities in his buddhi, and for this, the best method in the world is Satsang (listening to discourses by devotees).

श्रवणं सर्वधर्माणां परमह तपोधनः।
Shravana (imbuing the message of the scriptures) is the highest Dharma in the world. It gives us the knowledge we lack. Shravana will inform you about the things you don’t know. So, undertake shravana, and save yourself from any possibility of becoming a hypocrite.

यस्तविन्द्रियाणि मनसा नियम्यारभ्येवार्जुनः।
Yastvindriyaani manasaa niyamyaarabhate arjuna,
कर्मेन्द्रियाणि कर्मयोगाः स विशिष्यते॥ (७)
Karmen’ndriyaani karmayogamasaktah sa vishishyate. (7)
It is important for a साधक saadhaka (seeker of the ultimate) to control his sense organs, and start using his organs of action for proper Karma, without developing any attachments. All his actions should be done with a sense of doing his duty. However, so long as the feeling, ‘I am the doer of this action’ lingers, you can not be liberated from the effects of your actions. It is seen quite often, that people begin to consider themselves to be निश्चाक nishkama (free of desire), before they have reached the stage of being free of the feeling of doership. I asked one Acharya (teacher), who advocated निश्चाक कर्म nishkama karma (desireless action), ‘How can a person be considered निश्चाक nishkama until he has overcome the feeling, ‘I experience’? ’ He replied, ‘Oh, I am not speaking about a total lack of desire. I refer to निश्चाक as being free of selfish desires.’ The fact is, that the state of being totally free from all desires is achieved only when a person obtains the knowledge of the Brahman – whose pristine nature is अकर्ता akartaa (one who doesn’t consider himself to be the doer of the action), अभोक्ता abhoktaa (one who doesn’t consider himself to be the one who experiences), असांसारी asansaari (one who does not consider himself to be of this world), अपरिवर्जित aparicchinna (one who doesn’t consider himself separate from any other), प्रत्यक्ष चैतन्यभिभ्र हृदय pratyakchaitanyaabhinna brahma tattva (the essence of the Brahman, which is experienced directly, as our own consciousness). Otherwise, people will continue with unethical trading practices and claim that they do so with a निश्चाक भाव nishkaama bhaava (feeling of desirelessness). This is not being निश्चाक nishkaama – it is a parody of the निश्चाक भाव nishkaama bhaava! It is important for a genuine जिज्ञासु jigyaasu to be very vigilant about these matters. He should begin to control his senses by yoking them to the Lord, but avoid getting attached even to this.

असक्तः स विशिष्यते Asaktah sa vishishyate` - he who does this, is a special person.
What does विशिष्यत vishishta mean? The मिथ्याचारी mithyaachaari (hypocrite) has already been described. The मिथ्याचारी mithyaachaari refrains from acting physically, but indulges mentally. The विशिष्यत vishishta does everything, but without his senses being the least bit titillated in any way. He becomes special by virtue of his lack of attachment.

नियतं कृतं कर्म त्यं कर्म ज्ञातं त्यक्तं 
शरीरयात्राय च ते प्रसिद्धयदकर्मण:। । । । । (8)
Nityam kuru karma tvam jyaayo hyakarmanah,
Shareerayaatraapi cha te` na prasidhye`dakarmanah. (8)

नियतं कृतं कर्म त्यं - नियतं शाश्वोक्तं Nityam kuru karma tvam – nityam shaastroktam.
यथम् कर्मण अधिकृत: तत् Yasmin karmaani adhikritah tat. You should definitely undertake the Karma which is right for you.
Karma jyaayo hyakarmanah – you see, lack of action is tamoguna. It is nidraalasyapramaadotha – sleep, lethargy, and forgetfulness. It is better to do something, than to be completely idle. Your lamenting about ‘My relatives will die in the war; what will I do with the Kingdom? I don’t have anybody’s support,’ are all signs of depression, attachment, possessiveness, and the melancholy which fills your heart, and turns you away from your duty. Work should be undertaken only after reaching the right decision. It is good to think that we work to fulfill our duties. Not fulfilling your duties leads to sin and pratyavaaya (adverse reaction). What is pratyavaaya? It means moving backwards. We fall, instead of rising. Where will you end up, if you move away from your goal?

You awaken rajoguna, when you start working. This dispels the tamoguna. If you behave like a warrior, you will awaken the human in you. If you behave like a human, you will awaken the spirit within you, and if you are motivated by the right spirit, you will glimpse the Ishwara within. To undertake Karma is like taking a step forward. It means stepping on the road to your destination.

If you say that sometimes you slip and fall down, well, that does not matter. To fall is not considered an offence. It is an offence to refuse to get up again, and move on. So, continue to go ahead.

"Utthaatavyam jaagritavyam yoktavyam bhooti-karmasu, Bhavishyateetye`va manah kritvaa satatamavyathaih."

(Mahabharata Udyogparav 135.29.30)

Refuse to succumb to grief. Retain the hope that you will reach your goal. Have full confidence that you will meet Rama! Arise! Awake! Go forth towards your goal. Jigyaasu saavadhaana – Seeker, be alert! Remember, even routine work is better than total idleness, so, you should act.

Oh, if you adopt Karma-tyaga (giving up all action), and refuse to pick up a morsel of food to put into your mouth, well – that is also a Karma. If you argue that if someone else picks up the food and places it in your mouth, it can’t be your Karma, then the answer is that it is you who will move your tongue, and either push out the food, or swallow it. There is no need for any pretense. Use your hand to feed yourself. Karma is necessary to keep your body fit, and maintain good health, so you should not give up Karma.

Now see, one factor is to do the Karma to fulfill your duties. Another factor is to do Karma to purify your antahkaran. There used to be narrow-necked
vessels, which were difficult to clean, because the neck was too narrow to allow the hand to be put inside for cleaning it properly. People would put in a mixture of mud, water, and pebbles, and shake it vigorously. The mixture would rattle against the walls of the vessels, and they would be rubbed clean. Sometimes, the vessels would be placed overnight among certain condiments. They would turn blue, but be absolutely clean and shining, when rinsed. This is called शोधन कर्म shodhan karma (purifying action). It is कर्म साम्य karma saamya (similarity in action); it is अद्धापत adhahpata (downfall). Even downfall can purify. Those who develop a vanity about the good they do, are plunged into bitterness, to make them pure. Else, how will they be rid of the vanity of being very meritorious?

The third factor is to work for the Lord. See how this is done –

Who is Yagya? It is Vishnu – यज्ञो वै विष्णु (शतपथ:) ‘Yagyo vai vishnu’(Shatpathah).

Yagyaarthaatkarmanonyatra lokoyam karmabandhanah,
Tadartham karma kaunte`ya muktasangah samaachara.

(9) (Brahmana 13. 1. 8. 8)

Where can we find Vishnu, in order to do Karma for Him? विष्णु Vishnu means वे`वे`shti – the one who is seated in everyone. So, the work which is the most useful and beneficial for all, is the Yagya-Karma.

One day, the Lord said, ‘The Pundits have kept Me in the Yagya-shalas for far too long. I have had to imbue the smoke of the Yagyas for all these years. I now wish to go to the homes and markets, and shops, and have some fun. All these years, the Pujaris (priests who do the ritual worship in temples) kept Me imprisoned in temples. Take Me out, now!’ I’m not saying this as a joke – you can take it to be a fact. This whole world is the form of the Lord Vishnu. In the Vishnu Sahasranama (the thousand names of Vishnu), the first name is ओूम विष्णुवशात्कारो Oum vishvam Vishnurvashatkaaro bhootabhavyabhavatprabhu. Vishva (the world) comes before Vishnu in it. When work is done as a worship of this form, it does not create bondage. This entire world is bound by Karma, but there is no bondage when Karma is done as a Yagya; as an offering to please the Lord who pervades the world. So, undertake all work with the spirit of serving the Lord Vishnu, who is everybody’s Atma. Work that is done as a service to the Lord, is work done as a Yagya. The work which moves in the direction of the goal, does not remain with the person who does the work. It is the nature of action, to attach itself to the person who acts, whether the action is internal or external. It turns into an
apoorva (latent effect) and attaches itself to the antahkaran or the body of the person. However, when the work is undertaken a service to the Lord, and is dispatched towards Him as an offering, it no longer binds the doer. It is not retained in the subtle body as an apoorva. It does not bind the doer, and nor does it make the antahkaran impure.

‘So, tadartham karma kaunte’ya – do undertake action.’ Yes, but, for whom? Work for the Lord, and muktasangah samaachara – don’t get attached to what you undertake.

Now see, seven points are mentioned here. Shri Shankaracharya says that the word ‘Yagya’ used here indicates the question, ‘Work for whom?’ The work will not be a cause of your bondage if it is done with a spirit of doing your duty, or for purifying your antahkaran, or as an offering to the Lord. It will result in liberating you from worldly attachments, and your antahkaran will become pure.

Mankind has been created by Yagya. The entire population of the world has been born along with the Yagya. The Jeeva (soul attached to the body) emerged eating mud, drinking water, with warmth in his body, and breathing normally. Had the Vayu Devta (the Lord in the form of air) not given him breath through Yagya; had the Agni Devta (the Lord in the form of fire) not given him his body temperature through Yagya, how would he have survived? Mankind is born along with the Yagya, giving something and getting something, and living within the laws of what is right and proper. This is the nature of Yagya. Aadaan-pradaan (receiving and giving) and utsarga (abandoning, or offering up) – the Yagya contains all these.

Now, focus upon your obligations in this matter. Are you giving good air to the world? If you emit smoke-filled air, whether it is through a car, truck, bus or pipe; and foul the rivers with toxic effluents, is not Yagya. If you want to do Yagya, undertake activities which will spread fragrance, sweetness, beauty, and tenderness in the world. The Lord didn’t make you a human being for you to use curse words. You should pour nectar in the ears of others.

The Lord, the Prajapati (ruler of the populace) created you through Yagya. He had commanded, Ane’na prasavishyadhvam – I give you a saadhana (method) which will act as a kaamadhenu (wish-fulfilling
cow), ishtakamadhuk (giving what you desire). If you are ready to undertake the Yagya, if you serve and help others, then Kamadhenu will live in your home. Whatever you need will automatically come to you. So, give to others the best of what you have.’ A wise poet has written something very pertinent:

पानी बाढ़ नाव में घर में बाढ़ दाम।
दोनों हाथ उलीचिये यही सयानो काम।।

Paanee baadhe` naava mein ghar mein baadhe` daam,
Dono haatha uleechiye` yahi sayaano kaam.

(When excess water fills your boat, and excess wealth fills your home, throw them out with both hands; that is the wise thing to do.)

This is called Yagya. This will help you to grow. So, do Yagya, work for the good of all. It is the Kamadhenu which is being given to you in the form of the Yagya, or the work. Your wishes will be fulfilled if you work with the right attitude. Yagya doesn’t mean only pouring ablutions into the sacred fire. The Lord is, Himself, telling you what the meaning is –

De`vaanbhaavayataane`na te` de`vaa bhavayantu vah,
Parasparam bhaavayatah shre`yah paramavaapsyatha. (11)

Offer fragrance to the earth, offer milk to the waters, worship fire with the little flames of the ritual of आरती aarati, give pure breath to the air around you, and offer sweet sounds – like the chimes of bells and the strumming of the veena, to the sky. This is Yagya.

Look, I have to visit people’s houses. The ladies there speak sweetly in our presence, agreeing with all we say. However, when they think that no one is listening, they speak extremely harshly to their servants. I can’t tell you how roughly they talk! Their natural tone is revealed when they are under the impression that no outsider is listening.

De`vaanbhaavayataane`na – देव देवता ne – देव ‘De`va’ (the Lord, or the Lord’s power in the Demigods) means the Devta seated in our इन्द्रियाँ indriyas (senses). Our Teachers used to say that we should strengthen our इन्द्रियाँ indriyas through this Yagya. It will enable your eyes to see well, enable your ears to hear well, enable your tongue to taste the different flavors, your nose to smell well, and your feet to keep walking. This Yagya will ensure that the power of your organs does not diminish. And, देवान् भावसत de`vaan bhaavayata – the Devtas will
continue to grant you strength and power. Your ability to work will remain unabated. You should ensure that your इन्द्रियहि indriyas gain strength, and they will continue to strengthen you – परस्परं भावतन: parasparam bhaavayayantah – in return. Pass your life in the best way, and earn praise and merit – श्रे: परमवापस्य श्रे’याह paramavaapsyatha. The Shruti (Vedic verse) says – कुरुवन्नेह कर्माणि जिज्ञासेनेथनसमा: Kuruvanne’ha karmaani jjheevishe’cchatansamaah (Isha Upanishad 2), which means exactly this. The Devtas are of two kinds – one is the Aajaan Devta, and the other is the Karma Devta. The Surya (sun) and others are Aajaan Devtas, and the Devtas like Indra, who have become Demigods through their deeds, are the Karma Devtas.

इष्टान्भोमान्हि वो देशा दास्यन्ते यज्ञभविता:।
तेवदत्तानाप्रदायत्वाय भुक्ते स्तेन एव सः॥ (१२)

Ishtaanbhogaanhi vo de’vaa daasyante’ yagyabhaavitaah,
Tairdattanapradaayataibhyo yo bhunkte’ ste’na e’vas ah. (12)

What will be the result, if you lead a deplorable life? स्तेन एव सः Ste’na e’vas ah – you will be considered a thief; and you will indeed be a thief. It is the Devtas who give you earthly pleasures. If the Prithvi Devta (earth) refused to let you stay; if the Jala Devta (water) refused to give you water to drink; if the Surya Devta (sun) refused to give you the light in which you see; if the Agni Devta (fire) refused to give you warmth; and the Vayu Devta (air) refused to let you breathe, can you stay alive? Have you ever paid the ir bill? You pay the bill for electricity, you pay the House Tax, and the rent for your apartment. However, have you ever made any payment for the breaths you take in the Lord’s air? Every day, you see everything thanks to the light given by the sun, but did you ever pay the Surya’s bill? You did not. Then, when will you meet all these obligations for the advantages you keep getting?

You would surely have heard the story of the divine weapon Karna had, with which he could kill whoever he wanted. When Indra (the King of the Devtas, and Arjuna’s elemental father) heard about it, he began to lament. He was certain that Karna would use it on Arjuna. Now, Karna had taken a vow that he would never refuse to give anything anyone asked for, from him. Indra took advantage of this vow. He came in the guise of a Brahmin, and asked Karna for this divine weapon. Karna gave it to him. However, Indra’s feet began to sink into the ground when he turned to go back. He was unable to take even one step forward. A celestial voice was heard, telling Indra that he knew only how to take; he did not know how to give. ‘This is why your progress is halted,’ said the voice. ‘Now you can not go to Heaven.’ What was Indra to do? He gave Karna a protective sheath, as a return gift, and only then could he go back to Heaven.
You take everything from the totality of Creation. You take warmth, coolness, water, food, and the sweet world of people who give you peace. However, what do you give? तैर्दत्तानाप्रदायािः Tairdattaanapradayaibhyah – you take everything from the Devtas, giving nothing in return, and don’t even remember them! You cook your food with fire, but show no gratitude. You don’t drop even a morsel of the cooked food into the fire, as a thanksgiving. You lack the gratefulness to even fold your hands every morning, as a token of respect to the sun, in whose light you see. That is why it is said, स्तेन एव स: ‘Ste’na e’vas ah – to not do Yagya, to refuse to do your duty, and to give nothing to those from whom you receive – is thievery. It is a crime.’ Hence, it is necessary to do Karma to save yourself from this default.

Look, those who give food to others before eating – for example, giving something for the earth, for the fields where crops are grown, a little for the cows, and birds, dogs and others – and have their food after giving, are absolved from sin. So, you should do the Pancha Mahaayagya (the five essential duties of every householder. These are thanksgiving to the Rishis, by studying the scriptures; to the ancestors, by the recommended offerings; to the Devtas, to other creatures and the guest who comes uninvited to your door) and the Bali Vaishvadev (daily feeding of cows, dogs, crows, ants and a Brahmin), and then have your own meal from what is left over. This absolves you from all sins.

Sins are incurred unwittingly, in the process of growing, buying, selling, watering and cooking food. Sin was incurred when you lit a fire to do the cooking. Insects and other tiny creatures were killed. You will be saved from all these sins if you feed others first. All the murkiness in your mind will be washed away! In our family, the first and last rotis (unleavened bread) were not eaten by family members. They were always given away.

Here, by saying भुज्यान्ते ते त्वर्प पापः ये पचान्यात्मकारणात् (13) ‘Bhunjate`te’ tvadham paapaa ye` pachantyaatmaakaaranaat (13),’ the Lord is abusing people. He says that those who work only for themselves are sinners. They eat sin. Listen to more – केवलायोभवति केवलायी (ऋग्वेद 10.117.6) ke’valadho bhavati ke’valaadee (Rig Veda 10. 117. 6) Oh, Sir! Why speak of others? Even for Monks, it is stipulated that they should not ask for more than they need. If they get anything extra, they should give it away to other creatures, before eating. It is not proper to give away the begged food after you finish eating. जूठा Joothaa (rendered impure by the touch of the mouth) food should not be given. After the surplus food has
been given away, the Monk should immerse the cloth bag, in which he takes the food, into the Ganga. This washes away all the spices and impurities. Only then should a Monk eat the food. He should keep only the quantity he is able to consume. The dictate of the scriptures for Monks is:

अष्टग्रासा मुने: प्रोक्ता:।
Ashtagraasaa mune’h proktaah.

(A Monk should eat only eight mouthfuls a day)

This dictate, however, is only for Monks, not for Brahmacharis (celibate aspirants). A Brahmachari is free to eat as much as he wants. A Monk has a perpetual Chadrayana (a ritual where a person can eat only 240 mouthfuls in a month), because eight mouthfuls per day comes to two hundred and forty in a month, as per the Chadrayana Vrat.

Annaadbhavanti bhootaani parjanyaadannasambhavah,
Yagyaadbhavanti parjanyo yagyah karmasamudbhavah.
Karma brahmodbhavam viddhi brahmaaksharasamudbhavam,
Tasmaatsarvagatam brahma nityam yagye` pratishthitam.
E`vam pravartitam chakram naanuvartayateeha yah,
Aghaayurindriyaaraamo mogham paartha sa jeevati. (14, 15, 16)

This says that the Yagya is a method by which worldly luxuries, and also liberation, can be obtained. A Yagya helps in getting pleasures in this life, and also freedom from rebirth. That, by which one makes a sacrifice, is called a Yagya. यजन Yajan (sacrifice) means worship of the Devtas; it means Satsang. In explaining how this is done, the Lord says – ‘Here are the पूज bhootas (living creatures). They are all predominantly attached to work. From where do they get life? They get life from grain. Food is their life. Where does the grain come from? It comes from rainfall. Clouds shower rain. They are also dominated by रस rasa – which means sweetness and moisture. They bestow pleasure. Hence, they purpose of grain is the growth of the living creatures. And, the purpose of rain is the growth of food. This is a cycle; a cycle which provides pleasure. Three things are needed for this – one is that the rain (which is also the ability to enjoy), the second is the food (which means the object of enjoyment), and the third is the प्रोक्ता bhoktaa – the one who enjoys. This way, the body (which is the
bhokta, the grain (which is the bhogya enjoyed), and the power (which showers down as the pleasure giving rain) are created by the Yagya.'

Now, see what lies beyond this Yagya. They say, "Yagyah karmasamudbhavah, karma brahmodbhavam viddhi, brahmaaksharasamudbhavam." With what is the Yagya done? It is done by kriya shakti (the power of action). Where does kriya shakti rise from? It rises from the gnaan shakti. So, Karma is the Kriya-shakti, the Brahman is the Gnana-shakti, and the Akshara tattva (the changeless primordial essence) is separate from all Shaktis. From the eternal, unchanging essence of the absolute Brahman, comes the Brahman with attributes. This saguna brahman (Brahman with attributes) is dominated by Gnan. And from this saguna brahman comes the Karma and the kriya shakti. The Brahman which abides in worldly interaction is a combination of kriya shakti and gnaan shakti. He, who we call the saguna Ishwara (the Lord with attributes), and the nirguna Ishwara (the specific Ishwara), is formed with the combination of gnaane ndriyas (sense organs) and karme ndriyas (organs of action) in our lives.

Our body is a model of the Brahman with attributes. What is the Ishwara like? He is just like us, with a body which looks like ours. Our scriptures frequently state that when the Lord made the human body, He shaped it in His own form. He created a model of Himself, and sent it to the Earth. It is discussed in the Shrimad Bhagwat in several places, that the Brahman with attributes is a combination of Gnan-shakti and Kriya-shakti; while the nirguna brahman (the attribute-less Absolute) is the Akshara-tattva (changeless essence). To obtain the nirguna brahman akshara, and the saguna brahman ishwara, is the same as obtaining ability for great achievements, become omniscient, and work extensively.

Now, if you walk the path of the Yagya, it will be ‘Sat’ (the ultimate reality), and beneath it will be the blessed rain, food, and pleasure. In-between will be the Yagya. The Yagya is a chakra. It is a wheel with three lower and three upper shafts connected to the hub. It moves according to the way the shafts are positioned.

E\'vam pravartitam chakram naanuvartayateeha yah. (16)

Let this Chakra continue to revolve. Turn the spinning wheel. Do you know what will happen if you stop turning it? If you stop turning the wheel before you
have developed detachment – then you will come to a standstill. Your progress will be halted, and you will not move ahead. What happens to the person, then? What happens to such a person? He leads a sinful life, eating stolen food. He will become indolent and comfort-loving, and his life will be a waste – अवस्था: इन्द्रियारम: मोंच पार्थ स जीवति (१६) aghaayuh indriyaaraamah mogham paarthra sa jeevati (16). Instead of being पुन्यायु punyaayu (having a meritorious life), he will become a पापायु paapaayu (having a sinful life). Instead of being an ascetic, he will become indolent, and attached to creature comforts. Instead of leading a successful life, it will be a waste of a human life, if the person does not mobilise this six-shafted wheel. So, work the wheel if you desire worldly gain. And if you wish to attain Heaven after death, then turn the wheel internally.

Is it not an abuse, when the Lord declares that the person who does not work the wheel of life, wastes his life? In Dwarka, the Lord had no need to abuse anyone, but when He was at Vraja, He picked up this habit from the Aheers and the cowherds. After that, He was with Arjuna. They became brothers-in-law, when Arjuna married Shri Krishna’s sister, and spoke to each other without restraint. So the Lord said, ‘If you turn the wheel in one way, you will get many worldly pleasures, and if you turn it the other way, you will attain liberation. So, keep turning the wheel. Don’t let it come to a standstill. Your life will be wasted unless you turn this Chakra.’

Guru Golvalkarji once came to Vrindavan. Classes were held for developing the capacity of the brain. Physical exercises and lathi (cane) fighting were also taught. Guruji met me on several occasions, not only at Vrindavan, but also at Ahmedabad, and Kanpur. I requested a friend to ask Guruji what he expected of me. Did he recommend that I should stop thinking about the Brahman, and learn how to fight? Guruji sent back his answer, saying, ‘Maharaj, we have picked up the lathis, so that we can protect you (the Monks). If the Mahatmas pick up lathis, of what use is our effort? Please don’t bother about fighting, and continue with your spiritual efforts.’

On the other hand, there are people who think that when we become our own Masters, we will make the Mahatmas till the fields, since oxen are in short supply. Their thinking is not proper, because tilling fields is not the right work for everybody.
The first shloka speaks of रति rati (romantic attachment), त्रिपति tripti (satisfaction), and संतोष santosh (contentment). Three things are mentioned here. Men and women have mutual attraction. Eating and drinking gives satisfaction.

A Monk used to live with me. The day he got kheer (rice pudding) to eat, he would pat his stomach and say, ‘It is only today that I obtained Brahmananda (the bliss of the Brahman).’ He is still alive. He would feel deeply satisfied whenever he got the food he liked. He was over a hundred years old. He lived at Jagannathpuri. He would hardly talk to anyone. He would lie with his shoulder propped against a bolster. However, there was a trick to make him talk. Someone would stroke his knee, and say, ‘Maharaj, some people have come to see you. They wish to get their daughter married.’ At once the Monk would say, ‘Oh, is that so? They wish to get their daughter married to me? However, I have grown old. How can I get married?’ Then the man would say, ‘No, Maharaj, you can’t be considered old yet. You are still young.’

‘Very well, then, call them.’ The Mahatma was very simple and straightforward. He was a good man. Even so, he would get interested in such sweet worldly talk.

So, when does a worldly person feel contented? The day he gets lots of wealth. He will feel overjoyed even to receive a Telegram informing him that he has made a profit, even if the news is proved to be false information. A Mahatma, however, needs no attraction of man or woman, because his heart contains आत्मरतिः स्यात् aatmaratire’va syaat; his joy and content abide within his own Self. He does not need to eat kheer, to experience pleasure. He is आत्मात्माधिकारम् aatmaatriptashcha – satisfied and happy within himself, even when he gets no food. His contentment lies within him. He may sleep, or stay awake, eat or fast. He is always contented.

There was a Monk called Dulha Baba, who lived in Atarauli. A Seth would send milk for him every day. Once, the Seth went out of town, leaving instructions with his servant, to take milk to the Mahatma every day. The servant decided to test Dulha Baba. Instead of milk, he would take buttermilk, with salt and red chilli powder in it. The Mahatma would drink it quietly, without saying a word. The servant would ask, ‘How was the milk?’ Dulha Baba’s daily reply was,
‘Son, it was just as you brought. It was excellent.’ This continued for several months, without the Mahatma making any objection. What was the reason? The Mahatma’s contentment did not depend upon the milk. Contentment is not in the buttermilk. Contentment lies within.

There are such learned Brahmins, as well. Who hasn’t heard of Rajendra Shastri Dravid, who lived in Kashi? He was a great Mahatma. When he went to Bombay, people sent him all the ingredients to do his own cooking, because he ate only the food cooked by himself. However, there was a lapse in the items sent. Salt was forgotten. Shastriji stayed in Bombay for seven days, cooking and eating his salt-less meals. Neither did he tell anyone that salt had not been sent, nor did he ask for salt. He had a salt free diet for seven days. That is because his contentment was not dependent on salt! Contentment is an internal factor, which we can place where we choose. It is we who give peace to contentment, and give contentment to satisfaction. It is the power of our Atma, due to which the reality, energy, and joy of the world come and go. We don’t need to go to others to borrow any of these, saying, ‘We don’t have attraction, satisfaction or contentment. Please lend us a little.’

There are no stipulations of duties for a person who is fully contented. The words कार्य kaarya and कर्म karma are different, and have different meanings. कार्य kaarña समाचार Kaarya karma samaachara – would be in your mind. It is said in the Gita, that we should do the work dictated by our duties. The meaning of कार्य kaarya is the duty, and कर्म karma means the physical action – क्रियते इति कर्म kriyate ‘iti karma. कार्य Kaarya contains the meaning, and कर्म karma contains the action. It results in action. It walks, moves, rises, and sits. Is talking not a Karma? Tell me, what is talking? Is it Karma or is it Gnan? It is a Karma. However, this is from the viewpoint of action. It is also Gnan, because it is Gnan to walk, and Gnan to talk. It is nothing separate from Gnan – everything is चिन्मात्र chinmaatra (pure consciousness). The Shrutis say कृत्तस्च प्रामाणम एव (बुधदा० उप० ४.१५.१३) ‘Krittasnah pragyaanaghana e`va’ (Brihadanayaka Upanishad 4. 15. 13) आह च तन्मात्रम् (ब्राह्म० ३.२.६) ‘Aaha cha tamaatram’ (Brahmasutra 3. 2. 6). All this is the tanmaatraa (subtle form of matter). It is nothing but the Paramatma. It is another matter, when the Lord does the work. We do not interfere with what it pleases Him to do.

I once asked Shri Udiyababaji Maharaj, ‘You keep telling people to cultivate the ब्राह्माकार vritti brahmaakaara vritti (the feeling that everything is the Brahman), but where is it written that a ब्राह्माकार vritti Brahmaakara vritti should be constantly and consistently maintained?’ Baba replied, ‘It may not be written that it should be maintained, but where is it forbidden, either? Tell me that!’ The same principle applies here. I agree that it is not a duty for the contented person to work, but
where is it forbidden, either? Because, नैव तथ्य कृतेनाथो नाकृतेनेह कर्मन naiva tasya krite’naartho naakrite’ne’ha kashchhana – it neither benefits a Mahatma to work, nor does it harm him to remain inactive. It is not that inaction will result in his experiencing the Brahman, or that work will expose him to the possibility of going to Heaven or Hell! There is, in him, neither a desire to go to Heaven through his Karma, nor attain the Brahman through renouncing activities. He is already established as the Brahman. What, then? You see, he does not scorn the utility of the Gnan-shakti or the Kriya-shakti. He has the ability to pick up the Brahman with the tip of his tendency, anytime he wants. He also has the ability to change the world with the great Kriya-shakti at his command.

Oh, a person who has identified with the Brahman retains his inner tranquility even while behaving as though he was afflicted with attachments, aversions, and fears. His mind is like the vast Space which is unaffected by the passing clouds. This is why he is called a Jeevan Mukta (liberated person). Pure consciousness reigns supreme in his actions, and in his inaction. He does not need to take refuge in any wrong matter for obtaining anything. Nor does it matter what remains, and what doesn’t. The roars of dissolution are heard all over. All life, mobile and immobile, is agitated, but the enlightened person sits peacefully immersed within himself. It makes no difference to him, whether his physical body dies today, or lives on for as long as the moon and sun exist. He considers himself to be mere consciousness, a mass of enlightened awareness. ‘What difference does it make to me, whether I die today, or remain unbroken for a hundred years?’ The pot may break today, or it may remain unbroken for a hundred years. It makes no difference to Space, which is both inside and outside the pot. Space is not benefited by the pot’s remaining whole; nor is it harmed if the pot is broken. Oh, the pot has been formed. It did not exist earlier, and now it has no identity. Since it is a formed object, how does it matter if it is broken? Kalidasa wrote with great beauty –

मरणं प्रकृति: शरीरिणाम विकृतिर्जीवनमुच्यते बुधे:। (रघुवंश ६.८७)
Maranam prakritih shareerinaam vikritirjeevanamuchyate’ budhaih.
(Raghuvansha 8. 87)

It is natural for a bubble of water to subside in the water. The surprising factor is that it retains the form of a bubble for a while. So, don’t say, ‘Let it live one minute more.’ Oh, if it goes, let it go. Messengers have come from the Lord to take someone, and that person says, ‘Wait a minute!’

Why, Sir?

‘Wait till I have made my Will in favor of my son.’

The Lord’s messenger will say, ‘Give this man a hard slap!’

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You used the Lord’s wealth all these years, and now you wish to give it to your son, before departing? We can substitute disciple, for son, since we are Monks. If the householder do not like hearing this, they can take it that I am speaking about Monks! Monks wish to give their disciples what they have, when they leave the world. Oh, Sir! A fissure will be created between the disciples over this. People go to Court, and start fighting physically. However, neither was Guruji born with all these things, and nor will the disciple take them with him, when he passes away.

So, my brother, when a person is enlightened, contented, and fulfilled, it matters not whether he does any Karma or not. Listen to one thing. Don’t do anything else, but – कार्य कर्म समाचार kaarya karma samaachara – fulfill your duties without fail.

यदहां कार्यार्किष्ठ्य न योत्स्य होति मन्यसे। (१८.५९)
Yadahankaaramaashritya na yotsya iti manyase’. (18. 59)

If you say, ‘I won’t do this; I won’t do that’, then this also gives rise to vanity. बुद्धे’र्फलम् अनाग्रह: Buddhe’rfalam anaagrahah – the result of buddhi is to be free of particular urges.

I will narrate an incident about Maharaj. It was in a city, and people had made a high throne for Maharaj. Maharaj went up and sat on it. When the Arya Samajis came, they asked, ‘What is so special about you, that you are seated higher than all others present?’

Maharaj said, ‘My brother, I will sit wherever you tell me to.’

He got up from the elevated throne and came and sat with the Arya Samajis.

Now, the organizers spoke up. ‘We shall break your heads with our lathis!’ they told the Arya Samajis. ‘Why did you make our Guruji, our Maharaj, come down from the throne?’

Maharaj said, ‘Please don’t fight and argue over me. I will go and sit on the throne again.’ He got up, and sat on the high seat once again. Now see, what does this indicate? People should not get carried away by their position, or their urges. They should merely continue to carry out their duties. असक्तों द्वारार्थकं परमाणूति पूर्वः Asakto hyaacharankarma paramaapnoti poorushah. Even when you do your duties, they should not be done grudgingly. They should be carried out willingly, and enthusiastically. The person who works without attachment gains the परम सत्य param satya (the ultimate truth). This is the method for getting the Paramatma.
Look, the total achievement (enlightenment) of Janaka, was through the attitude with which he acted. One meaning of the word सिद्धि ‘sansiddhi’ is the development of the eligibility for obtaining the Paramatma, by purifying the antahkaran. The other meaning is to obtain the Paramatma. If the Atma is नित्य nitya (eternal), शुद्ध shuddha (pure), बुद्ध buddha (enlightened), मुक्त mukta (liberated), अविद्वेष adviteeya (indivisible) Brahman, then the Karma can be a method for purifying the antahkaran, which results in the dismissal of nescience, and the attainment of liberation. The Atma is the liberation attained by the removal of nescience. And, if the liberation is not self-established - if it is something which can be created – then it can be created by Karma. This is why I have a deep regard for Swami Dayanandji, and I readily accept every invitation given by the Arya Samajis. I go to their platform, and praise the Vedas, and elaborate on the formless Ishwara. I have no objection to this. I have a great appreciation for them, because according to them, liberation leads to rebirth.

If you ask, ‘How can you approve of the concept of rebirth after the attainment of liberation? When Shankaracharya permeates every follicle of your body, and every nook of your antahkaran is Shankar, why do you accept this principle?’ Look, brother, they say that karma leads to liberation – Moksha. Having established that Moksha is attained through karma, they would look foolish is they did not establish their belief in rebirth after Moksha. It is true that there is no rebirth when Moksha is attained through Gnan. Moksha can also be attained through bhakti, but rebirth is possible here. I do not say that rebirth is inevitable after Moksha is obtained by bhakti; nor do I say that it is impossible. I say only that it is possible, because this Moksha is a result of ईश्वर कृपा Ishwara kripaa (the Grace of God). A thing which is given by someone can be taken back again. The Government bestowed the title of Rai Bahadur, and cancelled it later on. When Mukti was gained by the Lord’s Grace, it can be curtailed by His wish, too. The Lord can say, ‘I descend as an Avatar, to help and raise people; and you sit here in heavenly liberation! Take birth and come to earth with Me!’

So, it is quite proper that those who believe that Mukti is achieved by karma, also believe that rebirth is possible after this Mukti. The अभेद abhe`da (absence
of any difference) which permits the semblance of भेद bheda (difference) is a fact. If a tiny life – as small as a grain of salt – is stuck to some part of the Almighty Ishwara, the Ishwara can certainly detach it any time He wants. The self-established Brahman, however, is the straightforward liberation of those who considered themselves to be bound, because of their ignorance. When the veil of ignorance was removed by tattvagnan (knowledge of the essence of the Brahman), there is no question of rebirth. The reason I liked Swami Dayanandji so much was that he always spoke according to our scriptures. You may accept what I say, or reject it. I do not urge you to agree with me – I merely describe the details for you. This is because there is a link even in the principle propounded by Dayanandji.

लोकसंग्रहमेवापि संपश्यान्तङ्गसम्पर्कसाहि Lokasangrame`vaapi sampashyankartumarhasi means that unless other people work to purify their antahkaran, there will be no one who can claim to be eligible for Moksha. So, one should do karma in order to encourage others to work as well.

Action is necessary even for obtaining pleasure. No pleasure can be derived without some action. Political leaders get themselves photographed sweeping the roads, to impress the public. This is लोक-संग्रह loka-sangraha (public welfare). They do things to induce people to vote for them, by convincing the public about their nobility. This is called politics. It is public welfare.

A friend of mine was an expert in the field of public welfare and politics. Once we were discussing this topic, and he said, ‘Swamiji, you are very simple and straightforward. You don’t understand the ways of the world. Oh, लोक-संग्रह loka- sangraha means चन्द्र- संग्रह: loke`bhyah chandaa sangrahaah – it means to gather funds from the public!’ I do not indicate any particular person. I speak of the principle. People are inclined to follow the example set by their superiors. They act by imitation, not by understanding. Many people come to visit me every day. They tell their children to touch my feet. The children try to run off, or cry in protest. However, when the parents and others come and touch my feet, the children run to imitate their seniors, and touch my feet on their own. So, it is a mistaken belief, to expect that the foolish, the mentally unsound, and the little children will agree to everything which is explained to them. They need to be set an example which they can follow. When great people undertake the right karma, so will the rest. Then, their antahkaran will be purified, and they will believe this to be the proof –

स यत्रभाषण कुरुले नोकस्तदनुवर्तते। (३.२१)
Sa yatpramaanam kurute `lokastadanuvartate`. (3. 21)
The Lord thought to Himself, ‘I gave the example of others, but people will say that I am being very cunning, because I said nothing about Myself. So, let me tell them about Myself.’

\[\text{Na me` paarthaarsti kartavyam trishu loke`shu kinchana,} \]
\[\text{Naanavaaptamavaaptavyam varta e`va cha karmani. (3. 22)} \]

The Lord said, ‘Oh, Partha, for Me, there is no duty whatsoever in any of the three worlds. I have nothing to obtain, for which I need to put in an effort. Even so, I work.’

I tell you one thing here. Rasa-Leela (the drama of Shri Krishna’s dancing with the Gopis) is held at our Ashram. The actors need an income. How will they live, if they have no money? Suppose we want to give them a certain amount, we tell ten people to offer money publicly, in different denominations, like one, two, five or ten rupees. This prompts others in the audience to do the same, and the group gets hundreds of rupees. If our people didn’t get up to take the initiative, the team of dancers would organize others to do the needful.

Now, listen to what happens at Ashrams. Heaps of used pattals (disposable plates made of dried leaves) lie around, rubbish lies around, and the students say, ‘We came here to obtain God, not to sweep the grounds.’ What is the Guruji to do? The wise ones begin to sweep the grounds themselves. The disciples feel ashamed, and come forth to take the broom from the Guruji, and finish the cleaning. However, nobody is prepared to do the work until the Guruji starts doing it.

So, वर्त्ते एवं च कर्मणि varta e`va cha karmani – the Jeevas begin to work after making the Lord work! The Lord tells Arjuna that there would be great confusion if He did not work.

\[\text{Yadi hyaham na varte`yam jaatu karmanyatardritah,} \]
\[\text{Mama varthaanuvartante` manushyaaha paartha sarvashah,} \]
\[\text{Utseede`yurime` lokaa na kuryaa karma che`daham,} \]
\[\text{Sankarasya cha kartaaam syaamupahanyaamimaah prajaah. (23, 24).} \]

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Atandri means to not doze off, or avoid working because the work is boring. It means to work attentively. The Lord says, ‘If I were to be careless about My work, people would follow My example. It is not a sign of greatness when people recline comfortably on a mattress, supported by a bolster. So, I am compelled to work. If I were to stop working, then – मम क्लो०ुप्तकत्ते mama vartmaanuvartante’ – all the people would become useless idlers.’

You see, the Ishwara always undertakes some activity or other, every moment. Something or other is happening constantly, all over the world. If the Lord were to stop working, the world would be destroyed. संकरस्य च कर्ता स्याम् Sanskaarasya cha karta syaam – the divisions of the castes would be all mixed up, leading to ruin. So –

संकरस्य च कर्ता स्याम्

The Gnanis should work just as enthusiastically as the agnanis. The only difference is that he agnanis get attached, and the Gnanis should not get attached to the work, or the fruit of the work. कुर्याद्विद्वानसत्भासन्ति Sanskaaraasya cha karta syaam – the divisions of the castes would be all mixed up, leading to ruin. So –

Saktaaha karmayavidvaanso yathaa kurvanti bhaarata,
Kuryaadvidvaanstathaasaktashchikeershurlokasangraham. (25)

It seems as though Shri Krishna didn’t know that this shloka of His would be printed and read by everybody. Reading the shloka creates more debate and doubt than before it was read! न बुध्दिभें जनयेदानां Na buddhibhe`dam janaye`d' means that one should not create dilemmas in the minds of foolish people who are attached to their worldly activities. Let them continue doing what they want. Now, the person who reads this is bound to realize that the Lord’s recommendation to work is for those who lack vast knowledge, and are attached to the work they do. The Lord tells us this to make us free of doubts and dilemmas.

Na buddhibhe`dam janaye`dagnaanam karmasanginam,
Joshye`tsarvakarmaani vidvaanyuktah samaacharan. (26)

Joshye`tsarvakarmaani, is meant only for the learned; not for everyone. It is the duty of the learned people to work attentively and with integrity. They should never tell people that liberation cannot be achieved by karma, or that the Ishwara cannot be achieved by karma. In fact, they should tell
people to purify their antahkaran through right activities, and then they will see how clearly the reflection shines in their hearts. Whose reflection will they see? They will see their own Self, reflected in their hearts. When the antahkaran is cleansed thoroughly through proper effort, the reflection of the drashtaa (the witness) will be seen in it. Don’t tell people that they will see their shadow – tell them that they will see their real Self. ‘You will see the Paramatma’. When? ‘When you work as a service of love for the Lord.’

To tell the truth, people have a false vanity that they did the work. Is anyone really able to do anything by themselves? If you say that you can lift your hand whenever you wish to – well, do you know when you’ll wish to raise your hand? You will be able to lift your hand – you will be forced to lift your hand – only when Prakriti (the Lord’s power of Creation) dictates it.

Earlier, we discussed about how Gnanis should work the way ordinary people work. There should be no apparent difference in all the worldly activities they undertake, but the difference will be in the attitude. Enlightened people are completely detached. The Lord has explained that the basic cause of this is that the Gnanis have discrimination. Most of the Vedantis accept the principle of the Poorva Mimansa tradition (which establishes every happening is the result of an individual’s karma) as the initiating factor of events. They accept the Uttar Mimansa tradition (which establishes the intercession of Grace) as the conclusive factor of events. Thus, they accept both traditions, combining both principles to first purify the antahkaran, and equip it to absorb the Gnan of the essence of all matter. The Brahmasutras have logically negated the natural laws established by Sankhya Yoga. They state that Prakriti cannot be the cause of the world. Prakriti is inanimate – how can it be the cause of Creation? Then, they have first cut down both the principles of Sankhya and Yoga. The surpassing quality of the Gita is that it accepts both the Sankhya and the Yoga, in establishing the principle of Vedanta. The path is the adversary’s, and the goal is ours! Let us take that path, because that leads to our goal, too. This is the path of discrimination. This is discrimination!

Vedanta contains the Gnan of the essence, and the Sankhya contains discrimination. All six schools of philosophy accept that Nyaaya (logic) philosophy is the proof, and the Vaishešik Vaishešik (characteristic) philosophy is that which is proved. There is an inter-relationship of giving and gaining benefits in these two. The test of the proof, however, is in the Nyaya philosophy, which the Vaisheshika philosophy contains, that, which is proved. Sankhya explains the seeming relationship between Prakriti and vive’k (discrimination of different items) as being caused by avive’k (lack of discrimination). It also describes the process of Prakriti by which the world is created; and the process of Yoga – undertaken successfully – gives the direct
experience of the ultimate. Yoga is the साधन (method) resulting in Sankya (the proper enumeration and analysis of all matter). The Poorva Mimansa purifies the antahkaran, and the Uttar Mimansa provides the experience of the ultimate essence. A number of our learned people do not accept the Darshans (philosophical traditions) as the order from the साध्य (goal) and the साधन (effort or method for reaching the goal). There are only three darshans – many objects, one matter, and the indivisible. This is their purport.

So, what we were speaking about is to first use discrimination about how to do karma, and the factor which makes you think that it is ‘your’ action. The difference between the Prakriti and the Purusha (the Lord within) is made absolutely clear, when a person learns to discriminate between the Atma and the anatma (that, which is not the Atma). This can be achieved by the process of Yoga, when the seeker understands that the one who does the action is some other; and the person who is under the impression that it is he who is the doer, has this false impression because he lacks discrimination. Hence, the long path to the understanding of the principle of Vedanta, with reference to the difference between the Atma and the anatma, is completed by the understanding that the Prakriti and the Purusha have separate areas.

The Lord says that the Prakriti has gunas (tendencies) – 

\[
gunaaha prakritisambhavaah (14.5)\]

Satva-raja-tama are the three tendencies of Prakriti. Prakriti and the gunas are one and the same. The equal balance of the gunas is Prakriti. Gunas are created by Prakriti. All these substances do have subtle differences, but are minor factors in the scale of balance. Prakriti is the equal balance of the gunas; Prakriti creates the gunas; Prakriti is filled with gunas. A point which is made very clear in the Gita is that Prakriti is not considered to be an independent cause. Note this point:

The Lord states that Prakriti creates the world in conjugation with her husband; not without His support. And, the Lord is the husband of Prakriti. ‘I am the husband. Prakriti is the wife, and she creates the world in conjugation with Me.’ The Lord is Prakriti. He remains as the चेतनांश che’tanansha (the consciousness in Nature) while taking on the form of Prakriti, and creates the universe. The Prakriti and the Purusha are not separate entities in the Ishwara. When we discriminate, we realize that the Prakriti has no real, separate identity. Charak
has established this principle by declaring that the kṣetra kshe`tragya (knower of the field; the Atma in the individual) and the Prakriti are synonymous.

Hence, all the actions which take place are caused by the gunas of Prakriti. The bones, flesh and skin are inanimate. Their cause, in the discrimination of Prakriti; is called ‘Sat’ (real, or true). The power of Prakriti – which enables the body to move, talk, and act, is called ‘Rajas’. The cause, in Prakriti, which gives us the ability to speak, hear, think, and understand, is called ‘sattva’. This world is not initially seen as the negating of good and bad factors. The estimation of the gunas has been made after observing their basics in Prakriti. That is why the Brahmasutras have referred to the principle of Sankhya as अनुमान anumaana (estimate).

One method is to make an estimate of the cause by observing the effect. Another method is to see the cause, and gauge the effect. There is a third method, which is reached by observing both the cause and effect. All three are tangible experiences, and these are the gunas of Prakriti.

Now I will tell you about the lineage of Prakriti, to clarify अहंकार-विमृद्धत्वा ‘ahankara-vimoodhaatmaa’. First, there is Prakriti. Then there is the महत tattva (the collective soul). Then, there is the अहंकार-तत्त्व ahanaka tattva (universal ego). From the Ahankara tattva come the five तन्मात्रा tanmatras (subtle forms of matter), and from these come the पंच महाभूत pancha mahaabhoota (five elements). In Sankhya, the words ‘pancha tanmatras’ are used instead of the phrase ‘apanchikrita bhootasooksha,’ used in Vedanta. Only the words are different.

This is the lineage of Prakriti. Now see the lineage of अविद्या avidyaa (nescience). From avidya comes अस्मिता asmitaa (pride). From asmita comes राग raaga (attachment). From raga comes द्वेष dve’sha (hatred), and from dvesha comes अभिविन्द abhinive’sha (fear of death). Sankhya does not mention Prakriti, or Prakriti’s lineage. According to the Vedantis, the world created by the Ishwara continues to last, but the creation of the gunas dies in due course. The जीव शृण्ठि Jeeva shritishti (the world created by individual reactions) is ‘me’ and ‘mine’; whereas the ईश्वर शृण्ठि Ishwara shritishti (God’s creation) are the five elements, which include the earth. The Ishwara made men and women. They are not destroyed when Gnan is obtained. Women will continue to exist and so will the men, and so will the earth and water. People often fail to understand this, and get carried away when they begin talking. The Lord’s creation will continue to exist, but when तत्त्वज्ञग्नि tattvagnan (the Knowledge of the essence of the Brahman) is obtained, the faulty concepts of ‘me’ and ‘mine’ in this world will cease to exist.
This is the purport of the Vedanta philosophy. This is the way they differentiate between the Jeeva shrishti (the interactive world created by us) and the Ishwara shritishti (the world created by the Ishwara). Sankhya believes that the world created by Prakriti will continue as it is. If you are drowsy, imagine that nothing, except Prakriti, exists. When you first awaken, if you don’t immediately recollect who you are, it is the mahat tattva. As soon as you remember your individual identity, the Sansara (world of interaction) is created. The pancha tanmatras (the five sense objects of sound, touch, appearance, flavor, and fragrance) crop up. This is what is called नियामित्वयुक्तमान प्रकृति nityaamubhooyamaana prakriti – the guessing of the cause by observing the effect.

Now, the asmita is caused by the lack of discrimination of the buddhi (intellect); and the factors which give pleasure because of the asmita, create attachments. Similarly, the factors which cause discomfort give rise to aversions. And, attachment to one’s own body causes अभिनवेश abhinive’sha – the fear of death. Sankhya destroys the lineage of nescience, but does not destroy the lineage of Prakriti. If you are impelled to do so, you can go up to samadhi (deep meditation) through the process of प्रतिलोम pratiloma (reversing the natural tendencies of the mind to look outwards). If you have discrimination, then you will not unite with Prakriti. If विवेक-क्याति vive’k-khyaati (the possession of discrimination) is not achieved, then you will be immersed into Prakriti. However, if you do achieve vivek-khyati, then you will enter an असंप्राग्यात समाधि asampragyaat samadhi, which is the total immersion of the self into the Self.

Now it is explained that actions come under the lineage of Prakriti. The five organs of action (called कर्मन्त्रिय karma’ndriyas), five senses (called ग्नानन्त्रिय gnane’ndriyas), five pranas (spirits), and even the mind, intellect, and ego (composed of innate tendencies), the dream state and deep sleep state – all these come in the lineage of Prakriti. However, the karya of Prakriti (the one whose ego compels his Atma to lose its natural state and develop asmita, due to nescience) begins to consider himself to be the karta – the doer of the action. It is not really he who acts; he only has the pride of being the doer. Have you ever noticed, what the motivating factor is, for the blood to circulate in your body? I once asked my Doctor, how long it would take for the medicine he had just injected, to spread all over the body. ‘Maharaj,’ he replied, ‘It is already spread all over your body by now. The blood circulates at such a speed that medicine spreads all over the body as soon as it enters the blood stream.’

Hence, it is my humble submission to you, that I accept that you are a great karta, but is it you who causes the blood in your body to circulate at such speed? Is it you, who causes your hair to grow, or your food to get digested? Is it you who makes your body discharge its waste, and make the pulse beat? The answer
is, ‘No’. So, my brother, to say, ‘This work is not done by me, but this work is
done by me,’ is the sign of a विमूड़त्मा vimoodhaatmaa (an Atma engulfed by
nescience). The Mahan is greater than Prakriti, the Ahankara is greater than the
Mahan, and the pure Chaitanya Purusha (the Atma which is pure consciousness)
has got deluded. The Atma (in the individual) thinks that he is the cause of the
effect of Prakriti, not the Ahankara. Thus, to be a witness of the Prakriti,
detached from Prakriti, and yet believe yourself to be a plaything of Prakriti, is
called अहंकार विमूड़त्मा ahankara vimoodhaatmaa. Now you have become the
karta. This means you placed your wisdom in a niche in the wall, and accepted
the false position of being the doer. Oh, you have not made your hand, you have
not made your foot, and neither have you made your tongue. You have not even
made your mind and intellect – then what have you made? Your feeling, ‘I have
done this,’ has no connection with authenticity. From one viewpoint, the
distribution of Prakriti and Purusha is the distribution of the Atma and the
anatma (that, which is not the Atma), and this is the simple theory of Vedanta.
All that remains to be done, is to obtain the realization that the Atma is the
Brahman; and that the Prakriti has no independent powers of her own. Then,
only the Purusha who has realized the essence of the Brahman remains.

तत्त्वविद्यु महाबाहो गुणकर्मविभागायोः
गुणा गुणेषु वर्तन्त ईति मव्य न सज्जाते। (28)
Tattvavittu mahaabaaho gunakarmavibhaagayoh,
Gunaa gune’shu varanta iti matvaa na sajjate’. (28).

This body has a department of the gunas and a department of karmas – divide it
this way. A person who does not know how to analyze, can not be a scientist. A
scientist is one who can separate, in a laboratory, the elements mixed in some
matter. ‘Two things are mixed in this body. One is the असंगात्मा asangaatmaa
(the unattached Atma), and the other is the कर्ता-भोक्ता kartaa-bhoktaa (the one
who acts and experiences). Separate them. Divide them into two sections,
because you are महाबाहो mahaabaahu (mighty armed). Your arms are very long.
You are an expert at shooting arrows and hitting the bull’s eye. However, the
major achievement is not hitting the external target. The तत्त्वविद्यु tattva-ve’tta –
those who know the essence of the Brahman – contemplate from the viewpoints
of the gunas sections and the karma section. They think, ‘गुणा गुणेषु वर्तन्ते ‘
gunaaah gune’shu varante’ – meaning, that the इन्द्रियों indriyas (senses) wander amongst
the sense objects.’ No matter how hard you try, you cannot see the form, if you
don’t have eyes! This is neither the Prakriti, nor is it the Purusha. What is it,
then? It is the guna.

Someone lamented, ‘Oh, she killed me!’ She replied, ‘It wasn’t I, it was my
style.’ In the same way, Prakriti does not kill the Purusha; it is her style.
Because of her style, the eye can see the form, and the ears can hear the sounds. But, you have heard and forgotten hundreds of thousands of sounds. None of the sounds got stuck to your ears, and nor did your ears get stuck to any of the sounds.

In the same way, you saw millions of forms, which left your eyes. Neither did the eyes die for any form, nor did any form enter your eyes. Your eyes remained as they were, and the forms kept changing. Where did you get attached?

I draw your attention to the fact that there is no attachment even in the worldly knowledge which has been super-imposed upon your natural Self. The knowledge is औपाधिक aupaadhik (super-imposed), but there is no आसक्ति aasakti (attachment). You experienced countless sights, sounds and touches, but left them all. No touch ever got stuck to you, and nor did your skin go with another. Hence, even super-imposed knowledge is detached, whether it comes through the taste, or fragrance, or emotion, or the intellect. Gnan does not get attached to any sense object. Nor does any object attach itself to Gnan. It is a false impression, when we think that we have developed an attachment. You may call it a false impression, or you may call it ignorance – it is all the same. To believe that we cannot live without someone, or that someone cannot live without us, is nothing but stupidity. God knows how many lie in a stupor because of such foolishness. The word मूर्ख ‘moorkha’ (fool) in Sanskrit means – मूर्धिति इति मूर्खः: moorchati iti moorkha – a person who has lost his awareness is called a ‘moorkha’.

So, गूँगा गुणेशु वर्तन्ते gunaa gune`shu vartanate` - the eyes continue to see, the ears continue to hear, and the senses continue to use their respective abilities. A great number of Mahatmas are present. If they were to be asked what kind of dal (lentil curry) they had two days ago, they will have to make an effort to remember. They will probably have forgotten. As far as I am concerned, I certainly can’t recollect what kind of dal or vegetable I had two days back. So, I have forgotten the taste of what I relished a couple of days back. Neither did I get attached to it, nor did it get attached to me. Neither the body, nor the intellect got attached. There is no factual attachment anywhere – it is only a foolish belief.

Attachment belongs neither to Prakriti, nor to the Atma. It is born only in foolishness. It is the job of the senses to wander amongst the objects, and observe them. If you were to be told to make a list of all you have done with your hands, and the places you have gone to, will you be able to do it? Oh, how will you tell me about the things you can’t remember? There is a gentleman who even forgets how many children he has! He first counts, and then tells me, ‘Swamiji, this daughter is my ninth child. This son is my seventeenth son.’
of them are alive – I do not know how many died, in-between! The gentleman doesn’t know how many sons he has. He got married four or five times, so maybe he has forgotten the names of some of his wives. However, he feels passionately attached to all of them, but his attachment is nothing but a false impression.

Prakrite’rgunasaamoodhaah sajjante’gunakarmasah,
Taanakritsnavido mandaankritsnavinna vichaalaye’t. (29).

To have सत्विक samvid (connection) in the gunas of Prakriti means to get caught in them. All right, tell me how many times you have experienced sattvik (lofty) tendencies, and how many राजसिक vrittis (mixed tendencies) have come to you till now? Is it possible for you to tell me? Oh, you can’t even tell me how many times they came in a single day! Even if you try your best, you will not be able to tell me about all the forms your mind has absorbed, all the things your eyes have seen, or the words your ears heard. What is this, except ignorance? Remember this verse of Goswami Tulsidas –

Aisee moodhataa yaa manakee,
Parihari raamabhagati surasaritaa aasa karata osakanakee.

People forget the Lord, who is the Atma within. They leave Him, thinking that the prostitutes (who are fickle and have no loyalties) are attached to them. They get attached to these depraved, unstable, whimsical women, instead of loving the Lord in their hearts; the Lord, who never disappears, never leaves them.

The fact is that only those who are trapped in the gunas of Prakriti get attached to the section of the gunas, or the section of their karmas. Who are they? They are people with incomplete knowledge. अक्रित्स्विद्र अक्रित्स्विद्र means ‘their knowledge is not complete.’ They have only a superficial smattering of learning. They are मन्द manda. This indicates that we should keep away from them. Their progress is so slow that if you stay with them, it will hamper your progress. Don’t cultivate the company of such dull people. They move forward, backward, or sideways. Their movements are erratic, haphazard, and full of woe, so don’t get caught in their web. The planet Saturn will make you unhappy for seven and a half years, as shown in the सादे�साती sade’sati Shanishchara in astrological terms, if you keep such people with you. ‘Manda’, in astrological terms, means the planet Saturn. It lingers for two and a half years, in each house of the horoscope. So, Sir, keep away from them. Let them
stay wherever they are – let them move at their own pace. कुट्टनविन्ना विचालयेत् Kritsnavinna vichaalaye’ि – there is no need to disturb them.

हाथी चलता आनी चाल से कुट्टा वाको भुंकवा दे।
तू तो राम भजो जग लड़वा दे।

Haahtee chalataa apanee chaalase` kuttaa vaako bhunkvaa de`,
Too to raama bhajo jaga ladavva de’.

Then, what should we do, Sir?

The answer is that there is no need to do anything – this is something you must understand. Karma will continue. In the opinion of the Gita, Prakriti is unable to do anything without the help of the Ishwara.

मयाभ्यक्षण प्रकृति: सूबते सचाराचरणम्। (९.१०)

Mayaadhyakshe’na Prakriti sooyate’ sacharaacharam. (9. 10)

Unless you understand this, you will be forced to say that the Mother is so clever that she gave birth to so many children without the contribution of the Father. The Ishwara is the Father, and the Prakriti is the mother. What will it mean, if you refuse to accept the Ishwara? It will mean that Mother gives birth to children without any contribution from the Father. So, understand that the Ishwara has a hand in this, the hand of the शेष शेष kshe`tragy鈥YLES (the knower of the field) has a hand in this Creation. It is said, right at the start of the thirteenth chapter –

इति शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एततो वेत्ति तिं प्राहुः: क्षेत्रम् इति तद्विद्द:॥ (१३.१)

Idam shareeram kaunte`ya kshe`tramityahidheeyaate’,
E`tadya ve`tti tam praahuh kshe`tragyga iti tadvidah. (13. 1)

Now the Lord says, in the present context –

मयि सर्वाणि कर्माणि संन्यययाच्यात्मचेतसा।
निराशीनितं मो भूत्वा दृष्यस्य बिगतज्वरः॥ (३०)

Mayi sarvaani karmaani sanyasyaadhyaatmache`tasaa,
Niraasheernirmamo bhootvaa yudhyasva vigatajvarah. (30)

Offer up all your karmas to the Lord.

How do we do that, Sir? How can we place our actions in Him?
How will you place them? The Ishwara has no form. You can place an item in a vessel, but how can you place your action in the Ishwara?

A person is a karta (the one who acts), and the Ishwara is the akartaa (the one who is not the doer), so how can an action done by the karta be connected to the akartaa? How will you offer up your karmas to Him?

Now, the Lord explains the method of offering Him all that we do. He says that adhyatma (spiritual knowledge) is needed for this. A person who does not know about the components of the vehicle cannot be a good driver. A good driver is one who knows about the working of every part of the vehicle he drives. He knows where the petrol comes from, where the electric sparks ignite, and how the car is propelled forward. A good driver is one who can repair the car if it suddenly gives trouble. The meaning of the word ‘adhyatma’ is the knowledge of the inner mechanism of the individual. Aatmam de he e va iti adhyatmam – adhyatma is the mechanical system of the body. It is also the mechanics for obtaining knowledge, and proper interaction with others. Please understand, and instate this firmly in your mind. After that, don’t connect the karma with the karta; connect it to the motive. Fight, but not for your own self. Fight for your King. This is adhyatma.

Na hyanadhyaatma-vitkashitkriyaafalamupaashnute (Mun 6.82)

Manuji said that if you do not understand the meaning of adhyatma properly, you will not be able to understand the fruit of the action either. So, offer up your actions to the Ishwara, through the attitude of worship. When our intellect makes the Ishwara the object of our happiness, all our actions will be offered up to Him.

Now I will tell you of a little incident. What can I do, my brother? I am a rustic, so it is natural that I speak of such incidents.

I told a Mahatma, ‘Please place me in the sharan (mercy) of the Ishwara.’ People speak of sharanagati (total surrender) towards the omniscient, all-powerful Ishwara, in the process of worship. The Mahatma said, ‘I am giving you some time. Go and ponder deeply upon what I say, then come back to me. Is the world at the mercy of the Lord, or not? Aren’t the water, air, and space, in the Ishwara’s sharan? Aren’t the five tanmatras controlled by Him? And also the Ahankara tattva, and Prakriti? What is there, that is not in the Ishwara’s power? If all these are surrendered to the Ishwara, right from the beginning, then your gross body (composed of the five elements), and all the efforts made by it, and in it – aren’t they in the sharan of the Ishwara? Go and
contemplate on the things I have said. Come back tomorrow, and tell me whether all these are in the Ishwara’s sharan, or not. I will place in the Ishwara’s sharan whichever object you feel is not yet surrendered to Him.’

Now, Sir, the day passed, and the night passed, in thinking about this. I went to the Mahatma the next day, and said, ‘Maharaj, I could not think of anything which is not at the mercy of the Ishwara.’ The Mahatma said, ‘The fact is that people have a false impression that this does not belong to God’. There is no need to undertake a formal ritual, to offer yourself, your possessions or actions to Him.’

Adhyatmache’saas– look well, and you will find that everything is in the Ishwara, everything belongs to the Ishwara, and everything is ruled by Him.’

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Ishwarah sarvabhootaanaam hridde’she’rjuna tishthati,
Bhraamayan sarvabhootaani yantraaroodhaani maayyaa. (18. 61)

How can you offer the Lord what has always been His? It is not when you call a ritualistic priest, and take water in the cup of your hand, with some flowers and grains of unbroken rice, and do a formal (pledge) to dedicate something to the Lord, or to a deity. Oh, it is He, who everything belongs to, my brother! He is the Master!

Mama naatha yadasti yasmyaham sakalam taddhi tavaiva maadhava,
Nigatasvamiti prabuddhadheerathavaa kim nu samarpayaami te’.

The Bhakta says, ‘Whatever is mine, is all Yours.’ When we understand that everything actually belongs to the Lord, why should we take upon the pride of offering anything through the ritual of samarpan? So, niraasheernirmamo bhootvaa – do not undertake samarpan with any desire in your heart. A man said, ‘I have given you my love, so get clothes for me, get money for me, and make me a house, etc.’ Even worldly people will not appreciate this kind of a samarpan! They’ll say, ‘You made a fine offering of yourself – what will I do with you? Am I to lick you? Go away, get lost! I will accept nothing from you. Of what use are you to me?’ Thus, don’t have any expectations, and don’t have any attachments either. Whatever the Lord does, is best. Nothing belongs to us. Everything is His.

You see, this point has come up earlier, that Arjuna put away his bow and arrows, and showed that –
At this, the Lord rebuked Arjuna, saying, ‘Aren’t you ashamed, Arjuna? Shishyaste’ham shaadhimaaam tvaaam prapannam is what you have said. And now, when it comes to fighting, you say that you are feeling feverish? Oh – युध्यस्वा विगतज्ञः: yudhasva vigatajvarah – fight with the same spirit with which you came to do battle.’

They say that the opinion of Jesus is called the Bible. After that, Hazrat Mohammed created the Koran, which states, ‘Everything I said in the Bible is annulled. The Koran Sharif is the only opinion to be followed hereafter.’ However, Shri Krishna says here – ये मे मतामिदम nityamanutishthanti maanavaah – this opinion of Mine is not temporary. Don’t think that I will negate My words in future. I will never contradict what I am saying. This opinion of Mine is for all times.’

After this, He further states – अनुतिष्ठति मानवाः: anutishthanti maanavaaha. According to the rituals described in the Poorva Mimansa tradition, the Brahmmins are entitled to undertake the Yagyas called the Brihaspati Sav, and the Vajpeya. The Kshtriya (warrior) caste is entitled to undertake the Rajasuya Yagya. The Vaishyas (trader caste) are entitled to undertake Vaishyastoma Yagya, and the Nishads (primitive non-Aryan tribes) are entitled to undertake the Raudre’shti Yagya. ‘However, the opinion I am giving is not for any particular species, caste, stage in life, religious sect, country, or geographical location. It is for मानवाः: maanavaah – the entire human race is entitled to it.’ It does not matter whether a person has the जनेऊ janeu (sacred thread) or not. It does not matter whether he keeps a शिक्षा shikhaa (sacred tuft of hair) or whether he lives on this side of the ocean, or on the other side. The only qualification needed is that of being a human being. ‘If he has faith and devotion in his heart; if he is not filled with wickedness and cunning, then every human being is entitled to this opinion of Mine.’
You see, this is the speech of the Lord. The one, who makes the law for just one country, may be the King of that country. However, the King who rules all the countries will make laws which are suitable for all the countries he rules over. This is called the Ishwara. If someone says, ‘My sect has this rule,’ then, my brother, the jurisdiction of sects is very small. Here, the Lord speaks for all times, for the entire human race. This opinion will endure all over the world, throughout history, and right up to eternity. This opinion is universal, and timeless, and for all mankind. It is not restricted to groups like the Shrauta and Smarta religious sects. This is the Bhagwat dharma, meant for all the Lord’s children.

Ye tvē’dadhvasyasoyanto naanutishthanti me’ matam,
Sarvagnaanavimoodhaanstaan viddhi nashtaanache’tasah. (32)

अभ्यसोय aa Abhyasoyaa means to find fault, गुणै दोषाविस्तरणम् असुया gune`shu doshaavistaranam. Asooyaa (finding fault even where none exist) is a barren woman. न सूते हैं असुया Na soote’ iti asooyaa. That, which bears no fruit, is called asooyaa. A barren Minister is called ‘Asooyaa’. This is why the wife of the sage Atri was called Anasuya. Anasuya is not barren – she has many great sons. She does not see faults in people. Brahma, Vishnu and Mahesh came to her, and told her to remove all her clothes and then serve them food. She did not find fault with their request. Anasuya said, ‘Very well. You become babies, and play; and I will disrobe and dance.’ She did not find fault with what they asked her to do. Asooyaa, however, can do no harm to the person towards whom it is targeted. It destroys the heart which harbors it. This is its specialty. Criticism does not touch the one who is blamed, but it grows like a cancer in the mind of the critic.

I have observed one thing. Incase there is anyone present with one eye, please don’t mind what I say. I have nothing to say about those who view the world impartially with one eye, but I have observed that a person who habitually looks for faults in others, loses one eye. His habit of seeing only the bad in people results in one eye getting spoilt, and they are left with a lopsided perspective! I can recall ten twenty, fifty such examples. You may consider it to be a joke, but I have observed this.

The Lord says, ‘Those who find fault with what I say, and do not follow My guidance, are bereft of all true knowledge.’ That means, they do not have complete grasp about anything. There is one more interpretation of this. That is, लोकदृष्ट्या सर्वज्ञानीपि lokadrishtya sarvagnaanapi avamoodhaanapi – people consider them to be all-knowing, but ruined. They believe that such
people may be very learned and knowledgeable, monks who have a lot of land, a great elephant and other symbols of pomp and status (like the ceremonial umbrella). Their seat is made of expensive cotton – nowadays it is made of Dunlop – but actually they are ruined. They have destroyed themselves; they have lost their awareness, they have lost their senses, and have become intoxicated.

Prakriti is such, that no matter how much knowledge is stuffed into an individual, it is the latent tendencies which emerge. It is wrong for anyone to say that he will listen through his eyes, and see with the ears! The Prakriti of the ear is to hear, and it is natural for the eyes to see. You need to understand that it is the अक्षणण ज्ञान स्वरूप akhand-gnaanasvaroopa Paramatma – the Supreme Atma, who is indivisible and is Gnan itself – who is everything. I accept that you are a ज्ञानवान gnanavaana (knowledgeable), that apart from pure Gnan, nothing else exists for you. However, would it be feasible if you were to say that you will listen through your eyes, and see through your ears, taste through your nose, and smell through your tongue? Of what use will your essence – which is Gnan, and is indivisible – be, in this?

My brother, this is Prakriti, and it has its own pattern. You will eat at the top, and the food will descend, get digested, and be evacuated from your body. Even if it is a Gnani, a Gnan Shastri (one who has the knowledge of the scriptures), a Paroksha Gnani (one who knows that which can not be seen), or an Aparoksha Gnani (one who has experienced pure Knowledge) – the Prakriti is the same in all, is it not? You may do pranayama (breathing exercises), pratyahara (control of the mind), asanas (yogic postures), but the gunas of Prakriti will rise up, and
absorb the objects of the senses after a while. You can control them only for a limited period. This is why the Mahatmas live in a state of simplicity.

A devotee of mine spends hours standing on his head, with his feet up in the air, in a शीर्षासन sheershaasana. I know of several people who have learnt how to suck in water, milk, or ghee, through the penis. It serves no purpose to give their names here. It is merely a technique.

Just recently, when I was at Delhi, a doctor checked my blood pressure. The diastolic was a hundred and thirty-four, and the systolic was eighty. Absolutely normal. I requested the doctor to check it once again, and he complied. This time, the diastolic was a hundred and sixty-four, instead of a hundred and thirty-four. The doctor asked, ‘Maharaj, how did this happen?’ I explained that there was a technique for raising blood pressure. I can raise it whenever I want. Similarly, those who exhibit the stopping of their pulse in front of crowds, also have the technique for it. All these are unnatural activities, and one should not undertake them suddenly. If you say that you will practice Yogic exercises until you succeed in stopping yourself from perspiring or your hair from growing – is this the purpose of the science of Yoga? Don’t use the science for such lowly achievements. You may be a Gnani, but allow Prakriti to work in her own way. The ear (an olfactory organ) will hear; the skin (a sense sensitive to touch) will feel, and the eye (an optical instrument) will see. These sense organs will continue with their natural functions. If you force them into inactivity, they will be suppressed for a while, and then continue as before. So, if you make a determined effort for वज्रुलि, विपरीतकरणी, शीर्षासन vajrauli, vipareetakaran, sheerasasana and other such achievements, you may succeed at first, but in the long run you will be back where you were. One should avoid getting involved with unnatural activities. Let Nature work in her natural way; you should remain content in the simplicity of your true nature.

Look, there is no need to get caught in the constraints, or the grace of Prakriti. Many people try to suppress one, and grace another. Many show grace in drinking water, but try to control the quantity of their urine. Won’t the disease called ‘jalodar’ attack the health of such people?

इंद्रियस्य Indriyasya – इंद्रियस्य indriyasya is repeated to indicate that all our senses should remain controlled while being involved in their objects (like the sound, feel, appearance, flavor, and fragrance), the favorable and the unfavorable, the attachments and aversions. Your wisdom lies in your ability to not get carried away by attachments and aversions. These emotional reactions should be controlled by you – they should not be allowed to control you. It is not a fault when attachment rises. It is only when a feeling rises, that you become aware of its existence, and the need to keep it under control. If your heart begins to burn
at the sight of someone, only then will you know what your feelings towards that person are. How can you stop something which is not even known to you, until it starts up and reveals itself? All right, whatever happened, has happened. Now, let it go. Don’t call the gangster and keep him in your house. Let him go, and let your life flow on.

A man saw a corpse floating by in the Ganga. ‘I will place such restrictions that no corpse can flow in the Ganga from Gangotri onwards,’ he said. However, is this possible for you to do? It is beyond your control. So, if a corpse floats by, let it float on. Similarly, affection flows in the tendency of the antahkaran at times, and aversion flows at times. If you hold on to them, they will fester. Your antahkaran will begin to stink. And, if you go and sit on the bank of the Ganga, with the intention of preventing corpses from floating past, you will waste your life doing this. One should become indifferent to it – let what comes, come; and let what goes, go. You should not allow them to control you, and make you do anything against your better judgment.

The trick for achieving this is to refrain from acting upon the impulse to do anything which you know isn’t right. Let the thoughts and urges rise and pass, like dreams. This is the first trick. The second trick is to stop your intellect from endorsing a wrong desire.

I will tell you something which is in keeping with our scriptures. If you see a Devta or a Guru in your dreams, and he gives you a mantra, don’t give up your Guru and the mantra given by him. It is quite possible that you will have another dream, contradicting the first one. So, unless the Guru of your waking state endorses it, do not accept the Guru, Devta, or mantra of your dreams. Dreams are our mental projections. Similarly, if desires and anger rise up in your heart, don’t say what Shri Rama said,

रघुवाणिः कर सहज सुभक्ष ।
मन कुपन्नी पर घरे न काँठ ।।
Paghubansinha kara sahaja subhaavau,
Mana kupantha paga dharahi na kaao.

Our mind is not Dushyant’s mind. Dushyant’s mind said, when he saw Shakuntala –

सत्ता हि सन्देहपदेशु वस्तुषु प्रमाणं अन्तःकरणं प्रावर्त्तयः।
Sataam hi sanvedhapesu vastuṣu pramaanam antahkaranaapraavrittayah.

Your mind has developed many facets. It is filled with many perversities, impressions, desires and associations. So, let the things which enter it so playfully go out of it again. Don’t catch hold of them.
hyasya paripanthinau – they are the paripanthis (dacoits) of humans. They are our enemies. They are robbers.

It is narrated that eighteen Sindhis were traveling together. They all had goods with them. On the way, they met two men, who stood holding thick staffs threateningly. The men told the travelers to place all their possessions in a heap, which the Sindhis did. Then the men ordered them to put the baggage on their heads, and carry it to where they were told. ‘Nobody is to speak on the way,’ they ordered. The Sindhis carried the goods to the place they were directed to. Then, they were told, ‘No one is to speak till you reach home. Not one word is to be uttered by anyone.’ The Sindhis returned to their village silently.

The Villagers asked them what had happened. The Sindhis replied that they had been robbed. ‘But you were eighteen, and they were only two! How did they rob you?’

The Sindhis said that they had been told to put all their belongings in a heap.

‘Didn’t you have any sticks, to defend yourselves with?’ asked the villagers.

‘We did,’ replied the Sindhis, ‘But they told us to throw them down, along with our belongings.’

‘Then why didn’t you shout for help?’

‘They ordered us to absolutely quiet.’

The villagers just could not understand how two people could carry away the baggage of eighteen people.

‘We carried the baggage for them, to where they told us.’

‘Well, when you had carried the goods, and they let you go, why didn’t you shout then?’ asked the villagers.

The Sindhis said, ‘They told us that no one is to speak until we reach home.’

So, my brother रण raga and द्वेष dve’sha (attachment and hatred) are two such dacoits. We are unaware that we are being cheated. Thieves steal while we sleep, and dacoits rob us while we watch. Raga and dvesha are not cheats; they are not thieves; they are dacoits. They rob us when we are awake. So, we should never allow them to overpower us.

श्रेयान्त् स्वयम्भ विग्रहः परम्यान्त् स्वामिषितात्।
By the Grace of God, it has been clarified by now, that we should use our discretion. We should let the Dharma of Prakriti be maintained in her, and the Dharma of the Purusha be maintained in Him. The Dharma of the Purusha is detachment, steadiness, and consciousness. There are no gunas in it. The gunas are only in the Dharma of Prakriti; not in the Purusha Dharma. स्वधर्म (our own Dharma) is not the Dharma of Prakriti. Nor is it natural. It is our own Dharma. There are no gunas in it. It is not connected with the gunas in any way. It has no objects for the senses to indulge in, nor does it have sense organs. It is free of gunas. So, let the Purusha remain firm in the Purusha Dharma, and accept neither Prakriti, nor the natural laws of Prakriti. He deserves praise only if he refuses to accept the gunas. पराधर्मम् प्राकृतिकः Paradharmaat svanushthitaat — the Dharma of Prakriti contains praise. It will take you away from the Purusha Dharma, even if you follow it well. So, स्वधर्मम् निषधनम् svadharme` nighanam shre`yah it is better to live like a corpse in one’s own Dharma, than to accept Prakriti’s Dharma as our own.

One kind of Dharma is the नैसर्गिक Naisargik (natural) Dharma, and another is the Sanskrit (cultivated) Dharma. The Sanskrit Dharma is curious. The Dharma which comes from things like circumcision, baptism, the sacred tuft of hair called the ‘shikhaa’, or the sacred thread called the ‘janeu’, etc, is called the संस्कार धर्म Sanskara Dharma. What comes from Prakriti is the Naisargik Dharma. The Purusha is discredited by both the विकार vikara (distorted) Dharma and the Sanskara Dharma. There is neither distortion nor super-imposition in the Purusha. The purpose of the Sanskara Dharma is to remove the distortion of the Vikara Dharma. Sanskara Dharma is left behind when tattvagnan is obtained. This is the method for spiritual progress. That is why – पराधर्मां भयावहः paradharma bhayaavahah — accepting the Dharma of another gives rise to fear. Don’t accept the Dharma of Prakriti. Now Arjuna says –

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः:।
अनिच्छाज्ञा वाच्योऽयं बलाद्वितिनि नियोऽजितः:। (36)
Atha ke`na prayuktoyam paapam charati poorushah,
Anicchannapi vaarshne`ya balaadive niyojitaah. (36)

Purusha can be spelt with a small ‘pu’ or a long ‘poo’ – both are considered to be correct. We are humans. Nobody desires to do wrong, because the result of sin is sorrow, and nobody wants sorrow. सुख में भूयात् dukh me` bhooyaat, dukham me` maa bhoot – all creatures desire happiness; nobody desires sorrow. So, since we wish to avoid sorrow, we should avoid any activity
which invites sorrow. The man who knows that he will get burnt if he walks on fire, will avoid walking on fire.

There was a scientist called Socrates, who said that if a person knows that there is poison in his food, he will refuse to eat it. Despite this, people indulge in sin. There is power which compels them to sin – बलादिव नियोजित: balaadiva niyojitah. The Kena Upanishad also states – केनेष्व बलित प्रेमित मनः: (१.२) ke’ne’shitam yatah pre’shitam manah (१.२). This episode of the Gita is taken from the Kena Upanishad. The question taken up there, is with regard to the total activities and nature of the mind. This question refers to the nature of पाप paapa (sin). There is a difference. The question there is with regard to general activities. For example, who is it that illuminates all the activities which are undertaken? It is the Sun. That is all very well, but if the eyesight is weak, and a person wants to have a rosy view of the world, and the trainer of the monkey makes the monkeys dance, stating that his bullet is hitting your eye, what then? Then he will have to put on special glasses, to see everything in a rosy hue.

Ordinary activity is done by the Parameshwara, but the special activity is not done by the Ishwara alone. Something else is added to it. There is a mixture. So then, who is it that propels a person against his will to indulge in wrong doing? ‘You also said – ध्यायतो विशयाण्युपसः: (२.६२) dhyaayato vishayaan punsah (२. ६२) – the one who meditates upon the sense objects will be destroyed.’ Then why do people meditate upon the sense objects at all?

Now the Lord speaks, but He speaks very skillfully. He does not say that it is the Prakriti which makes people sin. What, then, is the cause? Is it any of these – the Prakriti, the Mahat tattva, the Ahankara tattva, the tanmatras, or the pancha mahaabhoots? However, none of these discriminate between sin and merit. Then, is it the असंगा asanga (detached) चेतन पुरुष che’tan Purusha – the consciousness in the individual – who drives people to sin against their will? No, it is not so. In that case, what is it?

The Lord said, ‘Look, Arjuna, there are many stages of raga-dvesha. It is the attachments and aversions which turn into काम kama (desire) and क्रोध krodha (anger).’ For example, it is dvesha which causes the heart to smolder, the tongue to abuse verbally, the eyes to turn red with anger, the lips to tremble with wrath, and the limbs to shake, as aversion turns into anger. When it turns into violence, the person starts shouting abuses, and physically assaulting the person he is averse to. Anger is the earlier stage, when the face turns red, the cheeks burn, and the limbs shake. It is hatred when the heart smolders silently, while the person decides to hide his hatred while he waits for even twelve years, to take revenge. Hatred is subtle, anger is gross, and violence is solid. The Lord is neither speaking about the subtle, nor is He speaking about the solid. He has
found a level in-between the two. He says that desire is anger, and anger is desire.

काम एक क्रोध एक रजोगुण समुद्रभं।
महाशानो महासूपा विद्ययेन्मिह वारणाम्। (३७)

Kama e`sha krodha e`sha rajoguna samudbhavah,
Mahaashano mahaapampaal viddhye`namiha vairinam. (37)

By using the word ए ‘e`sha’ twice, to relate to kama and krodha, the Lord infers that both are basically the same. If a person has desire in his heart, the desire will – if unfulfilled – turn into anger. Anger rises when our desire is thwarted. So, desire comes even in anger. When we get angry with someone, there is an impulse to hurt him. Here, the wish to kill comes in. If you desire someone or something, then you will have an urge to destroy the one who places an obstacle in your way. Hence, anger is what desire is – both are essentially the same. Where do both these rise from? The answer is that when the Atma gets attached to rajoguna, and rajoguna gives birth to the feelings of ‘me’ and ‘mine’, it causes kama and krodha.

लोभः प्रकृतिसर्वभः कर्मणामयमः स्यूह।
रजस्येतानि जायन्ते विद्वृधः कृतन्दनः। (१४.१२)

Lobhah pravrittiraarambhah karmanaamashamah sprihaa,
Rajasye`taani jaayante` vivriddhe` kurunandana. (14. 12)

Kama and krodha emerged when a lack of discrimination caused the Atma – which is eternal, pure, all-knowing and detached – to identify with rajoguna. महाशानो महासूपा Mahaashano mahaapampaal – desire is never satisfied. It is महाशान mahaashana (with an insatiable appetite); it is Aghasura (the demon who represents sin).

It is written, in the Shrimad Bhagwat –

यत्प्रथित्वः प्रीतिवः हिरण्यं पशवः: स्त्रियः।
न दुह्यान्ति मन: प्रीति पूंसः कामहतस्य ते`। (९.१९.१३)

Yatprithivyam breehiyavam hiranyam pashavah striyah,
Ne duhyanti manah preetim punsah kaamahatasya te`. (9. 19. 13)

Not all the wealth, military strength, elephants and horses, mechanical vehicles, air planes, and women are enough to satisfy a single human being. So don’t have the hope that you will feel you will feel satisfied when you obtain the object of your desire. Satisfaction does not come from indulgence. It has to be bound to one spot. Both kama and krodha are insatiable. E`sha kaamah mahaashanah e`sha krodha महासूपाः mahaapampaal. Anger is a great sinner. It makes us show disrespect to people like our Guru, father, mother, brother, and friend – to whom respect is due. It is a great sinner. So, my brother, understand your enemy. Anger is the root of sin. It is never satisfied. If you wish to seek out your enemy, know that he does not live in your neighbor’s house; he does not live in the village or the Capital of the country. He lives in – इह अतः करणे iha
antahkarane` - our four-fold mind. Where are you looking for him? He lives within your house.

Dhoome`naavriyate` vanhiryathaadarsho male`na cha,
Yatholbe`naavrito gurbhaisthaha te`ne`damaavritam. (38)

Your knowledge is vast, indeed! What can I say about that? There is a Punditji in Kashi. He is an authority on Vedanta and Vyakarana (Sanskrit grammar). We were related, before I became a monk. When his son-in-law died, I went to him on a visit of condolence. At that time I was at Gorakhpur, with the Kalyan Parivar (a religious publishing group). Punditji said, ‘I have studied the scriptures. There is not a single sentence in Vedanta, upon which I cannot elaborate or argue. However, the death of my son-in-law has filled me with grief. Please tell me what I should do. How can I get the courage to face this loss?’

So, the dark smoke above, and the glowing embers below, is the sattvik aavarana – the veil of lofty tendencies. Yathaadarsho male`na cha – the film of dust which covers a mirror, so that the reflection is not clear, is the rajasik aavarana – the veil of restlessness and desire. And, yathalbe`naavrita gurbah is the new-born covered completely by the placenta, and hidden from view. This is the Tamasik aavarana of nescience.

Now, if a Gnani loses his temper, and you tell him, ‘Sir, you are losing your temper despite being a Gnani,’ it will infuriate him further. ‘Who are you to give me sermons?’ he’ll say. ‘Let me tackle you first, and then you can teach me about being a Gnani!’ So, don’t start talking about Gnan if such an occasion arises! te`ne`dam aavritam – the onslaught of desire and anger is such that it overcomes Gnan. Vyasji has said –

Maatraa svasraa duhitraa vaa naavivkaasano bhavete. (Bhagavat 9.19.17)

When Vyasji wrote this, his disciple Gemini questioned him, ‘Sir, why have you written this? What is the need?’ After this, what happened was that one night, Gemini was going somewhere, and it began to rain. Visibility was almost nil. Gemini saw a little hut close by. When he went closer, he saw that it was occupied by a beautiful woman. She said, ‘Maharaj, please come in. I will not let you remain alone outside.’ Gemini said, ‘No, no! I am elderly, I am a Mahatma, I am a great sage, I am a Gnani – what is a little rain to me?’ Saying this, he lay down outside, preparing to sleep. Sleep, however, eluded him. He knocked at the door of the hut, and asked the woman to open it. She refused. Gemini could not control himself; he clambered up to the roof, removed some tiles, and got into the hut. Inside, he saw Vyasji, seated calmly,
with his matted locks and long beard. ‘So, my son,’ said Vyasji, ‘What is all this?’ This is why it is said that desire and anger overcome even learned people.

\[ \text{Aavritam gnaaname' te'na gnaanino nityavairinaa,} \]
\[ \text{Kaamaroope' na kaunte' ya dusupoore' naanale'na cha. (39) } \]

Desire has covered up Knowledge completely. To the \( \text{agnani} \) (the unenlightened), it gives pleasure when they indulge in sensual pleasures, but later on, they result in remorse, regret, and self-blame. For the Gnani, however, desire is a perpetual enemy – \( \text{gnaanino nityavairinaa} \). The Gnani gets no pleasure even while indulging in sensual activities. He is troubled when desire enters his mind, and he does not even enjoy its fulfillment. It is a constant cause for sorrow.

There is a difference between nescience, pride, attachments, aversions, and in the evils of kama-krodha. These are a fire, extremely difficult to satisfy. If anyone thinks that he can fulfill all his desires, he is sadly mistaken. It just isn’t possible. So, come, let us think about the method for conquering desire. The first step is to get all the information about ‘the enemy’. Our espionage system should be so efficient that we get the information about where he sleeps, where he sits, where he lives, what his habits are, and the weaknesses he has.

The Lord first discloses where the enemy lives, and says –

\[ \text{Indriyaani manobuddhirasyaadhisthaanamuchyate`,} \]
\[ \text{E'tairvimohayatye`va gnaanamaavrittya de`hinam. (40) } \]

He does not stay in anyone else’s house; he lives in our own house. He has fed, and won over, the horses of the chariot we ride. Horses mean our senses, which are controlled by desire – kama. He holds the reins in his hands, and has bribed the driver of the chariot. The meaning is that the chariot we use for our worldly interaction is our body; the driver is our intellect; and the reins are our mind – our ability to control our actions. The present situation is that kama has total control over us, driving us as it pleases. \( \text{Indriyaani} \) means the horses. This mind is represented by the reins, and the intellect by the \( \text{saarathi} \) – the driver – these are the places desire abides in. He has managed to induce our main supports to favor him. Now, if we say, ‘Saarathi, take the chariot to this place,’ he will ignore us. He will take the chariot somewhere else. Our order to tighten the reins is similarly ignored; the reins remain slack. Instead of going in the direction we want to take, the horses go where they please. Desire has induced the intellect, mind, and senses to obey him. Not only has the Minister gone over to the enemy, the wife, son, and Army have also left our side. When all these crossed over to his side, the enemy overcame even our Gnani.
Arjuna’s question was, ‘Who induces us to sin?’ The Lord explained that it is desire, which inspires us to sin. How can this kama be controlled? The reply was that first the horses must be in our control. The reason is – तस्मात् त्वमिन्द्रियाणायादी tasmaat tvamindriyaanyaadau –control moves from the gross to the subtle. Therefore – आदु indriyaami niyamya.

‘Look, don’t be afraid, because you are Bharata, the descendent of the brave king Bharata. You are rishabha – a bull. You are Bharatarshabha – the noblest of all the descendent of Bharata. For you, driving horses is a matter of routine. You are the one who controls horses. You are the अष्वभार manasastu paraa buddhiryo buddhe`h paratastu saha. (41)

The Tattvagnani Purusha (the individual spirit who has realized the essence of the Brahman) doesn’t only give up his desire, he also gives up the ‘not wanting’. Because, both ‘wanting’ and ‘not wanting’ are forms of kama. What is it, when you say, ‘I don’t want this; I don’t want that’? A person said, ‘I have no desire to get money.’ However, if someone comes and places an offering of...
five rupees, and the Gnani picks them up and throws it at him, saying, ‘I don’t want money,’ what is it, if not a desire to not have money? This not wanting is another kind of desire. It is desire, since it evoked anger.

A monk decided that he would take only one roti (unleavened bread) per house. Someone came and gave him two rotis. This angered the monk so much that he threw the rotis at the man who gave them! Now, the detached monk had no desire to take more than one roti per house; but this kind of a lack of desire is no less a desire, if it causes such adverse reactions.

Ultimately, to abandon both ‘wanting’ and ‘not wanting’ is possible only for a Tattvagnani. Desire is so wicked, that it comes concealed in different forms, and is difficult to catch. As mentioned earlier, it can be given up by controlling the senses, and destroyed by Atmagnan.

Thus, this third chapter called ‘Karmayoga’ has ended.
CHAPTER IV

Now the fourth Chapter begins, with the words of Shri Bhagwan. We use the word वचन ‘vachan’ (which also means promise), when giving a discourse. If you add प्र to वचन vachan, it becomes प्रवचन pravachan, meaning discourse. I had gone to Madhya Pradesh, and I noticed that people there don’t say ‘pravachan’. They say, ‘Today there will be Swamiji’s प्रिय वचन priya vachan (endearing words).’ They don’t say प्रकृत वचन prakrishta vachan (lofty words); they say ‘priya vachan’. Some people believe that if what is being said comes from ancient times, it is of great importance. They believe in the value of the words of the Masters of long ago. Others, however, only consider it to be important, if it is the latest discovery, or a modern outlook. They say, ‘This is science.’

Now, should the viewpoint given here – regarding Karma Yoga, Karma Sanyas, and the experience of the Paramatma through these methods – be considered ancient, or modern? The Lord said, ‘If you believe that the statements of yore are more authentic, then this is an ancient statement. If you have faith in modern philosophies, then what I say is absolutely new. You can take it either way.’

िमं विवस्वते योंग प्रोक्तवानहमवययम्। (१)

Imam vivasvate’ yogam proktavaanahamavyayam. (1)

Actually, this Yoga is अवयय avaya – eternal, unending, indestructible. The Lord is avaya, the Jeevatma is avaya, and so is the Jagat (the world around us). The Gita uses the word avaya even for the world around us.

अष्टवत्थ्य प्राहुरवययम्। (१५.१)

Ashvattham prahuravyayam. (15. 1)

When the Ashvattha (the banyan tree which symbolizes the world) is avaya, and the Paramatma is avaya, and the Atma is also avaya, why should the Yoga be considered unsuited to be avaya? The Jagat is imperishable, the Atma is imperishable, the Paramatma is imperishable, and the method for attaining Him is imperishable as well. That is why the Lord says that Yoga is indestructible. ‘The Jeeva will abide for as long as the Jagat abides, and they will always exist, and so will the Ishwara. Yoga, which is the method for attaining the Ishwara, will also abide eternally. This was stated by Me, at the very beginning of Creation. I was the first to give a sermon on this.’

Now, see the majesty of the Brahmagnanis (those who have the knowledge of the Brahman). They declare that there is no other Gnani. Shri Udiyababaji Maharaj used to tell us about an occasion when ten or twelve Gnanis gathered together. ‘I told them that no Gnani has ever been born,’ said Baba. ‘I am the personification of the Brahman, which is Gnani itself. Both Gnanis and अज्ञान agnani (those lacking in the knowledge of the Brahman) are super-impositions upon this reality. There has never been a true Gnani, nor is there a real agnani.
Oh! It is only I; there is none other. It is the people with श्रद्धा shraddha (faith) who wish to establish the tradition of Gnan – they ask a Gnani to sit on a शिखर सिंहसन singhasana (throne). If you go and sit on the throne of Gnan, how will you ever become the personification of Gnan? (You will remain a mere custodian.)’ So, the Lord places Himself on the throne here. Why shouldn’t it be so? He is the primordial Teacher. The Lord said, ‘I gave a sermon upon this to Vivasvan.

What does Vivasvan mean? The Sun is called Vivasvan. You see the Sun on the move throughout the day and night, giving light to all. However, does he get a salary, or any remuneration in return? No; the Sun God goes on doing his work with a complete निष्काम भाव nishkaama bhaava – he desires no return.

स्वाति पंथामनूचरेय सूर्यचन्द्रमासाविवा। (ऋग्वेद ५० ५१ १५)

Svasti panthaamanuchare' ma sooryaachandramasaaviva. (Rig Veda 5. 51. 15)

If you wish to see the perfect example of nishkama karma, see the Sun God. Being light itself, he is also Gnan itself. He has no hut or hutment. He is constantly on the move, like the Paramhansa Parivrajakas (the enlightened wandering monks), giving light – enlightenment – to all. He enlightens, but takes nothing. Who can be a greater Karma Yogi than him? So, the ideal of every Karma Yogi is the Sun.

The Lord Shri Krishna says here, that the Sun is His first disciple. It is another matter altogether, that Vivasvan is also Savita. Savita means मायाविशिष्ट ब्रह्म maayaavishishta brahm – the Brahman with Maya. It is the Brahman with Maya which creates the world. ‘However, I am not maayaavishishta. I have made him My first disciple. Vivasvan’s son was Manu. Thus, it was I who gave the Jeevatma the discourse on Gnan. Because, Manu was created by the uniting of shraddha (faith) and manan (deep thought), and he is the primordial human being.’ We are not living in the Svaayambhuva Manvantara; we live in the eon called the Vivasvat Manvantara. So, Manu is the disciple of Vivasvan. This means that if a human being desires to live, he should love like the Sun.

विवसवान मनवें प्राह मनुरिष्कवक्वेवाग्रवित। (१)

Vivasvaan manave` praaha manurikshvaakave`rbraveet. (1)

They say that Manu sneezed one day. This story is given in the Puranas – it is not imagined by me. A man was created when Manu sneezed. He was given the name of Ikshvaku. This Ikshvaku is the form of the Varaha – an incarnation of the Lord, Himself. You must have heard – why only heard; there are many present who study the Yoga Vashishta – they must have read, that Ikshvaku was so peace loving that he did not even try to escape when his enemies overcame his Kingdom. ‘The Capital existed before I was born,’ he said, ‘and it exists today. Earlier, I lived as its King. Now I will live as a beggar in it.’ Thus, he began to spend his days as a beggar in his enemy’s city. This is called Karma Yoga.

Another story says that when the enemy King died, it was decided that an elephant would be let loose, holding a garland in his trunk. The man who was
garlanded by the elephant would be crowned King. The elephant went searching all over the city, and placed the garland round Ikshvaku’s neck. He became King once again. As far as he was concerned, there was no difference between getting a Kingdom and giving it up. The Lord says, ‘He, too, was My disciple.’ The direct disciple is the Sun, and the smaller (indirect) disciples are Manu and Ikshvaku.

The Lord taught the entire Creation. He taught the Earth to support everything. He taught the water to give satisfaction. He taught the air to allow all to breathe, and He taught Space to allow everything to abide in it. Thus, the entire Creation, and all the elements, are Karma Yogis. It is only the human race which has got spoilt. Actually, neither have the eyes got spoilt, nor have the ears got spoilt, nor the nose, nor the Gnan, and not even strength have got spoilt. The spirit within the human hasn’t fallen, nor has their Gnan, nor any of their senses. However, the one who considers these to be ‘me’ and ‘mine’ feels that he has fallen.

एवं परम्यप्राप्तिमिम राजपर्यः विदुः। (२)

E`vam paramparaapraaptimam raajarshayo viduhu. (2)

This Yoga has always been available to us. It is handed down from one generation to the next, as a परम्परा paramparaa, since the beginning of Creation. The handing down of this Yoga has resulted in many Kings becoming Rajarshis – Rajas, who were also rishis (sages).

Look, many great, learned Brahmins went to Ashvapati, to obtain the knowledge he had. Ashvapati said, ‘This knowledge has, till now, remained with the Rajarshis in our lineage.’ Today’s Brahmins don’t know about this. I have no objection to the principle that Brahmagnan can be obtained through proper adherence to the Varnashram system. (This system divides people into four broad castes, depending upon their birth and aptitude.) I bow my head, and fold my hands, and accept the principle with full respect. However, I also wish to say that this knowledge is achieved only in the Sanyasashrama (when the person gives up all worldly attachments). It is only the Sanyasashrama which had Dandi Swamis, and even among the Dandi Swamis, only about five or seven attain Gnan. Only Brahmins can become Dandi Swamis. Hence, how will the Kshatriyas, Vaishyas, Shudras and other seekers of Gob obtain Gnan? Just give some thought to this. It is true that adherence to Varnshrama gives Gnan, but how many people adhere to their duties properly? I do not say this to hurt anyone’s sentiments. I give you food for thought, so that you can try and absorb what is being said. This is the lineage of Ashvapati’s Gnan, and Vivasvan Manu and Ikshvaku are both of the same lineage. The Lords Rama and Krishna both came as sons in this lineage. Therefore, this Gnan is not to be dismissed lightly.

Sa kale`ne`ha mahataa yogo nashtah parantapa.
Look, the Lord first described Yoga as *avyaya* – imperishable, everlasting, and inexhaustible. Then He said, ‘This Yoga vanished.’ Very well, it is very old indeed. ‘However, I am the Guru of this ancient Yoga and also the Guru of the new Yoga.’

‘The Yoga is ancient, and I am preaching it.’ Then, as though He was asked whether He was talking about something frivolous, ‘No, this cannot be told to everybody.’

‘I have accepted you as My own. You are one of the ropes in the total knowledge of the essence of liberation – *mukta samvit-tattva*. Your desire to serve makes you a Bhakta, and My affection for you makes you My friend, My *sakha*. We sit together and share our meals, and you also obey My orders. So, you are both, a Bhakta and a Sakha. That is why I tell you this excellent secret.’

One question comes up here. It is possible that Arjuna started to wonder, ‘This son of Vasudev – this Krishna – has been born in the age of Dvapar. Yet He is boasting that He is the Guru of the Sun, and the Grand Guru of Manu. Future generations may doubt His words, and accuse my friend of telling untruths. I will be distressed if anyone gets a chance to point an accusing finger at my Master. So, let me clarify the matter.’

Arjuna says, ‘You are also born in the Surya vansha – the lineage of the Sun.’ Actually, both the Surya vansha and the Chandra vansha have the same origin. ‘You were born later on, while Vivasvan was born much earlier. How can I accept Your words about being his Guru – *kathame`tadvijaaneeyam*?’ When *vi* comes before *jaaneeyam* (jaaneeyam means ‘my knowledge’) it becomes vignan. The use of the word ‘vignan’ means ‘how can I have the experience, that You are the primordial Guru?’

The talk of ‘Adi Guru’ at this point, is special. In the Tantrik tradition, it is believed that the parampara of Gurus started from Adi Nath. The very first Guru is called Adi Nath (the first Master). Then there is an order, a routine, handed down in a parampara, from generation to generation, and they have their rules of worship.

Shri Krishna says here, ‘It is I who am the Adi Nath.’ (The Adi Nath of the Guru Parampara of the Gorakh Nath sect.) The parampara starts from birth. Shankar and others are from the same Parampara, and so are the Tantriks. Shri
Krishna understood that Arjuna was preempting the doubts of foolish people. Shankaracharya has written in a similar vein.

They say that Vasudev is not omniscient; that Vasudev is not the Lord – fools have such doubts.’ I deliberately speak about this to you. Had Krishna said, ‘You are a fool,’ it would have applied only to Arjuna. However, Shankaracharya says it, so it does not apply to Arjuna. According to Shankaracharya, it is the foolish people who have doubts about the Vasudev Shri Krishna being the omniscient Ishwara. Those who say such things are unjust to the Lord. How illogical it is, to say that everything is the Ishwara – sarva khalvidam brahm – but only Vasudev is not the Ishwara! Oh, God! What is your Ishwara like? Can everything else be the Ishwara, with the sole exception of Vasudev? So, the doubt about Vasudev being the Ishwara, and being omniscient, is vipratipatti – it is self-contradictory.

The Lord said, ‘All right, Arjuna. Since you wish to dispel the doubts of foolish people, I will do the needful.’ In fact, Arjuna’s question is indeed placed so as to dispel any foolish doubts anyone may have, because no intelligent person can ask such a question.

Shri Bhagavatavach

Bahoooni me vyacetaa ni tava chaarjuna,
Taanyaham ve’desa sarvaani na tvam ve’tha parantapa. (5)

The Lord said, ‘I have taken birth many times. So have you. You and I are companions in every birth. At present, the only difference is that because I am the indestructible, essence of Gnan, I remember everything. I know everything, but you have forgotten. If you did not forget, the task of destroying the enemies would not have been achieved by you. So, it is right that you should forget – na tvam ve’tha parantapa.’

Now, how does birth occur? To satisfy this curiosity, the Lord says, ‘Ajopi san’, meaning, ‘My taking birth does not affect My status of being the Unborn, in any way. Does My appearing in a body affect My being the Brahman in any way? The whole world sees Me in a physical body, but has this made Me any less than the absolute Brahman? Oh, you see My nose, My eyes, and My ears. You can ask Me to sit on a throne, or throw Me on the ground. It makes no difference to My essence, which is the Brahman. Ajopi san sambhavaami’.

This body takes birth, even though it is aja – (the unborn), and
avyayaatmaa – it does not die, even though it takes birth. It does not take birth with the gross body made of the five elements.’ The Lord remains the Ishwara, even when He takes birth. His taking on a human form does not affect His Godliness in any way. There is no hindrance to His being eternal.

Then, how does He take birth, Sir?

‘How did Your statement – संभवायित्संभवायित् sambhavaami (I become) happen? That too, सययक सययक bhavaami, which means ‘I become exactly that’. At this time, I am Vasudev, I am Krishna.’ How is this?’

‘It is because of two factors. One is, as the अधिष्ठाता adhishthaataa – the substratum of My Prakriti – प्रकृति स्वामियित्स्वामियित् (४.५) prakritim svaamadhishthaaya (4.6), by becoming the substratum for My Prakriti.’

What is Prakriti? Every creature has his own Prakriti (nature). The Prakriti of the Lord is Gnan. However, if there was no ग्ये́ya (that, which is known), whose knowledge will you obtain? Note this point. The Lord’s Prakriti is the द्रष्य drashtaa (the impersonal witness, the one who sees). Whose Drashtaa? There is none other – what will you see? The fact is that in spite of being निरंश niransha (having no share), the witness sees Himself, as the दृश्य Drishya (that which is seen). This is His nature. The nature of the Advait Gnan (knowledge of non-dualism) is that the ज्ञाता Gyaataa (knower) and the ज्ञेय Gye’ya (the known) are seemingly separate forms of Gnan (knowledge itself), which are witnessed by Gnan.

The Atma is not the Drashtaa – it is the दृक् Drik (sight; or vision; the ability to see) itself. However, the ability to see is fulfilled only when it activates all the activities by appearing as the द्रष्य Drashtaa and the दृश्य Drishya. द्रष्य Drashtaa and दृश्य Drishya are interaction, but in the दृक् Drik, there is no interaction. What is its nature? It is the one who sees, and it also that which is seen. Even though the Self is indivisible, it creates the illusion of being the ‘the one who sees’, and also ‘that, which is seen’. This is the nature of the Brahman, but not the basic nature of Sankhya. This is not the Prakriti of the प्रक्रिया prakreeyaa (method of action). ‘Pra’ means the satva (tendency for truth), ‘kri’ means rajas (mixed tendencies) and ‘ti’ means tamas (lowly tendency). Prakriti means satva-rajastamas (the three gunas which bind all creation). Some said, ‘No, no! That Prakriti is not this Prakriti. (That Prakriti is the Prakriti of Sankhya Yoga. This is the nature of the Lord). The Prakriti of the Parabrahm Paramatma, is that despite being the indivisible Gnan, He shows Himself as the ज्ञाता Gyaataa and the ज्ञेय Gye’ya; the द्रष्य Drashtaa and the दृश्य Drishya. This is his Prakriti.’

The Lord keeps this Prakriti, His Maya, under His control. And – आत्मायाम सम्भवायित्सम्भवायित् aatmamaayayaa sambhavaami – appears in a human (or some other) form. Maya is not स्वाश्रय विमोहिका svaashhraaya vimohikaa; she does not cause delusion for the sub-stratum upon which she exists. The essence of Maya is not to delude the one who does Maya (the Lord, who uses Maya to delude). It is
avidya (nescience) which deludes the one in whom it resides – avidya svāśrṣṭya-vimohikā maaya

tu svāśrṣṭya-vimohikā na bhavati. It is the Lord’s Maya, that He shows Himself in the different forms of ‘the one who sees’, and ‘that, which is seen’, while remaining established in His self-effulgent essence of pure consciousness. Hence, this Maya does not delude Him. This means that the Paramatma remains free from ignorance, but uses His Maya to show Himself as the दृष्य Drīṣṭya, while continuing to be the प्रकाश Drīṣṭaa. Even though He is दृक Drik, He shows Himself as the one who sees, and also as that, which is seen. This is His अवतरण avatāra.

What is अवतरण avatāra? One meaning of Avatar is ‘staircase’, and the other is ‘to descend’. The Jain philosophy does not accept the Avatar. They don’t believe in the Ishwara – so, who will descend? The Buddhists, too, do not accept the Ishwara. Neither do they have an Avatar. They have उत्तर utāra. That means, that the Jeeva purifies itself and ascends to higher planes, and becomes the Buddha – the Enlightened, or Mahavira, Neminath, or Parshvanath. All these Jeevas purify themselves and ascend to higher realms, and the shape they assume shines brightly, like the Sun and the Moon; but they are not the Avatar of the Ishwara. It is the Jeevas who have risen to that state and become Buddha, Mahavira and others.

Please note one thing more. There is no Avatar even among the Christians. They do have a God, but He is निराकार nīraakār (without form). He is unable to take on a form. He is सर्वसार्ध सर्वाक्षर (omniscient), but not सर्वसम्भव sarvasamārtha (able to do anything he wants). Similarly, the God of the Muslims is unable to take an Avatar. He, too, is सर्वसार्ध but not सर्वसम्भव sarvasamārtha. Excuse me for saying this, but even the Ishwara of the Arya Samajis does not have the capacity to take an Avatara. This सर्वभवनतंत्र sarvabhavanāsamaarthya – the power to do anything – is only in our Ishwara. सर्वभवनतंत्र ‘Sa sarvam abhavat.’ सर्वभवनतंत्र (छाँदोग्य 3.१४.१) ‘Sarvam khalvidam brahm (Chandogya Upanishad 3. 14. 1).

The power to become even a fish, or a turtle, will be available only to the one who is the अभिभवनिमित्तोपादान कारण abhinnanimittopaadana kaaraṇa – the cause, which is also the matter, of Creation. Please understand this well. The Ishwar of the Arya Samajis, Christians, and Muslims, is the cause of Creation; He is the निर्मित कारण nimitta kaaraṇa. He is the Creator. However, He is not the उपादान कारण upaadaana kaaraṇa. He is not the matter of which Creation is made. How can He have a form, unless He is matter? The form may be a विवर्त vivarta (deflection), or it may be विनिमित parinaami (the result) – we will decide that amongst ourselves. It is an in-house matter. When we discuss it with the people of the Ramanuj tradition, we will decide whether the Ishwara has actually obtained a form, as a result of His descend, or whether the form is nothing more than an illusion in His essence – which is Gnan. What is certain, however, is
that the Lord takes on all forms, because He is both the cause and the matter of the world. He is the turtle, the fish, the boar, the horse, the Kola (a member of a wild tribe), the peepal (banyan) tree, the woman, the man, the elephant, and the light. What is He not? स सर्व अभवत् Sa sarvam abhavat. So, don’t come to a hasty conclusion about the reality of the Avatar, by reading the Bible, Koran, or Satyartha Prakash. First decide that the Parameshwara is the अभिनिमित्तोपादान कारण abhinaanimittaopaadaana kaarana of the world, then you will see that your intellect will easily grasp the significance of the Avatar of the Ishwara. This is not illogical talk; it is a matter of profound thought. Without this, the principle of एक विज्ञान से सर्व विज्ञान e’k vigyan se’ sab vigyan (the science of one explains the science of all) cannot be established. Nor can any of the established statements of the Vedas, like सर्व खल्विदं ब्रह्म Sarvam khalvidam brahm’, अविदां विद्वीतं विश्वमिदं varishtham’; आत्मावेदं सर्वं ’aamave’dam sarvam’, स एवं सर्वं sa e’ve’dam sarvam’, अहामेवं सर्वं ’ahame’ve’dam sarvam’ – be explained rationally.

Therefore, the principle of the Lord’s Avatar is absolutely logical, and has been experienced. It is this, which establishes the forces of Prakriti and Maya. Prakriti also means habit; a pattern of behavior. ‘This is his Prakriti; that is his nature,’ is what we say about people. It is the Prakriti of the Ishwara to appear in all forms, even though He is अद्वैत advaita (non-dual); and, in spite of appearing in all forms, does not become परिणामी parinaami (prone to change). आत्मायाम् Aatmamaayayaa – which is why it is said that He doesn’t actually give up His essence; and मायायाम् maayayaa, because He retains His pristine state all through. मायायाम् Maayayaa also means that He is such a skillful magician that He shows Himself as all the different form while remaining unchanging. So, whatever form He may seem to be, it is He.

Now, come, let us proceed. The Lord talks about the time and reason for His Avatar.

यदा यदा हि धर्मस्य ग्लानिभवति भृतत। (७)

Yadaa yadaa hi dharmasya glaanirbhavati bhaaratat. (7)
The Avatar takes place when Dharma wanes. It occurs in a fixed place, and for a particular purpose.

Once, when I was a child, I had a thought. ‘Dharma should never be destroyed.’ Why? Why should it never be destroyed? It should not be destroyed because if the Prithvi Dharma (the Dharma of the Earth) is destroyed, then Prithvi will be destroyed. Similarly, if the Dharma of जल jala (water) – which is to be watery – is destroyed; and the Dharma of अग्नि agni (fire) – which is to burn – is destroyed, then where will the elements exist? So, it is not possible for the Dharma of these elements to be destroyed, for as long as the elements exist. Actually, Dharma is never destroyed. It becomes sluggish. The meaning of the ग्लानि glaani (sluggishness) is that the enthusiasm to adhere to Dharma is not active in the minds of people. धर्मस्य ग्लानिभवति Dharmasya glaanirbhavati means:
the enthusiasm to carry out their Dharma, which ought to be in people’s minds, starts to diminish. Dharma is not a tangible object with a form; it has no shape or form. The Shastras have stated, about Dharma –

दर्मे सर्व प्रतिष्ठितम्।
तस्माद् दर्मं परम्ब वदन्ति।

(Maha Narayana Upanishad 22.1)

Dharme’ sarvam pratishtitham. Tasmaad dharmam paramam vadaanti.

(Maha Narayana Upanishad 22.1)

How can such Dharma diminish? Dharma is never destroyed. The Dharma of ग्लाणि glaani is to reduce, in people’s minds, the importance of Dharma. People begin to say things like, ‘Had I not spoken the truth, I would not have suffered like this.’ Or, ‘I would have been saved (from unpleasant repercussions) had I told a lie.’ People cease to believe that Dharma will protect them. This is the diminishing of Dharma. दर्मे ग्लाणि Dharma glaani does not mean that Dharma is suffering from old age! It is not Dharma which had aged – it is the minds of those who love Dharma.

Next comes अध्युथाननामधर्मस्य abhyuthaanamadharmasya. This means that people get enthusiastic about अधर्म adharma (that which is contrary to Dharma). They say, ‘Come, come – let us kill him! Let us cut him into pieces, and take away all he has.’ Thus, they are enthusiastic about adharma. This is the अध्युथान abhyuthaana of adharma. Adharma attacks. When one King attacks another, it is said (about the attacker) that he has done अध्युथान abhyuthaana. Similarly, when people are enthusiastic about adharma, then adharma does अध्युथान abhyuthaana. The Lord says that this is contrary to the order of Creation. It is not yet time for Dissolution. It is time for Creation to be sustained. Suppose the qualities of wheat are no longer in wheat, and the lentils lose their basic qualities, and rice loses its properties, if humanity no longer abides in humans, and if the basic qualities of items are lost, then the योग्यतावच्छिन्न शक्ति yogyataavacchinna shakti (the power which gives them their qualities, and is inseparable from these qualities) will also be lost. The, where will Dharma abide?

The Lord says, ‘Under such circumstances, I create Myself – तद्धत्त्वान शब्दावतारा tadaatmaanam shabdaavataara. The meaning of स्रीमान srijaami is, ‘I create Myself, as per the requirements, and manifest. If I wish to protect the Vedas, I take on the form of a horse. I take on the form of Hayagriva, and neigh.’ This is My शब्दावतार shabdaavataara (Avatar in the form of sound). If it is time to do the अमृत मंथन amrit manthan (churning the ocean for elixir), I become a turtle, and go deep into the ocean. That becomes My Kachap Avatar.’ Why do you do this, Sir? What is the need?

（8）
Paritraanaaya saadhoonaam vinaashaaya cha dushkritaam, 
Dharmasanthaapanaarthaaya sambhavaami yuge’ yuge’. (8)
The Lord says, ‘One reason is to bring relief to the Sadhus; protect the Satpurush (those who are on the path of Truth).’ Otherwise, the values handed down in a परंपरा parampara, from generation to generation, will vanish. What would happen, if there were no good people in this world? All the people would become dacoits and robbers. I will tell you something about this – though etiquette demands that I should say, instead, that I remind you – what would happen, if no importance was given to the ideal of त्याग्य tyaaga (sacrifice, or giving up something)? Everybody would tend to hoard. They would begin to snatch things from each other, and loot whatever they could. A great deal of wrong is done, for the sake of a house, wealth, or marriage, even though one can be perfectly happy without any of these. All these wrong actions become causes for many kinds of sorrows. So, it is essential to keep the goal in mind. We must set our goal – that we wish to lead a life of renunciation. Then, we will avoid getting attached to anything. And, if we don’t get attached to anyone or anything, we will not be made unhappy.
So, the Lord says, ‘I come as an Avatar for the sake of Sadhus.’ Just as it is essential to protect the Grihasthas, it is also essential to protect the Sadhus. The fact is that worldly actions and interactions cannot be kept within the limits of decency if the ideal of निवृत्ति nivritti (giving up worldly considerations) is given up. निवृत्ति Nivritti is necessary to keep प्रवृत्ति pravritti (activity) within the boundaries of decorum. The Varna Dharma (which divides people into four basic groups – Brahmin, Kshatriya, Vaishya and Shudra), restrains people from immoderate indulgence; and the Ashram Dharma (which divides life into four broad stages, Brahmacharya, Grihastha, Vanaprastha and Sanyas) strengthens the निवृत्ति nivritti aspect in society. This is why the Lord protects and supports the Sadhus. Those who yearn to obtain the Lord – in the form of Master, friend, son, husband, or any other – will die without Him. So, the Lord has to take on an Avatar for their sake. This is the opinion of Shri Ramanuj Maharaj.

विनाशाय च दुष्कृतायम् Vinaashaaya cha dushkritaam – is in no way related to caste or status. Whoever indulges in wrong actions must be removed. विनाश Vinaasha (destruction) can also mean to imprison. विनाश Vinaasha means to no longer remain visible to the world; it means, to vanish.

धर्मसानथापनार्थाय Dharmasanthaapanaarthaaya – to establish Dharma, is the purpose of the Lord’s Avatar. अर्थ Artha also means purpose. युगे ‘युगे’ yuge’ yuge’ sambhavaami - one factor is that Ishwara, and the other factor is Time. Both combine to make the Yuga. When two things are combined, it is called ‘yuga’ (an eon of time). The Lord takes on an Avatar for the purpose of protecting Dharma, depending upon the circumstances. Some people accept युगे ‘युगे’ yuge’ ayuge’ cha in both senses. ‘When the time is right’, and also ‘when
the time is not due’. For example, when the Lord came to protect Gajendra, it was not according to the fixed Avatars He takes in every age. Gajendra called out, and the Lord came. It was no scheduled Avatar, when Draupadi was being disrobed, and He manifested as her sari. He came because she called out to Him. In the same way, there was nothing pre-arranged when He appeared before Dhruv; He just came! Even now, He comes, and appears before devotees like Tulsi, Meera, and Sur. The Lord also descends to change the Yugas, and to make arrangements to suit the new age.

The Lord says, ‘My birth and My actions are both दिव्य divya (divine).’ Divya means that the essence which the mind is made of, is the same matter, of which the body is made. The stuff of our dreams – meaning our feelings – is also the cause of our birth. The Lord’s body is not composed of earth, water, fire, and the other elements. The Lord had the thought, ‘Let Me take an Avatar’, and this thought manifested into a form, and became an Avatar. Just as the form of a Devta is not made of the five elements, the Lord’s body is not made from the elements either. The human body is the result of कर्तृत्व kartritva (having the subtle ego of being the doer of actions), and actions motivated by desire. The Lord’s form, however, is free of कर्तृत्व kartritva; and He is free from desire. His Avatar is free from any desire to obtain the fruits of His actions. It is a materialization of thought.

Janma karma cha me` divyam – the Lord’s birth is not the fruit of actions. Nor is He subject to the fruits of His actions. This is the दिव्यता divyataa – the divinity. The Lord’s actions do not create पाप-पुण्य paapa-punya or सुख-दुःख sukha-dukha. Divine karmas do not create any result like sorrow and joy. If your actions are undertaken with a similar absence of any personal ego, they will also become दिव्य divya. The Lord’s births and Avatars are no due to His past actions. The births of Shri Rama and Shri Krishna were not because of their past karmas. Nor do their actions result in their going to स्वर्ग Svarga (Heaven), or creating joys and sorrows for them. This is the divinity of their births and deeds.

E`vam yo ve`tti tattvatah. Do not gauge the divinity of the Lord’s births and actions from this angle. Understand it from the other angle. tattvat: Tattvatah means, do not understand it as the form; know it to be the essence. Understand the clay through the Brahman. This is the manifestation of the Brahman.
Now reflect a little, and think whether your body is the result of your past karma, or not. Leave it; let it go – त्यक्त्वा देहम् tyaktvaa de’ham. Will the action you undertake have any result? The fruit of your action will be created only for as long as you have the subtle ego of being the doer, and have any kind of desire. So, if you wish to save yourself from the fruit, give up this subtle ego, and give up desire. पुनर्जन्म नैति Punarjanma naiti – then, where will you go? The answer is – मामेति स्: ‘Maame’ti sah – You will be what I am, and I will be the same as you.’

Now the question is – we obtain the knowledge of the Lord’s births and deeds, and we become liberated form births and actions – how can this be possible? Meaning, we get to know sorrow, and become bahista; and we get to know bahista, and become sorrow. This is possible only if both are one and the same. So, you should also understand the essence which makes the Lord’s जन्म jannmas and karmas divine. Then, your birth and actions will also become divine. You will be liberated from the cycle of birth and death, and you will obtain the Paramatma. The fact is that you, yourself, are साम्य-स्वरूप samvid-svaroop – you are pure consciousness. It is your self-illuminating consciousness which appears in all the different forms. You have forgotten the consciousness, because you believe yourself to be a physical form. You believe that you have a form which is different from other forms. If you realize that you are साम्य-मात्र samvid maatra - consciousness itself – then नैति, पुनर्जन्म नैति naiti, punarjanma naiti – there will be no future births for you; and – मामेति maamae’ti – you will obtain the Paramatma.

It is now stated that the Lord’s statement is शिष्टाचारानुमोदित shishtaachaaraanumodita; it approves of etiquette. First He said, ‘The Adi Guru is none other than Me. Even so, I have got the Guru-parampara.’ Then Arjuna asked, ‘How were you earlier?’ The Lord replied, ‘I manifest as a form, from time to time, as per the requirement. However, the form I assume is not caused by My karmas. Nor do My karmas bear fruit for Me.’ Thus, the Lord’s speech confirms the etiquette of the Guru parampara, and also the etiquette which gives liberation.

त्यक्त्वा देहम् Tyaktvaa de’ham does not mean to give up the body by destroying it. It means to give up the identification with the body. You cannot give up your body by setting fire to it, otherwise any number of people would have burnt themselves to death.

There is a story, in the Yoga Vashishta, that Kuch tried to give up his body by burning it, because his father told him that even though he had completed his studies, his त्यागः tyaga was incomplete. Kuch discarded all his possessions, including his clothes, when he heard this. After one year, he discarded even his कमण्डळ kamandalu (a vessel used by monks for carrying food and water) and डंडा danda (the staff carried by monks). When even this failed to make his त्यागः tyaga complete, he prepared to light a funeral pyre to burn his body. Vrihaspati
caught his arm, and said, ‘You fool! Burning your body does not mean देह त्याग (sacrificing the body). चित्त्याग Chittatyaga (giving up the mental identification with it) is the सर्व त्याग sarva tyaga (complete sacrifice).’ अहं देहः, मम देहः: Aham de`ha mama de`hah – I am the body, and it is my body – this false impression means, to accept the body. And the sacrifice of the false impression is the real देह त्याग de`ha tyaga. Once this illusion is discarded, there is no rebirth, and we obtain the Lord – पुनर्जन्म नैति, मामेति punarjanma naiti, maame`ti.

So then, Maharaj, when will that be?
The Lord said, ‘This has happened; not once, but several times –

बीतरागभयक्रोध नम्भया मामुपाश्रितः।
बहवो ज्ञात्यपसा पूता मद्भावमागतः। ॥ (१०)

Veetaraagabhayakrodhaa manmayaa maamupaashritaah,
Bahavo gnaanatapasaa pootaa madbhaavamaagataaha (10)

Look, you are what I am – मद्भावमागतः: madbhaavamaagataaha. You became Me as soon as you obtained this feeling.’

How was that done?
‘You threw away the outer skin of raga (attachment)-bhaya (fear)- krodha (anger), like a snake discards his dead skin – बीतरागभयक्रोधः veetaraagabhayakrodhaah.’ Raga-bhaya-krodha are not the nature of the Atma. When there is nothing but the Atma, who will it have raga for? If it did not have anand (bliss) – but someone else had anand – then it would try to come close and get it. When does one develop attachment? The one who forms attachments is a beggar. He, who does not obtain pleasure within, seeks to borrow it from some external source. A man may say, ‘Brother, please give me a little milk. I want to make some tea.’ Oh, the other man will give you milk only if he has any. Similarly, the one who seeks enjoyment from another is nothing but a beggar. Only beggars get attached to others. Similarly, it is only the one who thinks that he is subject to death, who is afraid of death. Those who accept the existence of another, have enemies. They will be inclined to get angry. What is that person, who has no enemy; who has nothing to fear; and is not attached to anything? He is the मन्मय manmaya, भगवन्मय bhagavanmaya. He is मामुपाश्रितः: maamupaashritah, means that he has come absolutely close to the Lord. He is मामेव उपाश्रितः: maame`va upaashritah. ज्ञात्यपसा Gnaanatapasaa – his devotion to Gnan is his तपस्या tapasya (asceticism). Those, whose तपस्या tapasya has external factors like the people who lie on a bed of nails, or sit surrounded by five fires, are not the real ascetics. तपस्या Tapasyaa in Gnan – यथा ज्ञानमयं तपः: (मुन्दक उप० १.१.९) yasya gnaanamaayam tapah (Mundaka Upanishad 1. 1. 9). The Gnan which is untouched by duality is तप tapa (asceticism). The people whose Gnan has a touch of duality are not तपस्विः tapasvis (ascetics). The Lord says, ज्ञात्यपसा पूता: ‘Gnaanatapasaa pootahaa’, meaning, ‘Many people have been purified by
the asceticism of Gnan. And, they have established themselves in pure Gnan, and become मद्भावमामा: madbhaavamaa gataha – one with Me.’

Adhikara bhe’da (the difference in eligibility) applies to everybody, so the Ishwara meets people according to their level. There is nothing surprising in this. If – even amongst the Gnanis – there is a लंगोटियार langotiyaa yaar (childhood friend), the Gnani will meet him in a different way. The Lord is saying –

ये यथा मा प्रपदने तांस्तथेव भजायाम।
मम वर्तमानुवर्तने मनुष्यः पार्थं सर्वेष:। ११ (११)

Ye` yatha maam prapadyante` taanstathaiva bhajaamyaham,
Mam vartmaanuvartante` manushyaaha paartha sarvashah. (11)

What the Lord is indicating is that He accepts people with the same feeling with which they worship Him. ‘When needed, I even massage their feet, and fan them. The person who is conscious of his status can not undertake menial tasks, but I have no vanity about My status, so I have no apprehension that My Godliness will be reduced, if I serve others like a servant. It is only the phony Bhagwans, who fear to lose face, if they render lowly services to anyone. My condition is such that – मम वर्तमानुवर्तने मनुष्यः: पार्थं सर्वेष:। (११) mama vartmaanuvartante` manushyaaha paartha sarvashah (11) – all the creatures of the world follow My example. So, when I observe the right behavior, others do the same.’ Those who do karma with some desire, take the path of सिद्धिः siddhis (supernatural powers). If you worship a Devta, that will also lead to कर्म सिद्धिः karma siddhi –

काङ्ख्यान्त: कर्मं सिद्धं यज्ञं इह देवता:। १ (१२)

Kaankshantah karmanam siddhi yajanta iha de`vataaha. (12)

I will tell you about a good family man. It was the occasion of the wedding of one of the daughters of the family. The bridegroom’s party had arrived. After the ritual welcome of the bridegroom, the bride’s family was about to invite the groom’s party to enter the mandap where the marriage ceremony was to take place. Suddenly, the bridegroom had some doubt, and said that he refused to get married. The bride’s father was most upset to hear this. ‘What will happen to my daughter?’

The man went to a Mahatma, and said, ‘Maharaj! There is a great crisis! Save us!’

‘What can I do?’ asked the Mahatma.

The bride’s father felt totally dejected, thinking that the Mahatma had no sympathy for his sorrow. He lost hope, and went to another Mahatma. That Mahatma went to the bridegroom, and asked him some questions privately. After repeated questioning, the bridegroom said, ‘Someone came and told me that the bride is pregnant.’

‘If this be the case, take off your wedding clothes. Let us take the bride to whichever lady doctor you want,’ said the Mahatma. ‘Let the doctor examine
her to your satisfaction. However, let the marriage take place today. If the monthly periods do not come next month, you are free to leave her. I take the responsibility for this.’

The bridegroom agreed, and the marriage took place.

So, work is that, which brings results. It is not proper to tell work – ‘You are good for nothing. You have no utility’, and ruin its potential. So, the Lord says, ‘Do karma.’ (12) Kshipram hi maanusha-loke’ siddhirbhatvatu karma (12). This human form is created for work. Else, why is it that only we, humans, have been given our two hands? No other species has such hands. The life of a cow is not for doing work; it is for giving milk. The life of an ox is not to do Yajya with his hands. An ox does not say ‘Swaahaa’, and put ablutions into the sacred fire. An ox carries the burden of the plough on his shoulders. The purpose of an elephant’s life is not to do the mala (rosary). It is another matter that an elephant became a devotee of the Lord. So did a camel. But, these are exceptions to the norm. They are all apavaad (exceptions) which come under the category of gunavaad (the principle of the gunas). They are not bhootaartha-bed (routine standard of beings). Nor are they anuvad (interpretations). So, one should never dismiss any creature as being ineligible for devotion. Anyone can obtain the Lord, regardless of how or where they are. Their antahkaran can become limpid. There are no restrictions of dvijaati (Brahmin) and Shudras – all are equal. Nobody is barred from being eligible. A poet has written that even a prostitute has the right to worship the Lord. As far as bhakti-bhaav (the feeling of devotion) is concerned, shuchita can not abandon her. If anyone were to say, ‘Only the pure-hearted people, and religious people should come to me. No fallen, depraved person, no prostitute, should be allowed to come before me,’ then why did he become a Mahatma? A Mahatma is one who raises the downfallen, including prostitutes and others who have chosen the wrong path in life. If you wish to uplift only the Dharmatmas (religious minded) – well, they will be uplifted by their own deeds! It is for such an occasion that a poet has written, ‘If I were to attain salvation by my own actions, then I would be the Lord – of what use would You be, then, O Lord?’ So, our scriptures have the facility for sakaama people (who undertake rituals for personal profit) to be blessed. This is why our species is made. Don’t say that it is not fallen from Grace, and will never improve.

Our scriptures give hope to all. What need has the world for religion, if religion cannot uplift the downfallen, raise the lowly, give food to the hungry, educate the foolish, provide medicine to the sick, and give wisdom to those who lack intelligence? The religion which is unable to do this is not needed. It should die. A Mahatma is one who shelters those who have no one and nothing. Such a person is called a Mahatma. To provide succor is called Dharma.
Chaturvarnyam mayaa srishtam gunakarmavibhaagashah,
Tasya kartaaramapi maam viddhyakartaamavyayam. (13)

The Lord says, ‘I created the four divisions of Varna, according to the गुण विभाग (tendencies) and the कर्म विभाग (aptitude).’ The Lord is the creator of the four divisions of the Varnas (Brahmin, Kshatriya, Vaishyas and Shudra). The गुण विभाग guna vibhaag and कर्म विभाग karma vibhaag are inherited from the beginning of time. The Prakriti causes the latent tendencies, and also the tendencies created by past actions – which become the कर्म विभाग karma vibhaag. Both are अनादी anaadi (without a beginning). The Jeeva is also अनादी anaadi. He has been undertaking actions since the beginning of time, so the कर्म karma portion of a person has also come down since time began. The Prakriti is अनादी anaadi, hence the गुण guna portion of a person is also अनादी anaadi.

Thus, the system of the four Varnas was made by the Lord, in keeping with the inherent subtle tendencies, and work aptitudes of people. Look, the head has two eyes, two ears, two nostrils and one mouth. All these organs abide in the head. Who has made them? It is the same one, who made the two hands. It is the same one who made the two hips and the two legs. The Lord says, मया तैनेव उपादानेन भूलेन सच्चा ’Mayaa te’naiva upadaane’na bhootena srishtaa – I am the matter everything is made of. The gunas and the karmas are merely the instruments I use. They are the निमित्त nimittas (mediums of My actions). I became the Vaishwanara (the individual ego in all creatures), and created the Shudra. I became the Taijas Hiranyagarbha (the bright golden egg in which creation exists) and created the Vaishya. I became the Praagya (wise) Ishwara, and created the Kshatriya. And, I became the Turiya (fourth state of bliss) Brahman, and created the Brahmin. This is the chaturvarnya (four Varna system). If you obtain the knowledge of this, you will obtain Brahmagnan (knowledge of the Brahman) – तत्स कर्तारभिम माम् tasya kartaaramapi maam. If you are seeking the one who made all this, know that I have made everything.’

But Maharaj, when did you start doing the kind of work done by carpenters and blacksmiths?

The Lord says –

Vastutasu akartaaram. Tasya kartaaramapi maam lokavyavaharadrishthyaa

tasya chaaturvarnasya kartaaramapi maam.

‘From the viewpoint of worldly interaction, I am the one who creates the four Varnas. However, actually – अव्ययकर्तारम् विद्ध avyayamakartaaram viddh - I neither become, nor do I make.’

Now, see the fun in this! Earlier, I would give a meaning to this shloka. Later on, I stopped doing so.
In this the Lord shows us how to escape from being bound by our karmas. He says, कर्म बंधन (the bonds of Karma) does not touch those who know Me – यो माम अभिज्ञानाति yo maam abhijanaati. This, however, raises a question. How can we be free from the bonds of karma by merely knowing the Lord? If we come to know that the Ishwara is free from the bonds of Karma, then it will be He, who is free! How will we get freedom from the bonds of Karma? Is this some fruit of our meritorious deeds, that we will obtain the fruit of Knowledge?

The Lord says, ‘I have no karmafala’. This means, ‘I have no feeling of being the doer.’ The person who does something gets a layer on his antahkaran. Something sticks to his antahkaran, and it is stuck so fast that the doer of the action gets stuck to it. Then, a shoot grows from that layer. The Lord says that this layer sticks to everybody, ‘But it does not stick to Me.’

The other point is that people desire some result from what they do. ‘He should succeed in this,’ or ‘His work should be spoilt.’ They have certain desires. When they sow one mun (forty kilos) of grain, they hope it will turn into fifty muns. They say, ‘I created this garden; I had this house built.’ They have certain desires. When they sow one mun (forty kilos) of grain, they hope it will turn into fifty muns. They say, ‘I created this garden; I had this house built.’ The erstwhile Kings used to say, ‘I have twenty five kosas (fifty miles) of land. I have twenty five palaces. I have twenty five Capitals, and lakhs of people.’ The Raja of Tehri used to say, ‘I have established many cities, called Shri Nagar, Pratap Nagar, etc.’ Now, the Sadhus and Sanyasis say, ‘I have twenty five or thirty Ashrams.’ I met one Mahatma, who told me, ‘I have a hundred and fifty thousand disciples – what do you think?’ Mahatmas now measure their greatness by the number of buildings and disciples they have. The Lord, however, says, न मे कर्मफले स्पृहा ‘Na me karmafale` sprihaa – I desire no satisfaction from making or doing things. Nor do I desire any fruit of My actions.’

How strange is this comment of the Lord, ‘If you know Me, you will become like Me. You and I will be alike.’ Had the ‘I’ of the Lord not been the ‘I’ of the one who knows Him, how could the Lord’s अकार्तापान akartaapana (being free of the ego of doing the action) come into him by merely knowing? So, this is the description of non-duality. If you understand the essence of the Paramatma, you will discover that it is also the essence of the Atma. There is no कर्म बंधन karma bandhan in the Paramatma, and there is none in the Atma either. If the Paramatma is free of the bonds of His actions, so is the Atma. Because, the two are not really two. This is what I mean.
The Lord says that the mumuksha (who desire liberation from the world) did everything with the awareness that – in any case – they would ultimately be free from the feelings of kartritva (doing) and bhoktritva (experiencing). ‘Therefore, Arjuna, you must also undertake action. There is no need for you to give up the parampara which people have followed for so long.’

A gentleman asked me, ‘Maharaj, why should I do the Sandhya Vandan ritual?’ I asked him, ‘Did your father do Sandhya Vandan, or is it something new you are starting? If it is something new, if your father did not have the janeu (sacred thread), if he did not do the Sandhya Vandan, if he was a Shudra, then there is no question of your doing it.’

‘No, Maharaj,’ replied the man. ‘My father was a Brahmin. He wore the janeu and did the Sandhya Vandan every day.’

Hearing this, I asked him, ‘Did your grandfather do the Sandhya Vandan or not? And did your great-grandfather?’ The gentleman confirmed that both had done this ritual.

‘When your father did the Sandhya Vandhan, your grandfather and your great-grandfather both followed this sacred routine, how is it that you ask me why it should be done? Why don’t you ask – why should I stop doing this ritual? Tell me, what evil has crept into this ritual, that you plan to stop doing it? Does it harm you in any way, to get up and do Sandhya Vandan every morning, folding your hands to the sun? Have you fallen to such an extent that you are unwilling to spend even five minutes to do something which does not seem to be profitable? Can’t you even do nishkama karma? I have the hope that you will work unselfishly for all twenty four hours. But you are unwilling to give even five minutes for Sandhya!’

People beat their drum about being nishkama (free of personal desire). However, they fail to understand how beneficial these eight minutes are, which are attached to the eight year old (who gets his janeu and is told to do Sandhya Vandan every day). You may think that it gives no fruit, brings no rewards, and does not even give Heaven. However, please give eight minutes for an activity which is free of personal desire! If you form this habit, you will do good deeds in future, without expecting any return. So, the Lord says that if we wish to remove something from our antahkaran, and if we wish to increase something which is already there, then we have to do some of the things done by our ancestors and the earlier mumukshus. Karma is the only method for purifying your antahkaran. You need to use soap on yourself, to remove the grime; but that does not mean that you leave the soap on your body. You have to wash the soap off, too.
What is karma, and what is akarma? Even great people get confused about this. So, it is better to clarify something which is difficult to understand. What is the need to explain anything which is simple and straightforward? Why should one take the trouble to explain the obvious? Everybody understands how hot it is, or how cold it is today. Why make the effort to talk about it? However, it is good to explain that, which people cannot understand easily. Even the great poets add a little spice, when they write about revolutionary topics, or elaborate upon Truth. Poetry and music have added an external sweetness, even in Bhakti. People understand the beauty of poetry, and the enhanced pleasure it gives to the topic. However, they do not understand the meaning of the words. The sweetness of Bhakti is covered up by the rhythm and musical notes. They enjoy singing and dancing, but they don’t enjoy the love for the Lord. Jana-ranjana khanjana bhanjana is enjoyed, but not the bliss of the Paramatma.

The condition of the Vedantis is the same. Their dialectic skills have ruined the subject. Straightforward truths have been twisted and made complicated. The bodies are separate, but the chetan (consciousness) is one. The Chetan is more subtle than Space. Space is known by the Chetan. Now, when even Space has no duality, then how can the Chetan – which makes us aware of it – be separate, in separate bodies? Physical differences do not create differences in the consciousness. However, Maharaj, the yuktivaadis (those who love to debate and argue) gave such a diatribe about the avacche’dakaavachinna (what is separate, and what is the cause of separation); they brought up such complicated arguments, that a simple matter became difficult to understand, and was hidden from view.

So, remove the cloak of arguments, and put aside the superficial pleasure of music and rhythm – it is like licking your lips and relishing your own saliva. People use the sweetness of their voice, and savor it, but they do not get a taste of the Lord. So, one should understand the matter.

The Lord says, ‘Tatte` karma pravakshyaami = karma pravakshyaami, akarma pravakshyaami’ – this contains both kinds of breakups of the words. Meaning, ‘I am telling you about both karma and akarma. When you understand the difference between them – one should understand the matter.'
for you. Or – तत्त च जगात प्रवक्ष्यामि tatte' karma jagat prvakshyaami – I describe that karma for you, which will bring you liberation from this inauspicious world as soon as you hear it. So, understand कर्म karma, understand विकर्म vikarma, and understand अकर्म akarma.

Why, Sir? What is the need to understand this?

Because – गहानो कर्मणो गतिः gahano kamanaa gatihi – the ways of karma are very obscure. It is extremely difficult to understand the path it takes. Don’t jump to the conclusion that Karma means only physical actions; or that it is akarma when a person sits unmoving; or that vikarma is only when you do something contrary to your duty. You must understand the idleness, forbidden actions and prescribed duties of your life properly.

कर्मण्यकर्मे च प्रश्येकर्मणि च कर्मे यः।
स बुद्धिमान् मनुष्येण स युक्तः कृत्त्वकर्मकृत।। (१८)

Karmanyakarma yah pashye’ dakarmani cha karma yah,
Sa buddhimaan manushye’shu sa yuktah kritsnakarmakrit.

The Lord says, ‘See it in reverse. Enjoy निव्रृत्ति nivritti (freedom from worldly action) while being in प्रव्रृत्ति pravritti (activity); and enjoy प्रव्रृत्ति pravritti while being seated in निव्रृत्ति nivritti.’ This means, do not allow your inner detachment to be disturbed by your actions. Retain your bliss, when you choose to remain outwardly inactive. Unless this happens – ‘Oh, dear! I don’t have anything!’ If the feeling of lacking is allowed to creep in, it will ruin the निव्रृत्ति nivritti. Think, ‘Oh, I am an Emperor! All the people in the world are my cashiers, my employees. I do not carry money about with me. My money is carried in the pockets of my secretaries. It is their false notion, to think that the money does not belong to me. They think the money is theirs.’

Look – the richer the Seth (businessman), the less they keep with themselves. Either the driver carries money, or their secretaries carry it. Then, why place oneself in danger? My brother, these Babajis (monks) are very clever. They do not ask anyone for anything; they do not buy anything; they only take from others what belongs to them!

The karma is being done by the body. The clouds move across the sky, and it looks as though the moon is moving. The moon appears to move, when clouds are blown across it. Isn’t this foolish? Oh, it is not the moon that moves; it is the clouds which are swept by the wind. In the same way, the karmas are superficial, but you are absolutely unmoving, free of action. ‘No, No! It will be akarma when I sit in siddhasana (a yogic posture), or straighten my spine, blow out my chest, and proclaim that I achieved the उद्दियन uddiyan (constriction of an organ).’ I tell you the truth – let the people of the cities pardon me; we are rustics. I saw that there were about two hundred people sitting in a particular place. The Guruji sat on a platform, and was conducting a bhasrika. Bhasrika is a pranayama (breathing exercise) where the stomach muscles are exercised. It makes a sound like the bellows of a blacksmith, and the breath is pumped out
forcefully. I told him, ‘My good man, if anyone has asthma, others will get infected! If someone has a cold, others will catch it, too. This bhasrika is to be done in solitude. Here, there are two hundred people doing it together. This way, every person present is exposed to all the infectious diseases from others who are present.’

These days, people love to exhibit the different आसन asanas (yogic postures). They sit in a दिशासन siddhaasana or पद्मासन padmaasana, in front of a crowd, straighten their backs, and declare that they are not doing any karma. Oh, it is a karma to adopt a yogic posture, straighten your spine. And, if you think that you are doing these things, then that, too becomes a karma. Nobody becomes an अकर्ता akarta (one who does not act) by giving up physical activity. Even in अकर्म akarma, it is कर्म karma whenever the person feels that it is he who refrains from action. And, when there is an absence of the feeling of being the doer, there is अकर्म akarma even in action. Please understand this.

The point is to understand what अकर्त्रित्व akartrittva (being free from the feeling of ‘doing’ and ‘not doing’) really is. कर्त्तृत्व kartrittva is निस्वाभाव nissvabhava – it is unnatural. The Buddhists say that because the feeling of being the karta (the doer) is unnatural, it is शून्य shoonya (a void). Sankhya says that कर्त्तृत्व kartrittva belongs to Prakriti, so we have no कर्त्तृत्व kartrittva; we are totally असंग asanga (unattached). The Vedantis say that the साक्षी saakshi (witness) who is seated within the कर्त्तृत्व kartrittva, is actually the non-dual Brahman. Hence, the duality is only a reflection. The कर्ता-कर्म-कर्मफल karta-karma-karmafala are all illusions which glimmer without having any substance. Nobody can become an अकर्ता akarta by merely knowing that कर्त्तृत्व kartrittva is unnatural. Freedom from this feeling (of being the doer) is possible only by realizing that our Atma is the Brahman, and it is also the sub-stratum of the illusionary world. Even the witness is not liberated, so long as the feeling of individuality is attached to it. If he is the witness of one karta, then he is not free of कर्त्तृत्व kartrittva at all. They all assume the feeling that they are mere witnesses. Tell me – isn’t the person who assumes a feeling holding on to his कर्त्तृत्व kartrittva? (His holding on becomes a mental karma.) If you say, ‘I sit for half an hour as a साक्षी saakshi’, then your half-hour existence as a witness is artificial. So, use your intelligence. You have obtained a human body. Don’t stitch yourself to anything else. Use your intelligence, be attached only to the Atma, and cut yourself away from all the actions you undertake. You are the indivisible Brahman, and the अकर्ता akarta, even while going through the motions of working in the world. कृत्सनकर्मकृत – कृत्सनै कर्माणि कृत्तितः कृत्तितः। कृत्तितं कर्तने। Kritsnakarmakrit – kritsnaani karmaani krintati iti. Kriti kartane’.
As youngsters, we would go to one Mahatma, who drew our attention repeatedly to this shloka. The thing is that fools can consider anybody to be learned. They keep saying, ‘Paa laagi, Punditji – I bow down to you, Punditji’. However, the man who fools call a Pundit is not necessarily a Pundit. The man who is called a Pundit by Gnanis and learned people is a Pundit.

If a man claims to be an authority on the Vedas when he attends a conference on Sanskrit grammar; and claims to be learned in Sanskrit grammar when he attends a workshop on the Vedanta, he cannot be considered learned or wise. And, if there is a meeting where experts on Vedanta as well as grammar are present, he confesses that he is not learned in either subject – that is not acceptable. A Pundit is one whose learning is appreciated by learned people. A Pundit is one whose intellect evokes the discrimination between what is real, and what is illusionary. This discrimination is amazing! It is extraordinary! It gives the Gnan of sat-asat (real and unreal). Everybody desires to obtain this discrimination. However, had asat been a boar, and sat been a cow, and we could recognize that this is a boar, and that is a cow – would that be the sat-asat discrimination? Oh, asat is that, which does not exist! In the sat-asat discrimination there is no dualism; then, how can there be discrimination? It will not be discrimination – it will be an experience. Who is the real panda? It is the Brahmand (the knowledge of the Brahman). The person, who has obtained it, receives the title of Pundit.

And, note this – there is duality in chid-achid (consciousness and inanimate matter). From a common viewpoint, something is merely inanimate matter, and something is animate. However, since inanimate matter can be known only by the consciousness, it is dependent upon the consciousness. And, when consciousness is the shelter and the inanimate is the sheltered, then the inanimate is actually only an illusion reflected upon the sub-stratum of the Atma, without actually being there. Hence, the jada (inanimate) is also mithya (an illusion); it is asat. All right, Anand (bliss) and dukha (sorrow) are separate, aren’t they? Yet, they happen. Where do you see sorrow? You see dukha in the most beloved Atma – but the Atma is the sub-stratum of the absence of feeling, and yet it is showing sorrow! So, dukha is also mithya. Then, what is asat? Asat is that, which does not exist. Its existence glimmers (like the existence of dukha) upon the sub-stratum adhishthaana (sub-stratum of the Atma), which is
devoid of all feeling (अत्यन्ताभाव atyantaabhaava). So, even असत् asat has no existence. Then, what is the meaning of Pundit? The meaning is – ज्ञानविद्यायक्षेत्रेण तमाः परिदृश्येन: gnaanaagnidagdhakarmaanam tamaahuh puntitam budhaaha – a Pundit is one whose illusions of कर्म कर्मफल karta-karma-karmafala have been burnt completely by ज्ञान gnaanagni (the purifying fire of knowledge); and the mind which houses these illusions is also destroyed by the Gnan of the Brahman (which is inseparable from the प्रत्यक्ष पैठन्याभिध्रम pratyak-chaitanyabina – the inseparable, indivisible pure consciousness).

Now, observe the सामार्थ्य samaarambha – work well begun – of the Pundits. There is no resolve for obtaining anything, including enjoyment, from the actions they undertake. यथः सन्तः सामार्थ्यः: कामसंकल्पविजन्तः (१९) Yasya sarve’ samaarambhaaha kaamasankalpavarjitaaha (19) – he does everything, but without कामसंकल्प kaamasankalpa (the intention to obtain the objective). The fire of Gnan has burnt all his resolves. Even the accumulated karma of past births would have been burnt. But, what about the actions of this birth? The earlier karmas may have been burnt, but what about future karmas? Oh, the future karmas have no existence, no authority, and no reality – how can that, which does not exist, attach itself to anyone? How can a Pundit be attached to anything that he knows is non-existent?

त्यक्तवा कर्मफलासंगं नित्यतपतं निराश्रयं: ॥

कर्मायत्वविधिभूतोपि नैव किंविकरोति सः ॥ (२०)

Tyaktvaa karmafalaasangam nityatripto niraashrayah,

Karmavyabhijayavrittopi naiva kinchitaroti sah. (20)

So, give up your attachment to the fruit of your actions. Separate both कर्मसंग karmaasang (attachment to the karma) and the फलसंग falaasang (attachment to the fruit of the karma), and give both up. Suppose we resolve to complete the work, but die before it is completed – what happens then? My brother, if you can not complete it in one lifetime or two, or three, it will be completed in the fourth life. The work Anshuman could not complete (of bringing Gangaji down to Earth), was completed by his grandson, Bhagirath. So, getting the fruit of our actions is not in our hands. Those who are adamant about completing something, have no idea about what time may bring. So, give up your attachment to work, and give up all expectations of any result. We merely fill in time, with our actions. We speak, while we have the ability, and will remain silent if we lose the ability. We will have no regrets about being unable to speak. We are fully content, wherever we are, whatever we are, whenever we are, and whichever way we are. We are अत्यन्ताभाव paramaananda (supremely blissful), only अत्यन्ताभाव paramaananda. We are eternally satisfied – your laments about not completing things, or your having lost things, or having missed out on something – are all false. You invite Death to embrace you by lamenting. Such thinking is pramaada – it is stupidity.
Nityatripta niraashraya – niraashraya means, ‘I have no one else to depend upon’. If you have any other ashray (refuge), then you are the support of the imagined source of protection, or shelter. 

Aashrayannishkraantah – the imagination is not separate from the chaitanya (pure consciousness). Moreover, it is also the kalpitaavacchinna chaitanya - the artificially prepared world, which is not separate from the consciousness. Imagine that I imagine a boar. Isn’t the kalpitaavacchinna chaitanya (the pure consciousness which imagines) the same as the kalpitaavacchinna chaitanya (the pure consciousness which enables the imagination to fabricate an object)? Does the imagined boar have any new consciousness in it? No. Hence, the world – which is the prapanchaavacchinna chaitanya, is the prapanchaavacchinna chaitanya prapanchaavacchinna chaitanya – the pure consciousness of which the world is created. Chaitanya is not two. 

Niraashraya means that you are not dependent on anyone else – you are the one who shelters all. The Ishwara also feels pleased, to accept your poojaa (worship). When you offer him fruits, flowers or fragrance, He feels pleased to receive it from you. So, you are the one to give pleasure to the Lord. It was you, who gave your anand to the Lord. 

A Mahatma had told me about who makes the Guru, the Guru. Who is it that decides, ‘Is this Guruji worthy of being my Guruji, or not?’ Who is the judge? When the case came up in Court, whether there is an Ishwara or not, one party said, ‘There is a God’, and the other party said, ‘There is no God.’ Then, who decided whether God exists or not? It was I who decided that God exists. The Ishwara came in the form of the accused and the accuser; the defendant and the plaintiff; as the introducing and concluding debaters. You are the Lord Judge, who gives the final verdict. So, this is your essence, that you are nityatripta niraashraya (always content and self-supporting). Tripti (deep content) cannot be borrowed. The world, the antahkaran, Maya, Prakriti, and the Ishwara are not my shelter. I am the one who shelters them all. 

Now, see, karmanyabhipravrittopi – people often interpret this with great pleasure, saying that it means, ‘Go on doing karma.’ Karma on all sides. Karma to the right and left, karma in front and behind, karma above and below – abhipravrittah means this, doesn’t it? However, my brother, when you are not actually doing anything – while doing everything – doesn’t it mean that your essence is akarta? You do not become the karmavaan (the one karma belongs to) just because you appear to be working. This is the straightforward meaning. 

If we look at the deeper meaning, it will be abhipravrittih naive kinchit karoti kim punah an-abhipravrittih. Doesn’t this emphasize the greatness of the Sanyasi? He does nothing, even when he works. And, if he doesn’t involve himself in worldly interaction, it is
an even better state! The word अपि api used here, means ‘the same thing’. The Karmacharyas (those who teach the path of Karma) should pay attention to the use of the word अपि api; and note – does it reveal the greatness of the Sanyasis, or does it reveal the greatness of Karmayogis? The fact is that those whose detachment is not total, find support even in a wisp of grass. Or, you can say that a man about to fall into a well will clutch at clump of grass, to save himself. They need even the slightest support. My brother, when there is no कर्तृत्व kartrittva in your essence, neither is there any karma or कर्मफल karmafala, or any भोक्तृत्व bhoktrittva (feeling of being the one who experiences); there is no duality, then what is the harm in understanding karma? The work which seems to be done is only an illusion, so it does not harm you. Moreover, if you have no feeling of being the doer, it will certainly not do any harm; and if – in addition – it helps you, what could be better?

निराशीर्यतात्त्विकता त्वक्त्सर्वपरियोगः।
शारीरं केवलं कर्म कृूणानानोति किल्लिशम्॥ (२१)

Niraasheeryyatachittaatmaa tyaktasarvaparigrahah,
Shareeram ke`valam karma kurvnaapnoti kilbisham. (21)

You can see who is described in this shloka. The Nishkamacharyas (those who preach the ideal of selfless action) should, particularly, pay attention to this. These days, people spread out bundles of currency notes, spread a mattress over them, place a pillow under their heads, and sleep soundly on this bed. They say, ‘We lie with a निष्काम भाव nishkama bhaava (a feeling of wanting nothing).’ Don’t be offended; and give your attention to the word त्यक्तसर्वपरियोगः tyaktasarvaparigrahah. It means giving up all that you have hoarded. It does not mean that his accumulation is external, and not internal. निराशी: Niraasheeth means ‘he who has no expectations for obtaining anything.’ And, यात्चित्तात्मा yatachittaatmaa means that his mind is not restless. Sometimes, the mind is restless even though there are no desires. It starts to imagine, and the imagination is erratic and habitual. However, is it enough, if there is no habitual imagination? The answer is, ‘No’. त्वक्त्सर्वपरियोगः Tyaktasarvaparigrahah – there should be no external hoarding, no internal desire, and no imagined pictures. Now He says, शारीरं केवलं कर्म kuruvaapnoti kilbisham. ‘Shareeram ke`valam karma kurvnaapnoti kilbisham.’ The meaning of शारीरं केवलं कर्म shareeram ke`valam karma is, ‘the karma done by the body’. We go to the toilet, and we also try to do things. Our actions are for the sake of maintaining ourselves, or to free ourselves from physical urges. But, नाप्तनति किल्लिशम् naapnoti kilbisham – because of this, neither the avidya, nor the karma undertaken due to avidya, get stuck to you.

The Krishna of the Gita is extremely clever. I doubt if anyone in the world has been as intelligent as Krishna. On the one hand, He says, ‘Do the work,’ and on the other hand, He praises the Sanyasis who withdraw from all worldly
activities. ‘However, I give you a skill, which will ensure that you will not be harmed, even if you undertake action.’

Yadricchaaalaabhasantushto dvandvaateeto vimatsarah,
Samah siddhaavasiddhau cha kritvaapi na nibadhyate`. (४.२२)

Here, the कृत्वापि न निवयते kritvaapi na nibadhyate also has the word अपि api. This means that karma does not bring bondage. The fact is that Karmas get stuck to little things. They get stuck to people who have desires, and to those who expect results. However, what can they do, where there is no कर्तृत्व भोक्तृत्व kartrittva-bhoktrittva, no worldly considerations, and no feeling of individuality?

यद्रीच्छालाभसंतुष्टो हृद्यातीतो विमत्सरः

Niraasheeryatachittaatmaa means ‘do not have expectations.’ The word असी aashee means, ‘one who expects’. Do not desire. Do not let your imagination raise futile visions. Do not hoard. And, शारीरेऽ केवले कर्म कर्तृत्व shareeram ke’valam karma kurvan – do only as much as is needed, to maintain yourself. Hoarding brings sin. Imagination overcomes us, and hope carries us to what we desire. So, we should undertake only the basic minimum of activity, which is necessary to maintain our body. Then, there is no possibility of incurring sin or suffering.

So, यद्रीच्छालाभसंतुष्टो हृद्यातीतो विमत्सरः yadricchaaalaabhasantushto dvandvaateeto vimatsarah means that whatever comes, without your asking for it, is enough. When the same word यद्रीच्छा yadricchaa comes in context to Bhakti, it means, ‘God’s wish.’ Meaning, whatever comes has been sent by the Lord. When the word comes in context with तत्त्वज्ञ tattvagnan, it means that the Lord is not कार्यार्थी kaaryopaadhi (the doer). He is not the अन्तःकरण antahkaran, so He does not have any wishes. The Lord is कारणार्थी kaaranopaadhi (the cause). Cause has no अन्तःकरण antahkaran. अन्तःकरण Antahkaran is कर्म karya (the work) – it is filled with Maya. In the manner of तत्त्वज्ञ tattvagnan, the Lord does not have any desires, or that He thinks about people, and has individual wishes for them. Hence, the meaning of यद्रीच्छा yadricchaa is here, is ‘to be content with whatever comes without your asking, or working for it’. Contentment rises from within. The joy of the Atma is called contentment. It is not an external factor. Contentment does not come the way heat and cold, or joy and sorrow, or crowds come, or we are left in solitude. All these are pairs – they came and they go. A particular Sadhu gets excellent food offerings, because he has many disciples who bring offerings. There is no need to feel jealous of him. We are seeped in Pramananda, happy to be as we are, where we are, and what we are. There is no need to see who has gone ahead of us. As soon as the feeling comes, that someone has achieved greater progress, jealousy rises in the mind. This is called मात्सर्य maatsarya. There are some drivers who get agitated if anyone overtakes them. They want to teach the other driver a lesson, so they overtake his car in
such a manner that dust and water are splashed on it. People should not behave like this. There is jealousy behind such actions. Let the one who has gone ahead keep going at his pace. You should keep your car running properly. The Parabrahm Paramatma is with us in essence, wherever we may be. It is not that the man who went ahead gets something more, and the one left behind gets something less. Oh, the one in front is the driver, and the one at the back is the guard, and the train is controlled by both of them, so travel joyfully.

Samah siddhavasiddhau cha – it is fine if you get siddhi (achievement), and it is fine even if you don’t. Because the fruit is meaningless when there is no desire and no worldly goal. Krutvaapi n nivachyate Krutvaapi na nibadhyate - people bind themselves with their karmas. Svayame’va aatmaanam badhnaati khalavaasanaa – kaalushyam upaadhaanaaha. Men accept the dirt of khalavaasanaa (desire mixed with wickedness). ‘We will get this, if we do that,’ is the kind of desire for obtaining some objective, which binds people from all sides. So, continue to work, but desire nothing. ‘Pull the trigger, brother, and shoot me if you want. I will continue to walk on my chosen path.’ Thus, raise up both hands and walk. Keep going forward. Then you won’t be ensnared anywhere.

Gatasangasya muktasya gnaanavasthitache`tasah, Yagyaaacharatah karma samagram pravileeyate`. (23)

Gatasangasya means ‘don’t be attached to the fruit’; and Gatasangasya muktasya means ‘there is no attachment to anything’. Be free, even from the bonds of Dharma and adharma. Please understand that this is certain – Dharma and adharma apply only when there is some ego. If you believe that you are a Brahmin, and your actions are appropriate to your status, it is very good. However, you will be in bondage if you abandon your duties as a Brahmin. A person is allocated particular duties as soon as he accepts the uniform of a policeman. If he is allocated the duties of a traffic policeman, he will have to stand at the crossroads, and wave his arms to control the traffic. He will be dismissed if he fails to do his duty. However, he has no such obligation if he does not join the police force. Duties are allotted when the ego accepts a status. Muktasya means ‘don’t have any ego about your status. Don’t be a Hindu or a Mussalman; be a fakir (wandering monk), unconnected to any religious sect, free of desire, free of cares.

After all, where should the mind be retained? The mind should be steady in the knowledge, ‘I am the essence of Gnan. I am not constrained by formal religion.’ One does not become a dandi by carrying a danda (staff carried by monks). Don’t let your Gnan enter your vrittis (tendencies) and become a vrittivaan (one with tendencies). Don’t retain even a subtle ego that you have a tendency for gnan. Be established in Gnan while you do your work.
Yagyaayaacharatah karma means ‘do work the way the Sun, and the Moon, and fire and the wind do their work. Moreover, do it as a Yagya – for the benefit of all.’ Yagya vishaṇu ‘- Vishnu is the one who permeates the vishva (world), and the universe. Ve `ve shti vishvam iti vishnuh. The one who pervades the entire universe, and is bigger than it; the one who holds millions of galaxies in the follicles of His body, is the one you should keep in mind, while undertaking all your activities. Do not think only of your family. The essence of nishkaama karma is to work for the good of all – not only for yourself, your son, your daughter-in-law, family, and relatives. That is what is called yagyaayaacharatah karma. Then the karma begins to search, wondering who it should carry its fruit to. The one who did the work pushed it towards Vishnu, and Vishnu could not be located. The Lord is so heavy, and vast, that it is impossible to locate Him. Then, where should the karma go? It has been pushed away by the karta, and it cannot find the one towards whom it is pushed. What will happen, then? Samagram pravileeyate’. If you throw a glass of water into Space, will you be able to find any trace of it? It will vanish. However, if you pour a glass of water into a small bowl, it will fill the bowl and then spill over. Similarly, your karma will bind you if you hold on to it, but it will not touch you if you fling it into Space.

This is an ordinary description of the Yagya. Now, which is the best Yagya? The Lord describes the best Yagya –

Brahmaarpanam brahm havirbrahmaagnau brahmaanaa hutam,
Brahmaiva te`na gatavyam brahmakarma-samaadhinaa. (24)

If you ask, ‘How can it be arranged that the fruit of my actions does not rise, and it disappears completely?’ The answer is, ‘This is possible if you offer it up to the Brahman.’ Look – the srutta (long handled ladle, used for pouring ablutions into the sacrificial fire) is the Brahman, the hav (sacrificial item) is the Brahman, the agni is the Brahman, and both people – the priest who conducts the ritual, and the person who undertakes it – are the Brahman. It is the brahmani brahm jrimbhate ` - the Brahman who yawns is the Brahman. The Brahman is smiling at the Brahman. It is the Brahman who speaks, it is the Brahman who hears, and the Brahman is also the sound. The offering seems to be something separate, the havishya (sacrificial items) seem to be something separate, the fire seems to be separate, the Devtas (demigods) to whom the offerings are made also seem to be separate and different. The activity of the havan (ritual of Yagya) seems to be separate – but they are all the Brahman. This is samadhi (immersing the mind in the Brahman) – brahmakarma samaadhinaa. Everything is deposited in the same Brahman. All the smaller bowls fit into the largest bowl. There were a thousand
pots, but they all mingled into the clay. The biggest Yagya is that the outlook – that everything is the Brahman – should prevail constantly. Brahmaatiriktam kimapi naasti – nothing exists, except the Brahman. The constant awareness of this is the greatest Yagya.

Daivame `vaapare` yagyam yoginah paryupaasate`,
Brahmaagnaavapare `yagyam yagye` naivopajuhvati. (25)

This Brahman Yagya is the thirteenth Yagya. There are twelve other Yagyas – Daiva Yagya, Suryodeshya Yagya, Vaayudeshya Yagya, etc. See – the Surya Devta (the Sun Devta) and the Chandra Devta (the Moon Devta) are coming to the Yagya. Devta means the Yagya which brings power to your organs. All the Devtas are seated in our organs. All that we see, hear, eat and drink, is Yagya.

Shrotra-chakshurbhyaam tad-tad brahme`ti bhaavaya – what we see with our eyes is the Brahman. What we hear with the ears is the Brahman. Restrict your awareness in such a way that you experience only the Brahman everywhere. Actually, the objects of the senses are not really external; they all abide in the mind. The eyes see them outside, and the ears hear the external sounds. All the sense objects are known by the senses. Even the followers of the Nyaya tradition accept that the gunas of the panchabhoota (the five elements) are the objects of the senses, and are known by the indriyas (senses). In the opinion of Sankhya, the senses are the cause. They are subtle, and are made of the subtle forms of matter. It is because of the indriyas, and their solid effect, that we experience the objects of the senses.
discussed whether the sense objects are created from the five elements before they are absorbed by the senses, or whether they are first created in the senses, and then they enter the five elements. Do the fragrance, flavor, appearance, feel, and sound start from the sense objects and then enter the senses, or do they start from the senses and then go to the objects of the senses? Sense objects are अनिर्वचनीय (beyond description); never get involved in this complication. This feeling of कार्य-कारण (effect and cause) is invisible. So the Lord says, ‘Control the sense organs. Then all the sense objects will become sacrificial offering, poured into the fire of the (controlled) senses.’

If you say, ‘I was eating a papad in the afternoon, and enjoying its flavor,’ what does it mean? It means that the जित्यावचिन्न चैतन्य (consciousness in the tongue) became one with the पापड़वचिन्न चैतन्य (consciousness in the papad). Actually, the meaning of संयमाग्निशु जुट्वति šamyamaagnishu juhvati means that these two चैतन्यas are not really two. Accept that the papad and the जिव्हा jivhaa (tongue) are one. The Chaitanya is one, anyway. The होम homa (sacrificial offering) is complete. This is how the होम homa is done. The papad and the tongue are one – there is no doubt about that, because from the material viewpoint, both are composed of the five elements. And, the Chaitanya is one, even in separate forms, from the viewpoint of discrimination. What happened was that the papad and the tongue were both dissolved, as the offering to the sub-stratum of the Chaitanya. The संयमाग्निशु जूट्वति šamyamaagnishu juhvati was done. Now, the five senses – or their objects – are dissolved in the fire of restraint (samyam). From the viewpoint of संयम samyam, both have been sacrificed in the fire of restraint; or the fire of the cause.

And, this is even more strange – don’t think that the होम homa cannot be done until the priest comes, and you have the fire and ghee (rarified butter) ready. These are only models – samples of the होम homa. The actual होम homa is here.

The होम homa of a Sanyasi is not in the external fire; it is in the जटाराग्नि jatharaagni (the fire inside, which digests the food). My Grandfather had taught me the method of making the five offerings (to the internal fire) at mealtimes, when I was still a child. प्राणाय र्याहार्य, अष्ठाय र्याहार्य, व्यानाय र्याहार्य, समानाय र्याहार्य, उदानाय र्याहार्य ‘Praanaaya svaaaha, apaanaaaya svaaaha, vyaanaaya svaaaha, samaanaaya svaaaha, udanaaya svaaaha.’ The हवन havan is done! What we eat is not put in for ourselves. Then where is it put? We are doing the होम homa of the sense objects into the fire of the indriyas, गुना गुणेशु जर्त्तं ते (3.28) guna gune’shu vartante (3. 28). The sense organs consume the sense objects. We are not the ones who eat; nor are we that, which is eaten. This होम homa needs no चंद्रा chandaa (collection of funds from the people). We are not punished if we make some mistake in pronouncing the mantras of this होम homa. It does not matter if no Brahmin is available, because there is no need of a Brahmin in this. Let him go!
It makes no difference if the mantra is pronounced incorrectly, if there is no Brahmin, and if none of the items for a ritual are available. Whatever enters our झोला (jhora) (cloth bag) becomes the item for this Yagya. The agni and the Brahmin are inside us.

वृत्तां ब्रह्मणं कर्मणं प्राणकर्मणं चापरे।
अत्लसंस्थयोगान्नी यज्ञवति आनंदपि। ॥ (२७)
Sarvaaneendriya-karmaani praanakarmaani chaapare,
Aatmasamyamyayogaagagnau juhvatii gnaanadeepite’. (27)

You see, the प्राणवायु (the five kinds of wind which reside in the body) is our own. It abides in the body, and does its work. All five प्राण pranaas – Udan, Vyaan, Apana, Samana and Prana – do their respective tasks inside the body. The pranas do their work, and the indriyas do their work. Now – where should they be taken? In reply to this, the Lord says, आत्मसामय योगान्नी ‘Aatmasamyam-yogagaagnau.’ Just as the flames of the fire leap up when ghee is poured into it, the fire of Gnan – the ज्ञानगन्नि gnaanaagni – should be built up by तत्त्ववग्नन. No external factor is used for this. The internal activities of the senses and the prana are to be sacrificed. The meaning of हवन haven is स्वाभाव svaaahaa (burn to cinders). Just as ghee is offered up and burnt in the sacrificial fire, in the same way, the entire visual world around us is offered up, and burnt in the fire of आत्मानि aatmaagni (the fire of the Atma). This is called Yagya.

द्रव्यांस्तपेयज्ञा योगज्ञास्तथापरे।
स्वाभावज्ञानज्ञानच चतुः संस्थितवता।। (२८)
अपाने यज्ञवति प्राणेः प्राणेः प्राणाम तथापरे।
प्राणापाणाण्यस्त्वर्ग्व्यात्मापरावरणः। ॥ (२९)
Dravyaaygyaastapoyagyaa yogayagyaaastathaapare’,
Svaadhyaaygyaanayagyashaachcha yatayah sanshitavataaaha.
Apaane’ juhvatii praanam praanam praanam tathaapare’,
Praanaapanaanagatii ruddhivaa praanaayaamaparaayanaah. (28, 29)

The items burnt in the Yagya are called द्रव्य dravya. Dravya is that, which becomes द्रव्यम् dravita (melts, dissolves); the effect dissolves into the cause. When ice melts, it is the Yagya of the ice. What is the Yagya in this? The Yagya is that the ice dissolved, and merged into its cause – the water. This is its Yagya. It was the होम homa of the gold bangle, when it was melted. What was the होम homa? It was the bangle’s giving up its separate identity, and merging into the gold. The होम homa of the pot was to mingle with the clay. Thus, the dissolving of the विभूति vibhooiti (the creation) into the Yoga (that which is united with the total), is the होम homa. Jewelry is the विभूति vibhooiti, and gold is the Yoga. Ice is the विभूति vibhooiti and water is the Yoga. Our bodies are the विभूति vibhooiti and the five elements are the Yoga. Meditating upon how the effect merges into the cause is the actual Yagya. Some people use external materials for their Yagya, and some do Yagya through दान daan (giving
material items) etc., is the Dravya Yagya, and the Yagya of *tapasyaa* (asceticism) is the Tapa Yagya. Even our eating is a Yagya. The Lord has said that there are two kinds of Yagyas. The Lord consumes the Dravya Yagya, because it is *tat-padartha-pradhana* (predominated by the ‘That’ factor; ‘That’ indicating the Brahman). And, the Tapa Yagya is *atma-pradhana* (predominated by the Atma factor, which is one in all creatures). It is the Lord, in the form of the Atma and in the form of the Paramatma.

भोक्तारं यत्तपसां सर्वभूतमहेश्वरम्। (५.२१)

*Bhoktaaram yagyatapayaam sarvabhootamahe`shvaram.* (५. २१)

The Lord is the भोक्ता *bhoktaa* (the one who experiences the result) of the Yagya. What kind of Yagya? If you feed people, it is a Yagya; and if you abstain from eating, it is also a Yagya. The Lord is pleased with both. It is a Yagya when you feed others but go hungry yourself; and it is also a Yagya to offer food to the Lord seated within you. It is a Yagya when we place some food in our mouth. Our hand becomes the श्रवास *sruvaa* (ladle), when it picks up a mouthful of roti and dal; and the Lord is seated in the mouth, where the food is placed. Don’t think that you are putting the food into your mouth. See the Baal-Gopal (baby Krishna) or baby Rama seated inside, and offer the food to Him. The Lord is smaller than us – I have measured Him and checked! When He fits into the little chamber of our heart – अंगप्रदशः: *angushatmaatra purushah*, and dances on the tip of our tongue – जीह जसोमित हरि हलदरसे `jeeha jasomati hari haladharase` - is it not obvious that He is smaller? The external Lord, however, is definitely bigger! योगयास्ताश्च योगयास्ताश्च *Yogayayaastathaapare`*.

So, do Yagya with dravya, and Yagya with tapa. Yagya can also be done with *abhyaasa* (repetition), and with *svaadhyaya* (studying the scriptures). *Svaaadhyayaanayagaasha* \(\rightarrow\) *Svaadhyaaaynaanayagaasha*cha. It is not as though Yagya is done only with material items. When the tongue is made the श्रवास *sruvaa*, and we say गणानाम *ganaanaam tvam ganapatim havaamahe`*, as a verbal offering to the Lord seated in the heart of every creature, it becomes a Svaadhyaya Yagya. If you ask whether any items are needed – when you say अग्निमेदे पुरोहितं *agnimeede` purohitam*’ – the answer is, ‘No’, because we are doing the Svaadhyaya Yagya. Just the words are enough.

And, ग्नानयागयाश्च *gnaanayagyashcha* – if a highly developed existence of knowledge – प्रदेशः ग्नान *pradeepta gnaan-*sattaa – is the cause, then the *sattaa* (the Gnan of your separate existence) will have to be sacrificed. This is because the cause of all causes is the one and only चिन्मात्र *chinmaatra* (conscious) reality. Who are the people who do this kind of Yagya? This is not done by common people. Only the Yatis (ascetics), those who endeavor to attain the supreme, and those who are honest, do this. संस्कृतव्रताः: *Sanskitavrataah* – the meaning of संस्कृत *sanshita* is ‘the one who had dignity’; their व्रत *vrata* (vow) is to maintain
dignity. It also means ‘those whose vow is bright’. The vows of Yatis are bright; unsullied by desire. They are the ones who do this Yagya.

Aparé niyatáhaara: pránaánápraáneṇu jústabhúti.

Sarvó‘páyate yagyádá yajñáyapápta-kalpam. (30)

Yajñaáyatamáyánta yájña bráhma sanátanam.

Naáyá lokákshyájñásámyá kútádá hám: kútádá hám. (31)

As mentioned earlier, there are twelve kinds of Yagyas, and brahmaarpanam brahmahavíh is the thirteenth kind of Yagya. Some people do the rechak (exhalation), some do the poorak (deep inhalation), and some restrict both the – poorak-rechak and do either the bahya-kumbhak (holding the breath after exhaling), or the antah-kumbhak (holding the breath after inhaling). The Yoga Darshan (by Maharshi Patanjali) describes these four kinds of praanaayaama (breath control exercises). Other exercises are given in later writings. I have read the Hathayoga Pradeepika, the Vrihad Yagyavalkya, and also the Hathayoga Samhita. Patanjali, however, mentions only the four kinds of pranayamas – poorak, rechak, and the two kinds of kumbhaks – antah kumbhak and bahya kumbhak.

To control the activities of prana and apana, by exhaling fully and then holding the breath, is the bahya kumbhak. And, to hold the breath after a deep inhalation is the antah kumbhak. Exhaling is rechak, and inhaling is poorak. These pranayamas should not be undertaken from hearsay. One should not undertake them if a person – who claims to have a university degree in pranayama – offers to teach it. Universities have no such courses till now. Some foolish people, who have a little knowledge of Yoga, get together and start an institute, giving someone the title of Yogiraj. There are some Institutes which take donations, and confer degrees like Dharmadhurandar and Dharmadhureen (upholders of Dharma) and Dharmalalankar, with gold printed certificates in your name. You can give them a donation of five hundred or a thousand rupees, and obtain any certificate you want. So, don’t listen to the Yogirajs who have obtained such degrees, because –

De’khaa de’khi kare’ yoga, cheeje’ kaaya baadhe’ rog.

Yoga is not to be undertaken lightly. It should be learnt by a genuine expert. If you try to learn from a book, it may do harm, but it won’t do any good. If someone starts teaching you, don’t tell him hastily that you have understood. Tell him, ‘Please show me how it is done, and then I will try to do it.’ Yoga is to be undertaken after seeing how it is done. It is not to be taught verbally.
The Lord has said, अपरे नियताहरा: ‘Apare ‘niyataahaaraah.’ This means that people do the Yagya after deciding what their food intake should be. A controlled food intake is essential for the Yagya to be conducted properly. These days, there is loud dissent in the areas of Yagyas and spirituality, as there is in politics. However, one should not get caught up with such campaigning. A Yagya should be undertaken with restricted food intake. In the seventeenth shoka of the sixth chapter of the Gita, the Lord has said –

युक्ताहारविकारकमयुक्तचेतन्यकर्मस्।
युक्तस्वप्नवाच्योऽयोगो भवति दुःखहा॥

Yuktaahaaravihaarasya yuktache’shtasya karmasu,
Yuktasvapnaavabodhasya yoga bhavati dukhahaa. (6. 17)

If the diet and activity are not balanced and conducive, and the effort is disproportionate, then the Yoga does not become दु:खहा dukhahaa (destroyer of sorrow); it becomes सुखहा sukhaahaa (destroyer of happiness).

यज्ञशिष्टामृतभूजो यात्नि ऋष्ट सनातनम्।
नायं लोकस्वप्नस्वस्तोऽविर्युक्तोऽयुक्तम्: क्रुद्धतम्॥ (31)

Yagyashishtaamritabhuto yaanti brahma sanaatanam,
Naayam lokostyayagyasya kutonyah kurusattama. (31)

You would be knowing this; you must have noticed these comments in the Upanishads – एवं उपासते, य एवं बैंद E’vam upaasate’; ya e’vamve’da. Both these comments are given together – that both people, ‘the one who worships in this way’, and ‘the one who has the knowledge of this’, get the same result. You can understand what this means! The effort of worship becomes redundant if the same result is obtained by merely having the knowledge. Six months of worship, and one moment’s understanding, both give the same result. Worship strengthens the mind, and makes it firm. Gnan is imbedded deeply in the mind. When someone says that undertaking a Yagya at the cost of a lakh of rupees will yield the same result as understanding the proper meaning of the Yagya – he is not dissuading you from spending the money to do the Yagya. His indication is that you should understand the meaning of the Yagya properly. The Upanishads predominantly preach Gnan, not Karma. The result obtained by the knowledge of the essence of the उपासक upaasak (the worshipper), उपास्य upaasya (the object of worship) and उपासना upaasanaa (worship itself), is the same as the result obtained by continuous, respectful, well-conducted, long-term worship. It is this that the Upanishads reveal.

यज्ञशिष्टामृतभूजो यात्नि ऋष्ट सनातनम्।
Yagyashishtaamritabhujo yaanti brahma sanaatanam.

What does this mean? It means that the leftover of the Yagya is the अमृत amrit (elixir). If, when the Yagya is over, you feel exhausted and think that your involvement was a harassment, that the Pundits were displeased, and obstacles came up during the ritual – then the fruit you will receive form the Yagya will
be tamoguna (ignorance and sloth). The Yagya will not be fulfilled properly. However, if you feel as satisfied as though you had indeed received elixir, then you are fulfilled. You have been freed from one bondage – the bondage of death – and you should understand that the Yagya has been successful. You have obtained the eternal Brahman.

However, what will happen, if you neglect to offer food to others, before you eat; if you don’t do this Yagya? नाययम लोकोत्यायग्याः कुतोऽन्यः कुरुसत्म "Naayam lokotyayagyasya kutonyah kurusattama." Your son and wife will be displeased with you. Manuji has said, कुर्याद भृत्यामपीडयन् ‘Kuryaad bhrityaamanpeedayan’. Remember, whenever you have a Yagya, your servant should not be harassed. The Devta will not feel satisfied if the one who serves is harassed, because, the Devta is seated in the servant’s indriyas and antahkaran, as well. Manuji has also written that a Yagya should be undertaken only when enough wealth is gathered to maintain your family comfortably for a minimum of three years. It is wrong, if your family suffers because of your Yagya. You should first make sure that enough money is kept aside to maintain all your dependents comfortably for three years, and then use the remaining funds for the Yagya. Furthermore, the money should be white money, not black money. The Shastras describe शुक्ल shukla (white) धन dhan (wealth) –

Yadricchaagatavitte'na shukle'nopaarjite'na vaa.

White wealth is wealth which is honestly earned. Only such wealth should be used for the Yagya. When a Yagya is undertaken with money earned dishonestly, then the fruit which is born from the Yagya, rises up into the air, and wonders whether it should go to the person whose wealth has been used, or whether it should go to the one who undertook the Yagya. The fruit is filled with doubt, and is wasted.

One point should be clarified. We cannot make the claim that the wealth which is ours by law is the only white money. Those who make the law are certainly not of the caliber of Manu and Yagyavalkya, or Vashishtha and Vishwamoitra! The wealth should belong to us, as per the laws of Dharma. We do not accept the laws of the legal system as being valid in this context. The purpose of Dharma is the purification of the antahkaran. The two topics are completely different in nature. So, the wealth used for a Yagya should be clean and rightfully ours, as per the Dharma.
about matters of give and take. All this is dreamlike. When the Atma sits as the Taijas, then the give and take starts. When it sits as the Vishwa, it incurs sin and merit. The business of give and take is conducted in the Taijas state. Peace is in the Pragya state; and all doubts and dualities cease in the Turiya state – तृतीय नामों त्रिवृंट से तृतीय (भागवत ११.२५.२०) tureeyam trishu santatam (Bhagwat 11. 25. 20). The Shanta Atma (the serene Atma) is not called the Turiya. The Turiya is that, from which the appearances of place, time, objects, the Jeevatma, and the Ishwara, twinkle and glitter and shine, without being real. So, the Vedas contain the descriptions of many Yogas. They are all कर्मण्यं karmajanya (undertaken physically). कर्मजन्य Kramajaan means that, which is created by physical, verbal, or mental activity. The Atma has neither activity, nor interaction. अस्माद् सम्यगदर्शनात् मोक्षसे संसार-वन्धनात् ‘Atastvam gyaatvaas vimokshyase` na madvaapaararaa ime’ - all these activities of the Yagya etc., are not My activities.’

निब्धयंहम् उपासी: ‘Nirvyaapaaroaham udaaseenah – I am uninvolved and disinterested in worldly interaction.’ इत्येवं जात्वा अस्माद् सम्यगदर्शनात् मोक्षसे संसार-वन्धनात् Itye`vam gyaatvaa asmaaat samyagdarshanaat mokshyase` samsaaarabandhanaat – if you retain this outlook of totality constantly in your mind, you will be freed of worldly bondage. The sentences I have just read out are from the writings of Shankaracharya. The book I have before me contains the commentaries of Shankar, Ramanuj, Madhav and Vallabh.

श्रेयान्वयमयायादय्य ज्ञानाय: परंतप।
सर्वकर्मांखिलं पार्थ ज्ञानं परिसमाप्यते।ेन (३३)
Shre`yaan dravyamayaadyagyaajgyaanayagyah parantapa, Sarvakarmaakhilam paartha gnaane` parisamaapyate`. (33)

A man was sitting in his own home. He became intoxicated and asked for a car to be brought quickly.

‘Why do you want a car? Where do you want to go?’
‘My good fellow, I will sit in the car, and go to my house,’ said the man.
The people around him saw that there was no need to send for a car, since the man was already in his own home. The need was to bring him to his senses. As soon as the intoxication wears off, he will realize that he is in his own house.

Well, this is just what श्रेयं shre`yaan (the best) is. If we carry the load on our head, to deliver it to someone, it becomes a Dravya Yagya; and the Gnan Yagya is when we are already where we want to go. We are gathering sattu to eat during a journey of twenty six days, to go to the Brahman! Years ago, my Mother went to Badrinath, taking enough sattu to eat, for the journey of twenty six days. However, where will a person need to go, if he has Badrinath in his heart?

इत्य तीर्थमिदं तीर्थं भ्राम्यन्ति तामसा जनन्।
आत्मतीर्थं न जानन्ति कर्थं मोक्षो भूयत् प्रिये॥
Idam teerthamidam teertham bhraamayanti taamasaa janaah,
Atmteertham na jaananti katham moksho bhave`i priye`.

Badrinath, Rameshwar, Jagannath, Dwarkanath, Ayodhyanath and Mathuranath – all these have ‘Nath’ (the Master); but there is no Nath at Vrindavan. There is Vrindavan Behari (the one who frolics in Vrindavan). All of these (forms of the Lord) abide in our heart. They are the brightness of the Atma-jyoti (the flame of the Atma). They are superior to the Yagya done with material items. They are the most praiseworthy Gnan Yagya, because nothing exists without their knowledge.

One day, two boys rode past Goswami Tusidasji Maharaj, when he was walking to some place. Both boys were good looking and sweet to behold. One was fair and the other was dark complexioned. Tulsidasji found them very appealing, but they passed by very quickly.

Goswamiji said, ‘I want to have a darshan (vision) of the Lord.’

‘You have just had a darshan,’ said Hanumanji. ‘They just passed you!’

Of what use is the darshan, if you don’t recognize the Lord? After this, the Lord came again. Tulsidasji did not recognize Him, so Hanumanji spoke from the branches of a nearby tree

Chitrakoot ke` ghaatapar bhayi santan ki bheera,
Tulsidas chandan ghise`n tilak kare`n raghuveera.

So, recognize Him, my brother, recognize Him! The नित्य nitya (ever present), शुद्ध shuddha (pure), बुद्ध buddha (enlightened), मुक्त mukta (liberated), अद्वितिय advitiya (indivisible) Brahman shines, as the self-illuminating Atma, in your heart. नाहि drashtur drishte` viparilopo vidyate` (Vrihadaranyaka Upanishad 4. 3. 23) However, what if you fail to recognize it? If you say that you will recognize the Atma only by entering a deep cave (of samadhi), than that is not the correct assumption. My brother, recognize Him, and all perplexities will vanish.

Sarvam karmaakhilam paarthaa gnaane` parisamaapyate`.

To understand this, divide it into two parts. The word सर्वम् sarvam (entire) and अक्षिलम् akhilam (whole) are synonyms. All the karmas are concluded finally; they are completely finished. The word ‘akhil’ is given to indicate that the completion is total and final; and the word ‘sarva’ indicates the totality of the karmas. The karmas may be of any kind – paapa, or punya which can help you attain Vaikuntha (the abode of the Lord Vishnu); it may bring samadhi, or some pravritti, or nivritti. It may be something motivated by attachment, or something
which brings detachment. No matter what kind of karma it is, the word ‘sarva’ covers all kinds, and ‘parisamapti’ indicates that they are concluded permanently. No residue remains. This is indicated by the word ‘akhila’. The word ‘samapti’ also indicates that no fresh shoots will grow from the concluded karmas. Neither by संस्कार sanskara (latent inclinations), nor through the subtle ego, and not even through any kind of misconception. Because, once Gnan has been attained, no karma remains. Even the संस्कार sanskara of the karma, and all false impressions are erased. All the karmas are ended completely. They no longer give joy and sorrow. Nor do they take the person to hell or to heaven.

Nobody is induced to become बहिर्मुख bahirmukha (extrovert) or अन्तर्मुख antarmukha (introvert). Neither is there any period of anticipation. To wait means to relate to time. The aspects of being extrovert, or introvert, or going to Vaikunth, means to relate to space. To feel joy or sorrow is to relate to tendencies; and the objects of the senses need not even be mentioned. All actions are concluded for ever, when they merge into Gnan.

Shri Madhvacharya says, उपासनांगयुक्तम् iti ‘Upasanaangayuktam iti – all the aspects of worship are ended, when Gnan is attained.’ All the actions pertaining to methods and modes of worship vanish, and are annulled, and their capacity to sprout (into results) is burnt to ashes. ज्ञानेते parisamapya Gnaane` parisamaapya`, means that the difference between आयुष्य saadhana (effort) and the आयुष्य saadhya (goal) is removed. What is greater than this Gnan? In this, there is no joy, no sorrow, no hell, no heaven, no samadhi and disturbance. This Gnan is proved to be greater than everything else, is it not?

Now see – where can this Gnan be found? Oh – it will be found nowhere else, but here! Stop thinking that it will be obtained after death. Some people say that the Guru – who may be in lands like the Maharloka, Janaloka, or Tapaloka, may come and give it, at some point of time. Such talk is a way to make people their disciples. The person who feels that there is no Guru on this earth, wants to become a Gnani while being here! How can someone, who believes that nobody in the world is a Gnani, hope to become a Gnani while living in this world?

What can one say about a person who is so conceited about his own learning and intelligence, that he considers nobody fit to give him any knowledge? My friend, abandon your conceit, and give the matter some thought.

तद्विद्ध प्रणिपातेन परिप्रेयन्ने सेवया।
उपदेश्यति ते सानं ज्ञानिनस्तवद्विद्धः। (३४)
Tadviddhi pranipaate`na pariprashne`na se`vayaa,  
Upade`kshyanti te` gnaanam gnaaninastattvadarshinah. (34)
Leave your अभिमान abhimaan (conceit); leave your मान maan (pride), and catch the नाम naam (name of the Lord). नाम Naam is the reverse of मान maan. So, let go of your मान maan, and catch hold of प्रणाम pranaam (bowing down). Those who say, “Do you consider me to be inferior to you in any way?” will never obtain Gnan. It was just last night, that I was talking to a gentleman. I told him, “If
your intellect is focused on material objects, you will only obtain the inanimate. You will become an agnostic. If you indulge in lengthy dialectics, you will become a nihilist; a Buddhist. If you add a little faith into your intellect, you will become a devotee of the Lord. If you focus on experience, the Brahman – which can not be negated – will stand fully revealed before you. The Brahmattva (the essence of the Brahman within) is predominantly to be known by experience. The Ishwara is known by a combination of intelligence and faith. Only the शून्य shoonya (nihil) is known predominantly through the intellect. And, that which is known only through the senses and instruments, is the inanimate. Now, please make your choice.” If you wish to attain the essence of the Brahman – which is inseparable from the consciousness within – you will have to analyze your own experience.

Anubhavaparyaavasaanaa hi agavath – all Gnan enters, and is concluded, in experience. For this, go to your Acharya (Teacher) and say, “Maharaj, I am drowning in the ocean of the world. I have come to surrender at your feet. Please uplift me.” Leave your vanity behind, and go. The word used here is निपात nipaata. Just as a ball thrown on the ground bounces up into the air, we rise up higher, when we throw ourselves at the feet of the Guru.

People here hold their heads – made of bones and skin and flesh – high in the air, as they go around saying that they have obtained Gnan. Gnan is like the Ganga, who flows down from the Himalayas, and you are making your head the Himalaya? Oh, don’t be apprehensive that people will consider you foolish, if you ask questions. Don’t be afraid that they will find faults with the questions you place. If you don’t ask questions how will anyone know how eager you are to obtain Gnan? So, do not sit in silence until you have obtained tattvagnan. Thrash your arms and legs for this. Be restless. Weep. Be anxious. You may say, “No, I will sit in silence, and the Gnan within me will come forth.” Had there been Gnan in you, would you not have been liberated by now? Would your Gnan be suppressed somewhere inside, as sanskaras? No. Brahmagnan has no latent tendencies. Neither is it obtained by sanskaras, nor does it give rise to any sanskaras. Experience is needed to create sanskaras. However, if Brahmagnan is the experience, then the mind which holds the sanskaras, the sanskaras themselves, and the factors which create sanskaras, will all be destroyed.

There is no need to lose hope if you did not obtain Gnan after having asked a couple of times. Continue to serve your Guru, परिप्रश्नेन सेव्य pariprashne’na se’vayaa. If you continue to serve –

उपदेश्यन्ति ते त्वं ज्ञाननस्तत्त्वदर्शिनः।

Upde’kshyanti te’ gnaanam gnaaninastattvadarshinah.
The *tattadarshi* (the one who has glimpsed the essence) will explain things to you, and you will definitely obtain Gnan one day. One thing more; the Lord says –

यज्ञात्वा न पुनःपहचयं यात्सि पाण्डव।
वेन भूतान्यरूपेण द्रव्यस्यात्मन्यथो मयि। (35)

_Yajgyaatvaa na punarmohame`vam yaasyasi paandava,_
_Ye`na bhootanyakashe`she`na drakshyasyaatmanyatho mayi._ (35)

“O, Pandava!” What does this form of address indicate? पाण्डुः पति: _Pandur dhavalah_ – white is called pandu. So, Pandu is the one with a fair complexion, and when he assumed a form, the name became Pandava. The Lord’s opinion is, “Arjuna, you are the personification of a white antahkaran; a bright antahkaran. The characteristic of Gnan is that once you obtain it, you will never again be deluded as you are, at present. You will never again have the मोह moha (delusion) of being a sinner, a meritorious person, happy, sorrowful, one who will go to Hell or Heaven. You will never feel that you are a separate individual, a karta, a bhakta, a worldly person, or a Jeeva.”

Once, Brahmaji went to a Jeeva and said, “You are a Jeeva, made by me. I have assembled all the parts and created you.”

“Sir,” said the Jeeva, “take away all the parts you have assembled. Take away the bones, flesh, and skin. I am not the parts you have assembled. I am that चिदाकाश _chidaakaasha_ (conscious Space) in which you appear. I am the substratum and the brightness in which you are seen. So, you have not made me. You shine dazzlingly, like a multicolored rainbow, in my chadakash.” My brother, forget Brahmaji; if even the Guruji tells you, “My disciple, you are not the Brahman till now. You are the Jeeva,” then say to him, “Sir, please leave this topic. I refuse to be misled. In essence, I am what you are.”

विस्मिन्न स्थितो न दृःखेन गुरुनापि भिपशल्यते। (6.22)

_Yasmin sthito na dukhe`na gurunaapi vichaalyate`_. (6. 22)

Here, गुरुनापि भिपशल्यते _gurunaapi vichaalyate_ means भ्रूःसतिनापि भिपशल्यते ‘vrihaspatinaapi vichaalyate’. Even Vrihaspati (the Guru of the Devtas) cannot confuse a Gnani. Neither can his own Guru confuse him, because the Gnani has become his experience. Nobody can negate the experience he has had (of the essence of the Brahman). People can confuse others by talk about what kind of clothes are worn in Heaven – red, or yellow, or white; or whether skirts are worn, or dhotis – because Heaven is a place nobody has seen. However, even our Guru cannot misguide us about something we have experienced ourselves; for what we see and experience. Our condition is such that not even Brahma, Vishnu and Mahesh can make us deny our experience.

येन भूतान्यरूपेण द्रव्यस्यात्मन्यथो मयि। (35)

_Ye`na bhootanyakashe`she`na drakshyasyaatmanyatho mayi._ (35)

Abhinav Gupta explains this as – येन भ्रुमान्य आलमानि मयि अर्थेषु द्रव्यिसा अथो इति निर्यङ्के पादृपणे। _ye`na imaani aatmani mayi ashe`she`na drakshyasi atho iti nirarthakam_
paadapoornane’. असे अशे स्वा means totally; see all the creatures in your Self. Your Self is the Paramatma. See the प्रत्यागात्मा pratyagaatmaa (your own Atma, which you can experience) as being the Brahma; and see the Brahma in the pratyagaatmaa. Do not leave out anything at all. Don’t think that there is any Maya, or nescience, between the जगत jagat (world) and the Parabrahm Paramatma. There is no factor which separates them; no shadow between them.

I had read, in the Avadhoot Gita, माया माया कच्चे तात माया चाया न विषयते (१.४३) ‘maayaa katham taata cchaayaa cchaayaa na vidyate’ (१. ४३)’. The meaning is, ‘Why do you keep saying Maya-Maya? The Paramatma does not have even a चाया cchaayaa (shadow) of Maya! And, when Maya is non-existent, where can the bhootas (creatures) come from? When there are no living creatures, how can there be the titles of the Jeeva and the Ishwara? And, when there are no titles, where will there be any differences?’

You will say, “Sir, you are preaching Brahmagnan. This is for the great पुण्यात्मा punyaatmas (people who have great spiritual merit), and for those with pure antahkarans.” That is true, but some people are convinced that what is said on the banks of the Ganga – or any other place of spiritual purity – then it is the truth. My brother, it must be the truth you must give importance to. Whether it is spoken on the banks of the Ganga, or in a gambling house, is not important. It is the truth that we are concerned with, not where it is spoken. Nor does it matter when it is spoken. It may be spoken four days earlier or four days later. What is important is that it is the truth. The truth is unaffected by factors like Space and Time. It makes no difference whether it is spoken by a child or an elderly person. Can something become the truth because an elderly person says it, and an untruth if a child says it? Oh, no. Find out whether what has been said is the truth or not.

युक्तियुक्तपुपेदेवं वचनं बालकादपि।
Yuktiyuktamupade’yam vachanam baalakaadapi.

So, it is not a matter of a child or an elderly person.

There is a shloka in the Manusmriti- अन्त्यादीप परं धर्मं स्वीरत्नं दुष्क्लादपि। (२.२३८)
Antyaadapi param dharmam streeratnam dushkulaadapi. (२. २३८)

Medhatithi has explained it thus: if you wish to bathe in some river, or sleep in some forest at night, and are told – by even an अन्त्याज antyaja (a low caste person) – that you should not bathe there because there is a crocodile in that river, or a snake who lives in the spot you have chosen to sleep in, you should accept his advice, as your first Dharma.

However, Kulluk Bhatt’s commentary (which is written after Medhatithi’s, and is now accepted as being the most authentic) has refuted Medhatithi’s opinion. Kulluk Bhatt has said, “No. no! परं धर्मं Param dharam means tattvagnan. If you hear tattvagnan from even an antyaja, you should accept it.” A question
may raised here, as to how a person from a low caste could possibly get Atmagnan. The answer is that he would have obtained Brahmagnan in a previous lifetime, and become an anytaja in this lifetime because of some spiritual obstacle. So, if you can obtain Brahmagnan (which is synonymous with Atmagnan and tattvagnan) you should obtain it, even if it from the lips of a low caste person. Oh – is it Brahmagnan you desire, or is it some material item from a shopkeeper? That which you desire should be obtained from whichever shop it is available at. You aren’t getting your daughter married, after all! (So, why bother about the caste?)

So, don’t focus on all the petty factors, my brother. Someone may say, “No, Sir, I am a great sinner. I am not eligible for obtaining Brahmagnan.” Very well. So, what if you are not eligible for Gnan? Accept that the truth is the truth. Don’t begin an argument about being a woman, or a chandal (untouchable), or a paapi, or a foreigner, or that you have just come out of hell. What you want is the purity of your antahkaran. Will it happen just by your wanting it? There is no fixed period. I challenge you – let anyone go through the books on Vedanta, and show me if it is written anywhere that tattvagnan will be obtained when the antahkaran has been pure for a certain number of hours or minutes. Here, the Gnan enters the mind in the next moment, after the antahkaran is purified. See what the Lord says –

अपि चेदसि पापेभ्यः सवेभ्यः पापकृतमः।
सवेः ज्ञायन्तवेनेव तृज्ञनं संतिरिश्यसि। (36)

Api che’dasi paape`bhya sarve`bhya paapakrittamat$,
Sarvam gnaanaplav`naiva vrijinam santarishyasi. (36)

Stop talking of असम्भावना asambhaavanaa (impossibility), विपर्यय bhaavanaa (impossibility), विपरीत भावना vipareeta bhaavanaa (negative feelings). Gather together the sinners of the world, and bring out the three who are the most sinful. One of them will be the number one sinner – the पापकृतम् paapakrittam, one will be the second greatest sinner, पापकृतर paapakrittar, and the third will be the third greatest sinner, a पापी paapi. पापकृत्तमम् Paapakrittamam means ‘he, who is more sinful than anyone else in the world’. “And, this greatest sinner has come before Me, today, as a जिज्ञासु jigyaasu (seeker of Truth). Am I to forbid him to get onto the boat of Gnan? Should I tell him to do a twelve year प्रायश्चित prayaashchit (penance) before coming? That he must – during the twelve-year period – sleep on the floor, hold a tuft of grass in his hand, beg for his food, and go around telling people about his sins? What if the man dies before the twelve years are over?” The paapi will die, but the paapa will not die. If, on the other hand, he obtains tattvagnan immediately, he will be liberated from all his sins, and all the hells that the sins will carry him to. So, why do you ruin the poor man (by enforcing ritualism)?

सर्वेः ज्ञायन्तवेनेव Sarvam gnaanapave`naiva – the Lord says, “The door of My Gnan is open for you. Come onto the boat of My Gnan. Climb onto the Gnan raft.
This is a फळक plava (floating), it is plane, it is फळकन plavana (swimming). The root प्लु plu signifies moving ahead. Come, like a frog, which leaps from one spot to the next.” What does the word एवं e`va in फळकनेplavainaiva signify? It signifies कर्मोपासना karmopaasanaa – niripe`ksham – without getting caught in the path of karma, or the path of worship. “Come, and sit on the canoe of Gnan.” If the sinner wants to know what will happen to his sins, if he does this, the answer is, संतरिष्यसि Sarvam vrijinam santarishyasi – you will crossover all your sins. You will see that the sin was in your body, in your इन्द्रिय indriyas, in your mind, and in your intellect. However, there is no sin in the Atma, which is शुद्ध shuddha, बुद्ध buddha, and मुक्त mukta.” This is the crossing over.

I was not a sinner even when I considered myself to be a sinner. I have not become free of sin the moment I considered myself to be free of sin. सर्व Sarva means that पुण्य punya is included. What is called पुण्य punya in this world becomes a पाप paapa, when it is done with a feeling of कर्त्तव्य-भोक्तव्य kartrittva-bhoktrittva (I am the one who does, and the one who experiences the results). There is nothing surprising in this. It is the description of eligibility. संतरिष्यसि Santarishyasi – nothing will be left incomplete; everything will be washed away. सम्यक् तरिष्यसि Samyak tarishyasi – the crossing over will be total. This is the greatness of this Gnan.

यथायादानि Yathaidhaansi samiddhognirbhasmasaat kurute`rjuna, Gnaagnih sarvakarmaani bhasmasaatkurute` tathaa. (37)

The Lord says, “Arjuna, just as the fire fanned by the wind, or built up with oil, destroys a pile of wood, in the same way, Gnanagni (the fire of Gnan) burns up the pile of पाप paapa and पुण्य punya. So, do not fear.” The Dharma of Gnan gives great consolation. All karmas will be destroyed, along with their fruits, when the fire of knowledge flares up. Put aside the interpretation of आराध्य prarabdha (the result of actions done in past lives), meaning, leave those whose bodies have become आराध्य aarabdha (started). The body’s आराध्य aarabdha means that just as when some machine is to be made, out of iron, or aluminum, or plastic, the design is thought out first. This design is the जाती jaati (species), and the आकृति aakriti (form). The calculation of the extent of the heat and cold the machine will endure, becomes the joy and sorrow. The number of rotations the machine will take becomes the longevity. Thus, when we make any machine, we decide how much work it will do, how long it will last, and the temperatures it will withstand. In the same way, when the body was आराध्य aarabdha (started), its form was decided, and the fever it would endure, and so on.
Sir, what am I to tell you? A monk used to stay with me. His home town was somewhere near Pratapgadh or Jaunpur. One day, he said, “Maharaj, I have fever.”

“How much?”

“Maybe about two hundred, or two hundred and fifty degrees.”

“My brother, a hundred and five or a hundred and six degrees is considered very high fever. How did you get two hundred, or two hundred and fifty degrees?”

“No, Sir, I have a normal temperature of a hundred and fifty degrees.”

Is this not amazing?

What I mean to say, is that the capacity to endure heat and cold is predetermined. It is decided in advance, as to how much joy and sorrow the person can endure, and how many rounds he can take. That means, how many times will he expand and shrink? And, what will be the design? All this is called आरब्ध आरब्ध. The आरब्ध आरब्ध says, “Very well, Sir, let the आरब्ध आरब्ध of the body continue as preordained. However, the triple veil of कर्ता, कर्म and कर्मफल, which has accumulated since the beginning of time, is destroyed instantaneously by Gnan.”

So, free yourself, today, from all the arguments of पप-पुण्य paapa-punya, and the feeling that it is you who feels happy or sad. Also free yourself, today, from the debacles of going to Hell or Heaven. Your Ishwara is not seated in the Patala (nether land) as the Kacchap (turtle) who supports everything. Nor is He in Vaikuntha. Although – He is in both the Patala and in Vaikuntha! However, He can be proved to be there only if He is here first. Unless He is experienced directly, and perceived personally, He cannot be experienced at Vaikunth-Patala either. Then, is He at the beginning of Creation? Oh, God! You are throwing away the Ishwara to the beginning or the end! Just see – who is present, now?

Then, all the अज्ञे अज्ञा will be completely destroyed.

न हि ज्ञाने सदृशं पवित्रमिह विद्यते।  तत्तत्त्वं योगसंसिद्धं काले नातमनि विद्यति।। (३८)

श्रद्धााः वाणल्पभेऽ ज्ञानं तत्परं संस्थानेन्द्रये।।

ज्ञानं तत्त्वं परा ज्ञातिमाधिराधिगाधिग्याला।। (३९)

Na hi gnane ‘na sadrisham pavitramiha vidyate’,

Tatsvayam yogasansiddhih kale ‘naatmani vidanti.

Sraddhaaavaanlabhate’ gnaanam tatparah sanyate’ndriyah,

Gnaanam labdhvaa paraam shaantimachire’naadhidgacchati. (३८, ३९)

The Lord says that there is nothing as pure as Gnan. It throws out even the last residue of the impurities of latent tendencies and nescience. What is this संसार-वज्र samsara-vajra (the discus of the world), which is nescience itself? पवि Pavi means thunderbolt, and पवि: वज्रात् ‘ग्रहे’ iti पवि: pave’h vajraat traayate’ iti pavitram – there is nothing as capable of protecting us from the discus of ignorance as pure Gnan.
One thing more – the word सदृश sadrisha used here, means that Gnan has eyes, and the rest are all blind. Gnan has purity and vision. The others are अदृश adrisha (unseen) and अपवित्र apavitra (impure). One cannot see the purity in them; we have to believe that they are pure. In Gnan, However, the purity is seen, and the discus of nescience – which causes suffering – is destroyed.

तत्स्वयं योगसहित्य: Tatsvayam yogasamsiddhi – that Atma is the essence of Gnan – it is Gnanswaroopa. योगसहित्य: Yogasamsiddhi means that first you do Karma Yoga (uniting with the Lord through your actions), Upasana Yoga (uniting with the Lord through worship), and Ashtanga Yoga (the eight steps taught by Patanjali, for uniting with the Lord), to purify your antahkaran. Once the antahkaran is pure, you will obtain Gnan just by the negation of नेति ne’ti-ne’ti (not this, not this). You do not need to borrow Gnan from anyone else. Or else, कालेन योग-सहित्यः kale’na yoga-samsiddhati – the Yoga proves to be successful when the time is ripe, and then you obtain Gnan.

Earlier, it was said that the Gnanis who teach Gnan are extremely merciful. When someone tells them, “I am very poor; I have no good qualities; I am filled with sorrow,” they say “My brother, you are the Brahman! You are the Paramanand Swaroopa (the essence of supreme bliss). What residue of sorrow can you have?” They are used to saying this. They say it again and again, but nobody catches what they say.

श्रद्धाोऽल्लोऽते जाने Shraddhaavaanlabhate `gnaanam – means that the treasure of श्रद्धा shraddha (faith) is necessary. This is the internal sadhan (method). तत्परः संवतत्तित्यः Tatparah samyate’ndriyah is the external sadhan. जा ने लम्हा पराशण्म् Gnanam labdhvaa param shaantim means that you attain your own essence. You attain the Brahman. And, अधिरेण achier`naa means obtains instantly.

अज्ज्याश्रृङ्ख्याणाद्वर्यं संज्ञायना विनियोगिता।
नायं लोकोत्तरं न परों न सुखं शंययमन:।। (४०)
योगसंयोऽतकर्माणं ज्ञानसंचिक्षश्रयम्।
आत्मवन्तं न कर्माणि निबल्यति धनंजय।। (४१)

Agyashchaashraddhaanashcha samshyaatmaa vinashyati,
Naayam lokosti na paro na sukham samshyayatmanah.
Yogasanyastakarmaanam gnaanasancchinناسanshayam,
Aatmavantam na karmmaani nibaghntini dhananjaya. (40, 41)

If you say, “I am ignorant. What can I do?”
Well, my brother. I accept that some people are born with ignorance. However, if you do not have Gnan have faith.

“We cannot have श्रद्धा shraddha for everyone.”
Very well, have faith on whoever you feel is worthy. Since you have अज्ज्याान agnan (ignorance), you will need श्रद्धा shraddhaa to succeed. If you are unable to have श्रद्धा shraddhaa, then give deep thought, and dispel your doubts.
What will happen, if you do not reflect and rid yourself of your doubts, and do not have faith in what the Gnanis tell you? The consequences will be terrible. विनाश्यती Vinashyati – you are destined for destruction. Those people who are filled with doubts and suspicions get no happiness, either in this world or the next. They can never experience true bliss anywhere. So, use Yoga, and give up karma; and use Gnan to destroy the nescience which is the cause of your doubts. When you obtain the experience of the Brahman as your Atma, there will be no further cause for karmas to bind you.

तस्मादत्जनसंभृतं हत्यं ज्ञानासिनात्मनः।
छिन्त्वेनं संशयं व्याग्ममतित्वोतिष्ठ भारत।। (४२)

Tasmaadgnaanasambhootam hritstham gnaanaasinaatmanah,
Cchittvainam sanshayam yogamaatishthottishtha bhaarata. (42)

The अग्नान in your mind is the ancestor of the संशय samshaya (doubt); it is the father of संशय samshaya. Well – should the son be killed? No, don’t kill him; there is no need for that. Kill the father – the अग्नान agnan. Remove the ignorance. Lift up the sword of Gnan, and cut asunder the doubts you have about the Atma being the Brahman.

How can we cut the doubts, Sir?

By योगमााविष्ठ Yogamaatishtha – do what you can, as a karta, to purify your antahkaran. Then, believe. Have faith. योगमााविष्ठ Yogamaatishtha – have faith in the Yoga, and purify your antahkaran. Then go and meet the Paramatma.

How can I meet Him? What is the method for meeting the Paramatma?

This is the crux of the matter. Sleeping will not help; nor will sitting still. So – उत्तिष्ठत जाग्रत प्राप्य परर्विषोधैर (कथा १.३.१४) uttishtha jaagrit praapya varaannibodhata (Katha Upanishad 1. 3. 14). Get up, wake up, and go to seniors to learn.

The Lord says, “Arjuna, this is not the time for weeping or sitting quietly – रथोपस्थ उपाविष्ठ (१.४६) rathopastha upaavishat (१. ४७). This is not the time to sit down. Get up and see. You will have to hold the sword of Gnan, and kill the अग्नान agnan. Look, when you have to get up, even in the Paramartha (the supreme benefit), in the field of spirituality, and have to take the sword of Gnan in your hand, and kill the अग्नान agnan with it – then the least you can do, to obtain the Paramartha, is to erect an example of proper interaction! Instead of sitting, get up! Take up a sword and stack your enemy. This is the war of the supreme achievement – the Paramartha. The battle is between Paramartha and अपरमार्थ aparamartha (that which is against the supreme achievement); between Gnan and अग्नान agnan. Don’t show your back in this – obtain victory!

Thus, this fourth chapter, called the Gnan-sanyas-yoga is completed.
CHAPTER V

Which is the place of the birth of Shri Krishna? The heart of a ब्रह्मविद्व Brhamavid (one who knows the Brahman) is where Shri Krishna is born. Inside it, is Vasudev, in it are Devki, Nanda and Yashoda. Everything is in it, and it knows everything. If you accept ignorance as being something tangible, then you will have to accept that ignorance is present in you; that you are its shelter. The person who accepts that ignorance is a tangible reality is forced to admit, “I am ignorant”. Whether it is the Ishwara, or the जगत japat (the world around us), accepting ignorance as a reality is to accept our own ignorance.

This Gitaji (जी ji is a respectful affix) is र्वर्ह्स्थ्व्वम प्रकाश svayamprakaasha (self-illuminating). Gita is another name for Brahmavidya (the knowledge of the Brahman). उपनिषत्वो योगशास्त्रे ‘Upanishatsu yogashaastre’ is given neither in the Mahabharata, nor in any of the ancient and established verses. (‘Upanishatsu yogashastre’ means ‘the scripture of Yoga – yoking ourselves with the Lord – which is the substance of the Upanishads.) This is the Brahmavidya itself. No teacher has given a commentary on these lines – शतसाहस्रायाम साम्हितायाम भर्माविद्यायायाम yogashaastre ‘upanishatsu’ – no earlier Master has given a definition of this.

Arjuna was Lord Shri Krishna’s closest friend. So, he spoke to the Lord without any restraint. Arjuna’s viewpoint was, “Since the thought has come to my mind, why should I conceal it from my friend? It is best to state it clearly.” Arjuna loves Shri Krishna so much that he omitted to add the respectful title of Shri, or Shriman, before the Lord’s name. Nor did he say ‘Pujyapad’, or ‘Jagatguru’. Most people give the lengthiest titles and adjectives. Arjuna gave no adjective. He merely addressed the Lord as ‘Krishna’. Krishna also means attraction; नित्य सत्ता nitya sattaa (eternal authority or timeless reality); magnet, and black. A farmer is also called a krishna. Arjuna said –

शनिस्तह स्मरणां कृष्ण पुनर्वेगों च शंससि।
याच्च मेघ एतत्वरेकं तमें ब्रह्म सुनिश्चितनां । (1)

Sanyaasam karmanaam krishna punaryogam cha shansasi, Yachchre’ya e’tayore’kam tanme’ broohi sunishchitam. (1)

“Krishna, You first give the definition of Karma-sanyas (detaching one’s self from Karma), and then you describe Karma-yoga (uniting with the Brahman thorough one’s actions)”. The word शंससि shansasi used here also means description, when analyzed grammatically. “You describe both Karma-sanyas and Karma-yoga. So, यत् shre’yah e’tayoh e’kam – tell me which one is superior?”

Then, as though Shri Krishna said, ‘When I describe both, why don’t you take it that both are equally good?’ So, Arjuna said, तत् सुनिश्चितम् श्रेष्ठं महयं मद्यम मद्यम सुनिश्चितम् श्रूहि “Tat sunishchitam shre’yah me’ - mahyam madartham
madanushthaanaaya sunishchitam broohi – tell me which one I should undertake. When You speak, You have the whole world in mind. Your words benefit the विरक्त viraktas (detached people), as well as the अनुरक्त anuraktas (those attached to the world). I do not understand which words apply to whom; but I am just one person, at my one level, sitting before You. So, please determine and tell me which is best for me.”

The indication is, “Sometimes You say that it is proper to see absence of action within action. Sometimes, You say that all action should be given up. You say, यद्रिच्छा-लाब्ध-सन्तुष्ट ‘yadrichchaa-laabha-santushta’ – we should be content with whatever we get. You say that all our actions should be ब्रह्मार्पन brahmaarpana (offered up to the Brahman), and that the fire of Knowledge – the ज्ञानिः gnan agni - burns up all actions. This indicates that You are in favor of Karma-sanyas. Then, You say, योगालिंद्रोपलित ‘Yogamaatishtottishtha – have faith in Yoga, arouse yourself, and stand up!’ Brother, why do You talk thus, in favor of both paths? Double talk is used to confuse people. So, what are You actually recommending for me? I am in front of You; please look at me and speak, and please speak only for me.”

Now, श्रीभगवानुवाच ‘Shri Bhagavaanuvacha’ means that the Lord said, “All right, Arjuna, I speak only for you. It is true that there is indecision about कर्मसंन्यास Karmasyaga-Karmasanyas (giving up Karma) and कर्मानुसंधान Karmanuskthana (undertaking work). Earlier, there was a doubt about buddhi and घोर कर्म ‘ghor karma’ (terrible action).” Karma-sanyas and Karma-yoga are both undertaken physically in the external world.

The Lord said, “My brother, प्राप्तव्य praatavya (the coveted object) is निष्क्रेयः nihshre`yas (the highest and best).” What is निष्क्रेयः nihshre`yas? That, which has the greatest merit. And, having gained it, nothing further remains to be gained.

“Tell me about the greatest and highest merit, beyond which there is nothing.”

The Lord said, “Look; both kinds of Karma are निष्क्रेयः nihshre`yas.

श्रीभगवानुवाच श्री Bhagavanuvacha
संन्यासः कर्मयोगशच निष्क्रेयसकारावभो।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते॥ (२)
Sanyaasah karmayogashacha nihshre`yasakaraavubhau,
Tayostu karmasanyaasaatkarmayogo vishishyate”. (2)

This is absolutely clear. One does not need a lamp to see that the Sanyas and the Karma-yoga described here are both methods for attaining that, which is the highest and the best. The decision given here applies to the method – not to the goal. साधन Sadhan (effort for spiritual progress) is not needed by the अनुभवी anubhavi (experienced person); it is needed by the अज्ञानी agnani (one who does not have Gnan) – it is the cause of experience. The question is not whether Karma-sanyas is the goal, or whether the goal is Karma-yoga. The question is:
what is the best method for achieving निष्ठ्रेयस nihshreṣyas? The question pertains to the method for achieving the highest and the best goal. निष्ठ्रेयस Nihshreṣyas is yet to be achieved. What are the methods for this? They are Karma-yoga as well as Karma-sanyas.

"All, right, Krishna, tell me which is better for me. तत्त्वं कर्मसंस्थानात् कर्ममंगो निष्ठ्रेṣyते Tayostu karmasanyasaat karmayogo vishishyate' - is Karma-yoga more suitable for me, than Karma-sanyas?" However, तत्त्वान्वनति tattvagnanis (those who know the essence of the Brahman) have stated clearly that Karma-yoga is better suited for those who have not yet achieved Gnan. There is no cause for any dispute.

The Lord says –

\[\text{योगिनामपि सर्वं मदुगतनात्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तरा त्मा।\]

\[\text{Yoginaamapi sarve} `shaam madgate `naantaraatmanaah, Shraddhaaavanbha`jate `yo maam sa me `yoktatamo matah. (4)\]

"The Yogi is युक्ता yukt (connected to Me), but the devotee who worships Me with faith, is युक्ततम् yuktatama (the most closely connected)." The question arises, whether the Lord wants only to praise those who do His bhajan (remember Him lovingly) and are devoted to Him, or whether there is something more to it.

The श्रद्धालु shraddhaalu (one who has faith) has not had even a glimpse of the Lord. He has श्रद्धा shraddha (faith), he does bhajan, and is not only yukt – he is yuktatama! Here such a devotee has been called yuktatama only with the intention of encouraging him to do bhajan. It is not that he is actually the most superior among Yogis. In the Gita, the Lord has also stated –

\[\text{श्रद्धानाम मतर्मा भक्ताःक्षत्तस्तीतीव मे प्रियः। (१२.२०)}\]

\[\text{अद्वैता सर्वभूतानां मेत्रः करुण एव च। (१२.२१)}\]

On one side are the Bhaktas, and on the other side are तेत्रीतीव मे प्रिया: श्रद्धानाम मतर्मा: ‘तेत्रीव me’ priyaah shraddhaanaa matparamaah’. So, it is just like someone telling a child, “Bravo, my son! I love you better than your elder brother,” to encourage his good effort. However, I do not connect it to that father. Such talk also comes in the twelfth chapter of the Gita. For example, मम मात्रा अख्य र्याह ‘माई ‘वा माना आधात्स्वा’; second, अथ चित्तं सामाधातुं न शक्तिं मात्र स्पितस् ‘ाथा चित्तम सामाधातुं ना शक्तनोशी मयी शिवम’; third, अन्नसहस्योग्यो ततो मामिच्छान्तु धर्मेषव ‘अभ्यासयोगेन ना ततो मामिच्छान्तु धर्मेषव’ अन्नसहस्योग्यो ततो मामिच्छान्तु धर्मेषव; fourth, अन्नसहस्योग्यो ततो मामिच्छान्तु धर्मेषव ‘अभ्यासयोगेन ना ततो मामिच्छान्तु धर्मेषव’; fifth, अन्नसहस्योग्यो ततो मामिच्छान्तु धर्मेषव ‘अभ्यासयोगेन ना ततो मामिच्छान्तु धर्मेषव’

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Then, sarvakarmafalta yavagam that kuru—what is this? This comes after the others, does it not? The first point is to offer the mind and the intellect. The second is 'abhaya—a regular practice. Third came, 'Work for My sake'. The fourth was to give up the fruits of all actions. Then, when it came to the result of all these, the Lord says, 'Tyaagaachshaantiranantaram—giving up brings endless peace.'

The fourth item in this was placed in the first position. The fact is that our rustic cowherd talks with such skill, that it is difficult to grasp what He says! There is a story behind my repeatedly using the word 'gwaria' (cowherd). I have a friend, who is a Goswami. Once, he called me to his home for a meal. He offered food on a plate to Thakurji, put tulsi (the holy basil) on it, and then placed the plate before me.

‘Goswami,’ I said, ‘you did not take the Prasad (sacred food) for yourself?’

‘I don’t eat the jutha (rendered impure by touching to the mouth) food,’ he said.

‘Why is that?’ I asked. ‘Why don’t you eat His Prasad?’

‘What is the status of this gwaria, and what is mine, as a Brahmin?’ replied Goswami. ‘How can I eat jutha? I refuse to sully me caste by eating food which has been made jutha by Him.’

Subsequently, I asked a Mahatma, ‘Why does this Goswami Maharaj do the Puja of Shri Krishna? He offers food to the Lord, and then says such things!’

‘You see,’ explained the Mahatma, ‘the Goswami does not consider Shri Krishna’s image to be just an idol. He feels that it is the Lord, Himself, and he considers himself to be of the Brahmin caste. His feeling is that the Lord is present in the idol, and partakes of the food he offers.’

So, brother, this preacher of the Gita is a gwaria—pay attention to His words!

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internal condition. If Karma-sanyas precedes कर्मानुष्ठान karmaanushthana (work undertaken) and कर्मत्याग Karma-tyaga (giving up work), then that is superior. However, if the karmanushthana is undertaken without the slightest desire for any kind of personal gain, then that will be equally superior. Actually (it is the condition of being free from desires) that is the purity of the antahkaran.

Now, we do the gradation. A man has desires in his heart, but gives up all worldly actions. Let us think about him first. The question is – does he wish to get rid of his desires, or does he want them to be fulfilled? He has given up karma, but what does he want to do about the desires he still has – fulfill them, or give them up?

He is a साधक sadhak (spiritual aspirant), if he wants to give up desires – even when he has given up worldly activities – since his desire is to give up desires also. However, if he does not really want to give up desires – if he actually wants them to be fulfilled even though he has accepted Karma-sanyas – then he will become a hypocrite, मथ्याचार sa mithyaachaarah sa ucchyaate`. This is because in his heart of hearts he wants to fulfill (not give up) his desires. Before he accepted Karma-sanyas, it was decided that when he becomes a monk, he will be made the head of some Mutt. He made the arrangement that he would be made the Mahant (head), when he became a monk, and then took his vows of renunciation. How can such a person be a true monk? He accepted Sanyas to become a multi-millionaire. He had entered into an agreement, that he would be made the Mahant when he took his vows. Hence, his becoming a monk was actually for the purpose of fulfilling his desires, and this is his hypocrisy.

Someone said, “My brother, desires continue to come to me. However, I if I become a monk, they will leave me gradually. I will destroy my desires.” Such a person is a sadhak.

Another man continues with worldly activities. His life is filled with Karma, and he also has desires. Such people are of two kinds. A man who is prepared to do wrong, for fulfilling his desires is called a पामर ‘paamar’ (base). If he retains his values while trying to fulfill his desires, he is called ‘vishayee’ (one who indulges), or a संसारी ‘sansaari’ (worldly person).

Now see the third kind of person, whose life has Karma, but no कामना kaamanaa (desire). That makes him a sadhak of a high order. This has been mentioned in the seventh verse of the third chapter.

सत्तविश्विद्वियाणि अनसा निविद्यारथवते ्जूनः।
कर्मनिर्धे: कर्मयोगमसक्तः स विशिष्यते।। (३.७)
Yastvindriyaani manasaa niyamyaarabhatे’rjuna,
Karme’ndriyaih karmayogamasaktah sa vishishyate’. (3. 7)
स विशिष्यते ‘Sa vishishyate’” is given in this, and कर्मयोगो विशिष्यते ‘karmayogo vishishyate’” comes now. Both mean the same thing.
All right. Now take another point. Whether it is त्या गा (giving up), or whether it is Karma – the निष्कामता nishkamataa (lack of desire) is the शून्य shoonya (void); and, without निष्कामता nishkamataa, Karma-sanyas is void, too.

Now, see – if कर्तृत्व kartritva (the feeling of being the doer) is at the root of the निष्कामता nishkamataa (meaning, ‘It is I who am free of desires), then this lack of desire will lead to a samadhi; you will be immersed in a deep meditation. Otherwise, it will turn into a deep desire for the Lord; it will turn into deep devotion. These are the two results you will obtain, if you have the feeling that it is you, who is working without desires. If your tendency is to withdraw within, you will enter a samadhi, and if your tendency is to focus on a divine object, it will turn into Bhakti. If there is no कर्तृत्व kartritva, then the question comes, whether अज्ञान agnan is present. If there is अज्ञान agnan, then there is a dormant कर्तृत्व kartritva. However, if अज्ञान agnan has been removed, then the apparent कर्तृत्व kartritva is as unreal as a shadow. It has no substance. If the अज्ञान agnan is destroyed, it means that निष्कामता nishkamataa is achieved. The destruction of अज्ञान agnan reveals unveils the fact that it is the Atma, which is the निष्कामकर्म nishkama; the highest and the best attainment. Then, there is no question of undertaking any ritual for spiritual progress.

Look, I have graded these things, to make it clear to you, that what is praised is neither Karma-yoga, nor Karma-sanyas. It is निष्कामता nishkamataa which is praised. A total absence of desire is praiseworthy. To give up karma while continuing to have desires, is criticized. Desires do no go along with Yoga. (One cannot desire the Lord, and also desire the world simultaneously. One has to make a choice. Yoga is when we attach ourselves with the Lord, and detach ourselves from the world.) Hence, निष्काम कर्मन्योग nishkama Karmayoga is superior to that Karmasanyas which harbors desires, and also contains the feeling, ‘I am the one who does the work’. Those who wish to purify their antahkaran should definitely undertake निष्काम कर्म nishkama karma.

य: प्रव्रज्य गुहाति पूर्व जितगायपनात पुनः ।
यदि सेवेत तानु मिस्तः स वै वान्तायथातः ॥ (श्रीमद भागवत ७.१५.३६)

Yah pravrajya poorvam trivargaa vapaanat punah,
Yadi se`ve`ta taan bhikshuh sa vai vaantaashyapratapah.
(Shrimad Bhagwat 7. 15. 36)

If a person who has desires undertakes Karma-sanyas, he will – sooner or later – get ensnared in the whirlpool of Karmas and their fruits. Like a dog that licks up its own vomit, such a person will imbue that, which he has thrown up. He will resume his old habits. Therefore, Karma-sanyas should be accepted only after undertaking Karma-yoga and purifying the mind (by making it free of desires), and acquire the eligibility to adopt Karma-sanyas.

शेष: स नित्यसंन्यासी यो न देहिः न कार्यक्षित:।
निष्क्रेत्रो हि महावर्तो सुख वन्यात् प्रमुखेत: ॥ (३)
Gye‘yah sa nityasanyaa see yon a dve‘sti na kaankshati,  
Nirdvandvo hi mahaabaaho sukham bandhaat pramuchyate’. (3)

My brother, it is better to be a नित्य संयासी nitya Sanyasi (permanent renunciate) than an intermittent one. It is praiseworthy to be निश्काम nishkama. You can take it that निश्काम nishkama means नित्य संयासी nitya sanyasi. The sanyas (monk hood) which comes through संस्कार sanskaras (implanted tendencies) arises out of its own absence of existence (the tendency of detachment is superimposed upon the desires). The innate tendencies of detachment are not artificially super-imposed. They are natural and eternal.

न द्वेश्ति न काङ्क्षति- Na dve’shti na kaankshati – काङ्क्षति kaankshati has attachment, because काङ्क्षा kaankshah (desire) is a colleague of द्वेष dve‘sha (aversion). A नित्य संयासी nitya sanyasi is one whose mind is free of attachment and aversion. He is free from doubts and dualities; he is निर्द्वंद्व nirdvandva. He does not even think about where he should go, and where he shouldn’t. हो हो धीत्र इदम् ‘Dvau dvau iti dvandvam’ – sanyas is such a narrow path, that two people cannot walk together on it side by side, even if they wish to. “We are husband and wife, we will both take sanyas.” “We are friends. We will take sanyas together and live together.” निर्द्वंद्व Nirdvandva means that such dual existence will not do. It is the Lord who ensures that each one is born separately. We have to take back that which we bring into the world. Don’t try to take anything more – this is called sanyas. Your original essence is the way you were born – निर्द्वंद्व nirdvandva – without another, all alone.

Now, see महाबाहो sukham bandhaat pramuchyate’. This is the easy way to get free of all bondage. My brother, the point is that we can enter into the depth of the meaning if we have a minimum of one or one and a half day to speak upon each shloka. Here, we are compelled to keep in mind that the Gita is to be completed in nine or ten days. Hence, we can only ponder briefly upon the shlokas.

सांख्यशास्त्राभ्यासाला: प्रवद्वन्ति न पण्डिताः।
एकमाध्यस्थिति: सष्ठेणभयोविन्दते फलम।। (४)
Sankhyayoga prithagbaalaad pravadanti na punditaah,
E’kamapyaastithitah samyagubhayorvindate’ falam. (4)

The word ‘balak’ (child) when used in the scriptures, does not apply to the age of the person. The ‘Tarka Samhita’ states that a person, who has not studied grammar, and other scriptures, is called ‘balak’. अथ्यत-व्याकरणदिव-शास्त्रोपि-अन्त्य-न्याय-शास्त्रो बालां: ‘Adheeta-vyaakaranaadi-shaastrapi-anadheena-nyaaya-shaastro baalah’, means that the ‘balak’ does not mean ‘a child’; it means a person who does not know the essence of Sankhyayoga. बालां: प्रवद्वन्ति ‘Baalaah praadanti’ means ‘this pravaad pravaad (rumor) has spread among the ‘balaks’.’ Sankhya, here, means the Karma-sanyas prompted by the Sankhya philosophy. This is an indication. It is childish nonsense to say that Sankhya is separate from Yoga. Pundits do not talk like this, when they discuss.
the subject. The Pundits, these days, are such that it is not worth talking about them! By the Lord’s Grace, there is a Pundit of a particular Sect, who holds the position of the Master (Head) Teacher. I asked him one day, about how many original works the Adyacharya – the founder of the Sect – had written. I wanted to know the number of works written by the person who was the original founder of their tradition. The man began to look around in confusion. I was astonished to think that the present Head of an established tradition was unaware of the number of works upon which their tradition is based! Similarly, a gentleman came and told me that he knows all the four Vedas. I asked him, “Sir, what do the four Vedas contain?”

“My brother,” he replied, “I only know that there are four Vedas. Apart from this, I have no knowledge about them.” This is not the sign of a Pundit, to say that there are only four Vedas! वेदसे संसारसंसर्गितः Ve’daisheca sarvairahama ’vave’dyah. That is why they are children.

एकमांशार्धितः सम्युःभयोबिन्नते फलम्
E’kamapyaasthitah samyagubhorvindate `falam.

एकमाणि कर्मसंन्यासं वा कर्मयोगं वा सम्यक् आस्थितः निर्माणितवा आस्थितः: E’kamapi karmasanyasam vaa karmayogam vaa samyak aasthitah nishkaamatayaaasthitah – means that if Karma-sanyas is accepted after every worldly desire and sense object has been given up, it is all right. सम्यक्-आस्थितः: Samyak-aasthitah – is an equal faith needed for both, or is the fruit of both necessary? The removal of अग्न अग्न is the fruit of both, since Gnan is achieved by both methods. We have no particular preference about whether you purify your antahkaran through Karma-yoga, or through Karma-sanyas. The result is the removal of the false impression – the अग्न अग्न – of not realizing that ‘I am the Brahman’. अहम आत्मानं ब्रह्म न जानामि ‘Aham aatmaanam brahm na jaanaami – not knowing one’s Self to be the Brahmtattva (the essence of the Brahman), which is indivisible from the प्रत्यक्ष-चैतन्य pratyak-chaitanya (the individual consciousness within all). Obtain it through Karma-yoga if you wish; or obtain I through Karma-sanyas!

The question of the fruit (of the action) is taken up next. If the fruit is divided and split into two, it will ruin everything.

यत् सांख्यः प्राप्येऽ स्थानं तद्योगेरापि गम्यते।
एकं सांख्यं च बोगं च व: पञ्चयति स पञ्चयतिः॥ (५)

Yat saankhyaih praapyate’ sthaanam tadyagainapi gamyate’,
E’kam saankhyam cha yogam cha yah pashyati sa pashyati. (5)

My friends explain this in a different way. The position acquired by the Sankhya school of thought, has योगेरापि परम्परया तदेव गम्यते yogairapi paramparayaa tade‘va gamyate’. When ‘api’ is added, then Sankhya becomes primary and Yoga becomes secondary. Why did Yoga become secondary? Because, there should be some ‘gunas’ (qualities) in-between. However, I will not discuss this.
point. I will put aside the question of the meaning of ‘api’ given here. My Guruji had a habit of saying ‘olyo’, when he was teaching us grammar. Vairagis (detached people) keep saying “Ram bharose” (I depend upon Rama) while conversing. Similarly, Shri Krishna had a habit of saying ‘api’. This was His takiyaakallam (habitual interjection).

So, there is no difference in the fruit, which is tattvagnan. The fruit is destroyed, once its purpose (of filling the stomach of the one who eats it) is fulfilled. The fruit of tattvagnan is destroyed once it has removed ignorance – avidya – and the achievement (of the removal of ignorance, or nescience) is its fulfillment. It brings an end to all questions. Hence, both nishkama Karma-yoga and Sanyas achieve the same result. Sankhya means Karma-sanyas.

The real tattvagnani, therefore, is one who sees that both Sankhya and Yoga are one, and both give the same fruit. He also sees that Sankhya is separate from Yoga, but they have one thing in common – the same fruit follows both practices. That is the tattvagnani who truly knows the essence of the Brahman. In Sanskrit, ‘one’ means anugata (the one that follows).

In Sanskrit, ‘one’ means anugata (the one that follows). In a gatau: e’ti iti e’kah. E’ti-anve’ti, what is inherent in two, three, four or five, is ‘one’. So, it is inherent in both Sankhya and Yoga. The one, who sees Sankhya as well as Yoga, with the vision of Gnan, is the one who truly sees the reality.

Yah pashyati sa pashyati, anyastu andhah, Divaandhaah praaninah ke’chit rattrvaavandhaasthaaapare’. (48) Ke’chid diva tatha ratra praaninastulyadrishayah, (49) Gnaane’pi sati pashyaitaan padangaacchaavachanchushu, (51) Kanamokshaadritaan mohaat peedyamaanaanapi kshudhaa, (52) Drishtodoshaapi vishaye’ mamatvaakrishtamaanasau, (44)

(Saptashati Ch.1)

Look, people see that it is wrong to indulge in sense objects, but attachment drags them towards indulgence. What is this? It is moha – यन्मोह (yamnoha) ज्ञानिनोरिप (सप्तशती १.४४) yanmoha gnaanianorapi (Saptashati 1.44). So, tattvagnan is the result of Sankhya, and it is also the result of Yoga. It is also the cause of the removal of ignorance. The ‘Vivaran Prasthana’ says that the fruit of Karma-yoga is that the antahkaran becomes pure, and this leads to tattvagnan; while the ‘Bhamati Prasthana’ says that the fruit of Karma-yoga is that the antahkaran becomes pure, and this leads to a thirst for knowledge. The ‘Vivaran Prasthana’
takes Karma-yoga right up to the knowledge of the Vedas, which is the ultimate knowledge. This is the difference between the ‘Vivaran Prasthanā’ and the ‘Bhamati Prasthanā’.

Now, the Lord said one thing more – that, even to make Karma-sanyas fully successful, you should undertake Karma-yoga.

संन्यासस्तु महाबाहोरुः:खमान्यमयोगागः।

Sanyasastu mahaabaaho dukhamaaptumayogatāh.

The truth of the matter is that it is quite futile to hope that you will bring credit to the Sanyas Ashram (the fourth and highest stage of life – monk-hood), if you have not done Karma-yoga. People who fail to observe Brahmacharya (celibacy) in the Brahmacharya Ashram; or fail to follow the dictates of the Grihastha Ashram as householders; or fail to practice the semi-retired lives, which is the Dharma of the Vanaprastha Ashram, cannot be expected to adhere to the restrained life of austerity expected from a Sanyasi. A person who has done Karma-yoga as a Brahmachari (celibate student), and as a Grihastha, and tried to lose himself into the Absolute as a Vanprasthi, will be disciplined enough to follow the Dharma of a Sanyasi. Else – since he has already erred, in the previous stages of life, he will err also in the Sanyas Ashram. A person, who has formed a habit of throwing off the restraints of other Ashram Dharmas, will also throw off the restraints of monk-hood. Therefore, achieving Karma-sanyas is extremely difficult for a person who is not a Karma-yogi. He will need to put in a tremendous effort to achieve it. The poor fellow will have to start from the very beginning, and become a Sanyasi who desires to obtain knowledge, and serve his Guru. That will be his Dharma. He will have to go and beg for his food – get bhiksha (begged necessities) – and use it carefully. He will have to put some aside for his tickets for travel, some of it will have to be kept aside for his food, and he will need to pamper his own disciples, because he will be unable to manage without them. Which means, that unless he has first practiced Karma-yoga and purified his antahkaran, he will face enormous difficulties in practicing Karma-sanyas.

योगुत्तो मुनिब्रह्म नविरेणाधिगच्छति। (6)

Yogayukto munirbrahma nachire`naadhigachchati. (6)

य: पूर्व योगुत्तो भूतव एष्च ज्ञान तु निविवर्णस्य स अचरण ज्ञात्र अधिगच्छति ‘Yah poorvam yogayukto bhootvaa pashchaat munirbhavati sa achier`na brahma adhigachchati’ – means that the one who becomes a Muni (monk), or a Sanyasi, after having purified his antahkaran through the practice of Karma-yoga, obtains the experience of the Brahman very soon. Or else, the person who does not first become a Karma-yogi takes a long time to obtain the experience of the Brahman.

योगुत्तो विश्वातमा विजितात्मा जितेन्द्रियः।

सर्वभूतान्त्रभूतात्मनु कृत्यमि न लिपयते। (7)

Yogayukto vishuddhaatmaa vijitaatmaa jite`ndriyah, Sarvabhootaatmabhootaatmaa kurvannapi na lipyate’. (7)
If you point out that Karma is bound to have some effect – and this fact must be admitted – as in:

काजरकी कोड़ी में कैसे हूँ सवाने जाय।
एक रेख काजरकी लागी है मे लागि है।

Kaajaraakee kothreemein kaiso hoo sayaano jaaya,
E'ka re'kha kaajaraakee laagi hai pai laagi hai.

“How can I enter a room full of soot so skillfully that I can emerge without getting even a smear of it upon myself?”

It is true that Karma does leave an effect, but this doubt – hidden behind an undertaking – becomes an obstacle in allowing the Karma to be pure.

I am acquainted with a Seth (businessman), who sponsors a number of socially beneficial activities. He gives money to monks, to get a well dug for public use, or make arrangements for free distribution of drinking water, and a ‘sadavrat’ (distribution of alms) for the poor. When he hears that I am going to the place of his sponsored activities, he says, “Swamiji, if it is not inconvenient, will you just check whether Babaji has carried out the activity I sponsored?”

I told him once, ‘Sethji, sanshayaatmaa vinashyati’ (he who doubts is destroyed). If you doubted the integrity of the man, why did you give the money to him? I have no objection to acting as your servant. I will go and see whether the work is carried out or not. However, the doubt in your mind will eat into your goodwill,”

What is the thing called ‘shanka’ (doubt)? It is that, which cuts away your peace of mind.

कं शान्ति कृत्ति इति शंका।
Kam shaanti krintati iti shankaa.

‘The doubter destroys his own peace first.’

Therefore, योगयुक्तो विशुद्धात्मा Yogayukto vishuddhaatmaa – your antahkaran will be purified if you do Karma. The characteristic of a pure antahkaran is that the mind and senses are well-controlled. विजितात्मा ‘Vijitatmaa’ means a person who has gained control over his mind. The mind should attach itself to whatever we order. In the same way, जीतेन्द्रिया ‘jitendriya’ (he who has gained control over his senses) does not mean that a person pierces his eyes to blind himself, or becomes deaf by bursting his eardrums, or cuts off his tongue – this is not being a jitendriya. Being a jitendriya means that he speaks only when he decides to, hears only that which is worth hearing; and he withdraws his sense organs mentally, whenever he wishes to avoid using them. This ensures that he does not imbue any undesirable external influences. The vijitatma, and the jitendriya, is the one who cultivates the ability to prevent sense objects from affecting his senses or his antahkaran. He accepts, or withdraws, from external factors and
SarvabhootamBhootatma means that he does not differentiate between ‘mine’ and ‘not mine’. He does not feel that his Atma is restricted to his physical form.

What will happen if you restrict your Atma to your physical form? One gentleman used to say, ‘The Ishwara will always remain paroksha (unseen)’.

“Why, my brother? Why will the Ishwara always remain unseen?”

“He will remain unseen because you identify yourself with your body. This is why you feel that the Ishwara is not seen. If you were to feel that the sky – Space – is you body, that you are the Chidakasha (conscious Space which permeates all creation) – then you would see that the Ishwara’s existence is neither unknown, nor unseen. The Ishwara is experienced within your Self.”

Today, someone asked me about the all pervading quality of the Ishwara. We do not believe in the paroksha moortsayogitvaroopa vibhutva (the all-pervading power attached with every form), as the Naiyayiks, Arya Samajis, Christians and Muslims do. We believe in the sarvopaadaanatva roopa vibutva (the Lord being the Creator as well as the Creation) form of the Ishwara. Just as there is gold in a bangle, clay in a pot, iron in an instrument – in the same way, the Ishwara pervades all the men-women, plants-shrubs, earth-water, etc., as the basic essence of matter.

A Mahatma lived on the banks of the Ganga, fourteen miles from our village. I would go there and serve him. I knew nothing about his caste or background. He was aged about eighty or eighty-five, and he wore no clothes. I would cook some food for him, and eat the prasaada (sanctified food) when he had finished eating.

When the Brahmins of my village came to know of this, they gathered together, and questioned him, “Baba, this child of ours eats your joothaa (food made impure by touching to the mouth). Please tell us what you background is. Which caste were you born in?”

Hearing this, Baba replied, “Guru! I am what the ant is! I am what the mosquito is! I am all these trees and shrubs!”

This answer did not satisfy the Brahmins. They insisted that they be told the details of his background.

“Of what use is it, to know which village and family I was born in? How does it matter, what I did, and which University I went to, and which degree I attained? One doesn’t become a Sanyasi to add B.A. and M.A. and a Doctorate behind one’s name. For a Sanyasi, it is said – aatmavrittam na prakaashyam – he should not disclose the details of his past. Therefore, just take it that that, which is everybody’s Atma, is also my Atma. I am the Atma of even thieves and cobblers. I am the Atma of snakes and scorpions. And, I am also the
Atma of the Ishwara who has accepted Maya, and is the paramarthta-swaroopa (the essence of the Supreme).” This is sarvabhootatma.

There was another Mahatma, who was compelled to go to a High Court. The Magistrate asked him, “Who are you?”

“What do you see me as?” asked the Mahatma.

“I see you as a man,” replied the Magistrate.

“Then you are a chamaar (a man who works with leather),” said the Mahatma. “All you see is the skin. Had you seen the Atma, you would have been an Atmagnani (one who knows the Atma).”

Sir, the Magistrate was dumbstruck! He cried out, “Who I this, who has been brought before me? This is an enlightened Sage! Maharaj, I salute you! You please leave – your testimony is over.”

So – what do you see? Where does your vision reach? If you see me as a paapi, then you are a paapi; if you see me as a punyaatmaa (having spiritual merit), then you are a punyaatmaa. You are a Yogi, if you see a Yogi in me; and you are a Gnani, if you see me as a Gnani. If I appear to you as a Brahmaganni, you are also a Brahmaganni; and if you see me as the Brahman, then you are the Brahman. Your viewpoint depends upon where you are positioned. You will see that, which you yourself are. People see themselves; they do not see others – sarvabhootatma.

Now, see the meaning of Kurvan. Kurvan means seeing, while doing work. Very well, you see the work, you see Kurvan. However, न lipyate (does not get attached). You see only the work, but you don’t see the attached latent effect it has. The कर्म लेप Karma-le`pa (latent effect) attaches itself to the work, when it is done with some desire; when the feeling of being ‘the doer’ is present; and then the person wants to enjoy the result. The doer enjoys the results of his work when an अपूर्व apoorva (latent fruit) is created by the work done.

Now if a татtvave’ta purusha (an enlightened person) has not had a definite experience of the татv tatvave’ta (essence), well – then, this धारणा dhaaranaa (repeated focusing) is not meant to be undertaken after having had the experience, anyway! It is meant to be undertaken before the essence becomes a
tangible experience. It is the अद्वैत ज्ञानी adridh gnani – the Gnani who is not yet firmly established in his essence – who needs dharana. The Gnani who is firmly established in his Self does not need to make an effort to meditate.

Hence, the person who is already established in the essence – नेविक किन्हित करोमेि इि मन्त्ये naiva kinchit karomiti manyate` – feels, “I do nothing”. So much so, that “I do not even feel that it is I who does nothing. I have no feeling of being either the doer, or not being the doer. (I am detached from both the action and the pride of thinking that it is not I who acts).” Then, is the poor fellow entirely lost and confused? Has he gone into a चतुर्वन्द chaturbandha (blocked from all four main achievements)?

गली तो चारों बन्द भई 
कैसे मिलूँ पिया तो जाय?

Galee to chaaron bandha bhayee,
Kaise’ miloon piyaa so jaaya?

No, he is not blocked on all sides. He sees with his eyes, hears with his ears, touches with his skin, smells with his nose, eats with his mouth, and walks with his feet. He also dreams, and awakens, and breathes. He also does प्रलाप pralapan (chit-chat), and विसर्जन visarjan (passes stool and urine), and ग्रहण graham (consumes food), and blinks. However, while doing all this, his condition is –

इन्द्रियाणीन्द्रियायथं वर्तन्ते दति धारयन्। (9)
नेविक किन्हित करोमेि युक्तो मन्त्ये तत्त्वितन्। (8)

Indriyaneendriyaarthe’shu varanta iti dhaarayan, (9)
Naiva kinchit karomeeti yukto manye’ta tattvavit, (8)

‘The senses move amongst their objects; I do nothing.’

You see, the dry naturalists place their actions as the workings of Prakriti, and position themselves as the detached witness – the अस्ति हृदय asnaga drashtaa – and watch all that happens. The Brahmagnani, however, does not see his actions as belonging to Prakriti. In this, there is a प्रस्थान-भेद prasthaana-bhe’da’ (difference in the chosen paths).

ब्रह्मण्यादाय कर्माणि सह्रुं वक्तव्य करोति यः।
लिप्यते न स पापेन पद्मपञ्चिमवाभ्यास।। (१०)
Brahmanyaadhaaya karmaani sangm tyaktvaa karoti yah,
Lipyate` na sa paape’na padmapatramivambhasaa. (10).

The Brahman is the sub-stratum in which all Karma takes place. He is also the one who enables us to act, and gives the energy for the action. There is no separate कला-भोक्ता karta-bhokta (doer and experinecer) seated in this body of ours. He has placed all Karmas into the अद्वैत ब्रह्म adviteeya brahm (the indivisible Brahman). The smaller loses its individuality as soon as it enters into the greater. The परिच्छेद parichchinna (separate) loses itself as soon as it merges
into the अपरिवर्त्तित aparichchinnà (non-dual) अधिष्ठान adhishthana (sub-stratum), because the separate identity never really existed; hence the false image (of different objects) is destroyed.

Karma exists only until it is deposited into the Brahman. संगमः स्वप्नवाणा ‘Sangam tyaktva’ – the Yogi has no attachment to the fruit of the actions he undertakes. Nor does he have the urge to complete the work, or show the world that he has achieved something. He simply carries out the allotted task.

लिप्यते न स पापेः ‘Lipyate na sa paape’na’ – paape`na means the fruit; it can be the fruit of good or bad actions.

एवेविद्य पापं कर्मं न लिप्यते। (छान्दोग्य ४.१४.३)

E`vamvidi paapam karma na shlishyate’. (Chandogya Upanishad 4. 14. 3)

Shri Shankaracharya Maharaj has analyzed the word पाप ‘paapa’ as कर्म मात्र ‘karma-maatra’ (the action itself), in this Shruti (Vedic verse). Just as water does not touch the petal of a lotus, in the same way, Karma does not touch (effect) the Yogi. It is because he is completely detached, and the work is being carried out in the sub-stratum of the Parabrahm Paramatma, by the illusionary creation (which appears as real). Reality is स्वप्राकाश svapraakasha (self-illuminating), and it is the sub-stratum of the illusionary external light which shows us the matter we perceive as real. Do the work, and allow the work to be done.

कायेन मनसा बुद्ध्र वेदवैद्यनिधिययिनि।
योगिनः कर्म कृत्व तस्मं स्वप्नवाणाः।। (११)

Kaaye`na manasaa buddhyaa ke`valairindriyarapi,
Yoginah karma kurvanti sangam tyaktvaashudhaye`. (11)

Yogis only work with their काया kaayaa (body); or they work with only their mind, or their intellect, or with only their senses. What is the indication of ‘only’, here? It means that the Yogis do not attach their ‘I’ to the work. They do not do आत्मसयोग aatmasamyoga. Their Self is unconnected with the work done by their body, mind, intellect, and senses. They do not connect their ‘I’ with the work being done. This is the परित्याग paritaaga (giving up) of the संग sang (company). The body, mind and senses are – नाहै न-मे naaham na me` - they are ‘not mine’, and they are not ‘me’. न तु सल्लत Na tu santi – actually they have no real existence. आत्मशुद्धये Aatmashuddhaye’ means the work that we undertake for obtaining the experience of the नित्य nitya (eternal) – शुद्ध shuddha (pure) – बुद्ध buddha (enlightened) – मुक्त mukta (liberated) आत्मा Atma; or else, to purify our antahkaran.

Many people are of the opinion that the antahkaran will be purified when the intake and indulgences are pure.

आहार-शुद्धो सत्त्वशुद्धीः। (छान्दोग्य ७.२६.२)

Aahaara-shuddhau sattvashuddhih. (Chandogya Upanishad 7. 26. 2)
If the items imbued by our sense organs are pure, then the antahkaran becomes pure. Some people are of the opinion that the antahkaran is pure when a person’s work is pure.

Some people believe that the antahkaran is pure if the person’s feelings are pure. The antahkaran becomes pure when one develops love for the Lord. Others believe that the antahkaran becomes pure when the external conditions are pure. This is the opinion of the Gopis. The Vedantis say that the antahkaran is purified by meditating upon that, which is pure.

We should, however, first understand the meaning of pure! People in our village used the word, ‘nikhalis’. This is not an Urdu word; they use the word ‘khalis’. It means unadulterated, pure. So, meditate upon our essence, in which no Maya, Prakriti, Karma, etc. have been mixed. The antahkaran will be purified if you meditate upon the त्वम-पदर्थ ‘tvam padartha’ (the Atma within you). Meditation will purify your antahkaran; there is no need to make any alterations in your sadhana (effort for spiritual progress). If you contemplate on that, which is pure, your subtle ego will also become pure. Our faith is a strong factor in this process.

A Mahatma had told me that once a warning was issued, about the possibility of Uttarkashi being flooded due to excessive water in the Ganga at a higher level. People were warned that the waters were expected to rise considerably, and that a number of Ashrams were likely to be inundated.

The Sadhus staying at one Ashram reacted in different ways. One of them asked how high the waters were expected to rise. He was told that it would rise at least four feet. Hearing this, the Sadhu picked up a spade, saying he would build a barrier at least six to eight feet high, to keep the water out of the Ashram. He began to dig the earth, to build the barrier.

Another Sadhu said, “Come, brother, let us pray to God, to spread out the waters and divert them, and protect us from being flooded.” He folded his hands and began to pray.

A third Sadhu said, “Let the floods do their worst. I will shut my eyes, and go into a Samadhi (deep meditation).”

The fourth Sadhu said, “It is good, my brothers. I do not know how long this body of mine will linger, or what is fated for me. It will be swept away, if the floods come, and I will no longer be bothered with it.” He sat there joyfully, fully alert and unafraid.

A person’s faith has the power to banish sorrow.

Sve`sve’dhikaare` yaa nishthaas sa gunah parikeertitah.
(Shrimad Bhagwat 11. 20. 26)
So, your sorrow will be removed if your faith is firm. If you keep wanting to change your faith (in the method for spiritual progress) – becoming a Yogi, instead of a Vedanti, and reverting back to being a Vedanti, and then becoming a Bhakta, and then turn into a Dharmatma (practice of ritualistic religion), and then become a Social Worker – what will happen then?

Nobody can predict the extent of a person’s fall, once he begins to fall. So, don’t focus upon the *karma-fala* (fruit of the action); continue with the work allotted to you. Peace will emerge from your faith, your *nishtha*. Nishtha means ‘not slip’. Don’t slip, don’t waver, and don’t shift. Remain seated in your rightful position. This is called *nishthikee shaanti*, which means the peace derived from unshakable faith. If you do not remain yoked to your sadhana (effort for spiritual progress), but become attached to the fruit of your actions instead – then, my brother – *nibadhyate*’. You will be bound; you will be in bondage. This is why the Mahatmas are never attached to any desires, or to the fruits of their actions.

Such a person relegates his mind and activities to the human body, which is compared to a city with nine gates. There are seven doorways, which are higher up (eyes, ears, nostrils and mouth) and two lower down (the organs of evacuation and procreation). And तन्त्रस्य स्वयम सूक्ष्मलर्थः ‘sanyasya savyam sukhamamaaste’ - the work is done by the city authorities. It is the job of the Municipality to provide water, arrange for the availability of food, and also clean the refuse and sewers. There is no need for you to become the Chairman.
or a sweeper of the Municipality! Let the Municipality do its work. We don’t need to go to supervise it – नैवा कुर्बन न कारयान, ‘naïva kurban na kaarayan.’

When I was a child, a Mahatma had said to me, ‘If anyone says anything about you, let them say what they want. Don’t allow yourself to be affected, no matter what happens. There is no need to catch hold of anybody’s tongue. Whatever may be done – you are not the doer.’

It is the same, with regard to the Gita. This is not the Manusmriti; this is the Gita. The Manusmriti ultimately says the same thing.

Sarvabhoote chaatmanam sarvataanin chaatmanin.

Samam pashyantaatmayaan sa rajaajyamvaachchatii.

(Sarvabhoote chaatmaanam sarvabhootaani chaatman, Samam pashyannaatmayaajee svaraajyamadhitachchati. (Manusmriti 12. 91)

Sacrifice your individual ego. Retain the outlook that the Atma is in all, and everything is in the Atma. Then, you are liberated and independent. The Gita says the same thing –

Na kartiritvam na karmaani lokasya srijati prabhuh,
Na karmafalasanyogam svabhaavastu pravartate‘. (14)

If you say, “The Lord has placed me in this situation – what am I to do?” This is –

Je `na taarahin bhavasaagarahin nara samaaja asa paayi,
Te` kritanindaka mandamati aatmaahana gati jaayi,
Kaalahin karmahin eeshvarahin mithyaa dosha lagaayi.

Oh, the Ishwara has not made you the कर्ता karta (doer), has He? When did did the Ishwara give you a written certificate – or letter of Authority – saying, “I have made you a Karta, and am sending you (as the doer, to Earth)”? When did He tell you, “The right of being the doer is not Mine. It has been handed over to you”? Did the Lord ever hand over the Authority (of being the Karta)? No. न कर्तृत्वम Na kartritvam – the Ishwara does not make you the Karta.

Then, what does the Ishwara make? Does He make the Karma? No. He does not make the Karma either.

Prabhuh vibhuh eeshvarah paramaatmaa lokasya kartritvam na srijati. Lokasya karmaani cha na rijati.
Very well, Sir, but He does bind us, doesn’t He? No. कर्मफल-संयोग च न सृजलि ‘Karmafala – sanyogam cha na srijati – the Ishwara does not even unite you with the fruit of your actions. It is the people of the Poorvamimansa tradition who say that an अपूर्व apoorva is created when a person does something. This apoorva attaches itself to the doer of the action. If the activity is bad, it creates an अदृश्य adrishya; which attaches itself to the doer. It is the Naiyayiks who believe that the Ishwara is not the doer. The fact is that when we ourselves say, “Oh, Ishwara, I am the doer of these actions. It is our work. Oh, Lord, this is the fruit of our actions. Please give us the fruits of our good actions, and You, please, take the fruit of our wrong actions.”

Now, tell me, what would the wrong actions be?

There was a Mahatma, for whom we had great respect. A young man – about nineteen or twenty years old – caught hold of the Mahatma’s feet. The boy suffered from epilepsy. He had been coached by some elders to implore the Mahatma to cure him.

“Why, my man!” said the Mahatma. “You are suffering the consequences of past sins. Who will bear the fruit of your misdeeds?” What was the youngster to say? The Mahatma did bless him, but I cannot recall whether he was cured or not.

So, people want to accept the fruit of good deeds, but want to dump the fruits of their sins upon the Ishwara. Will this bring sorrow to the Ishwara? Where will that fruit go?

The answer is that the Ishwara gives us the fruits of our actions only when we ask for them. He gives us Karmas and we ask for the कर्तौपन kartaapana (doership). स्वभावतः प्रवृत्तेः ‘Svabhaavatu pravartate’ – it is our feeling which triggers off the result. We believed ourselves to be the doer of the work. We said that the Ishwara made us the Karta. We believed that we had certain duties. We have voluntarily taken on the result of actions, and are experiencing pleasure or pain. This subject is so light and easy, that there is no difficulty in explaining it. Worldly people, however, consider it to be very grave and continue to suffer.

I’m telling you about a Brahmachari (celibate student) of mine. We were on our way to Badrinath. This Brahmachari was going with us. On the way, he lost his watch at one of the chattis (roadside tea stalls) beyond Rudraprayag. Nobody knows whether it fell off, or whether it was stolen. The rest of us went ahead, but the Brahmachari went back. He walked down about five miles, looking for his watch, and then walked up five miles again. By then we had gone another ten miles up the path. The poor fellow had to walk a great distance. He caught up with us around noon, or one, in the afternoon, without having found the watch. He was hungry, thirsty and unhappy at the loss of his watch. He kept talking about how he had bought it for a hundred and twenty five rupees, some twenty or twenty five years ago. He was extremely depressed at losing it.
After having returned from his search, the Brahmachari had to go to the stream to fetch water. There, he found a ring made of some yellow metal. A white stone was set in it. The Brahmachari picked it up and brought it to me. None of us could tell whether the ring was made of copper or gold. Even so, I told the Brahmachari, “Oh, brother, this ring must be worth two thousand rupees. You lost a watch worth a hundred and twenty-five rupees, and the Lord gave you a ring worth two thousand.”

The Brahmachari’s depression vanished. When we reached Badrinath, he showed the ring to a knowledgeable person, and was told that it was a copper ring, worth four annas (a quarter of a rupee). Hearing this, the Brahmachari became depressed again!

What I mean to say is that sorrow is absolutely an imaginary phenomenon. It rises up in the mind, and is accepted by the mind. It has no real existence. The Lord did not make it ours; nor did He send it to us. It is we who accepted it as ours, believed it to be something which comes and goes, and used it to become unhappy.

What does ‘Vibhu’ mean? It means that it is not what it seems to be, and that is why He is called the Vibhu (all-pervading) Devta. He does not accept the sin of any being. As it is, people say that the Devtas do not incur sin. Sin once came to
the Devtas, but Lord Shankar drove it away with his trishul (three-pronged spear). Sin then ran to Brahmaji, and Shankarji cut off one of Brahmaji’s heads. When you go to Badrinath, you pass a place called Brahmakapali. The place has been given this name because this is where Shankarji had cut off Brahmaji’s head. Whether a sin is done by Brahmaji, or by an ant, or by a mosquito, or by a man – it is the same thing. Sin, however, attaches itself only to human beings, and not to any other. The Vibhu Paramatma does not imbue the paapa or the punya of anybody.

Then, what is it, when we feel that we are the paapis (sinners) or punyatmas (having spiritual merit)? It is – अज्ञातनागात्मा ज्ञानं agnaane‘naavritam gnaanam – your Gnan about the Satya has been covered up by the veil of ignorance. It is because of this veil of nescience that you see yourself as a paapi or punyatma. And, you will continue to see yourself in this light until you attain Brahmagnan.

The actions resulting in sin and merit have their reality in worldly interaction; and the feeling of being a sinner or a meritorious person is established in the world of mental perceptions. Mental perceptions change according to religious traditions or sects. They also change with the change of the Ashrams (stages of life). The paapa and punya of a Grihastha (householder) is different from the paapa and punya of a Sanyasi. That which changes with the different Ashrams, is a mere perception. However, if you accept the universally accepted good and bad deeds in social interaction, then those are negated only by Brahmagnan. The reality of social interaction is that which can be negated by the Knowledge of the essence of the Brahman; i.e. by Brahmagnan.

This Gnan is covered by the veil of nescience. तेन जनतवं मूर्द्धनं Te‘na jantavah muhyati – here, the use of the word जनतवं ‘jantavah’ gives a lot of respect to humans. जन्तु ‘Jantu’ means an animal, a creature. Animals (unenlightened humans) consider themselves to be paapis and punyatmas, due to their veil of nescience. They get engrossed in this belief, to the point of losing their consciousness. So, my brother, remove this veil.

Gnaane‘na tu tadagnaaanam ye‘shaam naashitamaatmanah,
Te‘shaamaadityavajgnaanam prakaashayati tat param.
(16)

What does ‘ashtam’ in this mean? Ashitam means ‘naashtaa’ – a snack. The agnaris (those who lack Gnan) snack on agnan itself. They eat agnan, they drink agnan, they give agnan and they take agnan. Agnan is their breakfast as well.

झूठ हि लेना झूठ हि देना।
झूठ हि भोजन झूठ चबना।।
Jhoothahi le‘nā jhoothahi de‘nā,
Jhoothahi bhojana jhootha chabe‘nā.
Ashitam also means भूक्तम् नाशितम् bhuktam naashtam – the one who does not imbue agnan. The fact is that those who are called Gnanis take advantage of the foolishness of fools. This is what the Gnani imubes. If you take advantage of the agnan of others, and want that people should remain ignorant, and continue to give you garlands and gifts – then, don’t you have a love for agnan? Oh, friend, obtain a Gnan whereby you no longer need agnan for breakfast. Don’t undertake activities which procure benefits from the ignorance of others.

Te’shaamadityavajgyavaanaam – when Gnan sees that this person does not wish to imbue agnan, then – it becomes effulgent like the Sun. Actually, Aditya is the name of the consciousness behind the pure tendencies.

Aditya is the name of the consciousness which sustains the bright, elevated tendencies is the Aditya, the Savita, the Sun. Tattvagnan rises in the consciousness, like the Sun rises in the world, and reveals the Paramatma Vastu (the supreme object, the Atma) – तत् परम परमार्थम् tat param parartham, and that is why it is the Aditya (Sun) in the outer world, and Gnan in the consciousness – this is the example given here.

What does तत् tat mean? The supreme essence – the Paramartha – revealed, is that तत् tat. यत् परमार्थम् प्रक्षिप्तम् तत्सन्न गतः: ‘Yat paramagnaanam prakaashitam tasmin gatah buddhirye’shaam – तत् tat is the experience of the supreme essence, which has been achieved by the removal of nescience. The same thing is written in the Bhagwat, that –

Yathaa hi bhaanorudayo nrichakshushaam tamo nihanyaanna tu sadvidhatte`,
E`vam sameekshaa nipunaa satee me` hanyaattamistram purushasya buddhe`h.
(Bhagwat 11. 28. 34)

The darkness which engulfs the vision of people is destroyed by the rising of the Sun. The Sun does not create anything in the world. It only dispels darkness, and reveals that, which already exists. In the same way, when the Gnan of the Paramatma rises in the mind, it dispels the darkness of ignorance, which engulfs the intellect, and the person starts seeing the actual reality.

Just like the Sun, Gnan also does not create anything, or destroy anything. Pure love – prem – has the power to change the undesirable into the desired. Prem is a creator. Gnan, however, is not a creator. It is not the Creator. It only reveals that which already exists, as it actually is. It is not even Shiva, the Lord of dissolution. Gnan does not kill or destroy; it does not sustain; nor does it create. Gnan only dispels ignorance, and reveals the reality. Hence, the fruit of Gnan is
only avidya-nivritti (freedom from ignorance). If the fruit is something which can be created, then it will be something which can be destroyed.

तद्वुद्य: ‘Tadbuddhayah’ means, apply your intellect to that supreme objective. That is the Parabrahm, the essence of the ultimate objective, the Atma – tadaatmaanah’. See it as your Atma, and – tannishthaah – immerse yourself into it. Oh – even if you do not have the actual experience, just tell yourself firmly, that you are none other than the Brahman. अस्यते प्राप्यते ध्यानाद नित्यात्माब्रह्म chintanaah – tattvāyānah: Asyate praapyaate dhyāanaad nityatmabraham chintanaah tatparaayanaah – that is my only good. There is nothing beyond it.

The Shaivas have called it the ‘Anashta Mahal’. I am telling you what Anashta Mahal means. अनचक्ष स अनहले ‘Anachkam anahalam’ – it is beyond the reach of alphabetical letters. Then, where do you want me to reach? We want you to reach the आनश्तमहाल anashtamahalam. But, what is this ‘anashtamahalam’? Oh, my brother, let some secrets remain secret! This is गुरुवाग्यगम्य ‘Guruvaagvagamya’ – you cannot know what it means unless your Guru explains it to you. So, ज्ञानिनिर्दुत्तकस्यa: Gnaananirduhtakalmashaah’ – what is the meaning of that ‘kalmash’ (impurity) which is eliminated by Gnan? ‘Karma’ is called ‘kalma’, because the letters ‘r’ and ‘l’ are considered to be the same (in Sanskrit). Kalmash means the ultimate Karma, the last and final Karma, the impurity in the form of ignorance. This kalmash is निर्दूत ‘nirdhooa’ – broken up and thrown away – by Gnan. And after that – gachchantyapunaraaavrittim – the person reaches a position from where there is no turning back. What happens then?

विद्याविनयसंयंसे भ्रामणे गवि हृतिे।
शूनि चेव भ्यक्तेऽच परिणताः सम्बद्धिः शक्तिः । (18)
Vidyaavinayasampanne brahmane gavi hastini,
Shuni chaiva shvapaake cha punditaaah samadarshinah. (18)

Even in a dream, a dog, a Brahmin, an elephant and a cow are seen as separate beings. Even in a dream, a Brahmin is bowed down to, an elephant is ridden, and a dog is beaten with a stick. Even in a dream, the Chandala (low caste person) is considered to be untouchable. However, when the person wakes up, he remembers the lofty qualities of the learned and courteous Brahmin he dreamt of. A Brahmin is superior only when he is enriched with learning and humility. If he lacks learning, he becomes inferior. If he lacks even humility, he becomes extremely inferior. It is the wealth of विद्या vidyaa (learning) and विनय vinay (humility) which gives superiority to a Brahmin. Otherwise a Brahmin is merely a name for a group, just as we say ‘a cow’, ‘an elephant’, or ‘a dog’.

The Lord is not talking about an ordinary Brahmin. He refers to a Brahmin enriched with learning and modesty. Patanjali, the Master Grammarian, has described गूण यस्यावदातनां (पुंज्यली सूत्र ४.९.४८) ‘treeni yasyaavadaataani’ (Patanjali Sutra 4. 1. 48) – meaning that a Brahmin should have three kinds of purity. One is the आधिभौतिक Shuddhi, which is when both the
parents are Brahmins. The second is the आधिदाविक सुधि Aadhidaivik Shuddhi, meaning the purity achieved by the daily worship of Gayatri and other Devtas. The third is the आध्यात्मिक सुधि Aadhyaatmik Shuddhi, the purity of possessing virtues like shama-dama (inner and outer self-restraint). A Brahmin is considered superior only if he has these three kinds of Shuddhis, which a superior Brahmin should have.

What is indicated by a cow, elephant and dog being described along with the superior Brahmin? My brother, this is a matter referring to the fourth level, and it is against our principle to discuss it. This is not a stage – or level – of the tattva (essence); it is a level of the mind. All these levels are established in illusion. All the unique joys – right up to the unrestricted triangle (of waking, sleeping and dreaming states) of जीवन मुक्ति jeevanmukti (freedom from identifying with the body) come within the range of illusion. This is also at the level of the mind, and has no connection with the Atma. Hence, when the person awakens, he begins to develop equanimity towards all – परिवर्तन: समदर्शन: pindataah samadarshinah.

Even in this, it is quite possible that there is a difference between the दर्शन darshan (philosophy) and the वर्तन vartan (behavior) of the person. However, when the person reaches the highest state, then the behavior is the philosophy. How can the behavior differ from the Gnan? Difference is not possible before Gnan is attained, but once the person is enlightened, the behavior cannot be contrary to his Gnan. Behavior is no longer something separate from Gnan, once the person is enlightened. The person’s condition is then like Dattareya’s – क्वचिच्छिस्त: क्वचिच्छुम्भ: क्वचिच्छुम्भपिप्पासाचम्बत्।

नानारूपयों योगी विचार महीनते॥

Kvachichchishtah kvachidbharshtahkvachidbhootapishaachavat, Naanaaroopadhoaro yogi vichachaara maheetale.

If you wish to ascertain the principles of Vedanta, you should do so without hesitation. This is अभयम वै जनाका प्राप्तसि (वृहदसूर्य) ‘Abhayam vai janaka praaptosi’ (Vrihadaranyaka Upanishad), to be stated unequivocally and fearlessly. Do you accept that there are Fakkads and Fakirs – the carefree, fearless, enlightened Mystics? Should everybody be subjugated to the religious traditions handed down from past generations? My brother, the वंचा माश्रम panchamaashramees (people of the fifth Ashram, which is beyond even the Sanyas Ashram) also exist. Why do you insist that everybody should keep to the limits of the four Ashrams? Avadhootas (enlightened mystics) should also be there.

इहैव तैरिज्ञ सर्गो ये शाम साम्ये स्थितं मनः।

निन्दोंस्वायं ह समं ब्रह्म तस्माद ब्रह्मणि ते स्थितं। (१९)

Ihaiva tairjitah sargo ye`shaam saamye` sthitam manah,
Nirdosham hi samam brahma tasmaad brahmani te` sthitaah. (19)

The person whose mind is established in a state of equanimity, who sees the world as a dream in which the elephant, cow, untouchable, and Brahmin are all
equal, has conquered the world. Will he gain victory when he dies? My brother, leave the talk of the world beyond death, to those who will die. Death is something which is beyond the range of human experience. I raise up my hands, sitting here amongst all the Mahatmas, on the bank of the Ganga, and declare that I have never died. Had I died, how could I speak before you today? I have not died even before this body was born. How could I be born, if I had died? I have definitely never died. So, this is a topic which does not come within the range of our experience. It is untenable to imagine that I will die in future. Oh, God – if I have not died till now, how will I die in future? So, give up imagining that you will obtain Heaven after death. Mahatma Paltudas says –

Sadho tum marate` naheen, palatoo karo vichaara,
Palatoo karo vichaara hamare ke` kartaa ke kartaa,
Kyaa pooch saadho umara hamaaree ho,
Koti kota kalap brahmaa bhaye`, dasa koti kanhai ho,
Chchappana koti jaadav bhaye` me`re` e`ka pullaee ho.

So, the person who has achieved a mental equipoise has conquered the world. This equanimity is pristine, because attachment and aversion invariably exist in mental inequilibrium. When a person sees others as unequal, then there is either attachment or aversion; but when he sees all with equal good-will – samataa – then the duality of attachment-aversion is absent. Who is sama? It is the Brahman. The one who is established by maa (Mother) – or pramaa (true perception) – is called ‘sa’ (with) + ‘maa = प्रमा सिद्धयते इति समं ब्रह्म pramaa siddhyate’ iti samam brahm’. True perception establishes that everything is the Brahman.

Now that the person is established in the Brahman, and has developed equal goodwill for all – what happens next? He will automatically reach the Brahmi sthiti (the condition of the Brahman).

Na prahrishye`t priyam praapya nodvije`t praapya chaapriyam,
Sthirabuddhirasamoodho brahmaa brahmavid brahmani sthitah. (20)

This is the description of a Brahmaid (one who knows the Brahman) who is alive – don’t look for a corpse in this. A great many people have this weakness of mind, of believing that the people who have died were Brahmaid Brahamave`ttas, but those who are alive, are not. It is against the strictures of
our scriptures to even imagine this. People have been influenced by such thoughts to the extent that their desire to save the common people from being cheated by imposters makes them want to totally reject the Vedanta philosophy. I tell you one thing – it is difficult for a person to find a Guru, if he is not prepared to lose everything he possesses. You will find your Guru when all your worldly possessions and mental convictions have been taken away from you. You have been cheated by Maya (the Lord’s power of illusion), who is a cheat. You have cheated, in the accumulating of the things you have. You will not find a Guru until all the cheated possessions you have, have been taken away from you. Oh – what will anyone snatch away from you? He will only snatch away the items, from which you are already detached, isn’t it? If you say, “No, Maharaj, I do not have वैराग्य vairaagya (detachment)”, then why do you come to obtain Brahmagnan? Go and serve that, to which you are attached. However, the person who cheats you can take only the things you have detached yourself from before coming here. If you do not have वैराग्य vairagya – starting from a worm to Brahma, and from a blade of grass to entire Prakriti – then why do you want to obtain Brahmagnan?

You passed a stool somewhere in the forest, and you found out that it is something dirty. How does it harm you if someone picks it up, and uses it to fertilize his field? You have detached yourself from it before coming. Yet – you fear to be deprived of that, which you have already rejected? My brother, the truth is that you do not have anything that anyone can steal.

न प्रहरिते स्त्री प्राप्य Na prahrishe‘t priyam praapya – don’t get inflated with joy, if you get something you like. This is not joy; it is a swelling. Edema has affected your chest, and you swell up with happiness. Similarly, नोद्विजे त प्राप्य Chaapriyam nodvije‘t praapya chaapriyam – don’t get agitated if you get what you don’t like. Don’t get frightened, and don’t dry up with tension. And – स्थिरबुद्धिसमृद्धः sthirabuddhirasamoodah – keep your intellect steady and unwavering. Don’t get confused. Don’t get stuck anywhere, thinking that you cannot manage without any person or thing.

See how happy we were as children, before we got married. When we got married, we began to think that married life was the most enjoyable. When we had no money, we were fearless; we would sleep anywhere, without a care. When we got some wealth, we began to sleep in a locked room. Thus, in order to keep our wealth locked up, we became prisoners ourselves. And, the husband has to become a Guard, to guard his wife.

I know about a wealthy Seth. His wife would tell me, “Maharaj, when we are both asleep on the same bed at night, and my husband wakes up, he switches on the light to check that I’m sleeping on the bed. This disturbs my sleep, and I rebuke him sharply every night, for not letting me sleep in peace. I ask him why he doubts that I’m sleeping beside him, but he has such a suspicious nature that he just won’t listen!” Now, tell me – hasn’t that man become a Guard?
The wife of another gentleman phones her husband as soon as she arrives, when she comes to visit me. “I have come to Swamiji’s flat,” she tells her husband. He tells her to hand the phone to me. Only after talking to me is he convinced that his wife is speaking the truth. Then, he phones after half an hour or so, to check whether his wife is still here, or whether she has gone somewhere else. Please tell me, what happiness can such people derive from the Grihastha Ashram? Such people are suspicious of even their wives. They fear that someone may snatch away their worldly possessions. As though the Lord had personally handed them the wealth and then sent them in to the world, and the cheat will steal it all away from them! They forget that they, too, have snatched this wealth away from some others.

स्थिरबुद्धिरसमोध:  Sthirabuddhirasamoodhah indicates that a ब्रह्मवेत्ता Brahmove’tta is स्थिरबुद्धि sthirabuddhi (with an unwavering intellect), and is असमोध asamoodha – not stuck anywhere. He is not stuck to his wife, sons, wealth, house, religious tradition, or community. He is not attached to anything in the world, because he truly knows the Brahman, and has faith in the Brahman. ब्रह्मवेत्ता brahmaṇि śīvam: ‘Brahmavid brahmani sthitah’ means that the one who truly knows the Brahman is the Brahman.

ब्रह्मस्मृतिसत्ततमा विन्दत्तातुतमि यत्-सुखम्।
स ब्रह्मयोगुक्तात्मा सुभक्षमभवनुते॥ (२१)

Baahyasparshe’shvasaktaatmaa vindatyaatmani yutsukham,
Sa brahmayogayuktatmaa sukhamakshayamashnute`. (21)

Sparsha means sense objects – विषय vishaya. The Yogi is not attached to the external objects which the sense organs enjoy. The Yogis experience an indescribable bliss in their Atma. That is all very well, but what if they obtain Brahмavidya? The answer is that when a Yogi obtains Brahмavidya, he retains his inner happiness whether he gets external pleasures or not. Once a Yogi obtains the knowledge of the Brahman, it makes no difference whether he gets external or internal pleasures, or gets neither. Yogis also stay in a condition of असपरश asparsha (not being touched). The Gita says:

सुखेऽन्न brahmasamsparsham atyantam sukhamashnute`. (6. 28)

Sukhe`na brahmasamsparsham atyantam sukhamashnute`. (6. 28)

There is extreme bliss in ब्रह्मस्मृतिसत्ततम Brahmasparsham (the touch of the Brahman), and this infinite bliss is experienced by the Yogi who has merged into the Brahman, regardless of his external condition. This is the असपरश योग Asparsha Yoga.

\[ ye` hi samsparshajaa bhogaa d~ खयोन एव तें।
\] । आद्यान्तवत: कौल्चे न तेषु सम्भ: ॥ (२२)

Ye` hi samsparshajaa bhogaa dukhayonaya e`va te`,
Aadyantavantah kaunte ya n ate’shu ramate` budhah. (22)
What enjoyment do the senses derive from the contact with sense objects? In the Shrimad Bhagwat it is written, ‘कु न्दूळयाते नाकरायरिवा दुःखदुःखम्‘. A person infected with ringworm enjoys scratching himself, to relieve the itch. However, the more he scratches, the more the infection spreads. The infection disappears, if he stops scratching. Similarly, the senses also begin to itch. The eyes itch to see someone, the ears itch to hear something, the skin itches for a particular touch, and the nose itches for fragrances. This is actually a matter of habit. However, those who consider some smell to be fragrant – you may call it perfume – it is pleasant only for those who are used to it. The heads of people unused to the smell begin to reel. It affects the brain to such an extent that the smell becomes unbearable. This is not pleasing for everybody; it is pleasing only for those who are habituated to it.

I was lying down one day, to get some rest, when a gentleman came and said that he wanted to talk to me about Samadhi. He began to talk about Anandanugata Samadhi; that a समप्रसान्न samprasanna (joyful and lucid) antahkaran is called Anandanugata Samadhi. Anandanugata Samadhi is when the antahkaran is full of joy, even without any contact with external pleasures. As he continued to talk, I told him, “My brother, I will certainly discuss Samadhi with you, but please sit a bit further away. The smell of cigarettes may be very dear to you, but it gives me great discomfort.” I have heard that women abroad give a divorce to men who start smoking. Anyhow – just see how dearly smokers love their cigarettes! This is called बाह्य स्पर्श bahya sparsha (external contact). The pleasure derived from external contact is the दुःख योनि dukha yoni (the birth, or state, of suffering). That means that these people form habits which turn into bondage. A similar bondage is created by the habit of daydreaming about something. Bondage is created by vanity. If a multi-millionaire has only a hundred thousand rupees left, he thinks that he is facing bad times. He will start lamenting, saying, “I am no longer a millionaire.”Oh, you may not have millions, but you do have a hundred thousand. Even if you spend a thousand rupees per month, you have enough to sustain you for a hundred months. Who knows whether you will live for a hundred months! A hundred months means eight years. However, the man’s vanity of being a multi-millionaire was destroyed, and the wealth he had did not seem anything to be proud of.

So, when a person develops vanity due to a habit, like daydreaming, sensual indulgences, caste, community, or wealth, he becomes dependent upon them, and gets bound by his own habits. I have heard that there was a European orator, who had the habit of twisting his collar button while giving a talk. Someone decided to play a joke on him, and removed the button one day, just before his speech. When the man rose to give his talk, his hand went automatically to his collar. Not finding the button there, he sat down again, without saying a word.
He forgot the talk he had planned, because of his habit of twirling his collar button!

So, these causes of sorrow are आद्यन्तवन्तः: ‘aadyantavantah’. They have a beginning and they have an end. Learned men should avoid deriving pleasure from external factors – न तेषु रमंते बुधः: ‘na te`shu ramate` budhah’.

श्वनोलिहेव यः: सोहेड़ प्राक्षरीर-विमोक्षणात।
कामक्रोधोदभवं वेगं स युक्तः: स सुखी नरः।। (२३)

Shaknoteehaiva yah sodhum praakshareera-vimokshanaat,
Kaamakrodhodbhavam ve`gam sa yuktah sa sukhee narah. (23)

Look, my brother, I do not speak at all about what happens after death. I certainly talk about what happens before we leave this body. Vedanta does not establish the unseen bliss, the unseen पाप-पुण्य papa-punya, or the unseen Hell and Heaven. Vedanta proves that which can be experienced personally – it does not prove the unseen. Therefore, Vedanta gives no consolation about getting happiness after death. In the opinion of Vedanta, your happiness is already with you, at this very moment. You, yourself, are happiness. You are the essence of joy – you are सुखः sukha svaroopa. It is because you fail to recognize this, that you experience sorrow. So, recognize this fact, before you leave your body. Endure the कामक्रोधोदभव kamakrodhodbhava ve`ga (the upsurge of desire and anger) in this life. Don’t allow them to sweep you away. When waves rise up in the sea, the experienced bathers lower their heads and sit quietly on the sea bed. The waves pass over their heads and return into the sea, and the bathers are safe and unharmed. Do not justify the waves of desire and anger; do not invite them. There is no need to fold your hands and ask these waves to come to you! Nor is there any need to lament when they leave you. Don’t take any action when you are agitated, and don’t use your intellect to justify your actions. The wave will automatically perish. You should just watch how it rises and falls in the substratum of your true Self – स युक्तः: स सुखी नर: sa yuktah sa sukhee narah’. You will always be happy if you remain in your own position.

योंतन्तः: सुखोन्तरारम्भतथान्त्योत्तिरेव यः।
स वोगी ब्रह्मावृत्तं ब्रह्मभूतोधिगच्छति।। (२४)

Yontah sukhontaraaraamastathaantarjyotire`va yah,
Sa yoge brahmanirvaanam brahmbooootdhigachchati. (24)

Don’t place your happiness outside your Self – योंतन्तः: सुखः yontah sukhah. Where is your happiness? In Bombay, people ask, “Is your happiness in Bombay, or has it gone to Paris, these days?” Happiness goes to Paris, when the loved one goes to Paris. Some people ask, “Your happiness is kept safely in the Bank Locker, isn’t it? Don’t keep it in your cupboard at home, because there are a lot of robberies these days. It is better to keep it safely in the Locker.” The happiness referred to in the Gita is not the kind which goes to Paris. Nor is it the kind which is kept in the locker. Keep your inner joy within your Self. You, yourself, are happiness. What is that, which is the innermost? It is our Atma –
sarvasmaat anyasmaat, sarvasmaat antarataram madayam aatmaa (Vrihadaranyaka Upanishad 1.4.8) that is the most beloved. Yo vai bhoomaa tat sukham naalpe’ sukhamassti yadalpam tad martyam’ (Chandogya Upanishad 7.23.1–24.1) You are happiness, absolutely. This is stated in a number of Upanishads.

In the same way, your comfort is also with you. Don’t go to anyone else’s house for rest or comfort. Antarjyotire’va yah’ – light is also in you. I have seen a man whose house was situated close to the electricity cables. He had organized two wires, and a bulb, in his house. He would connect the wires to the cables at night, to tap the electricity and light the bulb. He would detach the wires every morning. Here, however, the borrowed or stolen light is of no use. Udhaar’ (borrowed) means something which does not belong to us, something which is super-imposed, which is an adhyaaropa. Borrowed Gnan does not help. It cannot be that one person experiments in the laboratory, and another takes the medicine. In spirituality, one has to undertake the experiment in one’s personal laboratory, and create the chemicals, and use them. Antarjyotire’va yah’ – the flame must be lit within. And then, sa yone brahmanivayam brahma bhootodhigachchati sa yogee brahmanirvaanam brahma bhootodhigachchati’ – that Yogi is brahmbhoota (of the same element as the Brahman), and he obtains excellence by merging into the Brahman.

As mentioned earlier, it is extremely difficult for a person to attain the true Sanyas, unless he has undertaken Karma-yoga while practicing the discipline of the Brahmacharya and Grihastha Ashrams. The Lord has not said that it is impossible. He has said, Aaptum dukham’, meaning he will face great difficulty in attaining real Sanyas. Unless he has cultivated the self-restraint needed for being a true Brahmachari, a true Grihastha, and a true Vanaprasthi, how is it possible that he suddenly grows beautiful feathers like an ostrich, as soon as he dons saffron robes? So, undertake Karma-yoga first, and then you will be able to practice true Sanyas.

The direction of Shri Krishna’s talk now changes. His mood shifted, and He began to describe how Mahatmas live after becoming Sanyasis. It must be made clear that the Lord refers to a Sanyasi, not to a Grihastha. Otherwise, the qualities He speaks of – like niraashee (without expectation), and aparigrahee (not accumulating anything beyond the bare necessity) – will seem incongruous. One may consider niraashee to be an internal Dharma, but how can aparigrahee be accepted as an internal Dharma? So, everything is altered here, and the Lord says, “Arjuna, first of all, you have to become nishkama (without desires) and give up all expectation of the fruits of your action, and undertake the war as a ritual of duty. Only then will you be
eligible to beg for your food. The talk of श्रेय भोक्तुं भैक्ष्यमपैं लोके (2.५) "shre'yas bhoktum bhaikshyamapeeha loke" (2. 5) will not be possible until you have fulfilled your allocated duties. Do you want to just appear to be a Sanyasi, or do you want to be a true Sanyasi?"

When people speak upon the Gita, with this viewpoint, they say that the entire Gita propounds the practice of Karma. At this point, one has to point out – with a question mark – the start of this shloka, योऽन्त: सुखोऽन्तराणाम्: ‘Yontah sukhontaraaraamah’. अन्तः सुखः Antah suka means the आत्मसुख aatma sukha – the person whose happiness is the Atma; not the अनात्मा anaatmaa (that which is not the Atma). Such a person cannot obtain happiness from identifying with any external matter, or by detaching his sense organs, or by identifying with anything in Prakriti, or even by using discrimination about the Atma and the anatma. His happiness is the natural bliss of the Atma. His Atma is परमानन्दस्वरूप Paramaanandasvaroopa (the essence of supreme bliss). “I am, I know, and I am conscious” – this is his happiness. योऽन्त: सुखोऽन्तराणाम्: ‘Yontah sukhontaraaraamah’ – the place of his pleasure is the reality of his Atma. The joy of his Atma is where he gets his happiness from, and तथात्मायोजीतंत्रः Y: ‘tathaantarjyotire`va yah’ – his own Atma is the source of his light. He does not take the flame from any other; he does not frolic in any other place, and nor does he savor happiness from any external source.

स योऽगी ब्रह्मानिवाणं ब्रह्मभूतोऽविगच्छति। (२४)

Sa yogee brahmanirvaanam brahmabhootodhigachchati. (24)
The Lord says that such a Yogi does not differentiate between the त्व-पदार्थ tvam-padartha (the Atma within one’s self) and the तत्पदार्थ tat-padartha (the universal Atma). He is one with the Atma, and experiences the bliss of ब्रह्मानिवाणण Brahmanirvana (merging into the Brahm). If this is called Karma-yoga, then all I can say is, ‘Felicitations to you!’ I’m ready to place such Karma-yoga on my head, with reverence. If this is Karma-yoga, what is there to say? If this is Karma-yoga, may you live to be a hundred, my son!

लभ्यं ब्रह्मानिवाणस्वयं: क्षीणकल्मशः।

Labhante` brahmanirvaanamrishayah ksheenaakalmashaah,
Chchinnadavidhaa yataatmaanah sarvabhoote`hite` rataah. (25)
The सर्वभूतिहिते रता: ‘sarvabhiitahite` ratah’ here, is your motto. It is the description of the one who became a Rishi (sage), after doing Karma-yoga. I have no objection, if you consider ‘Rishi’ to refer to a Grihastha. It means a person whose fruits – of all the actions of all the past lives, of the actions of the present life, and also the fruit which is the fruit of offering up all the fruits to the Lord – are all diminished. Such a Rishi attains Brahmanirvana. This is the Brahmanirvana when everything is diminished, including the flame and the oil and the wick. Then, the बाहिर्ज्योति bahirjyoti (the external flame) is also extinguished. The inner flame, however, continues to burn brightly. It does not
have a tiny flame; there is no oil, no wick, and no lamp. Even so, there is brightness, there is light. The individuality which leads to the illusion of being separate is no longer visible. Brahmanirvana is that great brightness into which everything visible is dissolved. The Brahman remains. All else is extinguished.

And, see – ऋषय: ‘rishayah’ is there. Why is a Rishi called a Rishi? Rishi is Gnan. A Rishi is called a Rishi because he has seen the light (he is enlightened).

Now note the introduction. छिन्नद्वाद्राह: ‘Chchinnavaidhaah’ – one factor is that there is no doubt in his mind whatsoever, about the direction he should take. “I will attain the Parameshwara if I go East, but I’ll get something else if I go West.” There is no such confusion in his mind. It was a well-known practice of one Mahatma, that he would get up and start walking in whichever direction he faced, when he got up after sitting down or sleeping. Oh, the Lord is not only in the East, He is also in the West, and in the North, and in the South, and He is above as well as below. There is no need to go in any particular direction to reach Him. The Mahatma has no doubts about where the Lord is to be found. All his doubts and dilemmas have been removed. Doubt is the child of ignorance. It has been removed, and यज्ञत्मन: ‘yataatmaanah’ – his mind and senses are all controlled. He is सर्वभूतिहितते रत्न: sarvabhootahite` ratah, busy with activities for universal benefit. When I first read Shri Shankaranand Swami’s commentary on the Gita, I saw that the meaning of this phrase was explained as ,’ he has रति rati (attachment) for the Brahman, who abides in all. Swami Shakaranand did not believe that this phrase indicated social work. The Shankaranand commentary on the Gita is excellent. It is specially helpful for monks.

A Mahatma lived at Neelakantha. He would never emerge from his house. Neither did he go to have a bath in the Ganga, nor did he go to worship at the Vishwanath temple. He would eat, if someone bought him roatis from the market. I went to him one day, and saw that he was studying the Shankaranandi Gita. He explained that the commentary by Shankara was like अर्थ: shravan (hearing a discourse) – it would, in one thrust, dispel the ignorance of an eligible person. The commentary by Madhusudan Saraswati was very helpful for those who find some obstacles in their understanding. If false impressions create confusion, they would be cleared by studying the Shankaranand commentary. The Shankaranandi was निदिघ्यासान ‘nidadhyasana’ (repeated remembering), the Madhusudani was मन: ‘manana’ (for pondering deeply upon), and the Shankarbhasya was अर्थ: ‘shravana’. The Shankarbhasya was sufficient for the fully prepared seeker, but the Madhusudani-Shankaranandi should be studied if false impressions and doubts were yet to be removed.

सर्वभूतिहितते रत्न: Sarvabhootahite` ratah – the word हित ‘hita’ here, refers to the Upanishads. In the Kaushitaki Upanishad there is a story, when Indra asked Pratardana to ask for a boon. Pratardana said, “Sir, I do not know what to ask for. Please tell me that, which is the most beneficial.”
‘There is a Gnan,’ said Indra, “which – when obtained – protects you from the effects of पाप papa and पुण्य punya.” Indra then recounted the papas, but I do not wish to speak about them, because कर्त्तार खलु पापानां अलम्प्र अश्रेयसं यतः (शिशुपालवर्ध २.४०) ‘kathaapi khalu paapaanaam alam ashreyase’ yatah’ (Mahabharata, Shishupal Vadh, 2. 40). It is a sin to enumerate the various sins. It is inauspicious. To even name the पाप papa. If one has any such desire, one should take the name of the Lord instead. Actually, the हित ‘hita’ (good) of सर्वभूत ‘sarvabhoota (all creatures) is not achieved by undertaking any special activity, or being seated in any special state. The good of all cannot be achieved until the darkness of ignorance is dispelled.

There is a story in the Upasham Prakaran of the Yoga Vashishta. Prahlad had meditated on Narayana with such intensity, that he acquired the form of Narayana. He became four-armed, with a conch-shell, discus, mace and lotus in his hands. He also became blue-hued. The Devtas prayed to Narayana, saying that they would be in great trouble if Prahlad (the King of the Demons) became like Narayana.

Narayana sat astride His mount, Garuda, and came to Prahlad. He told Prahlad to ask for a boon. Prahlad said, “Maharaj, tell me that, which – in Your knowledge – is the highest and the best. Who do you consider to be the most superior? This is the Gnan I wish to obtain.’

Granting him the boon, the Lord said, “You will obtain विवेक vive’k – discrimination – right from the knowledge of the Annamaya Kosha (the physical sheath), up to the Anandmaya Kosha (the sheath of bliss), and you will obtain the essence of the Brahman. To have this knowledge is to have the highest Gnan. You will obtain this Gnan.” This is the real सर्वभूत-हित sarvabhoota-hita.

काम-क्रोध-वियुक्तानां यतीनां यतेनेत्साम।
अभिभो व्रत्तिकर्यां वर्तते विदितात्मनाम॥ (२६)

Kaamakrodhodhavyuktaaanaam yateenaam yatache’tasaam,
Abhito brahmanirvaanam vartate’ viditaatmanaaam. (26)

Some people claim that the Gita contains no description about Sanyasis at all. However, aren’t Sanyasis described in all these shlokas which I am reciting? What is the meaning of यतीनाम ‘Yateenaam’, in the shloka I have just read out? Does it mean संतातानोपादानम ‘santaanotpadaanam’ (producing children)? No, the word Yati means काम-क्रोध-वियुक्तानाम ‘kama-krodha-viyuktam’ – the one who has voluntarily given up desire and anger. The one who has achieved such a state that desire and anger fear to approach him. They feel apprehensive that if they venture near him, and he opens his fourth eye – the vision of Gnan – then they will be annihilated. Shankarji destroys only desire with his third eye. He does not destroy anger. The tattvagyas (those who know the essence of the Brahman) however, have the vision in which Kama and Krodha are destroyed. This is their
special quality. So, these two never venture anywhere near a Brahmanishtha Yati (an enlightened Sage).

Not only Kama, but even his younger brother Krodha, fears to enter the limpid antahkaran of a Mahatma. The third eye of a Mahatma has extraordinary powers. Actually, the Gnanis do not have a third eye – they have a fourth eye. It is Shankarji, who has the third eye, and the Gnani has the fourth eye. This is the तृतीय नेत्र tureeya ne’tra (the eye which sees the fourth state of divinity)! Kama and Krodha ran away, out of fear, and said, “Brother, this is a Yati – he is यतचेतस् yatache’tas. His Gnan is not a natural gift. He has achieved it after a great effort to control his mind and senses.”

So, अभित म ‘Abhito brahmanirvaanam’ – the Brahmanirvana of the person who has attained Atmagnan is not within him. It is not in his heart. Then, where is his Brahmanirvana? The answer is that he is surrounded by Brahmanirvana. It is all around him. He steps on Brahmanirvana, as he walks, he breathes in Brahmanirvana, he sees Brahmanirvana, and Brahmanirvana becomes the air within his body, which soothes him. Brahmanirvana is above him and it is below him. ब्रह्मवेदसूत्र पुरस्तात् (मुण्डक उप. 2.2.11) ‘Brahmaive’damamritam purastaat’ (Mundaka Upanishad 2. 2. 11). अभित ‘Abhitah’ means on all sides. East-West, above-below, outside-inside, ahead-behind, I-you, he-she, the everything of all. All is Brahmanirvana, only Brahmanirvana.

This habit of seeing everybody and everything as the one essence is the right we all have, even in the opinion of Shri Shankaracharya.

I do not forbid you, but please be honest with yourself, and tell yourself – just once – मुनिमोक्षपरायणम् ‘munirmokshaparaayanaḥ’! Just say, अहम ‘Aham’ munirmokshaparaayanaḥ (I am a Sage, whose only inclination is to attain liberation), and see the affect this has upon you.

Leave the baahya vishaya (external sense objects) outside your Self. Let what is, stay where it is. There is no need to bother about it. चक्षुष्चेतस्वातं भ्रुवो: ‘Chkshushchaivaantare` bhruvoḥ’ – turn your eyes towards the point in-between your eyebrows. Then, ग्राणापानानु समान kritvaa naasaabhyaantarachaarinau.
– let your breathing be even. नासाभ्यान्तरचारिणी ‘Naasaabhyantarachaaarinau’ – the Sushumna (the main channel of the life force) will be activated by the breath control, or else, Kumbhak (holding the breath) will take place automatically. The movements of the प्राण prana and अपाना apaana winds should be even. There are a number of methods for doing this. This is not the way of closing the nostrils by holding the nose with the thumb and forefinger. It is only little children who are told to control their breath this way, while doing the daily ritual of Sandhya Vandan.

When the breath enters the body, it passes through the point called भूमच्छ्ये ‘bhroomadhaye’ (which is in-between the eyebrows, just above the nose), and through the head, into the throat, through the heart, and comes to the naval. Now, carry your mind along with your breath, and pause with it for a moment, when it pauses before starting the process of exhalation. Then let your mind travel with the breath to the heart, throat, Agyachakra (the point on the forehead described above), and into the nose. The air goes to a minimum twelve fingers (about ten inches), and pauses for a moment. Then it starts its return to the nose. You should not force your breath in any way. Just let your mind move with it, as it moves naturally at its own pace. Let your mind enter your body along with the breath, and come out again. Pause, when the breath pauses, and move when it moves. Let your breath and mind move in tandem.

नासाभ्यान्तरचारिणी ‘Naasaabhyantarachaaarinau’ – there should be no difference in doing this. This is what नासाभ्यान्तरचारी ‘naasaabhyantarachaari’ means. When you practice this, you will see that your senses, mind, and intellect will all be under your control. You will experience yourself as a Muni. There is one point though – you will not be able to hold on to anything worldly – मूनिमोक्षपरायण: ‘munirmokshaparaayanah’, because our goal is to be free of the world, and not get something from it. The Atma which is free from everything is the Brahman, and the Atma which holds on to anything worldly is the in bondage; it is the Jeeva. It is a prisoner, if it holds on to anything, but it is liberated if it lets go of everything. That is all there is to it.

So, मूनिमोक्षपरायण: ‘Munirmokshaparaayanah’ – our natural state, our स्वरूप svaroopa, is Moksha. Please do not desire any relationship, any संबंध sambandh, with anyone. (Sambandh is bandhan, bondage.) The Lord sent Bandhan to Earth, saying, “Bandhan, go and have a sojourn in the world.” When this rope – Bandhan – came to the world, it went around asking people to accept it, but none was prepared to do so. It returned to the Lord, and began to weep, saying, “Nobody is willing to accept me. Now, what am I to do, Maharaj? My life is a complete waste!” The Lord was merciful. He placed a beautiful veil, called ‘Sam’ over Bandhan’s face. Now that Bandhan’s visage was hidden by this veil, it became Sambandha, and everybody welcomed it eagerly. Then, even the Sadhus began to say, “This is my Kaka-Guru; this is my Bhaateeya-Guru”. They developed relationships through their Guru. What else is the Guru-
chela (disciple) relationship? Mahatmas do not have Guru-chela relationships. It is the people of the religious sects who have such relationships and rituals. The people of religious traditions different from the Mahatmas. Incase anyone present is a member of a religious sect, please do not take offence at my pointing out the difference. I have the hope that all present have crossed over the limitations of sects and traditions; that you are beyond restricted thinking. If anyone is a Panthayi (belonging to a religious sect), and seeks to increase his following, then that is not the Sanyas Dharma. Accumulating disciples and wealth are both forbidden in the Sanyas Dharma.

The Lord says, विगतेच्छाब्धयाक्रोधाः: ‘Vigate’chchaabhaya-krodhah’. Do not desire that, which you do not have; do not fear losing what you have, and don’t get angry if anyone obstructs your wish or tries to frighten you. A person who can achieve these three is always liberated. This is not a Mukti which has been created. The person was liberated even earlier, and will remain liberated in future – सदा मुक्तं एव स: sadaa mukta e’va sah’.

Bhoktaaram yagyatapasaam sarvalokamahe’shvaram,
Suhrdam sarvabhoostaanaam gyaatvaa maam shaantimrichchati. (29)

What does भोक्तारं यज्ञतपसं सर्वलोकाहेश्वरम् ‘Bhoktaram yagyatapasaam’ mean? According to the Gita, the ritual sacrificing of animals for fulfilling worldly desires, is not a Yagya. Please take note of this point. The Gita’s Yagya is not a ritual undertaken for the fulfillment of worldly desires. The Yagya of the Gita is the dispassionate undertaking of daily routines and duties. Neither the Putreshthi, (for obtaining a son), nor the Sharireshthi (for good health) is the Yagya described in the Gita.

One more point worth noting is that when the fruit is derived independently by the Karma itself, then it is not the Yagya described in the Gita. The Yagya of the Gita is when the Ishwara, who is worshipped through the Karma, is the one to bestow the fruit. The Poorvamimansa tradition states that Karma is independent in creating an apoorva, which gives the fruit at the appropriate time. The apoorva is inanimate – it is not चेतन che’tan – but it gives the fruit, according to the Poorvamimansa school of thought. This is their declaration. If anyone wants to play at mixing the apoorva with the philosophy of Vedanta, it is not possible to do so. Here, it is the Ishwara who gives the fruit – फलमत उपपत्ते: फलमत उपपत्ते: (ब्राह्मसूत्र 3.2.38) falamata upappate’h’ (Brahmasutra 3. 2. 38). It is logical that the che’tan Parameshwara gives the fruit of the Karmas. It is not that an inanimate apoorva automatically gives the right result at the right time, for either the संचित sanchit (accumulated thought countless births), क्रियामान kriyamaana (actions of the present life), or of the प्ररावध prarabdha (destined to get in this life). If the Ishwara is pleased, He can – in a moment – liberate a person from the fruits of all the actions. This is the Parameshwara of the Gita. You may take this
principle towards Vedanta, but you can not bring it within the Poorvamimansa
philosophy. Not one, and not even thousands of all the learned people in the
world can take the Gita into the limits of orthodox religion. It can only be taken
into the Ishwara’s portion.

Therefore, भोक्तारं व्यायामसाम ‘bhoktaaram yagyatapasaam’ means that the Ishwara
is the one who derives pleasure from all our benevolent activities, our singing
His praises, and giving something up for the sake of pleasing Him. All our
asceticism, fasting, and rituals of worship give pleasure to the Ishwara. If we did
not eat today, then the Ishwara ate. This practice of fasting, and feeding others,
becomes a Yagya, given for others; and asceticism for ourselves. Do you wish
to offer food to the Ishwara? Then feed a hungry person. It is the Ishwara who is
the Bhokta (the one who enjoys).

‘Bhoktaaram yagyatapasaam’ – Shri Shankaracharya explains
this beautifully. What is it? Shri Shankaracharya says that the Ishwara sits in the
Yajamana (the one who is doing the Yagya), and makes the offering into the
sacred fire. It is also the Ishwara who sits in the Devta and receives the ablation.
So don’t consider yourself to be the Karta, and don’t consider Indra and other
Devtas, to be the Bhoktas. The अन्तर्यामी antaryami (the one who abides in all
hearts) is the actual Karta-Bhokta. If you feel, “I am the Karta and Indra is the
Bhokta”, then your mind is confused. The fact is that the Karta of the Karma is
also its Bhokta. It can never be possible that you are the Karta and Indra
becomes the Bhokta. Hence, the अन्तर्यामित्वेन antaryamitve`na (the one seated in
the heart) who inspires you to do the Karma, is also the भोगित्वेन bhogitve`na
(inner enjoyer) who sits in Indra’s heart, and enables Indra to be the Bhokta.
The अन्तर्यामी antaryami is actually one and the same. It is the one
Parameshwara who accepts the fruits for both. He is the one who acts, and He is
the one who prompts the action.

A gentleman once tried to frighten me with the things stated in the
Poorvamimansa tradition. I was roused by his words, and told him, “You can
quote Mimansa to frighten people who have not studied that philosophy. Those
dreadful scenes will not affect me at all, because this philosophy considers
Sanyas to be meaningless. So much so, that Poorvamimansa attaches no
importance even to the Ishwara. As per this philosophy, the inanimate apoorva
is what metes out the fruits of people’s actions. The philosophy which does not
accept Creation, Dissolution; which does not recognize vairagya, and
which says that only the physically disabled are entitled to accept Sanyas, can
hold no fear for people like me.”

Sarvalokamaheshwaram – for us, our Parameshwara is the
Maheshwara (the great God) of all. If Creation had more than one
Parameshwara, and if the Jeeva was not the ruler of the body, then how could
there be one, single consciousness, after both concepts – of the individual Jeeva
and the Ishwara – were given up? The one, individual consciousness would not
be possible unless the Ishwara is established. The Poorvamimansa does not even accept the existence of a Creator. न कदाचिदनीदृशं जगत् ‘Na kadaachidaneedrisham jagat’ – the world has always moved on its own.

सूहदं सर्वभूतानाम ‘Suhriram sarvabhootaanaam’ – our Paramatma has goodwill for all. He bestows good to all, without expecting anything in return. He is full of universal benevolence. It is not that He will bestow good fortune only on those who offer Him gifts and garlands; and not give good fortune to those who don’t. It is His nature to bestow good for all. The Sun gives light even to those who do not offer libations. Hence, when this is the nature of even the Sun, how can the Ishwara not bestow good on all – those who offer worship, as well as those who don’t? सूहदं सर्वभूतानाम ‘Suhriram sarvabhootaanaam’ means that the Parameshwara is not far from us. His home is in our heart.

A Mahatma told me something very nice. There was a kind hearted King, who went to visit a school in his Kingdom. The students were all asked questions in his presence. One of the students was a boy who looked very ordinary, but answered the questions with great clarity and alacrity. The King was impressed with the boy’s intelligence, and asked who the boy’s father was. He was told that the boy was an orphan. The King asked who paid for the boy’s education. The Head replied that they managed to get some donations for the boy’s upkeep. The King told the Head that henceforth, he need not make any efforts to get donations, because he (the King) would send the amount required for the boy’s upkeep and education.

The King decided to make the boy his heir, since he had no son, but he did not reveal this to anybody. The boy was greatly encouraged to know that all his expenses would be given by the King. He worked hard to excel in every field. However, he thought that the King would pay his expenses only till he completed his education, and continued to worry about what would happen when his education was complete. “After that, I must find some work,” he thought to himself. “Who should I work for? What business should I do?”

When the boy finished his schooling, he received a command from the King, to present himself at the Royal Court. The boy went to the Court, filled with apprehension. The King had had a seat kept ready, next to his own throne. He made the boy sit on it, and told him. “You are my heir. The very day I saw you, I decided that you would be the Crown Prince, when you had completed your studies.”

The boy became a Prince, heir to the Kingdom, and felt very happy. However, until that day, he had known nothing, and had worried about his future. He was at peace, and deeply contented in every way, once he found out that the King had made him a Prince, heir to the throne. He had actually become a Prince on the very day the King decided to adopt him, but he worried about his future because he did not know of the King’s decision.

This is a very old story, which comes form the Ramanuj tradition. It was written by an earlier teacher of Ramanuj Acharya, whose name was Dravid Acharya.
Shri Shankaracharya has also mentioned it in the Vrihadaranyaka Upanishad, but the difference is that the Prince had been lost amongst the tribe of primitive people.

Now you must understand that you are the Parameshwara’s Atma. You are a part of the Parameshwara. You are His companion, and you are His son. The Parameshwara has decided this long back, but you are not aware of it. Know it now. I give you this Title Deed, on behalf of the Parameshwara. I give you the Certificate that the Parameshwara is your well-wisher. He desires your good. So, know this and be happy.

Thus, this fifth chapter, called ‘Karmasanyasyoga’ is completed.
CHAPTER VI

Now come, let us enter the sixth Chapter, and examine the method of Yogaabhyasa (the practice of Yoga).

Yogaabhyasa-vidhiryogee chaturdhaa yogasaadhanam,
Yogasiddhistu yogasya paaramyam tad ihochyate`.

Let us start with the Grihastha Ashram – the life of a householder. Don’t, however, let this give you the false impression that it belittles the Sanyasi (Monk). When someone wants to eulogize a rich man, he says, “Oh, he is no ordinary Seth; he is a Raja.” Who is indicated as being the greater? Is the Seth greater or is the Raja greater? It is the Raja who is greater. Similarly, if someone says, “Sethji is such a Dharmatma (religious soul) that he does Sandhya Vandana every day, studies the scriptures, and also carries out the practice of Balivaishvadeva. Hence, he is not a Vaishya (of the business caste), he is a Brahmin,” don’t get the impression that the Brahmin has become inferior to the Seth. The Seth is eulogized by being called a Brahmin. So, one should understand the purport of what is said. The Lord says –

 Anaashritah karmafalam kaarya karma karoti yah,
Sa sannyaasee cha yogee cha na niragnirna chaakriyah. (1)

The meaning of this is, अयम् निररिनिन्म भवति ‘Ayam niragnirna bhavati, kintu sannyasee bhavati – this gentleman has not given up the use of fire, but he is a Sanyasi.’ It is not that he is completely engrossed in worldly activities. He does not undertake all kinds of work, yet he is a Yogi. How is he a Yogi? He is a Yogi because even though he works, he does not depend upon the result – अश्रितः न भवति aashritah na bhavati – and, he does not undertakes all kinds of work – कार्य करोति kaarkay karma karoti – he only performs his duties.

The Lord has added कार्य (actions) to कर्म (work) here. That means that the Karma Yogis believe that whatever they do – कार्य करोति kaarya karma karoti – it will be in keeping with the strictures of the scriptures. They don’t do anything which is forbidden. Nor do they do anything for personal gratification. कार्य ‘Kaarya’ is that which – if not done – has adverse results. अकर्णे प्रत्याय-प्रवरणम् Akarane` pratyayaaya-shravanam – the कार्य कर्म kaarya karma are undertaken for obtaining Heaven after death, and अष्ट-शांत कर्म anta-shanta karma are actions which are undertaken for worldly benefits. The Yogi, however, does नित्य कर्म nitya karma (daily religious duties) and कर्तव्य कर्म kartavya karma (duties prescribed for his status in life). It is also true that the Brahmins, Kshtriyas, and Vaishyas study the Vedas and give alms, as a part of
their essential duties. It is not their essential duty, however, to teach, or do Yagyas for others, or to accept alms. In fact, for Kshatriyas and Vaishyas it is forbidden to accept दान daana (alms). Teaching and doing Yagyas is permitted only if it becomes a necessity. It is a sin, if they make it their livelihood. It is also a sin if they neglect to do their stipulated duties, though they will not incur sin if they stop studying the scriptures, doing Yagyas, or giving alms. The reason for this is that there are two sections pertaining to work. One kind of Dharmik activity is connected to the livelihood, and the other kind is connected to purifying the antahkaran. So, one should definitely continue doing the kind of Dharmik activity which – if discontinued – results in a प्रत्यावया pratyavaaya (a degradation in spiritual progress). These are the कार्य कर्म kaarya karma, the relegated duties. However, it becomes a mockery of निष्काम कर्म nishkama karma if you start quarreling with the Lord about some desired benefit, saying, “I served You for so long without expecting anything, but You gave me nothing!” संस्काराच्ये घोषणाची ‘Sa sannyasee cha yogee cha’ – the one who works is a Karma Yogi, and the one who desires no fruit is a Sanyasi. Thus, after describing the difference in the attitudes with which the Yogis and Sanyasis work, the Lord established the importance of working with the right attitude. This is the method of working.

यें संन्यासमिति प्रारूपोऽं तेन विद्धि पाण्डव।
न ह्यंसंन्याससंकल्पो योगी भवति कश्चन॥ (२)

Yam sannyasamiti praahuryogam tam viddhi paandava,
Na hyasannyastasamkalpo yogee bhavati kashchana. (2)

The Lord says that Yoga is not another name for Sanyas. The word संन्यास sannyas (monkhood) has two meanings. One meaning is सम्यक-न्यास: संन्यास: samyak-nyaasah sannyasah, which means, to give up everything totally. In Kabir’s words, it is ज्ञो-की-त्यों घर दौलत चढिया jyon ki tyon dhara deeni chadariyaa. To send the अनात्मा anaatmaa (that which is not the Atma) into the Atma, and to let Maya (the illusion of the world) continue as Maya – that is called Sanyas.

The second meaning of Sanyas is सति परमात्मा अधिष्ठाने न्यास सति परमात्मा adhishthaane` nyaasah adhyastatve`na nireekshanam sannyasah. Sanyas is to see the entire interactive world as nothing but a superimposed illusion on the अधिष्ठान adhishthaana (foundation) of the Sat (reality) of the Paramatma. Sanyas is also the form of the सति न्यास Sat nyaas or सति न्यास sati nyaas; both of which mean the same thing – total submission to the ultimate reality, or the ultimate truth – सम्यक-न्यास samyak nyaas. The word Sanyas contains a double ‘n’, because ‘m’ and ‘t’ are absent. A double ‘na’ means नेति-नेति ‘ne’ti-ne’ti’ – not this, not this. Not one, but two नेति netis, to indicate the negation of the gross and the subtle worlds. Only then does it become Sanyas. ‘This is Yoga’ means ‘this is uniting with the Paramatma’.

How can you be a Yogi if you have not offered up all resolves and desires to the Lord? Sankalpa (resolve) means, ‘the father of Kama (desire)’. It is a well-
known fact that the father of Kama is called Sankalpa. In the Mahabharata, there is a Manki Gita. Don’t think that it refers to a monkey! This is a word from the Sanskrit language; it is not from the English language. In the Manki Gita, the person throws a challenge to Kama –

काम जानामि ते मूलं संकल्पात्मकलं जायते।

न त्वां संकल्पविविष्यामि ते न मे भविष्यति॥

(शान्तिपर्व १७७.२५)

Kaama jaanaami te` moolm sankalpaatkila jaayate`,
Na tvaam sankalpayishyaami te` me` bhavishyati.

(Mahabharata, Shantiparva, 177. 25)

“Hey, you – Kama! I know your roots.”

“What nonsense!” replied Kama. “How can you know my roots?”

संकल्पात्मकलं जायते “Sankalpaatkila jaayate’ - you have been created from संकल्प sankalpa. When there is a conviction about the excellence of some object, then the desire to procure it is born. So, I will tear out your roots, and throw them away – न त्वां संकल्पविविष्यामि ते न मे भविष्यति na tvaam sankalpayishyaami te` na me` bhavishyati.”

“How can you manage to do that?”

“I will do that by refusing to consider anything in this world to be good. If nothing seems good to me, how will there be any desire to obtain – or remove – anything?”

So, the Yogi is the one who doesn’t bother to eliminate desire. It is the root of desire which he digs out and discards. Even if a man takes the vows of renunciation, he is not a Sanyasi until he gives up all desires completely. If a Sanyasi is filled with resolves for undertaking activities, and achieving much worldly good through his numerous disciples – well, the Missionary style is not the way of the true renunciate. The Christian priests are like the priests who undertake rites and rituals of worship for a fee. If our ritualistic priests were to organize themselves, they are capable of protecting Hinduism and spreading it. The Dharma of the Christian priests is the same as our ritualistic priests. That is not the Sanyas Dharma. Sanyas is not for undertaking the kind of work done by the missionaries. The activities of the Brahmans and Purohits are like the activities of the Christian priests. They guide people according to the tenets of their Sects. The purpose of Sanyas is to dissolve the apparent – व्यक्त vyakta – separate entities into the universal being – अव्यक्त avyakta, and then give up both the व्यक्त vyakta and the अव्यक्त avyakta. The apparent is the imperceptible, and the imperceptible is the apparent. The Sanyasi, therefore, gives up both, because if the apparent is retained, it will become imperceptible; and if the imperceptible remains, it will dissolve into that which is apparent. The व्यक्त vyakta will die, and merge into the अव्यक्त avyakta, and the अव्यक्त avyakta will be created and become व्यक्त vyakta. So, the person who detaches himself from both the dying
and the born, and sits established in his own Self, is called a Sanyasi. Nobody can be a Yogi until he gives up all Sankalpas.

Now note the point stated here. This is the principle of the Gita, and those who are committed to rituals have no answer to this.

 Amelia Alexeev.  4

Aarurukshormune ‘ryogam karma kaaranamuchyate’,
Yogaaroodhasya tasyaiva shamah kaaranamuchyate’. (3)

The Lord has explained the divisions of pravritti (activity) and nivritti (repose). If a Muni (ascetic) wants to rise on the path of Yoga – if he wants to be yogaaroodha – then activity is the right path for him. To reach the summit of Yoga, you have to climb up the ladder by stepping on one rung after another, in the order of the saptabhoomikaa – the seven levels. To be a Yogaroodha, it is necessary to follow the stipulated order of activity. Whether you ride a cycle, or a motor car, or an air plane – if you wish to ascend, you need movement. But, when what when you reach the destination? Yogaaroodhasya tasyaiva – there is a possibility of falling, because the comfort of action will no longer be with you. You will have to accept the presence of a body and the senses, when you fall. Then you will have to accept शम: ‘shamah’ – which means निवृत्ति सन्यास nivritti-sannyasa. Once you reach the summit, your साधन saadhana (endeavor for spiritual progress) becomes निवृत्ति nivritti – total repose. This is the division of pravritti and nivritti. When you wish to obtain something, you have to start working to get it. But having obtained the desired object, you can sit peacefully at home. You have to walk till you reach your home, but there is no need to walk further once you have reached.

This is how Karma Yoga and Sanyas Yoga are defined. No further definition is required. आरुरूक्ष आरुरूक्ष Aarurookshu means the desire for आरोहण aarohan – ascending. If a higher level exists, you can work to attain it. However, if you are already at the highest level, and there is no other level higher than the one you are at, but still you insist that a higher, unseen level does exist, then that level exists only in your imagination. The consciousness which is inseparable from the forms of your imagination, is the कल्पनाकारावचिन्न chaitanya kalpanakaaraavachchinnna chaitanya. It is the same as the कल्पितकारावचिन्न chaitanya kalpitaakaaraavachchinnna chaitanya - the consciousness in the forms created by your imagination. It is not higher than you. It glimmers like a mirage in your consciousness as both the fabricated antahkaran, and the fabricated object of your senses. It is not for ascending to a level higher than your own. It is not for you to walk towards.

The question now is that when a person becomes Yogaroodha, and has no duties left to fulfill, then how can we recognize who is a Yogaroodha?

हि नेन्द्रियार्थेण न कर्मस्वनुषज्जते।
सर्वसंकल्पसंन्यासी वाहनारुद्दस्तदोषिते। (४)

Yadaa hi ne’ndriyaarthe shu na karmasvanushajjate’,
Sarvasankalpasanyase yogaaroodhastadochyate`. (4)

Yada hi ne‘ndriyaarthe‘shu n karmaasnugajante. ‘Yadaa hi ne‘ndriyaarthe‘shu’ – whenever your mind says, ‘I will eat the roti (unleavened bread) of this house every day; I should get only rotis made of flour, not of bejar (mixed grain),’ then you should understand that you are not yet a Yogaroodha. If you wish to see Rasaleela (Shri Krishna’s dance with the Gopis) every day, get perfume to smell, soft clothes to wear, praises to listen to, and music to hear, then you can take it that you are still engrossed in raga (attachment) and bhoga (luxuries). Raga means love, and raga means song and music. Similarly, bhoga means physical indulgence and tasty food. How can you be a Yogaroodha if you are not free from the desire for luxuries, and continue to indulge your sense organs?

Na karmasvanushajjate` – the sense organs remain active. If you desire some indulgence every day, saying, “I have got attached to it,” then you are not a Yogaroodha. So, a person should not get attached to any physical comfort or pleasure. Listen to what you hear, see whatever happens, and touch what you are supposed to. Oh, it is not as though you go forth to touch something. It is the object which comes to touch you; tries to touch you. Nothing can touch you. None of the sense objects of the world have been able to see me till now. My essence is that which even the Ishwara has never seen. I have never been a drishta (that which is seen) for the Ishwara. I have seen the Ishwara a thousand times, but He has never seen me. It is this saakshi – the witness – which you see! Drigge`vana tu drishyate`. It is an illusion when you see the world as being real. It is the witness who sees this illusion; and the witness, Himself, cannot be seen by Himself. I have not seen my real Self, and nor has the Ishwara seen the real me. I am not seen by any, but I see all. I am seated in such a peephole that none can see me, although I look at all.

I sit behind the Ishwara and keep watching Him. The Ishwara does His work. I also keep looking at the Jeevas. They also continue with their activities. The Jeeva has much matter and machinery, with which he goes on working. But here? There is no attachment to any sensual indulgence or activity. All resolves have been given up completely. This is what is known as Yogaroodha, and nivritti is desirable for the equipoised Yogi. Activity is not desirable for a Yogaroodha. The Lord has made ‘Yogaroodha’ a technical term. So, get ready to become a Yogaroodha. Prepare to exert yourself relentlessly till you achieve that level. Decide that you will climb on to Yoga, and you will press it down.

Uddhare`daatmanaatmaan naatmaanavasaadaye`t, Aatmaiva hyaatmano bandhuraatatmaiva ripuraatmanah. (5)
was at a lower level? Why should you hope to get help from others? The Avadhoota Gita says – स्वयमेव तत् स्वयमेव बुद्धम। you, yourself, are the Tattva, and you will have to understand this yourself.’ The knowledge of other people is of no use to you, nor will another’s effort help you to progress.

Look, Shri Haribabaji Maharaj once went to Achyut Muni, who was a Mahatma with great powers. Shri Haribabaji told him, “Maharaj, please shower me with Grace, so that my faith becomes unshakable.” According to Haribabaji, Achyut Muni was quite elderly at that time, and his body had become bent with old age. However, as soon as he heard Shri Haribabaji’s words, he sat up straight and said, “Hey, Hari! You are begging for Grace? Do you want to become a lazy fellow? Tell me – if I give you everything, what will you do?”

So, don’t become a beggar for Grace. Work for the salvation of your soul. That means, cast off the dirt and rubbish with which you have covered up your Self.

A Mahatma had told me that there was a temple of Shiva in a forest. Nobody ever went there. As a result, birds had built their nests close by. The Shivling was hidden beneath the straw, leaves and mud from the nests, and the droppings of the birds.

A gentleman came to that spot one day, and said, “I want to worship Shivji, but there is no Shivling here. Let us go and get a Shivling and establish it at this spot.

Just then a Mahatma came there and said, “You are a fool, if you want to bring a new Shivling to establish here. Just remove all the straw and leaves and droppings piled up here, and throw them away. Shivji is already established under all the rubbish.”

So, this is उद्दरेद्वात्मानम् ‘uddhare`daatmanaatmaanam’. You have covered yourself with bird droppings and rubbish of all kinds. You have never swept your antahkaran clean. Hence, you must undertake the cleaning up yourself.

नात्मानानवासादये`Naatmaanavanasaadaye`t – don’t make yourself unhappy. Don’t fall into the grip of depression. You are your own friend – आत्मेव द्वात्मनो बद्धु: aatmaiva hyaatmano bandhuh.

The women in Bengal use the word ‘bandhu’ to indicate their husband – ‘my chira-bandhu (eternal friend), my beloved!’ When the word ‘badhu’ is used for the wife, it is natural that the word ‘bandhu; is used for the husband, because वण्यातीति वः: badhamaeteeti badhuh. The word ‘badhu’ also means ‘the one who bears weight’ —वहतीति वः: bahateeti badhuh. The one who takes up the burden of the household is called the ‘badhu’. The one who bears the weight of her husband is called a ‘badhu’. The one who binds with her arms is the ‘badhu’. If there is any true friend or well-wisher, it is one’s Self. And, आत्मेव रिपुरात्मनः ‘aatmaiva ripuraatmanah’ – you are also your own enemy. A person is his own friend when he successfully attaches himself to his Self. His ego contracts, and
is freed from the bondage of the body and the senses. A person who achieves this becomes his own friend, his own brother, and his own beloved.

Bandhuraata maatmanstasya ye`naata maivaatmanaa jitah,
Anaata maanastu shatruvavede` varte` taatmaiva shatruvat. (6)

Similarly, a person who has not developed self control becomes his own enemy. Such a person tortures himself.

\[ Jitaatmanah prasha santasya pramaatmaa samaahita, \]
\[ Sheetoshnasukhadukhe` shu tathaa maanaapamaanayoh. (7) \]

We were once going somewhere with Shri Udiyababaji Maharaj, when a dust storm came up suddenly. It became difficult to walk. Baba told us to sit down. We sat down. He told us to cover our faces with the chaadar we had on our shoulder, and do bhajan. We sat there for about half an hour, doing bhajans. A little later, the storm passed off, and Baba told us to get up, and we walked on. So, we should not battle against the storms of life. We should sit quietly till they blow over.

\[ Jitaatmanah prasha santasya. \]

A goldsmith once told his son, “My child, bring the gold which is kept in the cupboard.” The son went to the cupboard and looked for gold. He could not see it. He came back and said, “Father, there is no gold in the cupboard.” The goldsmith decided to go and see for himself. He went to the cupboard and saw the gold bangles and ear rings lying inside. “Son, see – this is all gold,” he said. The son knew that these ornaments were called bangles and ear rings, but he did not know that they were made of gold. That is why the child was unable to see the gold. To someone who knows gold, however, the bangles and ear rings are nothing but gold. The knowledgeable people do not see the form, or name of the object; they recognize the metal. Similarly, the person who knows the Tattva does not get deluded by the names and forms. He recognizes the stuff they are made of. \[ Tvam stree tvam pumaanasi tvam kumara uta vaa kumaaree’ (Shve`taashvara Upanishad 4. 3). \]

\[ ‘Brahmaive`dam vishvamidam varishtam’ (Mundaka Upanishad 2. 2. 1). \]

When one attains the ability to recognize the matter, then there is nothing but the essence of the Brahman.

\[ Jnaanavishsanubhava kootsthivo bijnitendriy: \]
Now see the characteristic of the Yogaroodha. He is ग्नान-त्रिप्तात्माः (utterly content because of his Gnan); he is विज्ञान-तिस्तात्माः (he experiences complete contentment). He feels content in all that he experiences.

A Bhakta, who was also a poet, saw a snake coming towards him.

Bhale’ bane’ ho lambakanath,
De’kha mautkaa roopadhare’ mein naheen daroongaa tumse’ naath.

“You look charming in the form of a snake, my Lord. You have donned this garb of death, but I know that it is You, and I am not afraid of You.”

All the knowledge is about the Paramatma. Vignan means आत्मानुभूति – the tangible experience of the Atma. This is according to the definition given in the eleventh Canto of the Shrimad Bhagwat. It says that Gnan is that, which – when established – establishes everything, and into which everything dissolves. Gnan illuminates everything that already exists, and everything is absorbed into it. Gnan is that, without which nothing else exists. That – in which अन्तर्वितांत्रिक anvay-vyatire’ka (the mutual relation of cause and effect, and their negation) occur, is Gnan. And Vignan is that – in which both the cause and the effect are imagined. There is no अन्तर्वितांत्रिक anvay-vyatire’ka in the Paramatma. This is merely a method for teaching children.

व्यावृत्तं अन्त्यतः Avyaaavritam ananugatam – the Parabrahma Paramatma is neither व्यावृत्त vyaaavrita (fragmented) within anything, nor is it अन्त्य-atvita (inherent) in anything. The possibility of being fragmented or dependent on any is ruled out by the fact that nothing else exists, except the Parabrahma Paramatma. Hence, duality does not exist, even for any kind of factor to be dependent on any other. Therefore, Vignan is that, in which there is no duality to make अन्तर्वितांत्रिक anvay-vyatire’ka possible. And, where अन्तर्वितांत्रिक anvay-vyatire’ka are possible because of the existence of the One, that is Gnan. Vignan is अद्वितीय advitiya (indivisible) and Gnan is one, single.

युक्त इत्युच्छते योगी Yukta ityuchyate yogee – people have a very confused idea about Yogis. They say that only a person who sits with his backbone absolutely straight, and his eyes closed, can be called a Yogi. A Yogi would be one whose mind slumbers. Why do you call such a person a Yogi? Why don’t you call him a rock?

Do you want a rock, or do you want a Yogi? If it a Yogi you want, then the Gita says, युक्त इत्युच्छते योगी ‘Yukta ityuchate yogee’ – a Yogi is one who is ‘yukta’ (yoked to the Lord). I am not objecting to the conditions described above. A time does come, during the spiritual development of a seeker, when his
condition is as described above; when he does not blink and his backbone does not bend. It is equally true that his mind is not awake to the external world. That, however, is merely a state of the चित्त chitta (the mental inclination). Dreams rise up and die, but life goes on. The state of Samadhi also comes within the dream state. I have seen Samadhi many times in my dreams. Please don’t think this to be a false notion. My Samadhi is not the unknown Samadhi. If the Samadhi is अग्नात agnaat (unknown), how can its बाध baadha (negation) be possible? It is not possible to negate the unknown; only that which is known can be negated. Samadhi occurs in the short span of time which comes in-between the end of one inclination, and the beginning of another. If this didn’t happen, and if a glimpse of this was not given to us, then how could be possible for us to negate it, saying that it is only something which comes and goes? The Vedantis should not try to avoid Samadhi. They should say, “Yes, Samadhi visits my house quite often, but I have not told her to become my disciple and stay permanently. She comes and goes, but I do not show her any respect.”

So, what are the Yogis like? They are समलोचनकाज्ञ: ‘समालोचकांचनां’. They see a clod of earth, a stone, and a piece of gold, but they have no urge to use the clay for farming, or use the stone to throw at someone, or to sell the gold to earn some money. They are equally indifferent to all three items. The gold, stone, and earth seen in a dream are merely imagined. They have no intrinsic value.

Suhrin mitraaryudaaseenamadhyasthadve`shyabandhushu, Saadhushvapi cha paape`shu samabuddhirvishishyate`. (9)

Vishishyate` is repeated here. What is this? The equality of earth, stone and gold were explained first. The equality of the Brahmin, cow, elephant, dog and low caste man was explained earlier. Now the Lord says that the Karmas of people are different, and the behavior of each individual is separate. Someone’s behavior is that of a friend who wishes us well; and we behave very nicely with someone, and prove our friendship. If someone is our enemy, he will always be waiting for an opportunity to harm us in some way.

Their behavior does not matter – whether it is that of a friend, or one of indifference. The उदाी udaseena (aloof) behavior is an attitude of total unconcern. It is like the unconcern of a man sitting on a high hill, unaffected by what lies in the valley below. There may be a sewer or a stream of fresh water; or there may be pigs or elephants wandering about. The man has no connection with them. उदाी Udaaseen means ‘be seated in a slightly elevated position’ – उद ud means the Brahman, who is the highest of all; and the one who is आसीन aaseena (seated) on it, is उदाय aaseena. Oordhvamoolamadhah shaakhaa (the tree of the world, as described in the fifteenth chapter) is also the same. The world is the seat of the Brahman, but it
is not the highest level of the Brahman. It is the person who sits on the seat of the Brahman who is उदासीन udaaseen – or aloof – from the world.

मध्यस्थद्विनिर्भयूँ Madhyasthadve`shyabandhushu – someone becomes a mediator between two people who have a dispute. Someone does something which arouses hatred. There are some who turn out to be our friend or brother. Some are noble and some are sinful. Let people be what they are. You should only – समबुद्धिविशिष्यते samabuddhirvishishhyate` - see the factor which is common in all. It is not necessary to see the raga or ragini, or the pada. The important factor (in music) is that the ‘sama’ (sama is the first beat in the rhythm, and sama also means equal) should be correct. If the sama is applied correctly in the music, we are not bothered whether the raga (raga can mean either a tune, or it can mean attachment) is Bharavi, or Kedara. You can play any raga you feel like – it can be the Malkausa, or it can be the Dhanakshari. I am not bothered about the raga-ragini, but the sama should be accurate. Everything is fine if the sama is correct. समबुद्धिविशिष्यते Samabuddhirvishishhyate` means that the thinking should be balanced and impartial. There should be no consideration to tilt the scales.

The Yogi’s outlook is equanimity regarding items, and castes, or species. A Yogi sees a शैत्य paapi (sinner) and a पुण्यत्मा punyaatmaa (person with spiritual merit) with equal goodwill. He does not differentiate between relatives, friends, and enemies. And, झेंजे तेज्जि: संगे यें यसे स्थितं मन्न: ihaiva tairjitaḥ sargo ye’shaam saamye` sthitam manah – he considers the entire creation of the world with equal goodwill.

योगी युन्जीत सततमात्मानं रहस्य स्थित:।
एकांक्य यत्वित्तात्मा निराशीरपरिग्रहः।। (१०)

Yogee yunjeeta satatamatmaanam rahasi sthitah,
E`kaaki yatachittaatmaa niraasheeraparigrahah. (10)

Now, योगी युन्जीत yogee yunjeeta means that the Yogi should continue to practice Yoga. He should do constant योगास्यस्य yogasbhyaasa. Who should be yoked to? Should he get attached to that from which he has been separated? No, no! You have attached yourself to what you should not get attached with. You have cultivated a friendship with the imaginary ghosts in the cremation grounds. So – आत्मानं युन्जीत aatmaanam yunjeeta – do Yoga with your Self. Think about your Self. It is not परे युन्जीत param yunjeeta here; it is आत्मानं युन्जीत aatmaanam yunjeeta.

आत्मानं युन्जीत (मेनी उप ६.३) Aatmaanam yunjeeta (Maitri Upanishad 6.3) is a Shruti which means ‘get attached with your own Self’. Explaining the method for doing this, the Lord says, रहस्य स्थित : ‘Rahasi sthitah’ meaning that Yoga should be done in solitude. एकांक्य E`kaaki means that you should not have any assistant with you. It is not desirable that you tell a servant or disciple, “Get मित्र bhikshaa (begged food) for me. I will do Yoga.” “Get water for me to drink. I will do Yoga.” “Sweep the floor. I will do Yoga.” Such helpers should not be kept for your convenience, otherwise it becomes पराश्रय paraashraya –
dependence on another. एकाकी E`kaaki means without anyone else’s support. These days, people say, ‘Grihasthaji, I am doing Yogabhyasa. You please bring food for me every day, on time. The food should be रस्या: rasyaah snigdhaa, sthiraar hridyaah (Gita 17. 8), because Yogabhyasa dries the body. Hence, some ghee (rarified butter) and milk should definitely be a part of the daily diet. How is it possible to do Yogabhyasa without milk and ghee?” This is not how Yoga is done. एकाकी E`kaaki and रहसी sthityat: rahasi sthitah indicate that you should stay alone, and not be seen by others. यतकित्वा Yatachittaatmaa – a Yogi needs to have his mind, senses, and body under control.

निराशी Niraashee means, ‘don’t expect anything from anyone.’ Five or six people would sit near me every day to do japa (a fixed quantity of chanting). They had nothing with them. Some did ten thousand japas, some did fifteen thousand. Some have become great Mahatmas now, highly respected in society, and are Heads of various institutions. I have remained the same. I used to ask them, as they did their japa, “What do you feel?” They would tell me, “While doing japa today, I thought that it would be nice if someone came and gave me some almonds and raisins, since I have nothing to eat.” You will be amazed to know that someone or another would indeed come, bringing almonds and raisins for them. However, this is not proper for a Yogi. Hence, निराशी nirashee – do not have hope that it would be nice if someone were to bring something for you. Very well, my brother, we will not have any such hope. However, what should we do, if we already have some things with us? What is the harm if we put something in our mouth, when our throat gets parched due to doing थ्रश्या praanaayaama (breath control exercises)?

The Lord says, “No. अपरिग्रह: Aparigraha. Have no possessions. Don’t keep anything you have gathered.”

शुचाः देशे प्रतिश्थाप्य स्थिरमासनमातमाः।
नातुस्विच्छि नातिनीचं चैलाजिनुकुशितस्तरं।।
तत्राकां मनं कृत्या यन्त्यितज्ञित्विकियः।
उपविश्यास्ते युज्ञाञ्जोगमात्मविशुद्धे॥ (११)

Shuchau de`she` pratishthaapya sthiramaanamaatmanah,
Naatuyuchritam naatineecham chailaajinakushottaram.
Tatraikaagram manah kritvaa yatachitte`ndriyakriyah,
Upavishyaasane`yunjyaadyogamaatmavishuddhe`॥ (१२)

शुचाः देशे प्रतिश्थाप्य Shuchau de`she` pratishthaaya – a place of purity is needed, for doing Yoga, because even places have the संस्कार sanskaras (subtle impressions) of thoughts and emotions. If you sit for meditation in a slaughter house, then the subtle atoms and molecules which are filled with violence will affect your mind. Vibrations of violence will influence your emotions. So, it is important that the place should be pure.

The आसन asana (mat) on which you sit, should be your own; not borrowed from another Sadhu. It should be आसन: aatmanah – your own, and you should use
the same asana to sit on for your daily meditation. स्थितम् ‘Sthitam’ means that the asana should have a fixed place, not moved around. You should do its प्राण-प्रतिश्ठा prana-pratishtha (invoking the divine spirit into the asana), inviting the Devtas (demigods) to come into it, saying, “Oh, Devta, please come and be seated on the asana, and remain pure.” The asana should be placed permanently in one suitable place.

नात्युच्छिर्तं नातीनीचम् Naanyuchritam naatineecham – now the सम्पत्त अक्षम factor begins. This means that the asana should not be uneven and lumpy. If it is too low, there is a possibility of its getting wet with water. If it is too high, there is a chance of your falling off. The asana, therefore, should be even, and at a nominal height. Actually, it is only to indicate the importance of equanimity and balance, that नात्युच्छिर्तं नातीनीचम् naatyuchritam naatineecham, चैलाप्तिन्म-कुशोतरम् chailapjina-kushottaram – meaning that a cotton asana should be placed on the ground first, and ‘ajin’ placed on that, is explained. Ajin means a deer skin.

I will clarify one point for you. According to the scriptures, the deer skin, or tiger skin, is appropriate for sitting on, when doing meditation or bhajan. However, it is forbidden to sit on either, when you eat, or sleep. The deer skin has no innate purity. Its purity lies in its proper usage only. Hence, it is pure only so far as it is used as per the recommendations of the scriptures. Its purity lies in its utility; it is not intrinsic. This fact is not understood by those who have not been given a traditional upbringing in keeping with the Shastras. They think that the deer skin is pure, and suited for all activities.

Look, this sixth chapter of the Gita is its root; it is the seed. A seed becomes moist before it sprouts, and two little sepals grow out of it at first. The sixth chapter of the Gita also contains two sepals – the Sankhya buddhi and the Yoga buddhi.

If your buddhi (intellect) is purified by a thorough study of the different philosophies, it will be कर्तृ-प्रद्ध Shri Krishna will manifest again, and reintroduce the Gita-gnan. So, this is a book for the intellectuals. A person who refuses to accept the Gita is obviously not inclined towards intelligence. He is a fool.

Arjuna’s first question was with regard to Karma. Within Karma come the श्राव्य कर्म Shraut Karmas – which pertain to the fire sacrifice and other rituals in the scriptures; the स्मार्त कर्म Smaarta Karmas – which pertain to the Smritis, or codes
of law; and the पशु-यगा कर्म Pashu-yaaga Karmas – which are the animal sacrifices, etc. Cruel karmas like the pashu-yaga are ruled out by the statement that only a person who is free of worldly desires is eligible for Yoga or Sankhya. In elaborating upon the need to work, the Lord says that we should definitely work, but He does not want cruel activities like animal sacrifice. This is the amendment made by the Lord, in the कर्म-मीमांसा Karma-meemaansa (the philosophy of Karma). Another factor of Karma mimansa is that it is not the Ishwara who bestows the fruits of the Karmas; it is the Apurva created by the Karma that bestows the fruit. In the fourth chapter of the Gita, however, it is stated that the Lord protects Dharma, comes periodically in an Avatar, and also bestows the fruits. Hence, the Gita does not accept that the bestower of the fruit of the Karma can be any other than the Ishwara.

The fifth chapter explains how equanimity is achieved through आत्मचिंतन aatmachintan (meditating upon the Atma) and आत्माकार-वृत्ति aatmaakaara-vritti (remembering that everything is the Atma). The shortcomings of the Patanjalyoga (the Yoga prescribed by the Sage Patanali) are described in the sixth chapter. In the seventh chapter, the Lord first describes the shortcomings of Sankhya Yoga, and then connects the philosophy of the Gita to the philosophy of Vedanta. I will tell you what the message of each chapter is, because all the characteristics are meaningful. We have to understand what is being taught, which improvements are being made in our thinking, and which are the unclean factors in our subconscious which need to be removed. All the characteristics are indications given to us to help us obtain this knowledge.

Now, let us have a look at the Yoga Darshan (of Patanjali) first. Madhusudan Saraswati has placed the entire Yoga Darshan, along with his own commentary on it, within his commentary of the sixth chapter of the Gita. I am just giving you a glimpse of it. Do you interact with others or not? If you do, then you should observe the five Yamas (restraints), which are सत्य satya (truthfulness), अहिंसा ahimsaa (non-violence), अस्तेय aste`ya (not coveting anything that belongs to another), ब्राह्मचर्य brahmacharya (celibacy), and अपारिग्रह aparigraha (non-hoarding). In your interaction with your family, you should observe the five Niyamas (self imposed rules), which are तपस्या tapasyaa (asceticism), शांति shaucha (cleanliness), स्वाध्या svaadhyaya (study of scriptures), संतोष santosh (contentment), and ईश्वर-प्रणिधान Ishwara praanidhaana (submitting to the will of the Ishwara). Your interaction with others should not lack satya, ahimsa, etc; and your personal life should not lack tapasya, shauch, santosh, Ishwar pranidhan and tapasya.

See how the Yoga moved form the external to the internal life. Physical effort should predominantly be doing asanas (Yogic postures). This takes your interaction towards your own effort. Next comes the slowing down of the breathing, by doing प्राणायाम praanaayaama (breath control exercises). After this, is प्रत्याहार pratyaahaara, which means not permitting mental or physical
indulgence of the senses. Then comes धारणा dhaaranaa – focusing the mind on one subject. To hold the mind on one subject is called ध्यान dhyaaana (meditation), and to keep it immersed fully in one subject, is the समाधि समाधि ‘Sampragnyaat Samaadhi’. असमाधि समाधि ‘Asampragnyaat Samaadhi’ is when everything except the unattached witness is blanked out of the conscious mind, and the कार्य kaaryaa (effect) is immersed into the कारण kaarana (cause). The witness (Atma) remains in its pristine state.

I have briefly mentioned the steps, starting from the Yama-niyama, and leading up to Samadhi, and the experience of the essence of the witness. Now, go through the order once again, and see. For Yogabhyasa, you should have your own asana. Make up your mind that the purpose of this asana is Yogabhyasa. It is not to be used for sitting on when you eat, or lie down on and sleep. It is only for Yogabhyasa. A deer skin asana is useful for Yogabhyasa, but is not suitable for Vaishnavas (who worship the Brahman as Vishnu) to do bhajan on. Nor is it suitable to sit on at meals, or for sleeping. People decorate their houses with deer heads and tiger heads, but this is not right for Yogabhyasa. The deer skin is recommended only to ensure that the inner power created by Yogabhyasa has no scope to become अधोमुखी adhomukhee (go in a lowly direction); and it becomes ऊर्ध्वमुखी oordhvamukhee (goes upwards). Its only purpose is to block the power for taking a degrading direction. It is not necessary that a person who practices Yogabhyasa should sit on a deer skin when he thinks about Vedanta, or attends a conference.

The asana should be neither too low, nor too high, and it should be even. If it is a कुशासन kushaasana (made of grass), it involved Karma; and if it is deer skin, then it is covered with Shakti (power). चैल Chaila is mentioned next. Chaila means a soft cloth. This should also be even and smooth.

A mental equanimity is essential for Yogabhyasa. त्रैकाग्रम मनः कृत्या ‘tatraikaagram manah kritvaa’ – the mind should be एकाग्र e`kaagra (single pointed and sharp); focused on one point. अग्र Agra means point. The mind should move towards its own particular goal. एकाग्रता E`kaagrataa does not mean an aimless mind. बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभि: (कठो उप १.३.१२)‘Drishyate` tvagravyaa buddhyaa sookshmayaa sookshmadarshibhih’ (Katha Upanishad 1. 3. 12). त्रैकाग्रम मनः कृत्या ‘Tatraikaagram manah kritvaa – the अग्र अग्रayaa (leading) intellect should be so sharp that it can penetrate the subtlest of topics.

यत्यचित्ते न्द्रियाक्रिययेन: ‘Yatachitte`ndriyakriyah’ – four factors must be kept in mind. One is संकल्प sankalpa (resolve), the second is विकल्प vikalpa (uncertainty), the third is निष्कल्प nishchaya (resolution) and the fourth is अहंक्रित ahamkrii (I will do it). All four are definitely required. The senses should not be restless, and the body should be kept still. Don’t shake when you do Yogabhyasa. The body also needs to be motionless and balanced in a stable way.
Now, why should you do Yoga? आत्मविशुद्धये ‘Aatmavishuddhaye’. You should do Yoga to purify yourself. आत्मविशुद्धये Aatmavishuddhaye means that the Atma has got mixed up with the अनात्मा anaatmaa, and become adulterated. These days, kesaari (a lentil) is mixed with arhar (another, more expensive lentil), and kesaari seeds are powdered and mixed with gram flour. Adulteration has reached such levels that powdered horse dung is mixed with powdered mixed spices like chillis and coriander seeds. In the same way, आत्म-विशुद्धये aatma-vishuddhaye means, ‘to separate the Atma from the dungs of inanimate matter with which it has got mixed.’ Whether you want to take your intellect into Karma Yoga, or whether you wish to apply it to Sankhya Yoga, or whether you want to make it a Yoga-buddhi (attached to the Lord) or Sankhya-buddhi (discrimination) – it is imperative that the intellect be purified first. If your intellect is not pure, and if it is still mixed up with desires, then you will not be able to obtain the true Gnan of Sankhya, and nor will your Karma-Yoga be unsullied. Hence, आत्मविशुद्धये aatmavishuddhaye means that the pristine Atma should be separated from the impurities; your intellect must be purified. New, let us proceed –

समं कायशिरोग्रीवम् धारयन्नचला स्थिरः।
संप्रेक्ष्य नासिकायां स्वं विश्वन्नवलोकवन्॥ (१३)
Samam kaayashirogreevam dhaarayannachalam sthirah,
Sampre’kshya naasikaagram svam dishashchaanavalokayan. (13)

Look – this is the Yoga of ‘samataa’ – equanimity. Keep it separated from the PatanjalyaYoga. That Yoga separates विक्षेप vikshe’pa (disturbance) from Samadhi; and places you in a Samadhi which has no disturbance. The Yoga of Shri Krishna, however, does not remove you from the interaction with the world. It is a Yoga which is done on the battlefield.

So, the Lord said, “Prepare your intellect, and then go forth to battle.” “Prepare the intellect and then go into Samadhi.” “Prepare the intellect and then apply it to Vedanta.” Your instrument should be efficient. If the nozzle of your gun is dirty and rusty, then the bullet will not even come out. It will get stuck in the dirt in the nozzle. The buddhi is the gun’s nozzle. You can aim it at Sankhya, or you can aim it at Yoga, but it should be absolutely clean.

समं कायशिरोग्रीवम् ‘Samam kaayashirogreevam’ means that the body, head, and neck should all be in a straight line, evenly balanced. You should check with a taut string held beside your body, and make sure that the body, head and neck are straight. This is the way bricklayers check whether a wall is perfectly straight. Keep a pea on your head when you sit. It will not roll off, if your body, neck and head are in a straight line. However, you will have to use some other method if you have no hair!

There was a Mahatma with matted locks. He sat still for so long that birds build a nest in his hair. These days, ladies are able to place a lota (vessel with a rounded bottom), or glass, in their hair.
‘Dhaarayannachalam sthiram’ means that the body should not be restless. You should sit absolutely still.

‘Samre`kshya naasikaagram svam’ – look straight ahead, between the eyebrows, is the meaning given in the सम्रेक्ष्य नासिकाग्रम (the sect of Patanjali). Naasikaagram means the point where the nose begins. Naasikaagram भ्रुवर्मद्ये वा वाराणसी पुरी – Naasikaagram bhruvormadhye` yatra vaaraanasee puree – the point between the eyebrows is called ‘naasikagra’. This is the location of the Varanasi Puri. A person who dies in Varanasi is liberated – वाराणसी भ्रुपर्ये vaaraanasee bhruvormadhye` - this is the great reputation of the city of Varanasi.

‘Dishashchaanavalokayan’ – it is not proper to look to your left and right, when you sit down to do Yoga. ‘Anavalkayaan’ means that you should not look all round, in the East-West-North-South directions. In one of the books on Tantra, Bhairavji (a devotee of Shiva) has said, “Listen, Bhairavi, you will enter into a Samadhi if you keep the pupil of your eye steady and unmoving.” The eye’s pupil should be fixed on one spot. In just one moment, you will find that your mind is less restless. If you tell me to stop the discourse in just one minute, I can do so. As soon as the pupil is arrested, the mind will be arrested too.

This Samadhi, however, is not the Samadhi of the Ritvij (a priest who undertakes ritualistic worship for others), because the Yogi is एकाकी; he doesn’t have a dozen and half assistants. आष्टादशोक्तरामावरणे येशु कर्म (Mundaka उपाण. 1.2.7) ‘Ashtaadashoktaramavaram ye`shu karma’ is not the case here. This is not ‘with the eighteen’; it is एकाकी. It is निराशीरिग्रह ‘nirasaheeraririgrahah’ – there is no desire to obtain Heaven, and there is no accumulation of objects. अपरिग्रह ‘Aparigraha’ means that there is no material offering of any kind, and निराशी ‘nirasahee’ means that there is no wish to attain Heaven. Therefore, this has to be separate from the Ritvijs.

Prashaantaamaa vigatabheerbrahmachaarivrata sthitah,
Manah samyamya machchitto yukta aaseeta matparah. (14)

Prashaantaatmaa. Sometimes, you do the Mayurasana (peacock posture), sometimes the SarPasana (posture of the snake), sometimes the Ushtrasana (posture of the camel), and sometimes, the Gardabhasana (the posture of the donkey). This Jeeva has been accepting eighty four lakhs (eight million four hundred thousand) forms, and these have left residual Sanskaras (subtle impressions) on your mind. The asanas are not eighty four – they are eighty four lakhs, Sir! If a school teacher makes a child a मूर्गा ‘murgaa’ (murga means a cock, and the word is used to indicate a dunce), he comes home and
cries, that his Master made a murga of him. However, the Jeeva here knowingly makes a murga of himself!

Actually, the Gita accepts the validity of the Sanskaras of past lives. The Lord tells us to sit on an asana which will quieten the body, mind, and intellect. The asana used to purify the intellect is not one of the asanas (Yogic postures) used for physical exercises. The result of this asana is not the development of the bones, muscles and skin; it is the development of the antahkaran. There is a popular Yogiraj who currently enjoys a great name abroad. I once tried to explain to him, that it is not ‘Yogah chittanirodha’, it is actually, ‘chitta-vrittinirodhah’. “Yoga is not the blocking of the chitta (awareness); it is the blocking of the chitta-vritti (the wayward tendencies of the mind).” Yogiraj listened to me in silence for a while, and then said, “Maharaj, I have been giving Yoga lessons for such a long time, but until now, I never knew the difference between chitta and chitta-vritti.” This is the state of today’s Yogirajs! Oh, my brother, Yoga is not to cut off and throw away your hand; it is to stop your hand from moving restlessly. The chitta is like the hand, and vritti means behavior – the way it moves. The meaning of ‘chittavrittinirodha’ is that you should not use the tongs of the chitta to catch some sense object. The use of the tongs must be discontinued when you sit for Yoga.

Vigatabheeh – you sit for Samadhi, but feel afraid that a snake may come and bite you, or a tiger may come and devour you, or an enemy come and hit you with a stick. How can you enter a Samadhi under such circumstances? You must push away all fear, and sit fearlessly.

Brahmacharivrate sthitah – well, my brother, you don’t have to believe that the Lord refers to a Sanyasi! What can I say? This Yogi is e’kaaki niraashee, aparigrahi, and, if you still insist that it refers to a Grihastha, I will accept what you say! However, you do accept brahmachaarivrate, don’t you? Then why do you quarrel over it?

Manah samyamya – the Yogi should get a firm hold on the reins of his mind. According to the Yoga Shastras, samyam means dharaanaa, dhyaana, samadhi. The Yogi should attach his mind on one place, one point of time, and one object. But, which object? The entire concept is changed totally! This is not possible in Hatha Yoga (austerity imposing physical hardships) or Laya Yoga (annihilating awareness of the world). What is to be done, then?

Machchitah – the chitta should be on the Paramatma, and yukta means that you should be vigilant. It is not proper that a person does something disgraceful or sinful, and sits for Yogabhyasa immediately after. In such a situation, his heartbeat will be rapid and tumultus. He will be in dread of the Police, and the social repercussions. Yogabhyasa can be successful if the person
is upright and ethical. A dishonest and unethical person cannot undertake Yogabhyasa successfully.

All right, my brother, what do you hope to gain by doing Yoga? Yoga involves some giving up of Sankalpa, or the fruits. The Lord says, मत्पर: ‘Matpar’ That means that your dependence should all be placed on the Lord. मत्पर: ‘Matparah’ means that Shri Krishna is the Founder of this Yoga. He is the one who makes it possible, He is the fruit, and He is the one to bestow the fruit. You may call Him the Lord – Bhagwan; or you may call Him the Parameshwara. Have faith in Him; rely on Him.

Yunjannaivam sadaatmaanam yogee niyatamaanasah, Shaantim nirvaanaparamaam matsansthaamadhitigachchati. (15)

‘Yunjannaiva sadaatmaanam’ is actually aatmayoga (uniting with the Atma); it is not Yoga with any other. So, throw yourself into this Yoga, and control your mind. What will this achieve? When you attach your mind to the Paramatma, then the peace in Him will manifest in your heart.

Shantim nirvaanapramaam matsansthaam adhigachchati’ – liberation is his pure essence. The lamp of vritti (inclination) burns with the oil of affection. Yoga is the dying out of the individual flame, and its merging into the limitless, unending flame.

The Lord now tells us about the obstacles in Yoga and also about the helpful factors.

Naatyashnatastu yogosti na chaikaantamanashnatah, Na chaati svapnasheelasya jaagrato naiva chaarjuna. (16)

Naatyashnatastu yogosti – a person who overeats cannot do Yogabhyasa. Grain contains some intoxication. Barley, wheat, and grams all have a degree of intoxication. You will find it, when they are fermented. Hence, if you eat beyond a point, it will ultimately result in some intoxication. If you ask, “Suppose I stop eating?” then, the answer is, ‘No’. If you stop eating, the body will not get the energy it needs. So, you should eat enough to get the energy you need, but not enough to cause intoxication. न शं च चाँ चाँ Na sham yayaa saa nashaa’ – there is no shaanti (peace) in Na + शा shaa (intoxication). Kabirdasji says –

Nasaa peekara dhare` dhyaana, girahee hokara kathe` gyaana, Yati hokara koote` bhaga, kahe` kabeera ye` teeno thaga.

So, my brother, there should be no intoxication, but you should have the energy you need. You should not sleep too much, otherwise lethargy, drowsiness, and
forgetfulness will increase. The stomach is enlarged when a person sleeps a
great deal. If you say that you will not sleep at all, then drowsiness will
overcome you when you sit to meditate. You will be unable to focus your mind.
Your mind will be sluggish and confused. So, starving, overeating, too much
sleep, and too little sleep are all obstacles in Yoga.
Now see the factors which are favorable –

युक्ताहारविहारस्य युक्तचेतस्य कर्मसु।
युक्तास्यनावबोधस्य योगो भवति दुःखहार॥ (१७)
Yuktaahaaravihaarasya yuktache’ shtasya karmasu,
Yuktasvapnaavabodhasya yogo bhavati dukhahaa. (17)

युक्ताहारविहारस्य Yuktaahaaravihaarasya — the diet and lifestyle of a Yogi should be
युक्ता Yukta – the diet and lifestyle of a Yogi should be
yukshtasya yuktache’shtasya karmasu,
yukta means moderate. The Shrimad Bhagwat says, पथ्यं हितं मिताम्
‘pathyam hitam mitam’. The food should be pathya (proper), hitam (beneficial),
and mitam (moderate in quantity). The quantity should be adequate. It is not
good to overeat, or eat too little spasmodically. There is one thing more. If you
prepare the food yourself, let it be easy and quick to cook. It should not take
hours to prepare. The Punjabis cooks a vegetable of mustard leaves, which takes
six or seven hours to prepare. The people of South India start preparing their
idli-dosa the previous day. The bread of the Kashmiris takes hours to rise. The
preparation of daily food should not be a laborious, time consuming process.
The Yogi should place some item like daliya or khichri (which are easy and
quick to cook and digest) on the fire, and sit peacefully doing bhajans with joy,
while the food is cooked. Otherwise the day will be spent in preparing your
food; then when will you find the time to do Yoga? Meals should be easy, and
quick to make – one should not waste time in cooking meals which involve a
great deal of time and hard work. If it is a woman who does the cooking in the
house, she should also finish her cooking quickly, and then retire and develop
tranquility. It is not right that the poor lady has to spend all day in the kitchen,
because this life is not for indulging the taste buds.

युक्ताचेतस्य कर्मसु Yuktache’shtasya karmasu – one should never be idle. You
should complete your duties, and then do Yoga. Go to sleep at the right time.
Rising and sleeping should be a well set routine. Only then does योगो भवति दुःखहार ‘yogo bhavati dukhahaa – Yoga destroy sorrow. So, the Yoga should be such
that your sorrow is destroyed.

यदा विनियतं चित्तमात्मक्येवावतिष्ठते।
निःशृःः सर्वकामेष्यो युक्त इत्युच्यते तदा॥ (१८)
Yadaa viniyatum chittamaatmanye ‘vaavatishthate’,
Nishprihah sarvakaame ‘bhya yukta ityuchate’ tadaa.

योगिनी वचनित्त्वं युक्तं योगमात्मनः॥ (१९)
Yathaa deepo nivaatastho ne’ngate’ sopama smritaa,
Yogino yatchittasya yunjato yogamaatmanah. (18, 19)
Yadaa viniyamatam chittam – now the Lord tells us about the stage which comes when you do Yoga. It is the abhyuthaana samaadhi – a Samadhi which is never broken is not acceptable to the Gita. Actually, the buddhi is purified by Samadhi, and the person is then able to absorb the knowledge of the Paramartha (highest goal). Yadaa ‘Yadaa’ means ‘in that state’. This state comes for a little while. Yadaa, yasmin kaale viniyatam chittam vishe’shaman niyatam samyamat e’kaagrataam aapannam chittam’ – when the chitta is e’kaagra (single pointed), and – asmanin avasitvam ‘aatmani e’vaavatishtathate’ – seated within the Self, and wandering in the outer world; and when it does nor desire anything – is vishe’shaman niyatam samyamat e’kaagrataam aapannam chittam. ‘Yadaa yasmin kaale’ viniyatam chittam vishe’shaman niyatam samyamat e’kaagrataam aapannam chittam’ – when the chitta is e’kaagra (single pointed), and – asmanin avasitvam ‘aatmani e’vaavatishtathate’ – seated within the Self, and wandering in the outer world; and when it does nor desire anything – is nisprihah sarvakaame’bhyah’, there are no sensual desires – only then is Yoga possible. The word ‘Kama’ here indicates a desire for indulging the sense organs. Kaamam y: kaamayate, kamaan yah kaamayate manyamaanah sa kaamabhirjaa yate’. Kaamanaa (desire) is the kind of driver who drags you to someone's house. The force which drags you is desire. Suradasji says –

मेरो मन हरिजु हट न तरे।

Nisidina bhramata rahata grahamas jyon sira padatraana bajai.

‘Wherever it wanders, my mind is battered and kicked. Wherever it goes, it is driven by Kama.’ When a person becomes free of desire, has no wish for material comforts or luxuries, and when his chitta dwells peacefully within his Self, then he is called a ‘yukta’. When people say ‘he is yukta’, it means, ‘he is a Yogi’. One is yujaana and the other is ‘yukta’. One is yujaana and the other is ‘yukta’. A person who tries to learn Yogahyasa is yujaana, and a person who has achieved Yogahyasa is called yukta. To explain what the mental inclination of a yukta is like, the Lord says, ‘Like the steady flame of a lamp which is set in a place where there is no breeze’. That is what the chitta of a yukta is like – yatha deépa nivatasthatho ne’ngate`. The flame is consuming the oil, but – ne’ngate - burns without flickering, and is not blown out.

Yadaa na leeyate´ chittam na cha vikshipyate´ punah,
Aninganam anaabhaasam sampannam brahma tat tadaa.

(Manduka Karika 3. 6)

Look – if I were to tell all the Acharyas (Heads of different groups), taking their names turn by turn – that I am what they are, then all the Acharyas and their followers will take offence. Shankaracharya is the only one who has the quality,
that if you say, “Shivoham” (I am Shiva) before him, he will not mind at all, because he wants to be united with all of us.

Our Dadaguru (Guru’s Guru), Gaudapada, says, यद्य न लोप्ते चिंति “Yadaa na leeyaye´ chittam” – the flame of the chitta should not be extinguished. न च विशिष्यते पुन: ‘Na cha vishikshapyate´ punah’ – nor should it flicker. अनिद्वम् Aningam – it should not even move within itself; there should be no अहम (subtle ego). सम्प्रद यत्त तदा Sampannam brahm tat tadaa – this state of the mind is the Brahma. This state of the mind is the Brahman for the अपरामार्थदर्शी aparamarthadarshi (the one who does not see the Ishwara as the supreme goal); and for the परमार्थदर्शी paramarthadarshi (one who sees the Ishwara as the Supreme goal), nothing exists, but the Ishwara. Shankaracharya has made it absolutely clear that when the chitta of the aparamarthasarshi is as steady as this, then that chitta is called the Brahman.

लये सम्बोध्येत् चिंति विक्षिप्तं शमयेत् पुनः।
शक्षायं विज्ञानीयात् तम प्राप्तं न चाल्येत्।।

Laye`sambodhyae`tchittamvikshiptamshamaye`tpunah,
SakashaayamviJaaneeyaat tamapraaptamna chaalye`t.

This is the state of a Yogi’s chitta. A simile of the chitta is given next:

आत्मनं: योगं युज्जतं: योगिनं: यत्चिन्तस्य।
योगिनं: पुरुषं यद् यतं चिंतं तत्स्य।।

Aatmanah yogam yunjatah yoginah yatachittasya,
Yoginah purushasya yad yatam chittam tasya.

This is not a simile of the Yogi – it is a simile of the Yogi’s chitta. A Yogi’s chitta is like a lamp which burns steadily. It is a नाटक ‘naataka deepa’ (a lamp on the stage). The Panchadashi has a description of a natak deep. A lamp burns on the stage. Dancers come on the stage, dance, and leave. Actors come, act out their drama, and depart. The stage is empty. The lamp, however, illuminates the stage when the dancers dance, the actors act, and when everyone has gone. This is why it is a नाटक naatak (drama) दीप deepa (lamp).

यत्रोपरमेव चिंतं निरुध्दं योगसंववया।
यस्य न्यायात्मनात्मां पश्यतात्मानि तुष्टित।। (२०)
सुखमात्त्विक्यं यतद् बुद्धिप्राप्तायमतीन्द्रियम्।
वेति यत्र न चेतायं स्थितशचलितं तत्वतः।। (२१)
वं लक्ष्यं चापरं लाभं मयस्ते नाधिकं ततः।
वसिन्न स्थितो न दुःखेन गृहार्थं विचाल्यते।। (२२)
नं विवाहं दुःखसंयोगविवाहं योगसंस्कृतम्।
स निन्यायेऽथोक्तवयो योगोनिनिविष्णवेयतसा।। (२३)

Yatroparamate`chittam niruddham yogase`vayaa,
Yatra chaivaatmanatmaanam pashyunatmanai tushyati.
Sukhamaatyantikam yattad buddhigraahyamateendriyam,
Ve`tti yatra na chaivaayam sthitashchalati tatvatah.

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Yam labdhvaa chaaparam laabham manyate` naadhikam tatah,
Yasmin sthito na dukhe`na gurunaapi vichaalyate`.
Tam vidyaad dukhasanyogaviyogam yogasangitam,
Sa nishchhayे`na yoktavya yogonirvinache`tasaa. (20 – 23)

It is my request to you, that if you apply your mind to this topic, you will be clear about the difference between the Yoga of the Yoga Darshan, and the Yoga of the Gita. Amongst all the Darshans (philosophies), the Vedanta Darshan is the only fully accurate and liberal representation; other Darshans only express their respective subjects. It is a different matter to represent your own subject. It is like saying, “Come to my shop! Come to my stall.” Each of the other Darshans has a different path. The Gita, however, says that the practice of Yoga results in the curtailing of mental inclinations and makes the person disinclined – उपरमात्रे uparamate` - towards external matters. The mind starts looking at its own Self, and feels content in its own Self.

सुखमात्यांतिकम Sukhamaatvantikam – now, come – let us talk about सुख ‘sukha’ (happiness, or comfort). The Gita contains a strong analysis of sukha. You should keep in mind, that the Gita has shown that even भावशुद्धि bhaavashuddhi (purity of emotions), मन्मनान maanaprasada (inner tranquility and joyfulness), मौन mauna (maintaining silence as an asceticism), and ब्रह्मचर्य brahmacharya (celibacy or chastity) can be of the tamasik kind. There are three kinds of recommended asceticism – तपस्तत् विविधम (१७.१४) ‘tapastat trividham’ (१७. १४) – worship of the Devtas, Brahmins, Guru and learned people – can be sattvik, rajasik, or tamasik. आनुद्वेगकरण वाक्य सत्यम priyāhita cha yat (१७.१५) ‘Anudve`gakaram vaakyam priyahitam cha yat’ (१७. १५) – the prescription of asceticism in speech is that it should not cause agitation, it should adhere to the truth, and it should be palatable and endearing. This, too, can be any of the three kinds. So can मन: प्रसाद: सोमात्यते मौनमात्यांतिग्रहः भावसंशुद्धि ‘manah prassadah saumyatvam maunamaatmavinigrahah bhaavasanshuddhi’ (१७. १६). This is the unique insight given by the Gita. Otherwise, people would merely repeat the words भाव संशुद्धि bhaava sanshuddhi and मन: प्रसाद: manah prassadah without achieving anything! The Gita says that if the भाव संशुद्धि bhaava-sanshuddhi is undertaken without faith, it becomes rajasik; and if the purity of emotion is connected with malpractice of any kind, then it becomes tamasik. Don’t give up your life using bhava-shuddhi as an excuse; use discrimination about what is worth dying for.
The Gita, my brother, is the speech of the Lord. It is Satya. The sukha given by sleep, indolence, and intoxication is tamas – filled with tamo-gunā. Happiness and comfort can also be tamas. Such sukha, however, is not intellectual. It is निर्बुद्धि (unthinking). The बुद्धि-ग्राह्य buddhi-graahya (absorbed by the intellect) sukha will not be tamas; and where happiness comes from sensual indulgence, it may be a kind of pleasure, but it will be राजसिक raajasik – of rajo-gunā. And the sattvik sukha is the one which is motivated through practice and effort. It will have an intellect which is inclined towards the Atma. Look at this shloka of the Gita –

अभ्यासाद्रमेते यत्र दुःखान्तं च निगच्छति। (१८.३६)

तत्सुंच तत्त्विकम् प्रोक्तमात्मबुद्धिग्राह्यादनन्त। (१८.३७)

I had written in one article, that you should not get engrossed in sukha derived from habit. This is a sukha which is obtained through personal effort, and it is a tamasik pleasure. Happiness which is born of an activity is fleeting. This annoyed a gentleman who happened to read this passage. “What is this you have written?” he demanded angrily. “You are cutting away years of our effort! This sukha is a प्रसाद prasaada; a fruit given for the offering of our efforts.” This gentleman was my senior by several generations. He was like my great grandfather. He had done extensive body building exercises in his younger days. When he grew old, and his body ached all over, he would ask us to walk on him. He would hand us a stick, telling us to use it to balance ourselves. Then he would lie on his stomach, and make us tread on his back, hips, and legs. That was the only way his pain was assuaged. His earlier sukha – born of habitual pushups – became the cause of his dukha (sorrow) in his later years. The days he was unable to do pushups, he would be restless all day. This is what is called अभ्यासजन्य शूक abhyasajanya sukha – happiness derived from habit. It results in laments if there is any disruption of the daily routine. To make yourself dependent upon any habit is not a sign of intelligence. Happiness derived from habit is not true happiness.

Sukha is आयतनिक aatyanitik – meaning, it is not broken by time. And, it is बुद्धि-ग्राह्य buddhi-graahya – meaning, it is not broken up by place. It is present along with the buddhi, it is present where there is proper understanding. True Sukha is neither in a place, nor is it tamasik. It is अतीन्द्रिय atependriya (beyond the range of the senses). It is not dependent on any object; nor is it rajasik. The शब्द shabda (shabda means word; the word is the ultimate Truth) removes the quality of rajas from the rajasik sukha. It also separates real sukha from the pleasure
derived by association with sense objects. अत्यन्तिक Ateendriya means निर्विषय nirvishay (without sense objects), and अत्यन्तिक aatyantik (extreme) means ‘that which is not derived from habit’. Real sukha is अनादि anaadi (without a beginning), अनंत anant (endless), and स्वसत:सिद्ध svatasiddha (self established). अत्यन्तिक Aatyantik is not broken up by Time; nor is it affected by habit. Buddhi-grahya is not a result of the prasada of the buddhi – it is not a state of intellectual ecstasy, or elation derived from some intellectual achievement. Hence, it is not tamas, divided by space, or unknown. The item is unknown and so we have become ignorant. All the unknown items in the world endeavor to keep us in constant ignorance. That is why, when एक vignaan (the science of One) achieves a state of सर्व vignaan (the science of everything), then neither does anything remain unknown, nor will we remain ignorant any more. Then, कपिल विज्ञान सर्वविज्ञान भवति (मुण्डकः १.२.३) ‘asmin vignaate’ sarvamidam vignaatam bhavati’ (Mundaka Upanishad 1. 1. 3), the promise of the Upanishad will be fulfilled. And, it will be unshakable, because it is our own essence. There will be no situation which can separate us form our sukha.

I have a friend. He left his wife, and came to me. Then he started to lament, “Oh, my sukha has left me, and gone away.” If your happiness is thus kept in your son, wife, or wealth, then either you will have to leave them, or else they will leave you. So, sukha should be of the kind which can never be parted from us. This is possible only when the sukha is the essence of the Atma. Then, it will be present everywhere, and in everyone. The real sukha will be the one which is effortless, and is experienced.

Now see what the superlative sukha described in the Gita is. It is a sukha greater than any other happiness or comfort – युम लख्व्या चापरं लाभं मन्यते नाधिकं तत: (२२) yum labdhvaa chaaparam laabham manyate naadhikam tatah (२२). May the Yogi excuse this statement! The anand (happiness) they experience is restricted to the third grade happiness experienced in the सम्प्राग्न्यात समाधि Sampragnyaat Samaadhi (where the mind is focused on the abstract, without actually knowing the Atma fully). It is not present in the विवेक ख्यातिः vive’k khyaati (the discrimination, for which Yoga is famous), nor is there any anand in the निर्विकल्प समाधि Nirvikalpa Samaadhi (where the mind is settled in utter peace). Nor is there any anand in the निर्बीज Nirbeej (seedless) Samaadhi. Because, if the experience of happiness is present, then it will entail a भोक्ता bhoktaa (the one who enjoys), and a भोग्य bhogya (that which is enjoyed). In that case, the Atma will no longer be just the दृष्टि drishti (vision); it will not remain a द्रष्टा drashtaa (witness), and it will not remain असंग asanga (unattached) either. In that case, please tell me where does the Yoga Darshan have any basis for anand or sukha? Is this not a direct question? There is no mention in the Yoga Darshan, of sukha maintaining its
Neither in the असम्प्रायत समाधि Asampragnyaat Samaadhi, nor in the निर्विकल्प समाधि Nirvikalpa Samaadhi, nor in any of the other kinds of Samadhi does sukha have a base. Anand plays its part only for the period that our sense organs are awake and alert, but unconnected to their objects. This is called आनान्दानुगत समाधि ‘Aanandaanugata Samaadhi’. Our sense organs are in a state of total contentment, without indulging in sense objects. What sukha is this? It is not the sukha of sensual indulgence! Anandanugata Samadhi is merely the detached peace of the senses, and nothing more. What I say is absolutely in keeping with the Yoga Darshan.

In the Gita, however, there is only sukha everywhere – भ्रम-संस्पर्शात् अवस्थनं सुखमः ‘sukhe’na brahm-samsparsham atyantam sukhamashnute’ . Is this name given in तदा इत्य: स्वरूपस्यां (योगसूत्र १२) ‘Tadaa drastuh svaroopē’vasthaanam’ (Yogasutra 1 2)? All right, is anand present in the Ishwara of the Yoga Darshan or not? If it is present, why does it lack the courage to announce its presence? They state that the Ishwara is untouched by क्लेश kle’sha (any kind of distress), but why don’t they say that the Ishwara is परमानन्द svaroopa Paramaananda svaroopa (the essence of supreme bliss)? Why do they speak only of अपरामृत aparāmrishta (untouched)? This means that only if the Ishwara has anand, will there be a feeling of being the one who enjoys, and that which is enjoyed. It is not possible to establish a pristine witness, and total detachment. Therefore, my brother, our principle is not the Yoga Darshan; it is called the Bhagwat Gita.

Oh, my brother, go to Bengal, if you want to eat a rasgulla, and go to Punjab, if you want to eat a vada. Here, the condition is, यस्मिन आत्मानांके वृद्दिग्राह्यो अवैतिकेन युते सुखे स्पिति: गुरुनाथपि दृ:खेने न विचालयते ‘yasmin aatyanīke’ buddhigraahye ateendriyave’danaayute’ sukhe’ sthitah gurunaapi dukhe’na na vichalyate’ - meaning, ‘not even the greatest misfortune can succeed in disturbing him’. Then, where is the question of the Yogi of the Gita being disturbed by trifling misfortunes? गुरुनाथपि ‘Gurunaapi’ means वृहस्पतिनाथपि ‘vrihaspatinaapi’. Vrihaspati Maharaj is the Guru of the Devas. Suppose he gathered all his disciples – Indra, Chandra, Varun, Kuber, and others – and said, “Come, let us make this Yogi unhappy”. Then, Indra would say, “I will not allow the mind to function”, and Surya (the Sun) would say, “I will not let the eyes see.” The whole army of Devas would try to make the Yogi miserable. The Yogi of the Gita, however, would remain unaffected by sorrow. Guru Vrihaspati would ultimately say, “Oh, it is foolish of you to think that you are happy. It is not proper to consider yourself the essence of bliss. I will utter a curse on you, if you hold on to this vanity.” The Yogi of the Gita would reply, “Maharaj, if you wish to utter a curse on me, please do so. I cannot help but continue to experience happiness.”

Shakaracharyaji said, therefore, नाहि श्रुतिशतामपि घटे पद्मनुम् हंस्ते “Nahi shrutishhatamapi ghatam patayitum eeshte”. The meaning of this is that if even a thousand Vedic mantras declare, “This is not a pot; it is a picture,” they cannot
turn a pot into a picture. Not even the mantras of the Vedas can negate the truth of personal experience.

Very well. What if they speak of something which is in keeping with our experience?

**Tam vidyaaaddukha samyoga-viyogam yogasamgitam.**

The Gita shoots off one more bullet in this sentence. Does Yogabhyasa destroy all दुःख (sorrow)? The answer is, ‘No’. However, the words, यस्मिन स्थिता न दुःखे चु न गुरुनापि विचारलं ‘yasmin sthito na dukhe’na gurunaapi vichaalyate’ show that there would be no question of anyone being disturbed by sorrow, if sorrow did not come at all. Hence, sorrow undoubtedly comes into a Yogi’s life, too, but the special quality of a Yogi is that he is not swayed by it. It is not a characteristic of a Yogi to be unaware of sorrow. His characteristic is to be conscious of it without being shaken by it. Yoga does not prevent sorrow from rising in the mind. It is not as though the house, or hut, will never catch fire; or that the kamandalu (vessel carried by monks) will never break. There is no certainty that a Yogi will get food every day without fail. He may indeed have to go hungry at times. These things will happen, my brother, but they will not distress the Yogi. This is what is meant.

Don’t try to rid the pond of leeches, but prevent the leeches form attaching themselves to you, by anointing yourself with a repellent. In the villages, we used to cut the crops, and tie them into bundles. We would tie up twenty five bundles, and throw them into the canal. We pushed the bundles along easily, as we swam alongside. Do you know what kind of water it was? It was water which had drained out of the fields, and had plenty of clods of earth floating in it. The clods had such sharp edges that they could cut into our flesh. We would prepare ourselves by rubbing mustard seed oil on ourselves, before entering the water. We knew that this would protect us from being cut by the clods of earth, and from the residue of rotted fertilizers, which were also in the water. The oil also protected us from leeches attaching themselves to us.
In the same way, let the world be as it is – don’t try to destroy it. Let the ones who die, die. Let those who leave, leave. Let people get separated. Just be careful that you do not allow sorrow to get attached to you. The job of Yoga is to protect you from all (worldly) attachments. The task of Yoga is not to destroy sorrow.

A woman’s baby died. She clung to it, the way a monkey clings to its dead baby, and went round entreating people to bring her baby back to life. People said that she has gone mad with grief. Then they told her to go to Buddha, thinking they would watch the fun. “Buddha is a great Mahatma. He will revive your baby,” they told her. The woman went to Buddha and said, “Sir, please bring my baby back to life.”

“Mother,” said Buddha gently, “I will bring your baby back to life. But, to do that, I need a handful of mustard seeds from a home where nobody has ever died before.” The woman went in search of such a home, and failed.

Similarly, if you feel that you will be happy only if nobody dear to you ever passes away, then your wish is not proper. Oh, let them die, but don’t allow the sorrow of their passing away fill your heart. Make your heart shoka proof (proof against sorrow), not shock-proof (like a watch)!

So, the Gita said, ‘Samyoga-viyogam yogasangnitam’ – Yoga is to become disassociated with the association with sorrow’. This makes the definition of Yoga quite different. Continue to read ‘chittavrittinirodha’, but do read the Gita as well!

What is the Gita’s definition of Yoga? ‘Yogah karmasu kaushalam’, ‘samatvam yoga uchchyate’, ‘viyogam yogasangnitam’ – these are the definitions of Yoga given in the Gita. This is the Gita-prasthaana (the opinion put forward by the Gita), and it comes within the Vedanta-prasthana (the opinion of Vedanta); and it does not include any other Darshan (philosophy). Nowhere does it propound Mimansa, Sankhya, Yoga, Nyaya, or Vaisheshik philosophies. The only philosophy propounded by the Gita is the Vedanta Darshan. This is why it is the prasthana trayee (the three basics).

‘Sa nishchaye’na yoktavyo yogonirvinnache’tasaa’ – two things are mentioned here. One is, one should make a firm resolve to undertake this Yoga; and second, the mind should not be disheartened ‘nirvinna’ – the mind should not be disheartened ‘anirvinna che’tasaa’. It is not proper to say, “Oh, so much time has been spent in doing sadhan, but I have got no results.”

This is exactly what one lady said, and did! She told her husband, “You are a great Dharmatma (religious person who donates lavishly). You are simple hearted and trusting. Your behavior is filled with excellence. I have spent twenty five years serving you, but you gave me nothing. You gave me neither God, nor a son, and not even wealth. My service of twenty five years has been a
total waste. Now I am leaving you, and going away.” The lady had been married at the age of fifteen, and she left him when she was forty, after serving him for twenty five years.

If you are doing Yoga to obtain something, why bother? You do Yoga to obtain some siddhi (supernatural power)? On, no siddhi-viddhi is to be obtained here. Those who indulge in siddhis mostly live in a world of their own. Some mesmerize themselves, some mesmerize others, and some are declared to be siddhas by their eulogizing disciples. There is a great deal of deceit among the people who practice siddhis. I speak with the belief that none of you claim to be able to fly in the air!

Udiya Babaji was once telling us about some of his experiences. He had gone to a discourse, and sat down quietly among the listeners. Somebody asked the Punditji who was giving the discourse, “These days, we hear a lot about a Mahatma called Udiya Baba. Has he ever met you or not?”

“Yes, he has met me,” replied the Punditji. “I was flying towards the Ganga, to have a bath, and he was flying back after bathing in the Ganga. He is called Udiya Baba because he flies to his destination.” (Flying is called ‘udanaa’ in Hindi). I don’t think that any such siddha – who flies – would be present. So, I tell you that if you are seeking siddhas, and you think that any such siddha exists, you are wrong. If you get involved with siddhis, it will block your spiritual progress. So, I tell you that if you are seeking siddhas, and you think that any such siddha exists, you are wrong.

One of the ten Gurus of the Sikhs had two disciples. One was his own son, and the other was an outsider. The Guru told them to build a platform. This is a famous story from Punjab. When the platform was complete, the Guru told them to break it down. The son and the disciple broke the platform they had built. This process was repeated several times in the next few days. Then, the son said, “We will never succeed in building a platform to your satisfaction. I refuse to build any more platforms!” He was discouraged by his repeated failures.

The disciple, however, said, “My wish is to obey you. Even if I build new platforms and break them every day, I am obeying your command.” The Guru Maharaj was not pleased with his son. About his disciple, his comment was, “Yes, this is a Sant. He does not lose heart.”

Sanskrit texts:

**Samskrttam prabhavamam svarnaanushaya।
Mansesvedyardham nityam samanata।। (२४)

Shane: Shaneupramadh budvam dhritighita।।

Awasthane: Man: kuta n kinyagam vijnante।। (२५)

Samkalpa-prabhavaankaamaanastyaktvaa sarvaanashe’shatah,
Manasaive’ndriyagraamam vinyamyam samantatah.
Shanaiah shanairuparam’d buddhyaa dhritigriheetayaaa,
Aatmasamstham manah kritvaa na kinchidapi chintaye`t. (24, 25)

Kama (desire) is born from संकल्प samkalpa (resolve), and can arise from any resolve. All desires will have to be given up, अशेषत: ‘ashe’shatah’, meaning, ‘along with their samskaras’ (subtle psychological imprints) – सर्वानं कामं तत्रापि अशेषत: ‘sarvaan kaamaan tatraapi ashe’shatah.’ After giving up desires and the samskaras they are prompted by, the mind has to be utilized, and separated from the senses. The mind must rule over the eyes, tongue, etc.

Udiya Baba once commented to a Monk, “How much you jabber!” The Monk wrote ‘144’ on a piece of paper, and tied a gag over his mouth to indicate that he would not speak. If anyone asked him why he had tied a gag over his mouth, he would say, “Udiya Baba has applied Section 144 on me.” This, however, is not what is meant here.

मानसेव Manasaiva means to use your mind to control your speech. इन्द्रियाग्राम Indriyagraama means all the different senses and sense organs. Do not limit your control to just one sense organ; control them all simultaneously. Because, your mind slips out of any organ over which your control is relaxed. Sense organs will be well governed only when they are all controlled simultaneously.

There is a Sadhu who is a very good man. He had controlled his urinary organ and food intake. However, he had not controlled his speech. He would say whatever he felt like, often saying things which were quite objectionable. So, इन्द्रियाग्राम indriyagraama is used to indicate the need for simultaneous control over all sense organs. ‘Indriyagrama’ means a village composed of ‘indriyas’ (senses) and every indriya is to be subjugated. Do not allow even partial freedom to any indriya. समानतत: Samantatah means ‘block them from all sides, and don’t act hastily.’ शनैः Shanaih ‘Shanaih shanairuparame’t’ – block them gradually. And, what is the method to be used? बुद्ध्या dhritigriheetayaa with intelligence and determination.

First, the Lord said that we should control the indriyagrama with the mind. How will the mind get the power to control the senses? From the intellect. So, use wisdom to control the mind. The mind moves towards the objects known to it. It never goes to anything which it is completely unaware of. The senses follow the inclinations of the mind, and the mind wanders into known territories. So, let your Knowledge be allied to ध्रीति dhriti (steadiness of mind). But, what kind of ध्रीति-शक्ति dhriti-shakti? It is stated in the eighteenth chapter – धृतियां ध्रीतिया ध्रीतीयां क्षाणन्तिया। (18.33)

Dhrityaa yayaa dhaarayate’ manahpraane’ndriya-kriyaah,
Yoge’naavyabhichaarinya dhritya saa paartha saatvikee. (18. 33)

Keep on the reins of a Sattvik dhriti. It is right that the horses (indriyas) are controlled. It is right that the reins are controlled. However, to control even the driver is बुद्ध्या dhritigriheetayaa ‘buddhyaa dhritigriheetayaa’.
Aatmasamstham manah kritvaa na kinchidapi chintaye’t – bury your mind. The Bhakti Darshan uses the word ‘samstha’, meaning established. However, संस्था samsthaa also means returning something to its original place. Place this mind in the substratum from which it arises. The mind is सत्त्वशङ्कानृत्य ‘savishe’sha-gnaanaroopa’. It is composed of various pieces of information, and it rises from the self-illuminating Knowledge which is non-specific. The different bits of information – referred to as सत्त्वशङ्कानृत्य ‘savishe’sha gnaanaasfurnaa’ – are to be placed in the निरविश्वस्त ‘nirvishe`sha gnana’, which is the substratum, the knowledge which is non-specific and self-illuminating. ‘Atma’ means निीरविश्वस्त ‘nirvishe`sha gnana, and ‘mana’ (mind) means सत्त्वशङ्कानृत्य savishe`sha gnana. Information about different objects is called ‘savishe’sha’ and that which has the information, is the mind. The Atma, on the other hand, is undivided knowledge. The mind and the Atma are basically one; they are not two, different objects. Different methods are used to explain their areas of working, to children. Gnan is one. Gnan of Gnan is not possible – that is a basic rule. This Gnan is never परोक्ष paroksha (unseen). A person who puts his Gnan away into material objects and worldly indulgences, superimposes the different objects on to pure Gnan. Gnan is never unknown; it is our very essence. How can our essence be something unknown? Somebody placed it in a pot, and believed the pot to be Gnan; and then somebody picked up the pot and ran away, and the man said that he had taken Gnan away! Oh, my boy, Gnan is with you – it is only the pot which was taken away. Gnan can never be unseen or unknown, and nor can Gnan be known. Gnan never has an unknown existence. Nor does it have an existence which is known. Both Gnan and agnan (lack of Gnan) are superimpositions. Gnan is self-illuminating. This is why the ‘savishe’sha’ (specific), ‘savishay’ (with objects) Gnan is to be separated from the ‘vishays’ (objects of the senses). It will then become आत्म-संस्था aatma-samstha (established as the Atma). This pure Gnan is the Atma. It appears to be the ‘mana’ because it has got adulterated by the sense objects, the vishays. If the objects mixed in Gnan are removed, then Gnan is the Atma itself.

Aatmasamstham manah kritvaa means मन: स्वस्वरूप: कृत्वा ‘na kinchidapi chintaye’t’ – do not permit any tension to enter your mind. So, do not think about any Jeeva, or about the Ishwara, or about the world.

Yato yato nischharati manashchanchalamasthiram,
Tatstato niyamyaitaataamanye’va vasham naye’t. (26)

Prevent your fickle mind from wandering. Tell it, “You are the essence of Gnan – why do you chase these sense objects?”
Allow your mind to become अकलम्भ (without any impurity). Don’t let Tamo Guna stay in it. शान्तराजसम् Shaantarajasami means that Rajo Guna should not stay in the mind, and प्रशान्तमनस्म प्रशान्तमनसाम prashaantamanasam means that the tendency of Sattva should be undisturbed. प्रशान्तमनस् Prashaantamanasa contains no ‘दयामया’ (compassion or attachment), because objects are essential for these emotions. Shांति ‘Shaanti’ means निर्विशय ‘nirvishay’ (without sense objects), and शान्तराजसम् ‘shaantarajasam’ means ‘without Rajo Guna’. There is no activity in the mind at all.

Listen to this once more – अकलम्भ ‘akalmasham’ means that there is no Rajo Guna; and प्रशान्तमनस् ‘prashaantamanasam’ means that even the Sattva is at total peace. The supreme, divine happiness comes on its own to such a Yogi. This Brahman is such that It is just looking for a vacancy! As soon as the Brahman sees any space which is vacant, It goes there and takes possession of it, the way beggars take possession of any vacant abode. The Brahman is already present there, and everywhere. It is seen as soon as the veil (of Maya) shifts a little. This means that sukha is not brought from anywhere; it comes by itself. The Brahman reveals Itself as soon as the mind is emptied of the three gunas, and the veil of Maya is removed, and अभिव्यज्ञते brahmabhootam sukham upaiti’. Not only does the Brahman manifest, it is the manifestation of what is present already. It is not as though the Brahman was absent earlier.

Shri Shankar Bhagwan (Shankaracharya Maharaj) has stated that no new Gnан, no new ananda, arrives and manifests, when the Yogi attains liberation – नहि मोक्षदशायाम विज्ञानान्तरम् वा अभिव्यज्ञते nahi mokshashaayaam vignaanaantaram vaa abhivyuyjyate.’

You see, people come to me with the most audacious questions. One day, someone said, “Maharaj,, show me the Brahman. I want to see what the Brahman is like.”

“It is like this,” I said. “If this is not the Brahman, if the Brahman is not present at this moment, if it is not here, then that which is split up in Time and items, will not be the Brahman. He will be somebody’s son. It is your mistaken assumption that the Brahman is not present in this moment, place, or thing. All that you see, as the a-Brahman, is the Brahman. What is so great, if only the visible is seen? It is just the veil which has to be torn, my brother; nothing is created. Everything that is created is ultimately destroyed. जो फारा सो ज्ञान, जो बरा सो बुताना ‘Jo faraa so jharaa, jo baraa so butaanaa’ (everything which blooms, withers, and everything that is lit, is snuffed out).

The Yogi gets rid of all impurities, and always experiences his Atma.
Yunjanne`va sadaatmaanam yogee vigatakalmashah,  
Sukhe`na brahmasamsparshamatyantam sukhamashnute`. (28)

Sukhe`na here means ‘anaayaasam’ (effortlessly). In the twelfth chapter it is said –  

Kle`shodhikaraste`shaamavyaktaasaktache`tasaam,  
Avyaktaa hi gatirdukham de`havadbhiravaapyate`. (12. 5)

It is true that when a person who identifies with his physical body is eligible for this path, he faces kle`shodhikaraste`shaam – considerable difficulty. It is the same here. Sukhe`na brahm-samsparsham is overlooked. Brahmasparsha means ‘the touch of Brahma’, and it is extremely blissful, and it is unending. The sukha which can not be negated even by Gnan, is the extreme sukha. It is not the parichchinna-sparsha (the touch of separate objects); it is the brahm-sparsha. It is free from all divisions. Ashnute` means there is no indulgence by the sense organs. It is experienced by the Atma.

Sarvabhootasthamaatmaanam sarvabhootaani chaatmani.  
Ekshate` yogayuktaatma sarvatra samadrasnaa. (29)

Who is it? It is the Atma, meaning, it is the pratyak chaitanya (consciousness in the individual). Sarvabhootaani chaatmani – all beings are seen in this self-illuminating substratum. All beings are in the Atma, and the Atma is in them all.
‘Eekshate yogayuktatmaa sarvatra samadarshnah’ - the ‘Yoga-yukta’ person is the one who has developed a pure intellect. Yoginis: कर्म कृत्वति सदृश्यब्धिः ‘Yoginih karma kurvanti sangam tyaktvaamashuddhayे’ and काये’ना मनसा बुद्धया ‘kaaye’na manasaa buddhyaa ke’valairindriyairapi (5.11) – Yogis strive for Atmashuddhi – for purifying their Atma. This description is the त्वं-पदार्थ 'Tvam-padaartha', which is the consciousness within.

New see where the तत्-पदार्थ 'Tat-padaartha' (‘That’ factor) is, यो मां ध्यात सर्वे सर्वे च मद्य पश्यति (6.30) ‘Yo maam pashyati sarvatra sarvam cha mayi pashyati’(6.30).

Aren’t the characteristics of both these identical? Everything is in the Atma, and the Atma is in everything – that is the characteristic of the Atma. And, the Lord is in everything, and everything is in the Lord – this is the characteristic of the तत्-पदार्थ 'Tat-padaartha'. Where does this lead to? It will lead to तस्याः 'Tasyaaham na pranashyaami sa cha me` na pranashyati – such a person will never fail to see Me.”

Pranaasha means अदर्शन adarshan (being unable to see).

तस्याः 'Tasyaaham na pranashyaami’ means, ‘I never go beyond their range of vision. They can always see Me clearly.’ And, स च मे न पश्यति ‘sa cha me` na pranashyati’ means, ‘For Me, they are never dead and gone.’

So, this is the तत्-पदार्थ 'Tat-padaartha'. The त्वं-पदार्थ 'Tvam-padaartha' was given in the first sloka. Now see what the third sloka says –

सर्वभूतस्वर्णम yo maam bhajatye’katvamaasthitah’ – this is called the अर्थ-पदार्थ ‘Asi-padaartha’ (the ‘Are’ factor, of the Mahavakya ‘Tat-Tvam-Asi’ = You Are That). The ‘I’ which is present in all the bhootas (beings) is the तत्-पदार्थ 'Tat-padaartha, and the एकत्व-पदार्थ: भजति ‘E’katvamaasthitah bhujati’ is the त्वं-पदार्थ 'Tvam-padaartha'. However, there is no difference between the तत्-पदार्थ 'Tat-padaartha' and the त्वं-पदार्थ 'Tvam-padaartha'. The त्वं-पदार्थ 'Tvam-padaartha' is the तत्-पदार्थ 'Tat-padaartha'. The different ex-pressions are given up, leading to the realization of the fact that the two are actually one and the same. The common foundation is known, once the superimposed forms are removed. The oneness of the fragmentation is revealed when the dividing factor is removed.

Now see the attainment of unrestrained liberty. There is no need to feel apprehensive. It is not proper to feel embarrassed and also speak on Vedanta at the same time.

A lady at Vrindavan was a frequent visitor. Somebody told her, “Mother, your frequent visits are a cause of gossip in certain quarters.” “Maharaj,” said the lady, “I also go to meet that person. However, he meets me secretly, so that nobody knows that he has met me. He meets me, but is ashamed to admit it. It would be better if he met me openly, the way I come here and meet you.”
So, my brother, it is not proper to talk about Vedanta and simultaneously feel ashamed. This way, not that way; and, not that way, but this way – these are contradictory terms. My brother, it is an offence to conceal some aspect of the truth, for the sake of popularity.

So, my brother, it is not proper to talk about Vedanta and simultaneously feel ashamed. This way, not that way; and, not that way, but this way – these are contradictory terms. My brother, it is an offence to conceal some aspect of the truth, for the sake of popularity.

सर्वथा वर्तमानोपि ‘Sarvathaa vartamaanopi’- this is the extraordinary sukha of Jeevanmukti (a life of liberation). A liberated soul can be established in a Samadhi like Shuka. He can busy himself in ritualistic worship like Vasishtha and others. He can rule a kingdom, like King Janak, or he can wander around without a care, like Dattatreya. So what, if his lifestyle is like that of a crab or a crane? There are also tortoises! I am not saying that some of you should become tortoises – that is not my indication. What I say is that you should discard all the faults of your antahkaran, and be as worthy of worship as a Devta. May people fold their hands before you, eulogize you, and say that you are a कामेश्वर Kaame'shwara (the one who bestows whatever the heart desires). May your desires be fulfilled. What I want to say is that whatever you may become, the greatness of Gnan is such that no feeling of being the कर्ता kartaa (the doer), or the भोक्ता bhoktaa (the one who experiences), or action, or fruit of action, should attach itself to you.

सब योगी मध्य वर्तते ‘Sa yogee mayi vartate’ – the Lord says, “The Yogi moves in Me, no matter what his condition may be. The Yogi’s getting up, sitting down, his daily toilette, his sleeping and waking states are all in My essence as the Paramatma.”

This is regarding the Yogi. Now, hear about the param Yogi (the supreme Yogi)! The principle of the Gita commences from this point. You will not understand this subject until you separate the Patanjali Yoga Darshan from the Yoga of the Gita, because this Yoga is established in worldly interaction.

आत्मोपन्याय सर्वत्र समं पश्यति योज्ञान।
सुखं वा दुःखं वा हुःखं स्योगी नाममो मतः॥ (३२)

Aatmoupamye 'na sarvatra samam pashyati yorjuna,
Sukham vaa yadi vaa dukham sa yogee paramo matah. (32)

Patanjali’s Ashtanga Yoga has the eight steps of आसान aasana (Yogic postures), प्रायायाम praayaayama (breath control exercises), प्रत्याहार pratyahaara (bringing the mental focus repeatedly to one object), धारणा dhaaranaa (keeping the mind steady on one object), ध्यान dhyaana (meditation), समाधि samaadhi (deep meditation), and यम yama (restraint of the sense organs) and नियम niyama (self-imposed restrictions). Of these, I avoid speaking about two – yama and niyama.
— because they are rare these days. Today’s Yogirajs have asana, pranayama, and even pratyahara. One doesn’t see dharana-dhyana-samadhi. Still, why should I doubt their presence? Yama and niyama, however, are extremely rare to find in the Yogirajs we see these days.

Look, my brother, just as I experience sukha, so do others; and they also experience dukha like me. To be conscious of this sukha-dukha in our interaction with others — even with birds and insects — is आत्मापयमे एकत्वम्, a state of empathy. A Yogi feels this, and the Lord calls a Yogi with such an outlook a ‘param Yogi’ — स योगी परम म मत्: ‘sa yogie paramo matah.’ Even in the Shrimad Bhagwat, the Lord says that Dharma is only —

एतावाने लोके तदामृतः पुरस्ता नि:प्रेयसोदयः। (३.२५.४४)

Mingle with the sorrow of others, and mingle with their joys. Do not restrict your dukha and sukha to your own little self. This is the Yogi of the Gita, and he is not an ordinary Yogi — he is a param Yogi. I tell you plainly, that you will not find such a Yogi in the Yoga Darshan.

Now, I request you to keeping mind, that when I explain the Darshans, I discuss the opinions of Gautam and Gemini. I also discuss the opinions of Audulomi, Asmarmtha, and Kashkritsna. If it so happens that any mantra in their writings is contrary to आत्मानुभूतिः aatmaanubhooti (the experience of the Atma), then I have no hesitation in elevating the purport and make it concur with atmanubhooti. I have the capacity to turn any mantra which is contrary to स्वात्मानुभूतिः svaanubhooti (experience of the Self), ब्रह्मानुभूतिः brahmaanubhooti (the experience of the Brahman), or प्रत्यक्ष-चेतनाभिषेक ब्रह्मानुभूतिः prayakchaitanyaabhinna brahmaanubhooti (the experience that the Brahman is inseparable from the consciousness of every being), and enforce it concurrence with Brahmanubhooti. So, you mustn’t think about which point is favorable to whom, or contrary to which school of thought. Because, I consider all to be my own Atma.

योद्धवेष योगस्तव्ययाः प्रोक्तः साम्यवेश मधुसूदन।
एतस्यां न पश्यामि चन्द्रलवात्सिध्यति स्थिराम्। (३३)
चन्द्रचर्या हि मनः कृष्णं प्रमाधि बलपदं तुर्रम्।
तस्यां मिन्यग्नि मने वायरिष्ट सुदुष्क्रम्। (३४)

Yoyum yogastvayaa proktah saamye’na madhusoodana,
E`tasyaaham na pashyaami chanchalatvaatsthitam shiraam.
Chanchalam hi manah Krishna pramaathi balavad dridham,
Tasyaaham nagraham manye` vaayoriva sudushkaram. (33, 34)

Arjuna said, “Well, Sir, You told me about an excellent Yoga, but this is अपूर्व अपूर्व (par excellence)!” If a subject is described, it should contain something extra, something special. If nothing new is added to previous information, then the discussion is futile. The additional matter is helpful for a better understanding of the subject.
What is the अपूर्व apoorva about this Yoga? It is समता samataa – equanimity. Arjuna’s problem is that his mind is restless and he is unable to retain his equanimity. Had his mind been merely restless, it would not have mattered so much. A child is restless, but no harm is done when he plays. This ‘child’ (the mind), however, is not merely restless; it also batter Arjuna. “It catches my hair and tugs at it. It pulls at my moustache and beard. It shakes me up. It pokes its fingers in my eye and nose. I am unable to catch it. How am I to catch it? It is stronger than I am. I would have caught it, had it been weak. I can’t even cajole it, because it is very obstinate. It is as difficult to catch or control, as it is to catch air, by holding one’s breath!”

I had once foolishly attempted to achieve this. I was under the impression that breath could be controlled by closing the mouth and nose, and I did so forcibly. However, the air escaped through my left ear, after breaking the eardrum. Therefore, when it is so difficult to restrain air, how much more difficult it would be, to restrain the mind!

When the Lord heard Arjuna’s words, He said, “You are quite right.”

I asked a learned person, “Maharaj, how does this वृत्तिव्याप्ति vritti-vyaapti (the overcoming of the mind by the tendencies) occur?”

He lifted his eyes to my face, and asked, “Have you done the Gayatri Japa twenty four lakh times?”

“Yes, Maharaj, I have.”

Then he asked whether I had mediated on any इश्तदेव Ishtadev (chosen form of the Lord), and whether I had undertaken any उपासना upaasanaa (formal worship). I told him I had.

“Does your mind have वैराग्य vairaagya?” was his next question. I assured him that I did have detachment.

The fact was that he did not have the answer to my query. So, what was he to say? He did not know what वृत्तिव्याप्ति vritti-vyaapti and फलव्याप्ति fala-vyaapti (the
overcoming of the mind by the fruit of action) were. So he began to ask me vague questions. However, it is not the right method, to avoid answering by casting aspersions on the eligibility of the questioner.  

The Lord said, here, “Asamshayam mahaabaaho – Oh, Arjuna! Congratulations! The question you have raised is most appropriate. Restraining the mind is indeed a difficult task. The mind is truly very restless. However, you should not lose heart” –

अभ्यासेन तु कोनेय वेराप्येष च गृह्यते।

Abhyaase`na tu kaunte`ya vaairaagye`na cha grihyate`.

Aavaahan-visarjana (inviting and dissolving) are necessary to control the mind. All worldly attachments should be dissolved, and all latent good qualities should be invited to arise. When a ritual worship is undertaken the Deity is invited, and revered, and the clay image is dissolved in a river or the sea. In the same way, the Dharmic activities should be carried out, and the forbidden activities given up. Invite the Devta. Whenever we undertake a ritual of worship, we clear the place of ghosts, or spirits, or malevolent presences.

अपसर्पतन्तु ते भूता ये भूता भूमिसत्थिताः।

Ye bhuta vijnakalair: te n santu tavajjya.

Apasarpantu te` bhootaa ye` bhootaa bhoomisamsthitaah,
Ye` bhootaa vighnataa`raar`ah te` ne santu tavaaangnyayaa.

Thus, the place is made suitable for inviting the Devta, once the malevolent spirits are removed. Then, the आवाहन aavaahan (invitation or invocation) worship is done; and the भूतापसारण bhootaapasaaran (removal of evil influences) is also done. Detachment is the भूतापसारण bhootaapasaaran, and the practice of good habits is the देवावाहन de`vaavaahana (invocation). The beginning of the negation (of wrong tendencies) is the detaching ourselves from दुर्गुणa durguna (bad tendencies), दुराचारa duraachaara (bad habits), and दुर्वस्तु durvastu (bad things). विधि Vidhi (recommended practices) is अध्यायारोपa adhyaaropa – the superimposition of good qualities; and निषेध nishe’dha (forbidden practices) is the अपवाद apavaad – the negation. This is Karma. In the worship of the Devta, the आवाहन aavaahan is the अध्यायारोपa adhyaaropa, and the विसर्जन visarjan (dissolving) is the अपवाद apavaad.

Gacha gacha surashre`shtha prasthaanam parame`shvara.

अध्यायारोपa Adhyaaropa is the routine practice in Yoga, because the Samadhi which is तर्कानुगतa tarkaanugata (a result of dialectics), विचारानुगतa vichaaraanugata (a result of deep thought), and अस्मितानुगतa asmitaanugata (a result of not desiring anything belonging to another) needs detachment, to lead to the असम्प्रज्ञात-समाधिः Asampragnyaat Samaadhi (where the Atma is experienced). Similarly, in the Vedanta Darshan, there are five subtle sheaths of the individual, starting from
the Annamaya Kosha to the Pranamaya Kosha, and then to the Manomaya and Vignyanamaya Koshas. These sheaths must be negated and superimposed, turn by turn. At the point where neither superimposition, nor negation are left, the Self remains, and it is this Self which is called the Brahman in the Scriptures-Vedanta-Upanishads.

The same method is applied here. Cultivate a habit of repeating the good qualities which you lack, and practice vairagya from undesirable factors. Vairagya does not mean disgust. Nor does it mean hatred, or weariness. If you feel disgust, hatred or weariness for any item, that item will creep into your thoughts. Vairagya is the weakening of both attachment and aversion; not a total absence of राग-ध्वस्त raga-dve`sha. The substratum of the total absence of राग-ध्वस्त raga-dve`sha is the self-illuminating Brahman. So, it is necessary to weaken the firmness of the attachments and aversions, which have taken hold, in our interaction.

Yes, be careful to avoid disgust, weariness, rebelliousness, and hatred. Hatred is the companion of fondness, so allow them both to leave simultaneously, to ensure that they don’t preoccupy your mind. If you let go of affection, but hold on to hatred, then the object of your hatred will fill your thoughts. And, if your mind dwells constantly on the object of your hatred, then detachment will be impossible! So, vairagya means that you should weaken the hold affections and aversion have over your mind, and continue with your practice of Yoga. This will result in your mind’s focus being shifted from your friends and foes, and focusing instead, on the desired object – your Ishtadev. So, my brother, unless you control your mind, it will be difficult to obtain Yoga. Try to obtain Yoga (yoking yourself to the Lord) after gaining control over your mind, and let your efforts be skillful. Whimsical efforts are not fruitful.

अध्यात्मविद्याधिगम: साहुसंगतिरेव च।
वासनासंपरिवेच: प्राणय: च निरोधनम्।
एमासा युक्तय: पुष्टा: सत्ति चित्तज्ञवेयंखिलाम:।।
Adhyaatmavidyaadhigamah saadhu-samgatire`va cha,
Vaasanaasamparityaagah praanasya cha nirodhanaam,
E`taastaa yuktayah pushtaah santi chittajaye`khilaah.

If you wish to control your mind, it is like wanting to drive a car, having full control of it. You have to know how the machinery functions. मात्रात्मविद्याधिगम ‘Ahyaatmavidyaadhigamah’ means, ‘know how the indriyas (senses) function, how the buddhi works, and how the limbs move. आत्मा शरीर एवं दिति अध्यात्मात्म
Aatmani shareere` e`va iti adhyaatam’ – one should obtain an understanding about how the different organs in our body function, including the movement of the breath, the function of the eyes, and the working of the mind.

Are the पञ्चभूतस panchabhootas (the five elements) created from the भूतसूक्ष्म bhootasookshma (their subtle causes), or is it the other way round? How can it
be possible to formulate an order of events, and simultaneously establish the 
अनिर्वचनेयता anirvachaneyataa (indefinable quality) of Creation? It will only 
create confusion. If you establish an order, then you cannot claim that it is 
indefinable; and if you wish to maintain that it is beyond description, you 
cannot have an order of events.

So, these are all methods of Vedanta – अध्यात्मविद्याधिगमः 
‘adhyaatmaavitivedyaadhyamah’. Decide what you want to be like, and select your 
company accordingly. What you become depends upon the kind of people you 
associate with, the people you serve, and what you wish to become. So, observe 
the quality of your associates.

वसना-संपरित्यागः Vaasanaa-samparityaagah’. Don’t get caught up in desires and 
drives. And, प्राणन्य निरोदनम् ‘praanasya nirodhanam’ – control your breathing as 
well. एलसासा वृत्त्वः ‘E`taastaa yuktayah’ – this means method.

Hence, as far as achieving your साध्य saadhya (goal) is concerned, undertake – 
not one, not two, not three, not four – but one साधन saadhanaa (spiritual effort) 
after another. There is no need to be committed to just one sadhan! What is the 
sadhya? The sadhya does not mean the Brahman or the Atma. Those who are 
not aware of this should listen once more. The sadhya does not mean the 
Brahman; nor does it mean the Atma. It does not even mean the knowledge that 
the Brahman and the Atma are one. The sadhya means the purification of the 
antahkaran – the four-fold mind. This is achieved through साधन saadhan (effort 
for spiritual progress).

The Brahman is already established, and so is the Atma, and the fact that the 
Brahman and the Atma are one. The nature of the Atma is the nature of the 
Brahman. No effort is needed to establish what is evident. Effort is required to 
purify the antahkaran. This subject should first be understood clearly, and the 
appropriate method should then be used to achieve अन्तःकरण शुद्धि antahkaran 
shuddhi (the purification of the antahkaran).

I once asked Udiya Babaji Maharaj, “Which saadhan should be undertaken?”
“Look,” said Baba, “when a person is starving, he does not ask about what he 
should eat. He eats whatever he gets. In that state, the quality of the food is not 
taken into consideration.” येन केन प्रकारं क्षुधा वै अपनीयते Ye`na ke`na prakaare`na kshudhaha vai apaneeyate `. This shloka is from the Panchadashi, and it means 
that we should appease our hunger by eating whatever is available.

Similarly, it is not necessary to think about what method you should use, to free 
your antahkaran from impurities like desire, greed, and attachment. If you can 
get rid of the impurities by summoning your neighbor, then call your neighbor. 
If you can free yourself by filing a police report, then go ahead and do so. If you 
can achieve the purification by folding your hands before a Government officer, 
then fold your hands. And, if you need to punch yourself to achieve your goal, 
don’t hesitate to punch yourself either! If you have to beam your torch on 
someone, then throw the beam on him. Tell yourself, “I have to free my
antahkaran from these impurities.” If you say that you will only use a particular method, it means that you are in no hurry to achieve your goal.

So, use whatever method you can, and remove the impurities, and then you will no longer have any doubts about the long lecture I have given. Once you obtain Tattvagnan by purifying your antahkaran, there will be nothing to fear about सर्वथा वर्तमानोपि ‘sarvatha vartamaanopi’. Once your antahkaran is pure, is it likely to take you to a prostitute? Is it likely to make you a gangster or a thief? Why should you feel apprehensive about सर्वथा वर्तमानोपि sarvatha vartamaanopi”? You are apprehensive because your antahkaran is not purified, and you pretend to be a Gnani. So, obtain the Gnan which will make your antahkaran pure, and you will see that सर्वथा वर्तमानोपि ‘sarvatha vartamaanopi’ will become स्वातन्त्र्यं परमं सुखम् ‘svaatantryam paramam sukham’. It is also stated that –

सर्वं परवं दु:खं सर्वं आत्मवं सुखं।
एतद् विद्यात समासेन लक्षणं सुखं:खंयोः॥

Sarvam paravasham dukham sarvam aatmavasham sukham,
E’tad vidyaat samaase ‘na lakshanam sukhasukhayoh.

So, in the discussion about abhyasa and vairagya, abhyasa means repetition and vairagya means avoiding attachment and aversion. It has been clarified that vairagya does not mean त्यागः tyaga (giving up). Nor does it mean hatred, disgust, weariness, or rebellion. Vairagya means a weakening of both attachment and aversion. If you give up the feeling of strong attachment, but continue to harbor hatred, then, remember that attachment contains some sweetness, and the object of your affection. Hatred, however, contains a burning, and the object of your hatred. If you keep your mind burning, and also want that it should be focused (on the Lord), then that can never be achieved. द्वेष Dve’sha is ज्ञातनामेक वित्त-वृत्त-विशेष jalanaatmak chitta-vritti-vishe’sha (a mental inclination which burns your heart). It causes your heart to burn, and it has no vairagya either.

Somebody asked a Sadhu about attaining a siddhi (supernatural power). “What should I do, to attain it, Maharaj?” he asked. The Sadhu told him to chant a mantra, and added, “There is one condition which must be followed. You must never think about a monkey when you chant this mantra.” Now, whenever the poor fellow sat down to chant, he would remember that he should not think about a monkey! This constant thinking (about not thinking) about a monkey, resulted in his mental tendency taking on the form of a monkey, and the siddhi was forgotten!

So, forget that you are to remove someone from your thoughts. Just dismiss them as useless. Then focus on the desired object. तत्र स्थितार्थ अभ्यासः (Yogasutra 1.13) ‘Tatra sthitau yatna abhyaasah’ (Yogasutra 1.13). The Yogashastra says that abhyasa is the repeated effort to attain the desired state of mind. Abhyaasa is repetition. अभ्यासः पुनः पुनः ‘Abhyaasah punah punah’. So, abhyasa and vairagya
are to be practiced over a long period of time, realizing their importance. And, you should be careful that you don’t allow yourself to lose heart. The feeling should never crop up that you have tried long enough.

\[\text{Ayatih shraddhyope}’\text{to yogaachchalitamaanasah,} \]
\[\text{Apraapya yogasamsiddhim kaam gatim Krishna gachchati.} \]
\[\text{Kachchinnobhayavibhrashtashchechinnabrahramiva nashyati,} \]
\[\text{Apratisihtho mahaabaaho vimoodho brahmanah pathi. (37, 38)} \]

Arjuna’s next question is, “What happens if a person gives up his effort, but retains his \(\text{shraddhaa}\) (faith)? What happens if the mind slips away from Yoga – \(\text{yogaachchalitam}\) – and moves towards \(\text{bhoga}\) (indulgences)?” A person who continues to have faith ought to get some good results. However, how will the person obtain the benefits of his past spiritual efforts if they are temporarily at a standstill, at the time of his death? Where will the poor fellow go? He will have lost the pleasures of this world as well as the world after death. Won’t he be scattered like a cloud? He will have no place on the path to the Brahman – \(\text{apratishtho mahaabaaho}\). Will he get no benefit at all?

\[\text{E}’\text{tanme}’ \text{samshayam krishna chche}’ \text{ttumarhasyashe}’ \text{shatah,} \]
\[\text{Tvadanyah samshayasyaasya chche}’ \text{ttaa na hyupapadyate’. (39)} \]

Arjuna says, “Oh, Krishna, dispel this doubt I have, so that no doubt lingers any more.”

Some people believe that \(\text{e}’\text{vat}’\) is the original word, not \(\text{samshay}\). Samshay is a masculine gender, while \(\text{e}’\text{tata}\) is a neuter gender. This mixing up of genders makes some people believe that a grammatical error has been made. However, the word ‘samshay’ also fits into the neuter gender through a different grammatical application. So, the word ‘samshay’ is quite correct. Some people say, \(\text{e}’\text{tati prati yo me}’ \text{samshayati} – please dispel all my doubts about this.

If someone asks me, “Where are you residing? What is your program?” I tell them, “Please ask Govindanand – why do you make me talk? Ask me, by all means, if you are unable to get the information from others, but otherwise, why do you put me to the trouble of talking?” Similarly, Shri Krishna made a sign to Arjuna, that he could very well have asked someone else. Arjuna said, “No, no! I have faith that nobody except You can dispel this thought I have.”

You see, if the person who is asked feels that the questioner can find the answer elsewhere, he is disinclined to make the effort to reply. However, when the
The questioner depends totally on him, he feels obliged to satisfy the questioner’s doubts. So, seeing how Arjuna depended totally on Him, Shri Krishna says –

पार्थ नैवह नामुत्र विनाशस्तयं विद्यते।

नाहि कल्याणकृतकर्मं जगद्गतिः तात गच्छति॥ (४०)

“Arjuna, a person who does good deeds always gets a good result – सुकृतस्य सुकृतम् ‘sukritasya sukritam falam’. And then, you are My beloved Partha. You are My brother, My relative, because you are the son of My aunt Pritha. The persons about who you have asked are never destroyed; neither in this world, nor in the next.”

The Lord says that people who do good deeds, and start walking on the road to auspiciousness, will never fall into misfortune, because –

प्रायः पुण्यकुलो लोकानुपि शम्भवेऽस्माः।

शुचिनः शीतलं गेहं योगपृष्ठो भिजानस्य॥ (४१)

Praapya punyakritaam lokaanushitvaam shaashvateeh samaah,
Shucheenaam shreemataaam ge’he’ yogabhrashtobhijaayate’. (41)

Such a person goes to the lands where all those who do good deeds go, after death. He lives there for hundreds of years, and is then born into a शुचिनाम् shucheenaam (noble) family. The noble lineage can be उच्चकुलेऽनादकुले�’ uchchakule’-naadakule’ - meaning, he can even become the disciple of a great Mahatma; and श्रीमतं गेहे shreemataam ge’he’ means that he will be born to noble, wealthy parents. There are two kinds of lineages. The बिन्दुवंश bindu-vansha is the lineage by birth, and the नादवंश naada-vansha is the lineage by sound, because a person can be made the heir through the ears, when the Guru given him Gnan. शुचिनाम् shucheenaam shreemataaam can also be described in another way. श्रीमतं Shreemaan means wealthy. Wealth can be obtained dishonestly, or it can be procured by honest means. Those who use dishonest means to obtain wealth cannot be called शुचि shuchi (pure). About such people, Manuji says –

सर्वेऽपेक्षा शौचालयम् अर्धशोचं परेः। (५.१०६)

Sarve’shame’va shauchaanaam arthshauchham param smritam.

(Manusmriti 5. 106)

This means that of all the rules about purity, purity of wealth is the greatest purity. You may wash your hands with earth twenty one times, wear silk garments in the ‘aparas’ system, wear the sacred thread and tuft of hair, and do the Sandhya Vandan for three hours every day. After that, you sit at the telephone and cut into the pockets of foolish people!

So, a person who acquires wealth by dishonest means may be श्रीमतं shreemaan, but he won’t be शुचि shuchi. Only if a person acquires wealth by honest means can he be called शुचिनाम् shucheenaam shreemataaam. People say, “Swamiji, you always crack jokes on Seths (businessmen), Sadhus, and even yourself.” When all are created from the same सत्ता sattaa (reality) – whether he wears the
garb of a Sadhu, or a grihastha – or whether it is mine or it is yours, where is the harm in joking about funny tendencies? So, the Lord says, that the योग-भ्रश्ठ Yoga-bhrashta (one who has fallen from the path of Yoga) is born in a noble and wealthy family. The Lord goes on to say –

अथवा योगिनामेव कुले भवति धीमताम्।
एतद्व दुर्लभतरं लोके जन्म यदीद्वृष्टम्॥ (४२)

Athavaa yoginaame`va kule` bhavati dheemataam,
E`taddhi durlabhhataram loke` janma yadeedrisham. (42)

A योग-भ्रश्ठ Yoga-bhrashta is born as a son in a family of Yogis. There are two types of Yogis – one are the foolish Yogis, and the other kind are the Gnani Yogis. A योग-भ्रश्ठ Yoga-bhrashta is not born into a family of Yogis who are in favor of बुद्धि-नाश buddhi-naasha (destroying the intellect). He is born into a family of Yogis who are धीमताम dheemataam – meaning, their intellect is focused on the eternal. Such a birth is rare, indeed!

तत्र तं बुद्धिसंयोगं लभते पौर्वदेशिकम्।
यत्तं च ततो भूष: सेविद्धौ कृलन्नन।॥ (४३)

Tatra tam buddhisamyogam labhate` paurvade`hikam,
Yatato cha tato bhooyah samsiddhau kurunandana. (43)

The person retains the mental inclinations of his previous birth. He also retains his faith in अभ्यास abhyasa and वैराग्य vairagya, and he renews afresh, his efforts to attain success.

पूर्वाभ्यासेन तेनेव हिनयते श्रवणोपिं सः।
जिज्ञासुरूप योगस्य शब्दब्रह्मातिवर्तते॥ (४४)

Poorvabhyase`n ate`naiva hriyate` hyavashopi sah,
Jigyaaasurapi yogasya shabdabrahmaativartate`. (44)

Whether you like it or not, the habits of your past birth will compel you towards Yoga, and detach you from bhoga.

One important point is made here. Earlier, it was stated that the Vedas lose their relevance when Tattvagnan is obtained, because the Vedas have jurisdiction only over those who are bound by the three gunas. The Vedas keep such people under control. They give no orders to the people who are unattached to the gunas.

The statement made here, however, is greater than the earlier comment. It is stated here, that the Vedas do their work when Tattvagnan is achieved, and the bondage of the three gunas is given up. Not only that, if – on the path of Yoga – a जिज्ञासा jigyaasaa (desire for knowledge) rises, about how the शब्दब्रह्म shabda-brahm (the word Oum, which symbolizes the Brahman) achieves? The शब्दब्रह्म shabda-brahm cannot reach the state described above. Therefore, even a person who desires to know that Yoga goes beyond the reach
of the शब्द-ब्रह्म (of the Vedas). He goes beyond the jurisdiction of विधि-निषेध (recommended and forbidden activities), and he gains the authority to speak on these matters. I ask you all to not feel apprehensive about this. This is what the Bhaktas, Yogis, and Vedantis believe. In the Shrimad Bhagwat it is written –

तात्त्वज्ञानी कुर्वीत न निरिविशेष यावता।
मत्था श्रवणं वा श्रद्धा यावत्र जायेत॥ (भगव २६०६)

Taavatkalmaani kurveeta na nirvidye ta yaavataa,
Matkathashravanaadu vaa shraddhaa yaavanna jaayate`. (11. 20. 9)

A person is free from the obligations to do the ordained ritualistic karmas, when he develops वैराग्य and श्रद्धा (faith) in the benefits of listening to discourses upon the Lord. He is no longer bound by the norms of what he should do, and what he should not do, because he is no longer bound by worldly obligations. Here is something more –

सन्यासवन्दन भद्रमस्ति भजते भो: स्नान तुथ्ये नामो
भो देवता: पितरशृंग तपशिचिन्तो नाग क्षम: क्षमताम्।
यज्ञ क्षापिष्ठ या वाद्यकुलावसंस्कर्ष्य कंस ह्यि:।

स्मारं स्मारमयं हरामि तद्वल मन्ये किमेवन मे।॥ (श्रीकृष्णकाल्मिकत २.९०७)

Sandhyaavandan bhadramastu bhavate `bho snaana tubhyam namo,
Bho de`vaaah pitaraashcha tarpanavidhau naaham kshamah kshamyataam.
Yatra kaapi nishadya yaavadavakulaavatamsasya kamsadvishah,
Smaaram smaaramaghram haraami tadalam manye`kimanye`na me`.

(Shri Krishna Karnaamrita 2. 107)

“Oh, Sandhya Vandam! May you proper. You have brought me a great deal of good. Now I give you my blessings. Snaana! I fold my hands to you. Oh, Devtas and Pitars (ancestors)! I am unable to offer ablutions any more. Please forgive me.”

The Bhaktas, Yogis, and Gnanis all agree that a person is obliged to fulfill his duties of ritual karmas and shraddha (ablutions to ancestors), so long as his faith in श्रवण-मनन-निदिद्ध्यासन shravan-manan-nididhyaasan is lukewarm. Actually, the obligation to do श्रद्धा shraddhaa is for the one who has shraddhaa. Do the people whose faith reposes in श्रवण-मनन-निदिद्ध्यासन shravan-manan-ididhyaasan have faith in the routine rituals? The answer is, “No. They are doing karma’s last rites.”

प्रयत्नान्तरंतमस्त्योगी संस्कृत्तिक्षिपः।
अनेकजनंसंस्कृतंतः वाति पररं गतिम्॥ (४५)

Prayatnaadyatamaanastu yogeey samshuddhakailvishah,
Ane`kajanmasamsiddhastato yaati paraam gatim. (45)

The person who wants to be successful (in Yoga) should not look at the birth; he should keep his focus on purity. He should make a whole hearted effort to achieve the purity of his antahkaran. Then, his whole life is purified. संसिद्धि ‘Samsiddhi’ is the state which comes just before परागति ‘paraagati’ (the highest state). This has been mentioned in the third and eighteenth chapters of the Gita.
We will continue to strive relentlessly, until we succeed in purifying our antahkaran, and our mental inclinations are only for that, which is pure. Unless and until we reach that state, we will not turn back on the path. What will happen if we don’t strive relentlessly?

मैं बीरी डूंड़ चली, रही किनारे बैठ “Main bourree dhoondhana chalee, rahee kinaare` baith – I set out to reach my goal, and foolishly wasted my life in sitting on the bank.” So, don’t make that mistake! This experience (of a pure antahkaran) is absolutely tangible, and can be achieved.

The Lord now says that the Yoga described in this chapter, is the साम्य योग (the Yoga of equanimity) – योगम yogastvayaa proktah saamye`na madhusoodana’. Arjuna understood that this Yoga is unbiased, and it is not the Yoga of Samadhi. It is a Yoga which maintains equanimity in activity as well as in Samadhi – समत्वम yoga uchchyate’. Arjuna understood this, and the Lord also said, ‘Sukham vaa yadi vaa dukham sa yooge paramo matah’ (6.32). The Lord concluded by saying that equanimity was Yoga, and Arjuna understood the Yoga of equanimity. Now, see what the Lord says next –

The Lord says that a Yogi is greater than a tapasvi (ascetic), and greater than someone who has Gnan about the scriptures, about the unseen, and about the ritualistic karmas. “So, become a Yogi, Arjuna.” Then, as though Arjuna said, “Yes, Sir, I will become a Yogi. But, is this the ultimate state? Won’t I ever have to become anything more?” The Lord said, “Well, this is where our opinions differ. The Yogis say there is nothing greater than Yoga.”

Janama-janama lagi ragari hamaaree, baraun sambhu na ta rahaon kumaaree. (Parvati’s vow: I will marry only the Lord Shiva, even if it takes several births of ascetic worship to win him)
Somebody asked Udiya Babaji Maharaj, “You, who are Vedantis, don’t believe in Bhakti, do you?”

Baba said, “Of course we believe in Bhakti.”

“Then what is your dispute with others who believe in Bhakti?”

“The dispute is, “explained Baba, “that the Bhaktas believe that Bhakti is the ultimate state; there is nothing beyond it. We, however, believe that the Bhagwan (God) is beyond Bhakti, and that the Lord is \( \text{pratyakchaitanyabhinna} \) (inseparable from the consciousness in the individual). We believe that the Lord is greater than Bhakti. We believe that Bhakti is an essential factor; that it is something very great. However, the object of Bhakti is even greater than Bhakti itself; and that object is the \( \text{pratyakchaitanyabhinna Brahman} \).”

So, I also consider Bhakti to be a great thing, but I do not believe it to be the ultimate state. Beyond the state of Bhakti, is the knowledge of the Brahman, and the Brahman is inseparable from the consciousness of the individual. Similarly, the Lord says, “I agree that the Yogi is greater than anyone else, but I do not agree that there is nothing greater. There is something which is greater, and that is –

\[
\text{Yoginaamapi sarve’shaam madgate’naantaraatmanaa, Shraddhaaavanbhajate’yo maan sa me’yuktatamo matah. (47)}
\]

My brother, you did Dharma, you did Yoga, you became free of desire. Your antahkaran was purified, and you are established in your essence. However, you have not totally identified with the (cosmic, detached and impartial) witness. So come, hear from the Lord what to be complete is.

\[
\text{Shraddhaaavan bhajate’yo maan – if you say, “I cannot see the Lord. How can I do bhajan (loving worship) to Him?” The answer is, “If you can’t see Him, have faith that He is there.”}}
\]

\[
\text{Shraddasva taata shraddhasva naatra moham kurushva bho.}}
\]

My son, don’t be deluded about this. Pay attention to these statements:

\[
\text{Shraddhaaavitto bhootvaa aatmanaivaatmanam pashye’}. \text{ (Maadhyandina Vrahadaa. 7. 2. 28)}
\]

\[
\text{Shraddhaam praatarhavaamahe’. (Rig Veda 10. 151. 5)}
\]

\[
\text{Shraddhayaa styamaapyate’. (Yajur Veda 19. 30)}
\]
Believe what I say about the things which you have not seen. श्रत् ‘Shrit’ means to believe in the existence of that (Lord) who you do not see. श्रत् सत्यं तदस्यं धीयते इति श्रद्धा (निरुल्ट ९.३१- टीका) Shrat satyam tadasyaam sheeyate’ iti shraddhaa’ (Nirulta 9. 31 – commentary).

Shri Krishna says, “The one who worships Me with श्रद्धा shraddhaa becomes युक्तम yuktam (the most superior Yogi).”

Yukta, yuktatara, and yuktatam. When the affix ‘tam’ is added to yukta, it carries yukta (yoked to the Lord) three generations higher. Yukta is the first generation. Yuktatara (yoked better) is the second generation, and yuktatam is the third generation.

Now, come, we start talking about भजन ‘bhajan’ from this point. This is the seed of the seventh chapter, which comes next. How can a shoot sprout without a seed?

Thus this sixth chapter called आत्मसंयम ‘aatmasamyam’ is concluded.
CHAPTER VII

Now we come to the seventh chapter. This is the first of the second of the three शतक shataks (divisions of six chapters) of the Gita. Shri Shankaracharya has not made these divisions, but they are well-known right from the start, in Shri Yamunacharya’s Sect. Shri Yamunacharya and others accept the theory of these divisions. Even though there is no commentary upon them in the Sect of Shri Nimbarkacharya, these three divisions are mentioned in the commentary by Shri Keshav Kashmiri. Shri Madhusudan Saraswati said that he not only accepts these divisions, but also upholds Shri Shakaracharya’s interpretation. He elaborates on Nishkama Karma and Yoga, as being the methods for attaining the goal (of purifying the antahkaran, and making it eligible for obtaining the knowledge of the Brahman). The second shatak establishes the तत् पदार्थ ‘tat padaartha’ (‘That’ factor meaning the Brahman), and the examination of the essence of the Brahman we worship, by using the method of Bhakti.

Bhakti serves a dual purpose. What dual purpose does it serve? One is that it makes the antahkaran free of desires. It builds up a desire for the Lord, and everything that is auspicious. The second purpose served by Bhakti is that it burnsishes the image of our object of worship. On the one hand, the antahkaran is purified; and on the other hand, the object of worship is examined closely. That is why the Lord said, अप्रिस्थापि प्रोवाच ‘Aprishtamapi provaacha’, without being asked. Arjuna never even asked, ‘Krishna, which God should I worship?’ So, the Lord voluntarily told him, ‘Worship Me.’

‘Worship Me,’ is clearly stated here! The fact is that it requires a tremendous amount of faith to cultivate devotion for a God who is absolutely imperceptible. However, if the Lord is experienced in the form of an Avatar, or an idol, then the imperceptible is merged into the image which is seen, and Bhakti can be developed. The round Shalagram शिलाशिला shilaa (stone) is visible, and the invisible four-armed Vishnu is understood to be contained in it; and within the four-armed Vishnu abides the quality of the Ishwara – who is present in the heart of all beings. Where are the four arms in the Shalagram shila? They are imagined, aren’t they? Oh – where is it shown that the four-armed One is the अन्तर्यामिः antaryaami (who abides in the heart) of the whole world? This, too, has to be taken on faith.

The unseen antaryami will, however, turn into a tangible presence when it is seen to be one with the consciousness in every being. Hence, the worshipful feeling of the Lord being present in a visible object – which is not the Lord – is prompted by श्रद्धा shraddhaa (faith), and is called उपासना upaasanaa – ritualistic worship. Make this a definition of your upasana. To place the feeling, ‘this is the Ishwara’ in an object like the Nardmadeshwara and Shalagram shilas, or in an idol, or in the husband, or Guru – all of which are visible, but definitely not the Ishwara – is upasana. The purpose of this upasana is to mould the
antahkaran in the form of the Ishwara by using these (symbols of the Lord) as an instrument. The Ishwara then becomes tangible. When does this happen? It happens when the चैतन्य chaitanya (consciousness) within the individual antahkaran becomes one with the (super-imposed) consciousness in the perceived object – the प्रत्यक्षविषयावचिन्न chaitya pratyakshavishayaavachchinna chaitanya. When the Atma within shines in the Paramatma perceived in any of these forms, it becomes a visible experience.

श्रीभगवानुवाच ‘Shribhagavaanuvaaacha’ means, ‘these words are spoken by the Lord’. Don’t take them to be the words of an ordinary person, because they are the words of the Lord incarnate. Faith in the words is a prerequisite for Dharma. If you do not believe in the words of the scriptures, then Dharma will be incomplete. And, if you don’t believe the speaker – then Bhakti will be incomplete. Unless the words of the speaker, and the purport of the words, is understood and experienced, you will not gain Gnan. Dharma depends predominantly on words; Bhakti depends predominantly on the speaker, and तत्त्व बोध tattva-bodh (knowledge of the essence) depends predominantly on personal experience.

अनुभवपर्यवेशना हि तत्त्वगतिः।
Anubhavaparyavasanaa hi tattvagatih.

Unless you obtain a personal experience, the अग्नानावरण agnaanaavaran (veil of ignorance) will not be removed; not even if the speaker is Brahma, and he recites a string of Mantras from the Vedas. Tattvagnan is the direct experience – the basic realization – of the ultimate truth which is being spoken of. Faith in what is said, is the basis of Dharma; and the source from which Bhakti flows, is the greatness of the one who is speaking. So – come, see what the Lord is saying –

मयासक्तमानः पार्थ योगं युन्त्यम्मदाश्रयः।
Mayyasaktamanaah paartha yogam yunjnamaddashrayah,
असंशयं समयं मां यथा ज्ञायति स तच्छुं।। (१)
Asanshayam samagram maam yathaa gnyaatam tachshrunu. (1)

Our Sankhya Darshan has two schools of thought. One has the description of the नास्तिक naastik (athiest) Sankhya, and the other describes the आस्तिक aastik (believing in God) Sankhya. The Sankhya given in the Shrimad Bhagwat by Kapil is the astik Sankhya, and the Sankhya of the Ishwara Shri Krishna is the अनेश्वरावादी aneeshvaravaadi Sankhya, which rejects the presence of the Ishwara. The Shrutis (Vedic verses) praise the general principle of Sankhya; they do not praise an individual called Kapil. The Vedas existed before Kapil was born. The name Manu is certainly given in the Vedas, but it is not the name of any individual. So don’t think that these people had been born – but remained unnamed – and that the Vedas were created after their birth. It is not that. The
fact is that the names in the Vedas were used later on by people, for naming their sons. That is all.

Now, let us ponder upon the meaning of the shloka given above. The letter ‘p’ in पार्थ “paartha” means शरीर “paramaarth” – the highest achievement – and that, which is indicated by it. Therefore, ‘p’ means the Parameshwara. पाति सत्व जगत् इति: प: परमात्मा। स्यं अर्थं यस्य अस्ति पार्थ: तत् सद्यवद्यो ‘Paa rakshane’, पाति sarvam jagat iti pah paramaatmaa. Sa e’va artho yasya asau paarthah tat samviddhau.’ ‘O, Partha’ is used to indicate that Arjuna has obtained the Lord. Now I will tell you something useful. कष्टिकु राजाश्रयो भवति किन्तु तत्व आसक्ति: भायासु भवति ‘Kashchid raajaashrayo bhavati kintu tasya aasaktih bhaaryaasu bhavati’. A man takes refuge with a King, but his attachment is for his wife and son. For those who walk on the path of Bhakti, however, it is not possible that they take refuge in one (the Lord) but love someone else. ‘So, मय्यामक्तमा: पार्थ maiyaasaktamanaah paartha – love Me, the way you love your wife and son, and also depend on Me alone.’ You cannot develop Bhakti if your dependence is on someone, but your attachment is for some other.

असंख्यं समयं मा यथा ज्ञात्यास तत्त्वं ‘Asanshayam samagam maam yathaa gnaasyasi tatshruntu’ – there is no doubt that this does not give the knowledge which is given by Sankhya, about the Atma being विविक्त ‘vivikta’ (separate). ‘This Prakriti is natural, and I am not connected to it.’ How does this give the Gnan of the Parameshwara? The word समग्र samagram (all; entire) gives the indication. It gives the Gnan that the प्रकृतिप्प्राकृत Prakriti-praakrit (the Nature which is natural) is also the essence of the Lord. समग्रम यथा स्वातु तथा ‘Samagram yathaa syaat tathaa. You will obtain the same Gnan as I possess. Listen to Me.’

The Lord now begins His explanation. अनाप्रिस्तमापि बृहि दीनवत्सल Anaaprishtamapi broohi deenavatsala – the Gurus feel particularly affectionate towards those who are modest, and they impart Gnan even without being asked. Tell me – wouldn’t you guide a blind man, if he was going on the wrong track, even if he didn’t ask for your advice? It is the same with the Lord. Now see what comes next –

Gnaanam te`ham savignaanamidam vakshyaamyashe`shatah, Yajgnaatvaa ne`ha bhoooyonyajgnaatavyamavashishyate’. (2)

So what if a boat is tethered to the bank of a river? One needs to know how to row it across. Everybody has knowledge. Don’t birds and animals also have some knowledge? Most certainly they do. The Durgapatha says –

Gnaanamasti samastasya jantorvishayagochare’,
Gnaanino manujaah satyam kintu te` nahi ke`valam,

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Mato hi gnaaninah sarve` pashupakshimrigaadayah.

There should be a विज्ञान vignaana (science) in the Gnan, however. Gnan should contain some component which is capable of destroying agnan (ignorance). I will tell you something about the older days. There used to be शास्त्रार्थ shastraartha (debate upon scriptural matters) about whether the एकादशी e`kaadashi (the eleventh date of the lunar calendar) was that day, or the following day. The Pundits would argue upon this. Somebody called ten Pundits to his house, gave them five rupees each, and made them sign a paper stating that ekadashi was on the following day. The same method was used to decide upon the मुहूर्त muhurta (auspicious timing). Please don’t take affront at what I say. I do not say this to cast aspersions on Pundits. By the grace of the Lord, my name also comes in the category of Pundits. My father was a Pundit, and so was my grandfather. Bhairavduttaji Maharaj was my grandfather’s grandfather. He had written a number of famous historical works. We had a handwritten copy of the Shrimad Bhagwat at home, and also a handwritten copy of Shridhar Swami’s commentary which dates back to 1623. We also have the Mahabhashya. What I mean to say is that we are Pundits, too. However, it is another thing to alter the arrangements of our religious scriptures to earn five rupees. Such Pundits possess the Gnan of the Dharma Shastras, but they lack the vignan (proper application of Gnan). The knowledge which seeps into our lifestyle is Gnan. Vignan is the science of moulding our lives according to our Gnan. Vignan is not merely an intellectual Gnan, or knowledge about our physique.

So, Shri Krishna says, ज्ञानं तें विज्ञानमिदं व्यक्तिमयोऽवधायत: ‘Gnaanam te`ham savignaanamidam vakshyaamyashe`shatah. Arjuna, I am describing the full Gnan to you.’ It can also be interpreted that, ‘I have put the Gnan and vignan in a basket, and put the basket on My head, and am carrying it to you, because it is beyond your capacity.’ ‘What are the characteristics of this Gnan?’ is the Lord’s next question. If you have Gnan, and still need to know something more, then your Gnan is incomplete. Oh, Gnan is full and complete, when nothing further remains to be known.

यज्ञावत्या नेमं भूयोग्‌यज्ञावत्यमवशिष्यते।
Yajgnaatvaa ne`ha bhooyonyajgnaatvyamavashishyate`.

‘There is one Gnan which gives you the entire Gnan and vignan that exists. This is the Gnan I am giving you.’

यस्यन्‌ विज्ञाते सर्वं विज्ञातं भवति। आत्मनि खल्वे दृष्टे श्रुतं मले विज्ञाते।
Yasmin vigmaate` sarvam vignaatam bhavati. Aatmani khalvare` drishte` shrute` mate` vigmaate`.

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The important word here is ‘vignan’. This vignan is rather rare. Some people get agitated when they hear the word दुर्लभ durlabha (rare). They say, ‘This is a difficult path,’ and refuse to embark upon it. Others, however, say, ‘If this path is difficult, then this is the path for me. If I don’t traverse the difficult path, who will?’ Some people are ready to take the easy path. So, at times the Lord says that the path is difficult, and at times He says that it is easy. The intention is to attract both kinds of people to start walking on the (spiritual) path. Those who prefer to take an easy path embark upon it because they are told that it is easy; and those who prefer challenges, embark upon it believing it to be difficult. But – let both kinds of people embark on the path. अभिमन्त्रण Abhimantram (purification through Mantras) and this आमन्त्रण aamantran (invitation) is for everybody. The ‘Bhagavannamakaumudi’ gives both these interpretations. People’s preferences differ, resulting in two kinds of eligibility; and both kinds are drawn into this.

मनुष्यांनां सहस्रेण कर्षिकेदतति सिद्धये।
यत्तामिष्यं सिद्धानां कर्षिक्ष्याम्यं वेदति तत्त्वत:।। (3)

Manushyaanaaam sahasre’shu kashchidyatati siddhaye’,
Yatataamapi siddhaanaaam kashinmaaam ve’tti tattvatah. (3)

What do all these millions of people do? Their job is to make relationships wherever they may be. According to Panini’s grammar, the word मनुष्य manushya (human being) means, ‘one who comes from Manu.’ However, according to Nirukta, मनसा सीव्यति मनुष्या: ‘manasaa seevyati manushyati’ – a manushya is one who creates mental relationships.

‘This is my mother, and this is my father.’ Animals do not create such relationships. They stay together for some time, and then leave each other. It is the human being who takes a needle and thread, and stitches himself to others so well that the stitching remains intact even if he gets torn. He loves bondage. It is only a few prudent people who unpick the stitching (and free themselves). What we are doing here, is opening up the worldly stitching!

So, out of the millions in the world, hardly one or two actually succeed. These Siddhas (successful people) may have succeeded in purifying their antahkaran, but this does not suffice for them to obtain Gnan. कर्षिक्ष्याम्यं वेदि तत्त्वतः: Kashchinmaaam ve’tti tattvatah – even after the antahkaran has been purified, they need to be connected with a Guru, before they can become तत्त्वाणी tattvagnyas (knowers of the essence).

Suppose someone says, ‘I have, on my own, got some wealth (wisdom), Maharaj.’
Where did you get the wealth from, my brother?
‘I have brought it from the seventh Heaven.’
Well, my brother, you have certainly descended with the wealth, but you have brought along a bundle of vanity as well. So, it is not proper for you to believe
that you will obtain Gnan through your own intelligence, or inner knowledge, or understanding, without the guidance of a Guru. To obtain Gnan you have to surrender to a Guru –

तद्विज्ञानाय स गुरुमेवाभिभगच्छत्।
Tad vignaanaartham gurume`vaabhirgachche`t.

Look – this is not the description of a Guru who teaches the Vedas. This is the description of a Guru who explains the ब्रह्मविज्ञान brahm-vignana (the science of the Brahman). This गुरु-शराणागाति Guru-sharanaagati (surrendering to the Guru) is not for the purpose of studying the scriptures. It is for obtaining an understanding of the Brahman. This is surrendering to the अद्वितीय adviteeya (indivisible; the essence of the Brahman).

कश्चित् मां वेदत तत्तत: Kashchin maam ve`tti tatvatah - some know the name of the Ishwara, and some know His form. Some know Him to be paroksha (unseen and remote). Very few know His real essence properly. तत्तत: Tattvatah means, that, which does not have the superimposition of name and form. The tattva is that, which has nothing superimposed upon it. Very few know that tattva – that essence – which has no Karma, no name, and no form – करिचत् मां चेति kashit maam ve`tti.

All right, now I will explain the method of Sankhya. Oh – the Kapil Sankhya has been there from before – what need is there to explain it now? Arjuna said, ‘Being a द्विज dvija (one who has received the sacred thread and studied the scriptures, is considered to be ‘twice born’) I have studied all the branches of the Vedas. I also know what the principle of Kapil Sankhya is. What are You trying to teach me?’ Truly, Arjuna would not have been a dvija, had he not studied the Vedas. All the five Pandava brothers – Yudhishthira, Bhimasen, Arjuna, Nakul and Sahdev – had studied the six branches of the Vedas. They did not teach the Vedas, but they had certainly studied them. So, Arjuna said, ‘I studied the Kapil Sankhya long ago.’ Then, as though the Lord responded by saying, ‘Yes, you have, My brother; but please hear My version. I am not telling you what you learnt earlier. I am telling you the points discovered after I did some research on it.’ See what the Kapil Sankhya is.

भूमिरापोनलो वायूः खं मनो बूढ़िरेव च।
Ahankaara iteyam me` bhinna prakritirasthadhaa. (4)

Bhoomiraaponalo vaayuh kham mano buddhire`va cha,
Prakriti erupted into eight fragments – the गांधा gandha (fragrance) तन्मात्रा tanmaatraa (subtle form of matter), रस rasa (liquid, symbolizing taste) tanmatra, रूप roopa (form) tanmatra, स्पर्श sparshha (touch) tanmatra, शब्द shabda (sound) tanmatra, मान mana (mind), बुद्धि buddhi (intellect), अहंकार ahankaara (subtle ego of individuality), and the महत्त्व mahat tattva (soul). भिन्न Bhinnaa means that when the pot (of Creation) was broken, the seed sprouted into eight
forms. Pay attention to the difference in the Sankhyas. Tell me – who does Prakriti belong to, in Sankhya? According to the Sankhya Darshan, Prakriti has no Master. However, the Lord says here, इतिवटम में भिन्ना प्रक्रियरस्थाना ‘Iteeyam me’ bhinna prakritirashtadhaa. I am the Master of Prakriti. It is My Prakriti. This altered Prakriti – which is visible and makes the changes, is Mine.’

अपरेयावितसत्वां प्रकृति विविध में पराम।
जीवभूतां महाभाहो वयेंद वधें जगान। (9)

Apare`yamitastvanyaam prakritim viddhi me` paraam,
Jeeyabhoostaaam mahaabaaho yaye`dam dhaaryate` jagat. (5)

Now listen to the description about the other Prakriti. If you say that this other Prakriti is अव्यक्त (invisible); that it is कारणरूप (the basic cause), then it is true. It is indeed the cause (of Creation), but its essence is that the Prakriti is identical with the Kshetragnya (the knower of the field, which is the Atma). Memorize this –

ह्रासवी पुरुषो लोके क्षर्ष्याक्षर एव च। (१५.१६)
क्षेत्रक्षे त्राणयोऽस्त्रां सत्वान्तं मतं मम। (१३.२)

Dvaavimai purusau loke` ksharashchaakshara e`va cha. (15. 16)
Kshe`trakshe` tragnayogaanam yattajgnaanam matam mama. (13. 2)

Incase you have any doubts about Prakriti being the Kshetragnya, then – जीवभूतां महाभाहो वयेंद वधें जगान् jeevabhoostam mahaabaaho yaye`dam dhaaryate` jagat – note these words. The अव्यक्तम भिन्ना ashtadhaa (with eight divisions) भिन्ना bhinna (separate) Prakriti is अपरा apara (seen, apparent). What is the परा प्रकृति paraa prakriti? It is inseparable from the Kshetragnya. There is no difference between the Kshetragnya and the para Prakriti here. अज्ञा Agnan (ignorance) prevails.

The Prakriti of the Kshetragnya is the para Prakriti. Sankhya accepts four kinds of tattvas (essences or basic matter). One tattva is only कार्य kaarya (effect) – like the creation of the five elements called the पंचभूत panchabhootta. The second tattva is the कारण kaaran (cause) – like Prakriti. The third tattva is both the effect and the cause; and is between Prakriti and the panchabhoota. The fourth tattva is that which is neither the effect, nor the cause. It is the असंग पुरुष asanga purusha (the detached soul of the individual).

Now, what is the difference pointed out here? The detached inner witness – called the asanga purusha – and the cause (कारण prakriti kaaran prakriti) have been merged, and given the name of Prakriti; also called the Jeeva. Now, who is the Master of this? The Lord states, ‘I am the Master of this as well. प्रकृति विविध में पराम Prakritim viddhi me` paraam. I am the Master of both the para Prakriti (which is seen all around us) as well as the apar Prakriti (which can’t be seen).’ The contribution of Prakriti (the Lord’s power of Creation and illusion) to the para Prakriti (agnan or ignorance) is only to the extent that the Atma has not been separated from Prakriti. The Atma is the Kshetragnya – क्षर्ष्याक्षर एव च ksharashchaakshara e`va cha.’ You will find this Gnan of the Gita only in Kapil’s Sankhya.
It is this same Prakriti, which is inseparable from the Kshetragnya, and the Kshetragnya which is inseparable from Prakriti, which is the चैतन्य chaitanya (consciousness) attached to Maya (illusion of reality). The whole viewpoint is thus changed completely! Vedanta has been introduced in the place of Sankhya. This Prakriti and the Kshetragnya combine, to inhibit all living forms, and Prakriti creates all the forms.

This is not a क्षेत्रग्नियोक्ति kshe’tragnya-vinirmukta Prakriti. The Kshetragnya is not free from Prakriti. You would have heard about the incident during Shivji’s wedding. The priest asked, ‘Shankarji, what is the name of your father?’ ‘Brahmaji’, replied Shivji. ‘What is the name of Brahmaji’s father?’ ‘Vishnuji’. ‘Very well, but I need to know the names of three generations, so please tell me the name of Vishnuji’s father.’ ‘Why do you ask, my brother?’ said Shankarji. ‘Vishnuji’s father is none other than I.’

So, aparaa Prakriti is separated from the Kshetragnya Prakriti, but the paraa Prakriti is not separated. Here, the Kshetragnya is not separate from the seed (of Prakriti) and the paraa Prakriti. Here, the seed and the Kshetragnya become one. The entire Creation is made by this.

‘Then, Maharaj, what are You?’

The Lord said –

Ahem kritsnasya jagatah prabhavah pralayastathaa.

Kritsnasya jagatah means, स-क्षेत्रग्नियो, sa-kshe’tragnya jagatah. पराप्रकृतिविशिष्ट, Paraaprakritivishishta. The difference in the different Kshetragnyas is caused by conditioning. Therefore, all the Jeevas, and the entire basic Prakriti, and the aparaa Prakriti come within the words, कृत्तन्य, Kritsnasya jagatah, प्रलयस्तथा pralayastathaa. (I create and cause the dissolution of the world). The Lord says, I, Purushottam Brahman, create the world. I am the प्रभव, prabhava (beginning) and also the प्रलय pralay (end) of all the moving and unmoving objects in the world.]

Now, see – is this not the same as जन्मादायस्य यत: ‘Janmaadasya yatah’? यलो वा इमानि भूतानि जानिले. यत्रविनिति अभिसंविद्यनि तदु ब्रह्म तदु विज्ञासतः ‘Yato vaa imaani bhootaani jaayante’. Ye’na jaataani jeevanti. Yatprayanti abhisanvishanti tad brahm tad vijignyaasatva’ (Vedic sentences corroborating the Lord’s words). Why does
the Lord use both the words – prabhav and parlay? Wouldn’t one have sufficed? No. The Lord said ‘prabhav’ because it indicated the nimitta kaaran – the instrumental factor; and ‘pralay’, to indicate the upadaana kaaran – the basic matter of which Creation is made. He is the abhina-nimittopaadaan kaaran of Creation. The cause dissolves into matter, while the instrumental factor is the cause of the effect. These words clarify that the Lord is not separate from either the cause, or the matter, of Creation.

I am telling you only the basic principles of the Gita. I am not talking about all the critiques and commentaries which cause confusion and delusion. A Mahatma lived in a place called Durgakhoh, which is beyond Chunar. His name was Ekling Swami. He had given me two commentaries on the Gita. One was named ‘Svayam-vimarshini’ (self-deliberation) and the other was named ‘Svayam-prakash’ (self-illumination). At that time, I was not more than seventeen or eighteen years old, but by God’s Grace, I was able to read the commentaries. The things I am telling you were not written in those books. Those books contained tips on how to interpret the Gita correctly; how to understand the different statements in their right context. They taught me how to grasp the purport of the shlokas without consulting any commentaries or treatises on the Gita.

So, see the meaning of प्रभव: प्रत्यस्तथा prabhavah pralayastathaa in context to this. Prabhav means प्रभवति अस्मात् निमित्तात् prabhavati asmaat nimittat. Vrikshaat patram prabhavati. Himavato gangaa prabhavati. This makes it the instrumental factor – the nimitta-karan. However, वृक्षात् पत्ति vrikshaat patram patati – it becomes different here, because the tree is not the basic matter of which the leaf is made. The five elements are the basic matter. Similarly, हिमावतो gangaa gangaa prabhavati – the snow is not the upadan karan of the Ganga; it is the nimitta karan; the instrumental factor. However – प्रलीयते अभिं इति प्रलयः praleeyate` asmin iti pralayah – what happens to the object at dissolution? Where does the pot go, when it breaks? A pot returns to the earth, which is its basic matter, its ‘upadan karan’.

Now the Lord asks, ‘Who am I? I am the abhina-nimittopaadaan kaaran – the inseparable matter, cause, and effect of this world.’ This includes the परा-अपरा प्रकृति, परा प्रकृति शेषः, paraa-aparaa prakriti, paraa prakriti kshetragnya, the kshetra-chetan kshetragnya-vishishta che’tan, and the अपरा प्रकृति aparaa prakriti which manifests as the subtle forms of the five elements like earth, water, etc. Here, भूमिरापोलनोऽत्तष्टते bhoomiraaponalovayuh refers to the five subtle elements. ‘I am the inseparable cause, effect, and matter, of Creation.’

Very well, Maharaj, we accept that You are the abhina-nimittopaadaana kaarana. However, You are the cause, and the world is the effect. This difference remains, doesn’t it?
The Lord said –

Mattah parantaram naanyatkinchidasti dhananjaya,
Mayi sarvamidam protam sutre` maniganaa iva. (7)

‘O, Dhananjaya! Mattah parataram anyat kinchit naasti’. नायन्त्रिकृतत्व मिष्टत् ‘Naanyat kinchin mishatam’ is the Shruti. Nothing else which moves, blinks, or vibrates, exists. परतरं Parataram means, परतर्म paraat param parataram. It indicates अनिर्वचनीय anirvachaneeyataa – that, which is beyond description.

सूत्रे मणिगणण इव Sootre` maniganaa iva means, just like beads on a string. The indication is that the matter of the world hangs (like beads) upon a thread of the (individual) soul. यथा सूत्रे सूत्रात्मनि स्वनाभिमानिनि मणिगणणा: विभिन्ना: पदाथोः दृष्टिगोचरं भवनि Yathaa sootre` sootraatmani svapnaabhimaani maniganaah vibhinnaah padaarthaa drishtigocharaa bhavanti. The subtle body gets engrossed, even though it is separate. ‘Just as the things are seen to be different and separate, even though they are only imagined realities, in the same way, all things abide in Me, but all appear to be separate.’ Have you ever seen a diamond in your dream? A thousand diamonds are seen in a dream. Are the objects seen in a dream separate from the dreamer? It is all thread; like a necklace made of thread beads, strung on a thread. Have you seen the rosary of the Tibetans or the Sikhs? Just as gold beads are strung on a gold chain, or woolen beads on a strand of wool, and a thread holds together the balls made of cotton thread, it is सूत्रे मणिगणण इव sutre` maniganaa iva – the Lord sustains the Creation immersed in Him, and which is seen as a variety of objects.

The Lord astounded us by using the word प्रातम protam. The word प्रात्र proto means ओत-प्रात्र ota-prota, like the warp and waft of threads which are woven to make a cloth. It is nothing but thread. The entire variety seen in Creation is like a pattern of thread, woven into a cloth made of thread. It is the skillful weaving which makes the woman, man, boy, girl, and consciousness seem separate and different. The difference is due to the way the substance is arranged; there is no difference in the basic matter of Creation.

What is the meaning of विन्यास विशेष भेद vinyaasa-vishe`sha bhe`da? Years ago, I had seen women wearing saris which had dancing peacocks woven into the borders. There were no real peacocks; it was all thread. At the Sabarmati Ashram in Ahmedabad, I saw a woven cloth picture. There were no colors, but the weaving was done in such a way, that a picture emerged. It showed Gandhiji walking with a staff in his hand, on the Dandi Yatra, to make salt. So, it was the way the cloth was woven – the सूत्र विन्याससूत्र sutra-vinyaasa – which appeared as a picture on the cloth. Was Gandhiji in the cloth? Was his wooden staff in it? Was he walking? No; it was nothing but cotton. Therefore, प्रातम proto means that the warp and waft of which the world is made, is all only the Lord. चर्चा चाचरमेव च
Charama chaarame`va cha – the चर chara (moving) and the अचर achara (stationary) are all the Lord. This is what it means.

Fifteen examples are given, for सूत्र sootre` maniganaa iva, so that even simple village folk can understand what the Lord means. Arjuna did not require so many examples; or perhaps he did need a more elaborate clarification.

The water we see is the sport of the subtle form of रसा rasa. The rasa tanmatra fills the water. The subtle form of rasa creates water, sustains it, and causes its dissolution. Water is nothing but the rasa tanmatra. It has no existence separate from the rasa tanmatra. ‘Therefore, just as rasa is the अभिन्न abhinna of water, I am present in the whole of Creation.’

What do the Sun and Moon have, except brightness? The principle of the Vedas would not be established without the Omkara. The AUM - ‘A’-kara, ‘U’-kara, and ‘M’-kara, means that the विश्व vishva (gross matter), ताजस taijas (subtle matter), and प्रायण pragyana (Cosmic intelligence) was the world in the beginning. The Atma is ascertained as the अमृत्त aamatraa (soundless) reality which is established, and continually supports all the other three states of apparent reality. The Paramatma is indicated by the Omkara (the word AUM); it is not the meaning of Aum.

What is space, without the subtle form of sound? What is a man, without manly attributes? What is the earth, without ध्वनि पुण्यगंधा punyagandha (the fragrance of spiritual merit)? What is fire, without brightness? Who can be considered
strong, if he has no strength? The बल bala (strength) should be the kind which is not used merely for physical pleasures. It should not be the kind which is used to protect and favor relatives and dear ones. The बल bala which is free of काम kaama (desire) and रण raaga (attachment) is the Lord’s strength. For that matter, kama is raga – but when? When a person is inclined towards Dharma.

The strength which is used to break down the boundaries of decorum abides in those who are enslaved by their desires. The desire which existed at the beginning of Creation was never inclined to be contrary to Dharma. Pristine desire is the Lord. My brother, how much more am I to elaborate? Let us proceed –

ये चैव सत्सिक भावा राजसास्तामसार्च ये।
मन्त एवेंति ताभिङ्गि न त्वहं तेषु ते मयि।। (१२)

Ye` chaiva saatvikaa bhaavaa raajasaastraamaasaaschaa ye`,
Matta e`ve`ti taanviddhi na tvaham teshu te` mayi. (12)

The Lord says, ‘Everybody gets their status and energy from Me. I am the authority and the energy – the सत्ता sattaa and the स्पृति sfoorti of all. ते मयि Ye` mayi – I am their support.’

What do these words of the Lord indicate? The indication is that consciousness is implicit when the Lord says, मत एव ‘matta e`va’, because the root, अस्मात asmaat, is always related to consciousness. The factor which is seated in the heart, and says, अस्मि अस्मि अस्मि ‘asmi, asmi, asmi’, is called अस्मत ‘asmat’; and that अस्मत asmat becomes मत, आहम, महाम, मत, मम, मैय asma, aham, mahyam, mat, mama, mayi - all denoting consciousness. They denote the ‘I’ factor, and the knowledge of the ‘I’ is bound to be a conscious awareness.

In contrast, when नत्वहं तेषु ते मयि ‘natvaham te`shu te` mayi’ is said, it means, ‘they are not My support. I am not seated in a body when I speak. I am not seated in the five elements when I speak; nor am I seated within the boundaries of time and space. Space, time, matter, and the five elements are all in Me. Nothing supports Me – I support everything. This means, I am the अधिश्वान चेतन adhishthaana che`tan – the consciousness which is the substratum of all that exists – and everything seen by you is supported by Me. Everything that is bound by the Sattvik, Rajas and Tamas Gunas, is in Me.’

I told you this, so that you realize that the Gita is not to be read casually, like a story book. This Gita is spoken by the Lord. It is told to Arjuna, who is a dear friend of the Lord. This is why many great Masters have written commentaries on the Gita. Commentaries written before Shankaracharya are available. Shankaracharya wrote, ‘People have misrepresented the Gita. That is why I am writing the commentary, after giving the matter deep consideration.’ So, the Gita should not be read lightly, like a child’s play. When you enter into the depths of the Gita, you will find that it is filled with diamonds.

There are some people who give their own interpretation to the Lord’s words, मय्यायासक्तमदाश्रय: ‘mayaasakta-madaashrayah’. I once met a Bhaktaraj. He said, ‘I
accept that the Ishwara is the abhinna-nimittopaadaan kaaran of this world.’

Yes, you accept this; but tell me – is your Ishwara inanimate or is He animate?

He is animate! Who can call the Ishwara inanimate!

Then, when He becomes the world, does He become the whole world, or just half of it? If He becomes the whole world, then He becomes wholly inanimate; where does the consciousness remain? And, if only half of Him becomes the world, then He is divided into two. Please explain how consciousness can lead to conclusion (become matter). If the Lord remains a witness of the (inanimate) conclusion, then He remains separate from the world! Ultimately, we have to accept that the che`tan did not come to an end; the conclusion is an illusion. This is what it means. A person who accepts that consciousness is the cause of the world will have to accept that the consciousness is an unmoving illusion – agatyaa vivarta. He has no other choice.

A gentleman was traveling in a foreign country. He was attracted to a woman.

He went to a hotel for a meal, and the lady understood that he was attracted to her.

‘Madam,’ said the gentleman, ‘You have beautiful hair.’

‘Yes, my hair is beautiful,’ she replied, and took off her wig and placed it on the table.
‘Your teeth are lovely,’ he persisted. She removed her false teeth and placed them on the table. The gentleman was ashamed.

Similarly, the देवी होया गुणमयी daivee hye’shaa gunamayee – this world glitters and ensnares. However, a poet has thrown this challenge –

तुम क्या माया नाचो कूदने हम हैं बड़े नचनियाँ।
यहाँ तुम्हारी दाल न गलिहे हम हैं पलट बनियाँ।।

Tum kyaa maayaa nacho koodo hum hain bade` nachaniyaan,
Yahaan tumhaare daala na gali hai hum hain palatoo baniyaan.

Maya comes in the form of many good things. When people extol their own skills and virtues, Maya tells them, ‘Come, I will make you sleep. I have come, bringing slumber for you. Oh, what is the use of working? Leave all this!’ Then Maya tempts them by saying, ‘Look, I am making you a Siddha; I am making you fly in the sky,’ because Maya is also Rajoguni. ‘I am making you a Devta.’ Thus, this Maya filled with Gunas, stands before the (inner) चैतन che’tan, offering great gifts. That is why she is called गुणमयी ‘Gunamayee’ (having many qualities). She is attractive to look at. She confuses people. People forget to look at the Parameshwara when they look at her.

Now, the question comes, ‘My brother, this being the state of affairs, what should we do?’

The Lord tells us, मामें ये प्रपद्यां ताम तरांति te ‘Maame`va ye` prapadyane` maayaame`taam taranti te’ - the person who takes refuge in Me swims across the sea of Maya.’

They say that when fishermen cast their nets to catch fish, some fish gather round the feet of the fisherman – प्रपद्यां prapadyane` (catch the feet in surrender). The fish that come to the प्रपद prapad (foot) of the fisherman, don’t get caught in the net he throws. So, come and sit at the source of Creation.

They also say that when wheat, rice, or gram is ground, some of the husk sticks to the center pole, and is saved from being ground. So, if you become a magician’s disciple, he will not cast his illusions over you; he will tell you the secret behind the illusion.

Now, see the language the Lord uses – He has come down to His cowherd level! He says –

न मां दुष्कृतिनो मूढा: प्रपद्यां नराधमाः।
मायायापहतज्जना आखरे भवाभक्षिताः।। (१५)

Na maam dushkritino moodhaa prapadyante` naraadhamaah,
Maayayaapahitatgaanam aasuram bhaavamaashritah. (15)

The Lord said ‘dushkriti’ (wrong doer), but He did not say that a dushkriti does not have the right to do bhajan (offer loving worship). A wrong-doer has the right to adore the Lord, and so has a sinner. Nobody can stop them from doing bhajan. Further on, in the ninth chapter, the Lord states that even a दुरावारी
**duraachaari** (person with sinful habits) can become a Dharmatma by doing bhajans.

अय चेतसुराचारी भजते मायमन्याभाक। (9.30)

*Api che’tsuduraachaaro bhajate’ maamananayabhaak. (9. 30)*

The Vishnu Purana states –

अति पापप्रस्कातोःपरि गायत्रिमिषमचुतम्।
भूयात्प्रस्तविभवति पंक्तीपावनरणः॥

*Ati paapprasaktoparitapi gaayatrimishamacchhyutam,*
*Bhooyastapasvee bhavati panktipaavanapaavanah.*

So, a sinner cannot be considered ineligible for Bhakti. However, the nature of a sinner is such, that he avoids going before the Parameshwara, the way a thief avoids going near a policeman. He does so because he is a fool; he is a lowly person. He has the form of a human, but he is a नराधम (inferior being). Naraadham means an animal or bird; a species lower than a human. He may appear to be a human, but he is a lowly creature. Isn’t this the Lord’s cowherd style of speaking?

मायायापदहतज्ञाना: *Maayayaapahritagnaanaah* – people have been ensnared in a magic show. Maya has stolen their Gnan. They have taken refuge in the असुराभाव – the demonic tendencies – आसुरम bhaavamaashritah. Then, the Lord describes the four types, amongst those who do bhajan. The Lord says that if a person has an inclination to do bhajan, take him to be a पुण्यात्मा (a pious person).

चतुर्विधा भजन्ते मां जनाः सुक्रृतिनिवर्जिनौः।
आतोऽज्ञासुरर्थाति जानां च भर्तर्यथ।॥ (१६)

*Chaturvidhaa bhajante` maam janaah sukritinorjuna,*
*Aarto jignaasurartaarthee gnaanee cha bharatarshabha.*

Te`shaam gnaanee nityayukta e`ka bhaktirvishishyate`,
*Priyo hi gnaaninotyarthamaham sa cha mama priyah. (16, 17)*

‘Those who are सुक्रृति sukriti (doing good deeds) have a nature which inclines them to worship Me. There are four kinds of sukritis. One is the type which feels an intense agony at being parted from Me.’ They say, ‘Lord, I cannot bear to stay away from You for even more minute longer!’ Such people are आता aarta (distressed). Aarta means people who cannot bear to be separated from the Lord. It is similar to the condition of the Gopis, when they were separated from the Lord, and became aarta.

Another kind is the अर्थार्थी arthaarthis (seekers of material benefits). When are people arthaarthis? Shri Krishna is the only artha (wealth).
Taasaamaa virabhoocchaurih. Those, whose only cause of distress is being away from the Lord, are aarta. Then, who are the arthaarthis? The arthaarthis are those who weep for a glimpse of Shri Krishna – रुरुदुहः सुस्वराण राजनृ कृष्णदर्शनलालसाहः. These were the arthaarthis. Now, who are the जिज्ञासुjignaasus (desirous of obtaining knowledge)? They are the ones who come in-between the aarta and the arthaarthis; who wander in the woods, asking the trees and creepers where Shri Krishna is. ‘Oh, Earth! Please tell us – where is Shri Krishna?’

So, an aarta is one who is no longer attached to the world. A jignaasu is one who goes to a Sadguru to obtain knowledge. An arthaarthi is one who feels that he must obtain a vision of the Lord. After that, the Gnani is one who obtains the personal experience (of the Atma). In the beginning, there was love for the Atma. When the knowledge was obtained – that the Atma and Paramatma are one – then all the love which reposed in the self, was transferred to the Paramatma.

The extraordinary सुख sukha (happiness, peace, and total contentment) arose – ज्ञानि च भरतर्शभं gnaane cha bharatarshabha. Now, someone may say that I have given this interpretation for my own entertainment. So, I give you another interpretation. The aarta people weep when they are in distress, like Draupadi and Gajendra. Arthaarthis like Dhruv say, ‘Lord, please give me wealth.’ Devotees like Uddhav ask for Gnan. Dhruv and others ask for material gain. Draupadi and Gajendra are aarta, and ask to be saved. Sanatkumars and others ask only for Gnan. However, चतुर्विध chaḥ taurvidha bhajante‘maaṁ – all four types do bhajan of the Lord.

Very well – of the four types, which group would be doing the best bhajan? The answer is, तेशाम gnaanee nityayuktah. The Gnani is never separated from the Lord, because he has realized the प्रत्यक्ष-चेतन्यभिन्न परमात्मा pratyakchaitanyaabhinna paraamaatmaa. He has realized that his own consciousness is inseparable from the Paramatma, so there is no possibility of being separated from his own Self. It is another matter, that Bhakti will keep changing direction until the person obtains Gnan. This is why the Bhakti of the Gnani is special.

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Priyo hi gnaaninotyarthamaham sa cha mama priyah.

‘I am the wealth, the Beloved without barriers, for the Gnani.’ अत्यर्थम् Atyartam means, अर्थं अतिक्रम्य artham atikramya – ‘there is no screen, nothing, between Me and the Gnani.’ And, स च अत्यर्थम् मम प्रियम् sa cha atyartham mama priyah means ‘the Gnani is My beloved.’

‘No barriers of any kind remain between My Gnani and Me. There are no garments, no garlands, no horripilation, and no titillation – not even skin,
between us. There are no bones, no flesh, nor the five subtle sheaths called the
annamaya, manomaya, praanamaya, anandamaya, vиграnamaya, anandamaya – the earth, water, fire, wind and space – none of
these exist between My Gnani and Me.’ Wealth means the things made from
these elements and sheaths. The love between the Gnani and the Lord has no
worldly or material barriers of any kind. There is no barrier made of the five
sheaths, or the five subtle elements; nor any inanimate item which we consider
to be wealth – स च मम प्रियः sa cha me ’ priyah.

उदारः सर्वं एवेले जानी ज्ञात्मैवे मे मतम्।
आस्थितः स हि युक्तात्मा मामेवानुतमाम गतिम्।। (१८)

Udaaraa sarva e’vaite’ gnaanee tvaatmaiva me’ matam,
Aasthitah sa hi yuktaatmaa maame`vaanuttamaam gatim. (18)
‘They are all उदारा – excellent and magnanimous – but the Gnani is My
Atma.’ You would have heard this story before that a quarrel once arose
between Dandi and Kalidasa, as to who was the greater poet. They both went to
Mother Saraswati – the goddess of learning, and said, ‘Devi, please give the
judgment whether Dandi is greater, or Kalidasa, as a poet.’
Ma Saraswati gave her judgment,
कविर्दन्दी-कविर्दन्दी-कविर्दन्दी न संशयः ‘Kavirdandi,
kavirdandi, kavirdandi na samshayah – there is no doubt that Dandi is the
greater poet’.

Now, Sirs, Kalidasa was infuriated. He said, अह मर्या? अह मर्या? अह मर्या? ‘Aham
rande’? Aham rande’? Aham rande’? Oh, you harlot! If Dandi is the greatest
poet, what am I?’
Saraswati replied, त्वम तु मद्रूप एव हि ‘Tvam tu madroopa e`va hi – you are my
essence. You are what I am. Dandi is a poet, but you are my own essence.’

In the same way, the Lord says,
Gnaanee tvaatmaiva me’ matam – the Gnani is
the essence of Gnan; he is My Atma. No barrier of any kind exists between him
and Me.’

Now – look, what is the meaning of the Lord’s words? He says, ‘When the
Gnani loves Me, then no material consideration remains between us. Nothing
comes between us. We have no other interest or agenda. There is no barrier of
any kind between My Gnani and Me – अत्यथं atyartha,’ meaning, अत्यथं अतिक्रमण
artham atikramya. अथवं Atyarham means, no other object or consideration of
any kind. The Lord also loves the Gnani, but there is no consideration of any
kind between them. The love between the Gnani and the Lord has अभेद abhe`da
(no kind of differentiation). You know the meaning of अभेद abhe`da –
न वा अर्थेष्य का०श्य कर्त्यं प्रियं भवति।
आत्मनस्तु कामाय सर्वं प्रियं भवति।
Na vaa are\` sarvasya kaamaaya sarvam priyam bhavati,
Aatmanastu kaamaaya sarvam priyam bhavati.

The Gnani is the Atma, so he is as dear as the Atma. The Lord is the Gnani’s Atma. He loves the Lord just as we love the Atma (our Self). If you were to ask – then, where are all the others? Aren’t the aartas, arthaarthis, and jignaasus dear to the Lord? The Lord says, ‘All of them are उदार uddaara’ – they are magnanimous and excellent. Udaara means उत्कृष्ट utkrishta – excellent. The word, उदार-दर्शने udaara-darshane’ (the one whose appearance is excellent) is used for Parvatiji in ‘Kumarsambhav’.

तथा हि ते शीलमुदारदर्शने।
तपस्विनामयुपदेशतां गतम्। (५.३६)
Tathaa hi te` sheelamudaaradarshane` tapasvinaamapyyapade`shataam gatam. (5. 36)

Another meaning of udaara – उदार राति dadaati iti uddhara. An udaara person is one who gives beyond his means. Then, how are the Bhaktas udaara? They are udara because they have no desire for other things. They do not love the Lord in order to obtain anything. Actually, they desire nothing – neither wealth, nor Gnan – they want only the Lord. The unusual thing about them is that if anyone else were to come and say, ‘I will remove your sorrow,’ they would reply, ‘Forgive me, but my God will remove my sorrow. What will you do?’ Their excellence is in that, that they are ready to suffer, but want only the Lord’s hand to caress their body. They say, ‘We are prepared to suffer, but we don’t want the सुख sukha of any other’s touch.’ In this way, they एशा sarvasvatyaage’na’ – sacrifice everything. A Seth came to a Bhakta and said, ‘Take as much wealth as you want.’ The Bhakta said, ‘Forgive me, Sir, but has He – who gave wealth to you – gone away forever? If I want to take wealth, I will take it from Him. I won’t take anything from you.’

They say that there was a Raja Saheb who took a Fakir to his palace, offering to take care of all his needs. In the evening, the King sat down to pray. He said, ‘Lord, please expand my Kingdom. Please give me greater wealth. Please make my Army bigger and stronger. Please let me live longer.’ Seeing and hearing this, the Fakir picked up his staff and kamandalu (vessel), preparing to leave. ‘Maharaj, where are you going?’ asked the King.

‘Oh,’ replied the Fakir, ‘I thought you were a King, but you are a beggar yourself! So, I will ask from the one you ask from – why should I ask you for anything?’

So, it is a sign of magnanimity to avoid asking for anything from others. It is उदारता udaarataa to be prepared to sacrifice everything – उदार: सर्व एवंते udaarah sarva e`vaite`.
The Lord said, ‘Gnaanee tvaatmaiva me` matam – I am a Gnani, and the Gnani is My Atma.’ Hearing this, Arjuna asked, ‘My brother, why are You telling me repeatedly, that the Gnani is Your Atma?’

You may have heard that once Arjuna started thinking that his love for the Lord was very great. Shri Krishna took Arjuna for a walk on the bank of the Yamuna. They saw a little hut, with an old woman ascetic in it. Shri Krishna told Arjuna, ‘My brother, go and get the Darshan (see with reverence) of this tapasvini (a female ascetic).’ Arjuna went into the hut, and saw a sword kept beside the tapasvini.

‘Mother,’ said Arjuna, ‘Why do you – who are a great tapasvini – keep a sword beside you?’

‘I keep this word to cut off the heads of Arjuna and Draupadi,’ she replied.

‘Why, Mother? What wrong did Arjuna and Draupadi do?’

The old lady said, ‘You want to know what wrong they did? Oh – if Draupadi had been disrobed in public, it would only have shamed her. My Beloved would not have had to run barefoot to her rescue, leaving His meal halfway! She has caused Him great harassment!’

‘All right, but why are you angry with Arjuna?’

‘I am angry with Arjuna because in the Mahabharata war, he made my Beloved sit in front of the chariot, as a driver, while he sat behind! What if an arrow would have pierced my Beloved? Arjuna would have lost the war, he wouldn’t have got the Kingdom, Yudhishthira wouldn’t have been King. How would that have harmed the world? Arjuna gave my Shri Krishna so much trouble, for his own selfish gain!’

Arjuna was completely taken aback to hear this.

Dhruv asked for worldly gain in a fit of anger, but wept with remorse all his life. He still laments the fact that he worshipped the Lord for the fulfillment of personal desire. Vasudevji Maharaj wept when he grew old. In the eleventh canto of the Bhagwat, Vasudevji tells Naradji, ‘Apoojayam na mokshaaya mohito de`vamaayayaa – I did bhajan for the purpose of getting a son, and not for pleasing the Lord!’ The Gnani, however, is such that he asks for countless million occasions of distress. Have you heard the name of Rabia? She said, ‘If I worship the Lord to save myself from Hell, may He send me into the fire of Dojakh (Hell); and if I do His bhajan to attain Heaven, may the Lord never grant Heaven to me.’
You see, the person who does bhajan to obtain Moksha (liberation from the cycle of rebirth) is a Bhakta of Moksha; not of the Bhagwan. So, मांमे‌‍ vा‍नन्त्तत‍मा‍म् ग‍ातिम – a Bhakta is one who has a natural desire for the Lord, and has the feeling that the Lord will be happy to see this. When the Lord is pleased, it is our Atma which is pleased in His form. This is भागवत्कुपव Bhagwatkripaa – the Grace of God.

Someone asked a Fakir, ‘How can I know if the Lord is pleased with me?’
‘See whether you are pleased with yourself,’ answered the Fakir. ‘If you are happy with yourself, then the Lord is pleased with you.’

The Lord does not have the super-imposition of effect – the कायोपाधि kaaryopaadhi – like the Vedantis. So, how can He be pleased in the कारणोपाधि kaaranopaadhi – the super-imposition of the cause? He is pleased, seated in the hearts of people. The Lord has no differentiation, like the Vedantis, of effect; and in the cause, there are no differences of प्रसाद prasaada (grace, or happiness) and अप्रसाद aprasaada (lack of grace or happiness). So – when the Lord is pleased with someone, that person’s heart is filled with joy. This is the Lord’s way of gracing people.

बहूः जन्मामयपल् ज्ञानवान्मय प्रपद्यते।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः।। (19)

Bahoonaam janammamante `gnaanavaanmaam prapadyate`,
Vaasude`vah sarvamiti sa mahaatmaa sudurlabhah. (19)

बहूः जन्माम् अते ज्ञानवान् भक्ति। ततो मा प्रपद्यते Bahoonaam janmanaam ante `gnaanavaan bhavati. Tato maam prapadyate` - a person obtains Gnan after he has done sadhan-bhajan for several lifetimes. Don’t take it as the ज्ञानवान् कर्ता gnaanavaan kartaa. Jñâna-vâna पूर्वः: बहूः जन्मानं अते मा प्रपद्यते Gnaanavaan purushah bahoonaaam janmanaam ante` maam prapadyate` - don’t interpret it faultily, saying that it means, ‘a person who has Gnan comes to Me after many births.’ केन रूपेण प्रपद्यते? वासुदेवः: सर्वेऽ इति प्रपद्यते Ke`nna rope`na prapadyate`? ‘Vaasude`vah sarvam iti prapadyate` - he becomes ज्ञानवान् gnaanavaan – filled with Gnan – and then obtains Me.

What is the form of प्रपति prapatti (holding on to the foot of the Lord in surrender)? It says, in the Vishnu Purana, सकल्लिमदमहं तु वासुदेवः: ‘sakalamidamaham tu vaasude`vah’. All the Teachers of the Vaishnavas accept the ‘Iham’ (I factor) and ‘idam’ (That factor) in this. The ‘I’ and the ‘that’; the ‘I’ in the dream, and the body in the dream, are all the dream of the One, and the resolve of that One, and the imagination of that One. Therefore, the ‘I’ and the ‘this’, which we perceive as being different and separate, are all the essence of the Paramatma. सकल्लिमदमहं तु वासुदेवः ‘Sakalamidamaham cha vaasude`vah,’ is the same as the Gita’s वासुदेवः: सर्वमिति प्रपद्यते, ‘Vasude`vah sarvamiti prapadyate’.

However, the meaning of प्रपद्यते prapadyate here, is वासुदेवः: सर्वेऽ इति प्रपद्यते vaasude`vah sarvam iti prapadyate’. The essence of प्रपति prapatti (surrender at
the feet of the Lord) is, that nothing exists but the Paramatma. Everything is the Paramatma.
The Lord says, स महात्मा सुदूरलभ: ‘Sa mahaatmaa sudurlabhah’. Such a Mahatma is not only durlab (rare), he is sudurlab (extremely rare), because nobody can even be his equal. He becomes अद्वय (indivisible) because he has become one with the Paramatma.

The Lord says, Sa mahaatmaa sudurlabhah.

Such a Mahatma is not only durlab (rare), he is sudurlab (extremely rare), because nobody can even be his equal. He becomes advay (indivisible) because he has become one with the Paramatma.

Kaamaistaistairhritaganaanaah prapadyante ‘anyade vataah,
Tam tam niyamamaasthaaya prakrityaah svayaa. (20)

The Lord says that those who seek His help to save them, or to get some worldly benefits, are the most superior. Why are they superior? Because, the innate knowledge of worldly people has been stolen.

Who stole this knowledge?
The answer is: We would tell you the name, if it was only one thief. Or, we would stop him from stealing. However – कामाistaistaih - there are hoards of robbers wherever we look. Just as dacoits have their gangs, desires also have their own gangs, and are of different kinds. The terrorists who attack Palestine come from different groups. Sometimes, one group clashes with another. So, ताइस्ताइ means that the desires connected to greed are separate, and those connected to attachment are separate, and the ones connected to anger and luxury are also separate.

What do these desires do?
They do not steal objects; they steal Gnan, and spoil the ability for right thinking.

What is the sign of a spoilt intellect?
It is prapadyante ‘nyade vataah.’

What is it, to surrender to another Devta?
It is the buddhi’s being robbed, my brother. The poor people have been rendered penniless!

Very well, what do the victims of theft do?
They follow the rules imposed by the Devtas, for the sake of pleasing the Devtas.

I will tell you about my own village. In the olden days, a village deity, called, ‘Deeha Devta’, was offered worship. I do not know if the practice continues. A piglet was sacrificed to please this deity. I have seen this with my own eyes. And, there was the Kali Ma in every village, where goats were sacrificed. So, it depends on which kind of Devta is worshipped, and the rules of that Devta have to be followed.

Tam tam niyamamaasthaaya ‘Tam tam niyamamaasthaaya’. You will have to give ten rupees to please a peon, and a hundred to please a head clerk. An officer will have to be given a thousand rupees, whereas twenty five thousand will be needed to please
a Minister. I know for a fact that people used to canvass for the Rajya Sabha votes. One gentleman was offered seven thousand rupees to vote for someone.

‘Do you expect me to sell my integrity for seven thousand rupees?’ he asked.

‘Very well, name your price. We are prepared to pay.’

Prakṛtyā nityataḥ svayaḥ Prakṛtyaa naiyataah svayaa – what is our prakṛti (nature), which has been developed through several past lives? A person’s nature does not come from the Ishwar’s house. It does not emerge from the Atma. It is formed by the actions of the individual. Sometimes, people do something for three days, and on the fourth day, they say, ‘This is my आदत aadat (habit)’.

What is habit? In Sanskrit, it is आदता aadutta. त्वयेव आदतं न तू अन्येन Tvayaiva aadattam na tu anyena – it is you who have caught hold of it. So, prakṛti is artificial. It is created artificially. People say that everyone has a different nature – अपनी अपनी प्रकृति होती है apni apni prakṛti hoti hai. I will tell you something more to make this clear.

Once, we had gone as guests to the Palace of a Raja. Apart from the monks who stay with me, there were other Sadhus in our group. Now, when the Raja Saheb came to meet me, he would sit near me, and talk to me. The Sadhus who were traveling with me, would go and talk to people in the Raja Saheb’s retinue. Someone would talk to his Secretary, someone to his driver, someone to the man assigned to do our cooking, and so on. The Sadhus started chatting with the people whose backgrounds were similar to their own. This revealed their status, about the kind of people they had mingled with before becoming Sadhus. So, प्रकृत्या नियताḥ svayaḥ prakṛtyaa naiyataah svayaa means that people who are filled with Tamo Guna worship the Tamas Devtas, the Rajas people worship the Rajas Devtas, and the Sattvik people worship Sattvik Devtas. And, those who are गुणातीता gunaateeta – beyond the three Gunas – worship the Parameshwara who is beyond the three Gunas. Each person has his own nature, isn’t that so?

Yo yo yaam yaam tanum bhaktah shraddhayaarchitumiechati,
Tasya tasyachalaam shraddhaam tame’va vidadhaamyaham. (21)

The Lord says that every person surrenders to the Devta of his choice, depending on what he desires. He wants to worship the Devta with full faith, so that his wishes are fulfilled. The Lord says, ‘I do not shatter anybody’s shraddha.’ It is not the work of a good person, to break the faith of people. It is by great good fortune, that a person develops a tendency to have faith. This is the test of Satsang. When you go to obtain the Satsang of some person, and he destroys the faith in your heart, giving rise to doubts, then take it that he is leading you to the path of ruin – संशयात्मा विनश्यति sanshayaatmaa vinashyati. However, if he strengthens your faith, then it is worth getting his Satsang. Oh, who is it, who doesn’t have the Lord in his heart? So, the Lord says, तस्याचलां श्रद्धा तस्याचलां श्रद्धा.
There is प्रपद्यन्ते: न्यादेवताः: prapadyante‘nyade’ytaah, you see! तस्या: Tasyaah, is feminine gender. तस्यारधानम्: ‘श्रद्धारधानम्’ Raadhanam saadhanam. They begin to establish what the Devta should be like. What do people want? They want that the Devta should be such a liberal deity that they don’t need to obey him. They want a Devta they can rule over. However, the Devta takes revenge as soon as he gets an opportunity. ‘You have made me run around all these days. Now, I will take revenge!’

The desire of those who have shraddha are fulfilled – लभते च तत: कामन labhate` cha tatah kaamaan. Shraddha has the capacity to fulfill desires, because when the Atma bestrides shraddha, the shraddha obtains Atma-shakti (the power of the Atma). Shraddha becomes powerful, and fulfills the desires of the one who possesses it. The fact is that we give power to whatever we get on to. If we get on to anger, or lust, then whichever feeling or tendency the Atma follows, is strengthened. All the strength abides in the Atma. Whatever the Atma identifies with, becomes powerful.

मैये`वा vishitaan hi taan’ – the Lord says, ‘It is I, who orders the desire to go to people.’

Oh, it is hardly to anyone’s benefit, to desire something. To accept desire is to make yourself a beggar. A beggar is a man with desires. The one who has no सत्ता sattaa (authority, or existence), चित्ता chitta (awareness) or आनन्द anand (happy contentment) is a कामी kaamee (a person filled with desires). कामी Kaamee means a beggar. If he had सुख sukhा (contentment and happiness), why would he desire anything? So, it is not beneficial to have desires. Bhagwan Shankaracharya has said that if you wish to add the adjective ‘beneficial’, to कााma kaama (desire), then it should be considered a secondary benefit – हितत्वं hitatvam kaamaanaamupacharitam. Desire is a minor benefit; the primary benefit lies in being निश्चक्षा nishkaama – free of desire.

Now, look – the prakriti became tamoguni, and the Devta is a smaller demigod. The Lord grants the desire, and you have to believe that the Devta gave it to you. Gnan was stolen much earlier; the matter of fruit (of the action) remains.

Yes, well, but we do get the fruits!

No, my brother, you don’t even get the fruits –

антवातूः falti taisyā lābdhāvatvātyāḥsamāḥ.

devānāvākyo yānti mādābhaktā yānti māmāpi. (23)

Antavattu falam te`shaam tadbhavatyalpame`dhasaam,
De`vaande`vayajo yaanti maddhaktaa yaanti maamapi. (23)
because, even the fruits you get, do not endure.

This incident occurred many years ago. A leader in Bihar was made a Minister. A Seth transferred five thousand acres of land in the name of his son-in-law. Some time later, the Minister was removed from his seat on charges of corruption. The Seth took control again, of the five thousand acres he had gifted. The son-in-law was the loser on both accounts.

अल्पमेधस् Alpame`dhas – not all kinds of intelligence is called, मेघ me´dhaa. Only the धारणावती बुद्धि dharaaranaavati buddhi - the intellect which holds on to the truth – is called ‘medha’. Some people have a lowly intellect; they cannot contemplate upon the great. They can think only of petty things. The fruit they get is also temporary, because since the position held by the petty Devta is, itself, temporary, how can his boon be permanent?

‘The meaning of what I say is that if you worship a Devta, you will go to a Devta; and if you worship Me, you will come to Me. So, My brother, if you have the urge to worship, then worship Me, and come to Me.’

I will tell you something in connection to this. About twenty five or thirty years ago, there was a young man at Vrindavan, who was studying for his B.A. degree. He made a young man, who also lived in Vrindavan, his Guru. A few days later, they had a dispute regarding his character. The matter came to me. I told the young man, ‘We have great Mahatmas like Udiya Babaji, Hari Babaji, and Anandmayi Ma. You did not make any of them your Guru. Why did you choose this young man for your Guru?’

Incidentally, the same youngster holds a high position these days. He told me, ‘I thought that Udiya Babaji, Hari Babaji and Anandmayi Ma will die in a few years. I will lose out, if I make any of them my Guru. By making a young man my Guru, I would have my Guru with me for many more years. This is the reason I chose this man. Now, Maharaj, I will do whatever you tell me.’

So, my brother, what can be achieved, once faith is gone, and the heart broken?

I narrate such amusing incidents to make you laugh, as I carry you forward with the Gita.

Avyaktam vyaktimaapannam manyante` maamabuddhayah, Pāram bhaavamaajaananto mamaavyayamanuttamam. (24)

‘I am अव्याक्त avyakta (invisible; imperceptible),’ says the Lord. Shri Shankaranandji Maharaj says that ‘avyakta’ means ‘that, which cannot be established by any tests, but is the ultimate essence – the परमार्थ रूप paramaartha svaroopa – of the Jeeva; and therefore, it is invisible. According to him, ‘avyakta’ means व्याज्य ‘vyajyate’. Commentators are of the opinion that whether the Lord comes as an Avatar, or remains निराकार niraakara (formless), it makes no difference to His unseen essence. Unlike the Jeeva, the Lord is not subject to identification with a body; nor do His deeds result in His being born
in a human-animal-bird form. An abuddhayah is one who has not been taught by a Sadguru, or by the traditions of a religious sect, or by the scriptures, how to cultivate the right understanding. Only the abuddha thinks that the avyakta Paramatma is also subject to such identification with a body. Such people think that the Vasudev Bhagwan Shri Krishna was a special Jeeva. The abuddhayas are fools, and are the only people to think this of the Lord. How can people who are utterly foolish know what the Ishwara and the Avatar is?

Why do these people believe that the Lord Vasudev Shri Krishna is also like a Jeeva?

‘It is because they do not know My avyaya form – param bhaavamajaananto mamaavyayamanuttamam. What is My avyaya form?’

Avyaya means, that, which cannot be changed or destroyed. Na vividham e’ti avyayah – that, which is not subject to vividha (different) bhaava (feeling of being something); which means – the one who is never many.

‘My feeling is such, that I never identify with different forms; and there is no feeling superior to this feeling – anuttamam. These people do not understand My feeling, or My essence, or My form. They think that I am compelled by Karma. They think that – like other creatures – I reposed unseen, and subject to the laws of Karma. They think that My birth is due to these causes. These people never even tried to understand the truth.’

Now I will tell you something even more entertaining. Vyaktimaapannam sa maam – I am absolutely on duty, as the son of Vasudev, seated as the driver, on your chariot; and the foolish people are meditating on the abuddhayah avyaktam manyante’. Only fools quarrel over whether I am sakara (with form), or niraakaara (without form). Neither am I sakar, nor am I nirakar. I am that, which is independent of both.’

That is why someone said,

Nirakar saakar roopa dhari aaye’ kayi e’ka baara,
Sapne` hain hoyee mita gaye` rahyo saara kao saara.

The essence is independent of having a form, or being formless. The word ‘nirakara’ depends on the word ‘sakara’. Aakaaraat nishkraantah niraakaarah – one who abides in a form and yet is beyond the limitation of form – is called nirakara. Those who got involved in the disputes of forms and the formless, failed to know the Brahman. The Brahman is not different from the pratyak chaitanya – the awareness in every
individual. The reason is that this is ममाञ्ययामनुत्तमम् ‘mamaanyayamanuttamam – My inexhaustible, excellent feeling.’

‘नाहं प्रकाशः सर्वस्य योगमायासामवृतः।
मुदोहेण नाभिज्ञानति लोको मायामयवयम्।। (25)

\[ \text{Naaham prakaashah sarvasya yogamaayaasamaavritah,} \]
\[ \text{Moodhoyam naabhijaanaati loko maamajamavayam.} \]

The Lord said, ‘My brother, I have no intention of appearing before all people. I hide Myself behind a veil – नाहं प्रकाशः सर्वस्य naaham prakaashah sarvasya.’

Why is this, Maharaj? Why don’t You appear before us all? Is some trick, or deceit involved?

The Lord says, ‘No. योगमायासामवृतः: Yogaaya yaa maayaa tayaa samaavritaah. ‘Let the Jeeva come to Me. Let him run to Me, cry for Me, yearn to obtain Me. I conceal Myself, so that the Jeeva learns to walk forward.’

I remember how my mother, or grandfather, would make me sit in the courtyard, when I was very small, and hide behind a pillar. I would look all round, wondering where they were. I would first call out to them, and then crawl, or walk with stumbling steps, to find them. Then, I would start running towards them.

Look, the Mohini Maya (which causes delusion) is different from the Prakashini Maya (which helps to achieve enlightenment). The Lord has hidden Himself, so that the Jeeva learns how to progress, and cultivate जिज्ञासा jigyaasaa (a desire for Knowledge), develops a yearning (for Him), and becomes desperate to reach the Lord. This is why the Lord has hidden Himself. The purpose is that the Jeeva should meet Him.

It was many years back – around 1930/31, when I had come here, to Haridwar. I was staying at Swami Bhagwatanandji’s Bharatiya Vidyalaya. A Pundit from Punjab was also staying there. His name was Harinarayan, or something similar. Jeevanand, Vrijavallabh, and Atmaramji Barnalavala were also staying there. We would all sit together, and try to find some new point in the Gita, which was not mentioned in any of the commentaries.

After that, we would try to find out if the point presented was to be found in any of the commentaries. One gentleman said, ‘Look, my brother, to accept the phrase \( \text{अहम योगमायासामवृताः} \) ‘aham yogamaayaasamaavritaah – I am hidden by My Yoga Maya’ – is to accept that the Paramatma is covered by a veil (of delusion). This does not seem tenable. How can Yoga Maya be so big that she covers the Paramatma? So, do not consider it to be an adjective of अहम aham (I). Analyze it this way – योगमायासामवृतः: yogamaayaasamaavritaah ayam moodho lokah. This foolish world is covered up by Yoga Maya, and that is why it does not recognize the Paramatma, who is not seen.’

\[ \text{धनवच्चवृद्धिधनच्चमवर्षके} \]
\[ \text{यथानिष्ठिष्ठे मन्यते चातिमूः।} \]
Thus, the veil of Yoga Maya is not draped over the Lord; it covers the vision of those who see. It does not delude the objects which are seen.

The Lord said, ‘Look, Arjuna, I know all that has happened in the past.’ The past is generally lost from the outlook of people. In the poorna drishti (the outlook of totality which is unaffected by Time and Space) there is no such thing as past. ‘People don’t know the present. Nor do they know the future. I am the sarvasaakshee (witness of all), sarvagnya (all-knowing), sarvaateeta (beyond everything), sarvaadhishthaana (the sub-stratum of everything), svaprakaasha svaroopa (the self-illuminating essence). However – nobody can know Me, the way they can know about a pot or a piece of cloth.’

Now, this interpretation fits into the outlook of Vedanta, but it is not the interpretation given by Shankaracharya. According to his interpretation, it means, ‘The one who has taken refuge in Me, is ruled by Me, and is My devotee, is the one who knows Me. Only the one who does not know Me
doesn’t do My bhajan. He does not know Me because He is not ruled by Me, and has no Bhakti for Me.’ The thing is –

इच्छाद्वेशसमुख्येन द्वन्द्वमोहेन भारत।
सर्वभूतानि समोहं सर्गं वाति परन्तप।। (२७)
येषां त्वन्तरं पारं जनानं पुण्यकर्मणाम।
ते द्वन्द्वमोहानुपुलत भजन्ते मां दुःखातः।। (२८)

Icchaadve’shasamuthe`na dvandvamohe`na bhaarata,
Sarvabhootaani sammoham sarge` yaanti parantapa.

Ye’shaam tvntagatam paapam jaanaanaam punyakarmanaam,
Te` dvandvamohaniirmuktaa bhajante` maam dridhavrataah. (27, 28)

Vallabhacharyaji Maharaj has written that the impurities in the earth of Bharatvarsha (India) were washed away into the sea, in the form of salt. This is why this land is pure. He has written another nice thing. If viewed from the poetic angle, it has many beautiful illustrations.

Why did Gangaji come down to earth?
Gangaji came because when the Lord incarnated as Vaman, and became Trivikram (encompassing all three worlds), He raised His foot up to Heaven. The foot reached Brahmaloka – the land of Brahma, and Brahmaji washed the foot with reverence. The foot was raised high, so the water fell on the Lord’s waist – which is the earth. This is how Gangajal (the water of the Ganga) came to this earth. Now, the place where Gangajal fell, has to be pure, because it contains the pollen of the lotus-feet of the Lord!

The creatures of this earth are the सर्ग ‘sarga’. People may forget – or make mistakes – about their relatives, and the things created by their ancestors. They may forget about the house or temple built by their father. However, they will not forget their own creations. Thus, people are attached to ‘sarga’ – they get attached to their own ‘sarjan’ (creation). Every person likes the objects, poetry, etc. which has been created by them.

निज कविता केहि लाग न नीका।
सरस होहु अथवा अति फीका।
Nija kavitaa ke’hi laaga na neekaa,
Sarasa hohu athavaa ati feekaa.

So, सर्जनां सर्गं: सर्वभूतानि सर्गं सम्मोहं वाति sarjanam sargah sarvabhootaah sarge` sammoha yaanti – all the people are deluded by their own creation, or the little world they have created. ‘This is my creation. I have had this house built. I got this Dharamshala made. This temple is sponsored by me.’ This is how people get stuck to what they believe to be theirs.

Why do they get stuck this way, Maharaj?
इच्छाद्वेशसमुख्येन द्वन्द्वमोहेन भारत।
Icchaadve’shasamuthe`na dvandvamohe`na bhaarata
– the word इच्छा ‘icchaa’ here means राग ‘raga’ – attachment, because the next word is dve’sha – aversion. Both these – Madhu and Kaitabhh – are demons.
Attachment is called Madhu, and aversion is called Kaitabh. They are born through listening – विष्णुकर्णमलादनवसुधी vishnukarnamaladodbhootau. Vishnu is the ear of all, because Space is all-pervading, and the ear is created by its Sattvik tanmatra (the subtle matter of the Sattva of Space). The ear, therefore, is not separate, but it hears all the untruths and rumors people speak about. राग-द्वेष Raaga-dve’sha are created by the good and bad things we hear about others. And, what do these two demons do? They are determined to destroy our antahkaran (the subtle mind), which is four-fold. These demons – Madhu and Kaitabh – manifest as attachment and aversion. The Lord Vishnu battled alone against them for five thousand years, but could not vanquish them. Then, they were pleased with Him, and said, ‘We are two, and you are alone. You are very valiant. Ask for a boon.’

‘Please die at My hands,’ said the Lord Vishnu.

‘Yes,’ replied Madhu-Kaitabh. ‘We will die, but only at a spot which is absolutely dry, without रस rasa.’ (Rasa means liquid and it also means pleasure.) The Durga Shaptasati has a shloka, आवाम जाहि न यत्रोऽि सलिलेन परिपुल्ला ‘Aavaam jahi na yatrorvee salile’na paripluttaa’. So, the Lord can destroy राग-द्वेष raga-dve’sha only where there is no attachment to sense objects, and where detachment exists. However, even the Lord cannot destroy attachment and aversion in the heart which has a tendency to indulge in sensual pleasures. The Lord destroys these demonic tendencies only when they invite Him to do so.

इंद्रमोहन-हृद-हृद शहत इंद्रम् Dvandvamohe’na – dvau-dvau iti dvandva. What is ‘dvandva’? पप-पुन्य Paapa-punya (sin and merit), सुख-दुःख sukha-dukha (joy and sorrow), and राग-द्वेष raga-dve’sha (attachment and aversion). All creatures are enthralled by these delusions. What is it that causes conflict? It is the conflict of emotions, is it not? Come; let us consider how to be free of them. The first step is ये्मां तु अन्तगलं पपम् ‘ye’shaam tu antagatam paapam’. The paapa should diminish, and punya-karmas should be undertaken. There is no need to connect प्रराबध prarabdha (the fruit of past deeds) to it. Actually, a Jeeva is given a human form only when his sins and merits are almost equal. Some have slightly more of sin, and some have slightly more merit. However, prarabdha gives a human form only when they are almost evenly balanced. Otherwise, the Jeeva is not given a human form.

What happens next? When both sin and merit are evenly balanced, which is likely to increase?

If you start doing paapa, then your sins will connect to your prarabdha, and gain strength. If you start doing good deeds, then your punya will connect to your prarabdha and gain strength. So, instead of waiting to see what fate brings, you can awaken your paapa-prarabdha by doing wrong, and invite a great deal of sorrow into your life. On the other hand, if you want the fruits of punya to bring happiness into your life, you should do lots of good. A human being is independent in choosing the kind of fate he wants to bring into his life.
Wrongdoing will awaken your paapa-prarabdha, and make you unhappy. If you do good, your punya-prarabdha will awaken, and you will be happy.

So – जनानां पुन्यकर्मणाम janaanaam punyakarmanaam – the sins were diminished, and you did an अनुष्ठान anushthaana (ritual worship) of punya-karma. What did this achieve?

When the dvandva of paapa-punya was loosened, then the dvandva of raga-dvesha was also loosened. So were the dvandas of sukha-dukha, and of ‘mine’ and ‘not mine’. The person became freed from these conflicting dualities. His resolve was strengthened, and he began to do bhajan – भजन्ते मां दूर्दृश्यं: bhajante‘ maam dvidhurataah. It is a sign of reduced sin and increased merit, when a person starts doing bhajan with a firm resolve. When a person makes a firm resolve to do bhajan, his sins reduce and his spiritual merit rises. This is the characteristic of bhajan.

A special feature of the Gita is that the seed of the next chapter is given at the end of every chapter. This has been the pattern so far. A careful observation will show you that this is the case. The Lord now says, ‘You should put in an effort, but do not depend upon your own abilities. Depend upon Me – मामाश्रित्य यत्ति ये maamaashritya yatanti ye`. Depend upon Me, while you put in your best effort.’

If you join a King’s Army and go into battle, it is राजाश्रय raajaashraya – your strength is the King, whose Army you are in. Under the circumstances, you are not fighting alone. You have many strong supporters. However, if you don’t join the King’s Army, but set off alone with a gun, you will be much weaker. So, take the आश्रय ashray (shelter) of the Lord, and give your best effort.

Now, someone may ask, ‘What should we strive for? What should our goal be?’ जरामरणमोक्षया Jaraamaranamokshaaya – jaraa’ means lack of enthusiasm. It does not mean old age.

Manuji has written this shloka, saying that a person does not become old when his hair turns white. The Sanyasis do not connect seniority to physical age. Nor do Dharmatmas.

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Na te`na vriddho bhavati ye`naasya palite` shirah.

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न तेन वृद्धो भवति येनास्य पलितं शिरः।
Na te`na vriddho bhavati ye`naasya palite` shirah.
Dharmatmas do not measure seniority by physical age. Old people say, ‘My hair has not turned white due to exposure to the sun!’ They use age to influence others into accepting their age as a sign of greater wisdom. This attitude, however, does not apply to the Mahatmas. The seniority of the Mahatma is gauged by his Gnan. The general belief is that among the Shudras, seniority is gauged by age. Among Vaishyas it is gauged by wealth. Among Kshatriyas it is gauged by physical strength, and among Brahmins it is gauged by the extent of knowledge. This is the viewpoint of the Shastras.

So, jaraa does not mean physical old age. It refers to the waning of enthusiasm, when a person becomes dispirited. Oh – how will the वीर-रस veer-rasa (fighting spirit) rise up, if a person loses heart? However, if a person retains enthusiasm, he can achieve much, even if he is physically aged. If you look at the people of Vraja (area around Vrindavan), even the old people stretch the kajal of their eyes, and dance and sing. That rasa – which is showered on Barsana – is not found anywhere else in all the three worlds. If you tell any worldly person who is aged, to dance and sing, will he do so? The people of Vraja remain youthful even when they grow old.

So, ते ब्रह्म ताहदु: कृत्नमध्या कर्म चाखिलम् te’ brahm tadviduh kritsnamadhyaatmam karma chaakhlam – they know the Brahman; they have the metaphysical knowledge, and they have all the karmas. It is their job to know the Brahman, Karma, and the elements.

I will tell you something here. What is the meaning of the मा maam, which comes twice in this shloka? If you know the Lord only as the व्यतिरेक vyatire’ka - that He is far away from everything, beyond everything – then it will not be surprising if you forget Him at the time of death. However, if you know the Lord in all forms, know that He is the Brahman, He is the metaphysical reality, He is the Devta who controls the elements, He is the worship and the sacrifice – then, it means that nothing exists except Him. साधिभूतात्मिदेवं मा साधियज्ञ च ये विदुः।

In such a state, you will see that प्रयाणकलेखपि cha prayaanakale’pi cha – even at the time of death – all that you experience will be the essence of the Paramatma. You will surely be aware of something. It may be the अद्धिद्वा adhidaiva (the Devtas which rule over the elements and the senses), it may be the अधिभूत adhibhoota (the elements or the senses), it may be the अध्यात्म adhyaatma (metaphysical knowledge), or it may be the Brahman. Whatever you experience will be the essence of the Paramatma. If you say, ‘I am aware of death,’ then, too, it is the Lord who
comes in the garb of death – मृत्युः सर्वहरस्वाह्यम् mrityuh sarvaharastvaaham. The person who has known the Lord in the form of the अधिभूत adhibhoota recognizes Him in the form of death. Death is the name of the अधिभूत adhibhoota. What else is death? You would have read in the Gita, अमृतज्वेत मृत्युर्व रसरस्चायासहम् ‘amritashchaiva mrityushcha sadasachchaaham’juna.’ The Lord says, ‘I am the elixir (which grants immortality), and I am also death. I am the truth and I am also falsehood.’ So, you should not use only the व्यतिरेक-विध्या vyatire’ka-vidhayaa (the method of negation); you should also apply the अन्वय-विध्या anvay-vidhayaa (the method of the mutual relation of cause and effect) to know the Paramatma. Moreover the अन्वय-व्यतिरेकोभयविध्या anvay-vyatire’kobhayavidhayaa (the method common in both) should also be used to know these, and He is neither of these. That means nothing exists except the Brahman. So, old age and death are also forms of the Brahman. Old age is the Brahman and death is also the Brahman.

Thus this seventh chapter called the ‘Gnan-vignayoga’ is completed.
Arjuna now found his question.

अर्जुन उवाच
कि तद् ब्रह्म किमध्यातं कि कर्म परुषोऽतम।  अधिभूतं च कि प्रकङ्कमध्यिदेवं किमुच्चयते॥ (१)
अध्यवः कर्म कोषेऽ देहेऽसिमेऽधृतूऽदुः। प्रयाणकाले च कर्म ज्योतिः सिद्धतामभि॥ (२)

Arjuna uvaacha
Kim tad brahma kimadhyaatmam kim karma purushottama,
Adhibhootam cha kim proktamadhidaivam kimucchyate`
Adhiyagyah katham kotra de`he` sminmadhusoodana,
Prayaanakaale` cha katham gye`yosi niyataatmabhii. (१, २)

Arjuna asks what this thing, called the Brahman, actually is. You know that this Vrajabhoomi (the area around Vrindavan) is quite extraordinary. I request the Mahatmas present not to mind what I say. The Vrajavaasis (people of Vraja) are very simple hearted. Some ग्वालिन्स (milkmaids) were drawing water at a well. Some Sanyasi-Mahatmas (monks and sages) came and sat there, and started to discuss the घण्टा मझाँ घभाघा (the universal space and the inner space). They said,

“Niratishayam brihat brahma, paricche`dasaamaanyaatyayaabhaavopalakshitavam brahmatvam’, meaning, the Brahman is recognized by its indivisibility (it is equally present in all matter), and its अत्यंतभाव (absence of material presence) is not its main characteristic, it is the उपलक्षण upalakshana, which means, its unchanging quality; it is seen from afar even without being attached to any gross object – that is the Brahman.

Now, the monks were engaged in lofty discussion, so one of the gvalins asked the others, ‘My friend, which is this Brahm the sadhus are discussing?’ Another said, ‘Friend, if the Brahman of their discussion was the form of our Shyam Sundar (Shri Krishna), or if it was one of our relatives, we would be able to tell them about him. Nobody in Vraja has any inclination to talk about anyone who has no relation with our Shyam Sundar.’

So, Arjuna asked, ‘My brother, who is that Brahman?’

Look, Arjuna first saw the परोक्ष paroksha (remote and unseen) form of the Brahman. Then, he saw the प्रत्यक्ष pratyaksha (visible) Brahman, and then the Brahman became अपरोक्ष aparoksha (experienced). I will tell you all this in the Gita. Here, it is the paroksha Brahman about whom Arjuna is asking, कि तद् ब्रह्म ‘Kim tad brahm?’ If you want to know which the pratyaksha Brahman is, look up the twelfth shloka of the tenth chapter – परं ब्रह्म परं धाम पवित्रं परमं भवान् ’Param
“brahm param dhaama pavitram paramam bhavaan.” That is the Brahman he sees. Similarly, the aparoksha Brahman is also mentioned in the Gita.

Arjuna’s question is, ‘What is the Brahman? What is अध्यात्म adhyatma? What is karma?’ The word पुरुषोत्तम ‘Purushottam’ (best amongst men) used here indicates, ‘I have full faith in You. I will try my best to understand what You tell me. I will not be able to accept the words of anyone for whom I lack faith or affection.’

Arjuna next asks, ‘What is अधिभूत adhibhoota? What is अधिदेव adhidaiva? What is अधियाय adhiyagya? And how – at the time of death – can I gather my senses and meditate on You? प्रयाणकाले च कथं ज्ञेयोसि नियतात्मामि: Prayaanakaale cha katham gye`yosi nityaatmabhih?’

It is proper to answer, when someone places a question to you. However, at times Mahatmas remain silent when someone places a question, because the question reveals a total ignorance in the one who asks. Mahatmas quote an adage, which says that we only ruin our eyes, by weeping before a blind man. What is the use of trying to explain something profound to someone who is totally ignorant about the subject?

Another viewpoint is to give an answer only if the question is properly placed. A person asks a question because he is confused. However, if someone asks a question to test the Mahatma, then there is no need to answer. The only answer for such people is, ‘My brother, go and question some student to test his knowledge. I am not sitting in your examination room.’

Arjuna, however, is asking with great sincerity – किम तद ब्रह्म ‘Kim tad brahma? What is the Brahman?’

The Lord said, अक्षरं ब्रह्म परमम। परमम् अक्षरं ब्रह्म ‘Aksharam brahma paramam. Paramam aksharam brahma.’

You see, Aum is a letter. It is both a स्वर svara (vowel) and a वर्ण varna (consonant). Furthermore, it is beyond all the letters of the alphabet. The ‘a’ and the ‘u’ are vowels, the ‘m’ is a consonant, but that which it indicates, is neither a vowel nor a letter from the alphabet. It is derived from the root ‘av’, expanded as अवति हि ॐ ‘avati iti aum’- that, which protects us in the darkness of अविद्या avidyaa (nescience), is called ‘Aum’.

The fact is that it is not the अक्षर akshara (letter) which is indicated here. It is the Paramartha (highest meaning) of the akshara, which is the Brahman – अक्षरं ब्रह्म परमम। परमम् अक्षरं ब्रह्म ‘Aksharam brahma paramam. Paramam aksharam brahma.’

Yatra aksharasya paaramyam bhavati – is the indication of the अूमकार aumkara (the Aum). The Mandukya Upanishad explains the Aum from two angles. One is the अभिदेय abhidhe’ya (the predicable, which can be attributed to something), and the other is from the angle of अभिधान abhidhaana (the name). The angle is determined here, through the वैभानार Vaishvaanara (the gross world, or the waking state), तैजस Taijas (the subtle
world, or the dreaming state), ग्रजा Praagya (the deep sleep state of pure consciousness), and the तुर्य Tureeya (the indescribable pristine existence). And, the explanation of the Aum with emphasis on abhidhana, is the four sounds of a – u – m, and the soundless अमाatraa they end in. Abhidhana means ‘name’. The name is predominant in the aumkara, and its meaning is equally important. The Brahman is the aumkara, where the meaning is emphasized – अशुरं ब्रह्म परमम्. आं इति आत्मानं युक्तिः aksharam brahm paramam. Aum iti aatmaanam yunjeeta, is one of the निमित्त nimitta (causative factors) of the aumkara. The aumkara is the cause of the Atmadev (the Atma within, which is the Brahman); it is the support of the Atma.

The aumkara which supports, is the अक्षरात्मा aksharaatmaa (the unchanging Atma), and the highest meaning of the अक्षर akshara is the Brahman.

अशुरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभवोऽध्यक्षणोऽविसर्गं कर्मसंस्कृतं। (3)

Bhootahavodhahavakaro visargah karma sangitah. (3)

Now the Lord says, ‘Arjuna, you know very well what the Brahman is. It is that – बृहत्त्वाद् ब्रह्म brihatvaad – one, which is indivisible by space, time, or matter; the one who is free of the differences of स्वाजातीय svajaateeya (common factors), विजातीय vijaateeya (different factors) and स्वागत-भेद svagat-bhe’da (differences within the same group). Moreover, the Brahman is free of constriction. All these factors make the Brahman the greatest and the highest. There is no method by which the Brahman can be constricted in any way. It is not like rubber which can be stretched. Nor does it have any flowing quality, like water, which can continue to flow in time. The Brahman is not like any gross material which changes its form. It neither expands, nor constricts in space. It does not grow in time, and it does not alter. It is limitless, indivisible by space, time, or matter, and free of the differences of स्वाजातीय-विजातीय-स्वागत-भेद svajaateeya-vijaateeya-svagat-bhe’da.’

You would have observed one factor, that if the Brahman is separated from our ‘I’, it will not be the Brahman at all. It will be some inanimate object, separate from other objects. That means that if the Brahman is separated from us, it will be unconscious; it will be inanimate. Anything that does not receive our consciousness will be unconscious. It will be दृष्टं drishya’ (that which is seen); it will be आश्रित aashrita (dependent); it will be जड़ jada (inanimate); and it will be परिचित paricchinna (separate). In the same way, if we are separated from the Brahman, we will be fragmented and cut into pieces. When the Brahman takes
on the form of the Atma, it becomes consciousness, and when the Atma takes
on the form of the Brahman, it becomes परिपूर्ण paripoorna (complete, whole,
fulfilled). There is no other method for obtaining the experience of being
complete.
Arjuna now asks, किमध्यात्मम् ‘Kimadhyaatmam – what is adhyatma?’ The answer
is – that, which is in the body, is called ‘adhyatma’. आत्मनि इति अध्यात्मम् Atmaniti
iti adhyaatmam, is the grammatical analysis of the word ‘adhyatma’. If a Pundit
(learned man) is asked, ‘Where do you live?’ he may answer, ‘Adh Ayodhya –
I live in Ayodhya.’ If he is a resident of Kashi (Benares), he will say,
‘Adhikashi’. ‘Adhi’ is used in connection to ‘I’! Here, Arjuna refers to the body
– what is in this body? The temperament is in this body.
स्वस्य भावः स्वभावः। स्वरूपः भावः। स्वभावः Svasya bhaavah svaroopo bhaavah
svabhaavah. The feeling that this body is our actual form, is svabhava (the
temperament or nature of a person). ‘These are my bones, this human race is my
race’ – this is the स्वभाव svabhaava. Svabhaava is to believe or accept. Bones are
not adhyatma; believing them to be ‘mine’ is adhyatma. ‘I am a human being.
This is my intellect, these are my thoughts.’ Oh, countless thoughts float in the
ether, so don’t feel proud of your thoughts. स्वभावोऽध्यात्ममुच्यते Svabhaavodhyaatmamuchyate’.
Then, ‘sva’ means, ‘I am this’. The four meanings of ‘sva’ are: Atma, आत्मीय
aatmeeya (belonging to me), जाति jaati (my community), and धन dhana (wealth);
and all four are experienced in connection with the physical body. ‘These beings
make my community. The thoughts I have are mine, and this is me.’ The
feeling, ‘I am the body,’ never comes. Who would say, ‘I am a puppet made of
bones, flesh, and skin’? He will say, ‘I am a Brahmin – what do you take me
for?’ People don’t consider themselves to be the physical body; they identify
with the Brahmin caste, which is superimposed on the body. Similarly, a monk
says, ‘I am a Sanyasi’. My good man, your lack of चोटी choti (sacred tuft of hair)
and जनेन् janeu (sacred thread) at birth could be viewed as signs of a Sanyasi. (A
Sanyasi gives up both when he takes the vows of renunciation.) And, when you
are dead, the choti and janeu will be the first to burn when your body is on the
funeral pyre, so you will have to be burnt as a Sanyasi. All the अध्यायरूप adhyaaropa
(superimpositions) come in-between; like being a Brahmin or a
Sanyasi. These adhyaropas are शास्त्रीय shaastreeya - given by the scriptures;
while the Hinduttva (pride of being a Hindu) is an अशास्त्रीय अध्यायरूप ashastreeya
adhyaaropa – it is a superimposition not given by the scriptures. The Hinduttva
which has the intention of belittling Islam or Christianity, or any other religious
Sect, is neither given by the scriptures, nor is it a साधना saadhanaa (effort for
spiritual progress). However, the Hinduttva which removes the prejudices of the
castes of Brahmin, Kshatriya (warrior), Vaishya (merchant), and Shudra
(laborer), is worthy of full respect. I accept a greater adhyaropa to remove a
smaller one.
So, what is karma? Karma does not mean just any action. Karma means विसर्ग visarga – भूतभावोद्भवकरो विसर्ग: कर्मसंज्ञा: bhootabhaavodbhavakaro visargah karmasangitah. The word विसर्ग ‘visarga’ means विसर्जन ‘visarjana’ – giving up. The words सृजन ‘srijan’ and विसृजन ‘visrijan’ are not used in Sanskrit; ‘sarjan’ is used – सर्जन सर्जन: विसर्जन: sarjanam sargah. Visarjanam visargah.’ What is meant by ‘visarjan’ or ‘visarga’? Visarga is the giving up is all that you absorb unconsciously. This is visarjan. Visarga is predominantly used as indicating अपवाद apavaada – negation. If the meaning of negation is superimposed on something, that will also be called visarga.

Now I will explain this further. What are all these पूज bhoota (beings made of the five elements), all these beings? भूतभाव ‘Bhootabhaava’ can mean a pure feeling, and it can also mean the Brahman – यथा भूतभाव yathaa bhootabrahma. That, which is स्वत्त: svastha (perfectly fit, established in his Self) and सिद्ध siddha (has achieved his goal), is ‘bhoota’. I will not go into the detailed meanings given in the dictionary. You can understand it this way – many great and lofty feelings are hidden in the different beings, but – सर्गा मोह यत्न परातप sarge ‘moham yaanti parantapa’ – they are all concealed because of the मोह moha (attachment) for the सर्गा sarga (material world). When you do विसर्ग visarga – meaning, as you proceed to give up your worldly attachments – you will begin to have new and lofty feelings rising in your mind. Therefore, the more you – भूतभावोद्भवकरो विसर्ग: bhootabhaavodbhavakaro visargah – the closer you will get to the highest state. Sureshvar Acharya Bhagwan says that the more you give up, the more aware you will be, of the unity between the Atma and the Paramatma, because, आत्मायुक्त पद्म aatmaayuktam param padam – the supreme state is joined to the Atma. This Atma, which creates the negation – which is the अशेष-विशेष ashe’sha-vishe’sha (endlessly special) – is the Paramatma. So, the bhoota which helps us to come closer to the Paramatma, gives us bhakti, Dharma, Yoga, and Tattvagnan – the visarga which gives rise to the भूतभाव bhootabhaava (bhaava means feeling), धर्मभाव Dharmabhaava, भक्तिभाव bhaktibhaava, योगभाव yogabhaava, ज्ञानभाव gnaanabhaava – is what is called ‘karma’.

The thing is, my brother, that if you have studied some other commentary, and are convinced that it means something different, then my explanation will not appeal to you, because:

भरी सराय रहीम लखि, आपु पथिक फिरि जाय।
Bharee saraaya raheema lakhi, aapu pathika firi jaaya.

If your mind is filled with something different, there will be no scope for this viewpoint to enter. However, if there is no preconceived notion in your mind, you can see how this explanation of visarga fits in, and that this is what karma really is! What is karma? It is that action, which cultivates superior emotions, the emotions that are successful in carrying our hearts to the ultimate reality.
Visarga has hands, because karma is impossible without कर ‘kar’ (hands). क्रियते इति कर्म Kriyate ‘iti karma – that, which is done, is karma. Since visarga is called a karma, it has to be done, made, or developed; and it will be a साधन saadhan (effort for spiritual progress). Actually, sadhan is that, which removes the dirt that has settled on you. It achieves the visarga of your impurities. After that, your original glow, Gnan, anand, and Sat (reality) is manifested.

Visargah karmasangita – what is the actual karma? Real karma is the cleansing of impurities. Giving in charity (as an offering to the Almighty), and sacrificial rituals are visarga. You have accumulated the earnings of your lifetime, and call it ‘mine, mine, mine.’ Let go of a little of it, my brother, allowing a feeling of devotion for the Lord to enter your heart. होम Homa (ritual fire worship) is also called visarga, and so is a Yagya.

अधिभोट कश्रो भावः पुरुषश्चाहिदेवतम्।
अधिभोटोहमेहेताह देहेद्वभूतां वर। (४)

Adhibhootam ksharo bhaavah purushashchaadhidaivatam,
Adhiyagyohame`vaatra de`he` de`habritaam vara. (4)

What is अधिभोट Adhibhoota? Adhibhoota refers to the different species in creation. अधिभोट कश्रो भावः ‘Adhibhootam ksharo bhaavah’. कश्राब्हावः Ksharabhaava means कश्रीति कश्रो विनाशी भावः ‘ksharateeti ksharo vinaashee bhaavah.’ All that is born will die. Whatever blooms, will wither. Whatever is created will be destroyed. All the things that come and go before us, are called कर पदार्थ ‘kshara padaartha’, or कश्राब्हाव ‘ksharabhaava’. (kshara means transitory). These things grow before us and go away. They come and go. They are called, अधिभोट ‘adhibhoota’.

पुरुषश्चाहिदेवतम् Purushashchaadhidaivatam – there are many Devtas (demigods). Some mantras contain the names of many Devtas. अनिदेवता यामो देवता Agnirde`vataa vaayurde`vataa. So, the Devtas are countless. Then, who is the Purusha? Come; let us give some thought to this. We sometimes bring Brahma-Vishnu-Mahesh into the category of Devtas. So, the Purusha has to be the Hiranyagarbha (the golden sac of the cosmos) which contains millions of universes, each having their own Brahma-Vishnu-Mahesh. Hence, the word ‘Purusha’ used here means the प्रथम पुरुष pratham purusha - the Primary Person, the Originator. The Ishwara is not a Purusha, because He does not have form. The Pragnya (unmanifest) is not the Purusha, because it does not have any form either. It is the Hiranyagarbha which is the Purusha. He has the पूर्वाकृति purushaakriti (He abides in the human forms), and is manifested in the millions of universes that abide in His form. The Hiranyagarbha is where the subtle elements manifest. The Ishwara is unmanifested – He is अव्यक्त ayyakta, and the Virat (the gross world) is where matter is manifested – विविध राज्यं इति विराट vividham raajate ‘iti viraat.
Purushashchaadhidaivatam, refers to the Surya Devta, Chandra Devta, Varuna Devta, and the millions of Brahmas, millions of Vishnus, and millions of Rudras in the universes. The One, whose every follicle contains millions of universes, is the Hiranyagarbha Purusha, who is the Adhidaivata. About Him, it is said –

विधि हरि सम्भु नचावनहारे। तेन न जानाहि मरम तुझारे।
Vidhi hari sambhu nachavanahaare`, te`u na jaanahi marama tumhaare`.

He, whose every follicle contains millions of universes, each with its own Brahma-Vishnu-Rudra; see that Hiranyagarbha. He is the Purusha.

The Lord says, ‘Arjuna, you are the best among those who have a physical form; and I, Myself, am the form of Vishnu – but not one of the Vishnus who exist in the millions of universes. I am that Vishnu, which means, ve`ve`shti vishvam iti vishnuh. I am the Adhiyagya – which means, I sustain the practice of Yagya which is free of selfish motives, desires, worldly purposes, or which wishes to remain attached to anything worldly. I illuminate the sun, and give brightness to fire. वायुर्यमोग्निवरुणह शशानकह प्रजापतित्वम् प्राप्तात्माश्च (Gita). Sadasat tat param yat – this is none other than you.’

उपद्रष्टानुमन्त्रा च भर्ता भोक्ता महेश्वर:।
Upadrashtaanumantaa cha bhartaa bhoktaa mahe`shvarah

The Purusha is the Hiranyagarbha, and the Adhiyagya. What is the difference between the Purusha and the Adhiyagya? The Purusha is the support of the world created by desires; while the Adhiyagya is the support of the world created by (the Lord’s) imagination, and this world has no resolves. The Adhiyagya is free of resolves, and it supports the entire creation. The world which is created through resolves cannot obtain the parabrahm Paramatma. The parabrahm Paramatma is the अधिष्ठान adhishthaana – the substratum.

देह भृतं विपरीत ‘De`habritaam vara’ – the Lord says, ‘Arjuna, amongst those who have form, you are the most superior; you are the Purusharshabha.’ Sometimes, the Lord says, ‘Bharatarshabha’ (best among the people of Bharat), and sometimes, He says, ‘Purusharshabha’ (best among the men). One should not keep scolding one’s disciple all the time, saying, ‘You are a fool!’ repeatedly. He will truly become a fool if you do that. There was a Mahapurush (great man) who would call his disciple, saying, ‘Oh, you madman!’ The disciple did indeed lose his sanity. Say, ‘Bharatarshabha’ instead; say ‘Purusharshabha’, or ‘Dehabhritam vara.’ As it is, the disciple feels that he is inferior. If you convince him that he is inadequate, he will become inadequate. So, encourage him by saying, ‘You are the Brahman.’ The Gurutva (greatness) of a Guru lies
in his ability to raise the level of people. There is no greatness in allowing people to remain fools all their lives.

The Lord Shri Krishna is very clever about this. He feels that the disciple should be kept ensnared. If we praise our disciple, saying, ‘You are very good,’ he will try to understand what we tell him. Otherwise, ‘Sabhaamadhye` maanabhangaat buddhibhransho bhave`d dhruvam’. Prajapati never told Virochan that he lacked knowledge! He thought, ‘If I tell Indra and Virochan in public, that they have not attained Gnan, their intellect will be lowered.’ A disciple should never be insulted in public, otherwise he will tell you in private, ‘Maharaj, what you said is true, but it was not proper to tell me in public.’

अन्तकालेच मामेव समन्युक्त्वा कलेवरस।
ब: प्रयाति स मद्भावां वाति नास्त्यत्र संस्करः।। (५)
Antakaale cha maame`va smaranmuktvaakale`varm,
Yah prayaati sa madbhaavam yaati naastyanna sanshayah. (5)

अन्तकालें Antakaale `(at the time of death). Earlier, when documents were written in Urdu, the word इन्तकाल ‘intakaala’ was used to depict the conclusion; the final word. Here, antakaala also means the final word. This is the अंतं anta (end) काल kaala (time). I had heard an interesting story from Shri Jaydayalji Goenka. A man dressed up and had himself shaved, to get his photograph taken. Just when the photographer said, ‘Ready!’ a fly came and sat on his lip. He was photographed with his mouth twisted!

So, this is what antakaala means! This is called अंतकाल antakaala! The man got a barber to give him a clean shave, but his face was screwed up when the photograph was taken. Therefore, my brother, अंतकालें cha maame`va smaran ‘antakaale cha maame`va smaran’ – don’t let your last moment be spoilt. This has nothing to do with Tattvagnan; it is about मामेव स्मरतं ‘maame`va smaran’ (remember Me). Immerse yourself in thoughts of the Lord, and don’t bother about when this body drops off. Lose yourself in the memory of the Lord, and let your body be given up.

स व: प्रयाति, स मद्भावां वाति ‘Sa yah prayaati, sa madbhaavam yaati – the person who leaves his body thinking of Me, will obtain the भगवद्भाव bhagvadbhaava (the feeling that he is united with Me).’ The Lord said, ‘Oh, Arjuna, do you have any doubts about this statement of Mine? If so, remove them and throw them away!’ नास्त्यत्र संस्करः Naastyatra sanshayah – there is no doubt about this. It is the person who sleeps, who has doubts. The person who is awake never doubts. The word संस्कर sanshay (doubt) is made form the root शीँस्वपं - सम्यक स्वयंम् sheensvapane - ‘samyak shayanam.’ Who has doubts? It is the person who sleeps with regard to Paramartha (the supreme spiritual achievement). He does not know what Paramartha is. That is when he has doubts about whether this is right, or that is right! The Babajis (sages) know about this. If one asks, ‘Where shall we go?’ the other will say, ‘Wherever you feel like going.’

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‘Why should we go just anywhere?’
‘Because, the Lord is present everywhere. Wherever we go, we will get food to eat, and the earth to sleep on. So, where is the question of where we should go?’
If people are not sure of finding the Ishwara, they will be afraid of going in the wrong direction, or not getting food. They will be afraid of not getting a blanket incase it becomes cold. People who have such fears will have doubts about whether they should take this road or that.

‘Ubbie kot yavia gahini vritti’, means, ‘should I land my boat on the left bank or the right bank of the river?’ The fool who does not know which side his village is has such doubts. However, there is no doubt in a person who is awake to the reality. This principle applies to everything; not just to the Lord.

The Lord speaks about the time of death – अत्ते या मति: ante’ yaa matih saa gatiḥ – and says, ‘Nobody knows when the antakaala will arrive. Whatever feeling a person gets at the time of leaving his body, will be his feeling in the next birth.’ The reason is that at the time of death, there is no scope for making any fresh effort. The habitual feelings come at that time. The person loses all capacity to do anything new. All his ability to control his tongue, hands, feet, or mind, is lost at the moment of death. So if you say that you will do whatever you want to do, when you are dying, it only reveals your lack of understanding of the facts. You will remember only what you have thought of all your life. So, retain a condition of thinking about Him all the time.

There was a Seth (wealthy businessman). His family organized the chanting of the Gita, as he lay dying. People also chanted the name of the Lord. A lakh, or two lakh rupees were touched to his hand (and kept aside for charity). The Satsangis who were chanting the Lord’s name went close and whispered in his ear, asking if he was getting a darshan (vision) of the Lord. The Seth said, ‘All I can see are bales of cloth lying around.’ The reason for this is that he had, all his life, been counting bales of cloth; the Gita-paatha was done only at the time of his death. The name of the Lord was being chanted, and people were urging him to think of the Lord. The man says, ‘Oh, where is Pappu’s mother? Where is the little one?’ Thus, people remember their loved ones at the moment of death, because of their habit. How can they suddenly think of the Lord at their time of death?
One Thakur Sahab was known to us. He was a famous man. He has written twenty or twenty five books on Yoga. He would write when he was drunk. He would also eat meat. However, he wrote beautifully. He asked me, ‘What happens at the time of death?’ I told him that the soul is given a form which will enable him to fulfill his desire to eat the item he loves.

‘Is that so? Tell me, Punditji, what will happen if – at the time of death – I have a desire to eat meat?’

‘You will become a vulture,’ I told him, ‘because your desire to eat meat will be fulfilled when you become a vulture. You will enjoy eating lots of meat.’

‘Oh, Rama! Rama!’ he said. ‘I will never eat meat in future.’

However, despite taking this vow, he would abstain from eating meat only for seven or eight days. Then he would get tempted and start eating meat again, because he was so fond of it.

Therefore, my brother, don’t depend on your conviction that you will be able to do what you want at the last moment! At the last moment, all you bonds will be loosened. So, सर्वेषु कालेषु मामनुस्मर! सर्वेषु गच्छत्सु कालेषु ‘Sarve’shu kaale’shu maamanusmara! Sarve’shu gacchatsu kaale’shu – every moment that passes; with the reduction of every minute of your life, मामनुस्मर कृष्ण च maamanusmara yudhya cha – remember Me, and obey My command to please Me, do your duty, and fight on.’

The question that crops up here is: how did so many topics crop up from the subject of fighting a battle? The Lord first made the आतमने पदेय aatmane’padee (first person singular – I) into the परस्मै पदेय parasmaipadee (we – second person plural) – this was His favor to us! Had the Lord consulted the grammarian Panini, He would have had to change the wording. So, the Lord Graced us by saying, ‘Don’t fight for your own interests, My brother, fight to protect others. Fight to please Me.’ This is also the meaning that can be extracted, because the Lord says, मय्यार्पितमनोजुल्लिः ‘Mayyarpitanamobuddhi’ – offer up your mind to Me. Now, the mind is filled with love, and people wish to please their loved ones.

So, मय्यार्पितमनोजुल्लिः, युध्या, युध्यस्व ‘Mayyarpitanamah, yudhya, yudhyasva – Give all the love you have to Me, alone.’

Arjuna said, ‘Maharaj, that is all right, but the thinking has to be right before love can be offered.’

The Lord said, ‘As far as thinking is concerned, leave it to Me. Since you are not able to use your intellect, use My intellect to decide what is right. Do what My intellect tells you to do, give your love to Me, and fight the battle for the sake of doing good to others, and for doing your duty. If you fight for My sake, you will continue to think of Me.’

The मय्यार्पितमनोजुल्लिः ‘Mayyarpitanamobuddhi’ person is very dear to the Lord. I will elaborate on this when we come to the twelfth chapter, where the Lord says, मय्यार्पितमनोजुल्लिः मद्भक्तः स मे प्रियः ‘Mayyarpitanamobuddhiryo madbhaktah sa me’
However, even here the Lord says, असंशय: ‘Asanshayah – don’t have any doubts.’

Then, what should we do, Maharaj?

‘Let your बुद्धि buddhi mingle in Mine, and let your actions mingle in what I am doing in the world. You will get Anand, when your mind mingles in Mine. You will get चित Chit (consciousness) when your intellect is mingled in Mine, and you will get सत् Sat (the ultimate truth or Existence), when your karma is mingled with Mine.’ The कर्माधिकारण karmaadhikarana (substratum of karma) is Sat; the बुद्धि अधिकारण buddhi adhikaran (substratum of the intellect) is चित Chit; and the मनोधिकारण manodhikaran (substratum of the mind) is Anand. ‘So, immerse your Sacchidananda (Sat+chit+anand = Sacchidananda) into Mine, and do not harbor any doubts, मामेवाishyasanshayah.’

I had planned to conclude this episode this morning, and proceed further, but a gentleman has requested me to elaborate further upon अनुस्मरण anusmara, before going further. So – come; let us give this some thought.

The fact is that we do not remember things we have not experienced. The principle is, that memory is filled with experience. The experience may be factual, or it may be imagined – both will leave memories; but the experience is essential. If it is the experience of the Ishwara, and the आवरण-भंग aavaran-bhanga (the shattering of the veil of Maya) is achieved, then retaining the memory becomes unnecessary. When something – like the Self – is an unbroken experience, a simultaneous memory of the present experience becomes an impossibility. One can only remember something that is past. What is being experienced will become a memory only when the experience is over. So once a person obtains the actual experience of the Paramatma, he no longer needs to remember Him. The Paramatma is an unbroken experience of one’s own essence. It is always bright and self-effulgent; it is our own Atma. We remember past incidents, someone who is no more, or has gone away; someone we can’t see. What is our स्मृति smriti (memory)? We even forget things we have learnt thoroughly. If it is the Parameshwara, He gives us the His smriti, Gracing us by prompting us to think of Him. यं यं वापि स्मरन्भवं Yam yam vaapi smaranbhavam. Grammatically, this refers to the possibility of our forgetting the Lord, if He did not remind us.

सदातदभावाय bhaavit (full of feeling) by thinking repeatedly of a particular object. When we do भजन bhajan (singing devotional songs) of the Lord, He is emotionally affected by our bhajan. He takes up a माला maalaa (rosary), and begins to chant our name. He thinks of us constantly, and gives His love to us. To love means to become a lover. When a bhakta loves the Lord deeply his
whole life through, and the Lord sees that the bhakta’s life is ending; he lacks the strength to raise his hand to do the Mala, and his tongue is unable to utter the Lord’s name, then –  

**tadbhaavitah** – the Lord feels, ‘This bhakta has worshipped Me. Let him now come to Me’, and the bhakta reaches the Lord regardless of whether he thinks of the Lord at the time of death, or not. 

For an enlightened person, it is said –  

**Tat smaranam anu tvam smara** – He is remembering you. You should also think of Him. He stands with outstretched arms and says, ‘Come, My dear. My dear, come to Me! I will hold you close to My heart.’ Anusmara! You people should have no doubt about this.

This means that a Tattvagnani does not need to remember, or forget, anything. He may give up his body in the house of a low caste man, or at Kashi (the holy city of Benares). If he has obtained Gnan, it means that he is liberated. 

What is ‘anusmara’? Anusmara means, ‘O people with feelings, O bhaktas, O Jeevas. The Lord thinks of you very lovingly. The Lord is saying, ‘Leave your home, family and friends. Leave your garment of skin, and cage of bones and flesh, and come to Me.’ This is how the Lord thinks of you.

**Sarve’shu kaale’shu asanshayah sa maam anusmara, asanshayah san yudhyasva.** The Lord tells Arjuna, ‘Banish your doubts. I will remember you. You just obey Me; forget about Me, and fight on. Just keep in mind that I will remember you. I will not lower you from My lap.’

This is the ideal सारथी saarathi (the driver of the chariot). We do not remember our Beloved, but He remembers us. We do not keep Him on our lap, but He keeps us on His lap. Can this life of ours be seated in any lap other than the अधिश्वा adhisthaana (substratum, which is the Brahman)? This little life of ours is lived on His lap. We do not see Him, but He sees how we live. We breathe in His breath; we live in His 存在 or authority; we are revealed by His Gnan, and we feel happy in His Anand. My friend – just see how great His love for us is!

**Maamanusmara yudhya cha –** this is the emotion of devotion. It is called अनुस्रवति anusmriti by the people of the
Vaishnav sect. The Ramanuja sect has a little booklet called ‘Anusmriti’. The Vaishnavas recite it. The meaning of this is, ‘The Lord is looking at me. Come, since He is looking at me since such a long time, let me also look at Him for a while! He is thinking about me with the intention of raising the consciousness in me. How is it possible that I don’t look at Him?’

So, anusmara means अनुसमरण anusmara and यूथ्य च yudhya cha. In this, anusmara is the main, and yudyasva is secondary.

Now, let us go ahead –

अभ्यासयोग्युक्तेन चेतसा नान्यागामिना।
परमं पुरुषं दिश्य यति पार्थानुविचित्रयन्।। (8)
कविं पुरुषानमुनाशितासर्वविन्यासमनुसर्येन।। (9)
सर्वस्य धातवरामाचित्तंप्रतिविचित्रयन् तमसः परस्तात्।। (10)

Abhyaasayogayukte`na che`tasaa naanyagaaminaa,
Paramam purusham divyam yaati paarthaanuchintanam.
Kavim puraanamanushaasitaaramanorareeyaansamanusmare`dyah,
Sarvasya dhataamachintintaroopamaadityavarnam tamasah paraastaat.
Prayaanakaale` manasaachale`na bhaktyaa yukto yogobale`na chaiva,
Bhruvormadhye` praanamaave`shya samyak sa tam param purushamupaiti
divyam. (8, 9, 10)

Now – see; in the Gita, the Lord has included those people who move from lower to higher levels, to obtain Him. अभ्यासयोग्युक्तेन Abhyaasayoge`na yukte`na, means ‘the Yogis who are well practiced in moving from the Mooladhara to the Svadhishtana, and the Manipura (centers of energy). Some Yogis start from the Manipura. The Tantric Yogis, Hatha Yogis, Nathis, and Gorakhpantis start from the Mooladhara. The Keenaswamis start from the Manipura. Some start form the Anahata. I tell you all these names because I had read a book, when I was young, which described the practices of one hundred and eight sects. I had memorized their methods of साधना saadhanaa, their साध्य saadhya (goal), and the patterns of their progress. I had learnt them by heart, the way students learn the Laghu Kaumudi. In the Radhaswami and Kabir sects, they lift the divine energy from the heart, but the core group of Radhaswamis do not lift it from the heart, they lift it from the Agyachakra. Some carry it up to the Sahasraara, some up to Chandraloka, some to the Bhanvargufaa, and some up to the Ayan and Akhil lokas. The Shaivas have described twelve different stages, like the samanaa, unmana, etc. The purport of all this is that your habits mould you. When you practice something repeatedly, you develop that viewpoint, and experience things accordingly. The mind has the power to create another world!

Now, according to अभ्यासयोग्युक्तेन चेतसा ‘abhyaasayogayukte`na che`tasaa naanyagaaminaa’, your mental inclinations should not stray. What
will happen then? You will obtain the Param Purusha. Kabir says that you will find the Param Purusha in Satyaloka (the land of the ultimate truth). धुराद्धामेर्सण कुलयेव मालिक राधास्यायी दयाल मिलेंगे ‘Dhuradhaamamein kullayev malika radhaasvaamee dayaal mile’enge’ – is what the Radhaswamis believe. Thus, all the sects say different things. The Param Purusha in the Gita means that the devotee obtains the Paramatma in the form of a पुरुष Purusha. What is He like? He is divine!

According to these sects, one Param Purusha is found in the पिन्दा देश pinda de’sha (the gross body), one in the Brahmanda (universe), one in the Maya desha (the illusionary world), and one in the Vishuddha Chaitanya desha (the land of pristine consciousness). They make these four divisions. The Pinda desha is of the Vishva (waking state), the Brahmanda desha is of the Taijas (dreaming state), the Maya desha is of the Pragya (deep sleep state), and the Vishuddha Chaitanya desha is of the Turiya (pristine bliss) levels of existence. These groups also consider women, ignorant people, illiterate people, and those who have no knowledge of the scriptures, to be ineligible for Brahmagnan (the knowledge of the Brahman). They may condemn the philosophy of Vedanta, but ultimately – नंदिया एक घाट बूँटेरे nadiyaa e’ka ghaata bahute’re’ - they eventually reach the same conclusion.

The meaning of this shloka is that the Veda-Puranas and Shastras (scriptures) are available to all. Thousands come and go. They are on display for all and sundry, like common harlots. This शांभावी मुद्रा shintaa is kept concealed like the daughter-in-law of a noble family. This science has to be given by the Guru to the disciple, the way a father gives his daughter’s hand in marriage to an eligible bridegroom.

So, what is the Paramatma like? What is the divya Purusha like? He is a great कवि kavi (poet); He will recite a poem if you meet Him in solitude. He is a क्रांतादर्शी kraantadarshi (visionary). शांभावी Puraanam – who will choose the old? Oh, no! He is the one who gives life to all. He has no beginning. He is the अनुशासिता anushaasitaa (ruler). He has great powers. He is अनोरांसियान anoraneeyaam - extremely subtle, and is the one who provides for all. His form is अचिन्त्य achintya (beyond imagination). Someone may think that this is...
contrary to the Vedas. No, my good man – आदित्यवर्ण ‘aadityavarnam tamasah parastat’ – I quote a mantra from the Vedas. तमस विदित्वातिमृत्युमौति नामः पन्था विश्वारूपो अन्वनाम ‘Tame’va viditvaimitryumeti naanyah panthaa vidyate’ ayanaaya’ – this shloka of the Vedas includes आदित्यवर्ण ‘aadityavarnam tamasah parastat’. The Param Purusha shines brilliantly like the sun, and is far from darkness.

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Prayankaale manasaachalena bhaktayaa yugto yoga’e’na chaiva Prayaankaale’ manasaachalena bhaktayaa yukto yogabale’na chaiva – let your mind be absolutely still, filled with bhakti; and use the power of Yoga to take your life spirit to the point in-between your eye brows. Then, focus your mind on Him at the time of death, and then – ते परं पुरुषमैति विव्यम् ‘param purushamaaiti divyam’ – you will obtain that Param Purusha. You know that ‘diyya hyamoortah purushah’ is given in the Upanishads. That Purusha is divine. He has no form. अक्षरातः भर्तीः ‘Aksharaat paratah parah’ – He is beyond even the Akshar Brahman. It is said that ‘paratah aksharaat parah’ - He is beyond even the Akshar which is beyond Prakriti. He is also beyond your Brahman; but see what comes next – अप्राणः ह्यामनः ‘apraano hyamanaah shubhrah’ – क्रियाशक्ति kriyaashakti (the power to act) is lacking in Him; and so is मायाशक्ति maayaashakti (the power of Maya). Shubhra means without Maya. However, if He is such a divine Purusha, how will He emerge unless there is a common consciousness in all sentient beings? This is one more reason that ultimately every seeker reaches the principle of Brahmagnan.

Yadaksharam ve’davido vadanti vishanti yadyatayo veetaraagaah, Yadichchanto brahmacharyam charanti tatte’ padam sangrahe’na pravakshye’.

(11)

Sangrahe’na braveemi’ is, of course, from the Upanishad! My Guruji Maharaj would tell us that this is not faulty grammar. The Rishis (sages) read the Vedas day and night. Their minds were so used to the grammar used in the Vedas that they would ignore the grammar of daily language, preferring to use the grammar of the Vedas. It is this influence which made the Lord say, ‘braveemi’, even though प्रवक्ष्ये pravakshye’ is written. This is the संस्कृत sanskaara (subtle impression) of the Upanishad, because braveemi is written in the Upanishad.

So, यदक्षरं वेदविवो वदति Yadaksharam ve’davido vadanti – the Akshara described by those who know the Vedas. They can be Brahmacharis, Grihasthas, or Vanaprasthis; they know the Vedas, and extol them clearly. विश्वारूपो वीर्यगः: Vishanti yadyatayo veetaraagaah – the वीर्यगः veetaraaga (one who is free from worldly attachments) does not work on the basis of any framework. He pushes his way through, with nothing to obstruct his path. This is the description of a
Sanyasi. Someone was telling me today, that there is no description of a Sanyasi in the Gita. My brother, I see the Sanyasi described everywhere in the Gita! So much so that the very essence of the Lord’s sermon to Arjuna is that he should be like a Sanyasi while remaining a Grihastha. If He didn’t have Sanyas in mind, why would He repeatedly say, संन्यासी च योगीं ज्ञेव: स नित्यसंन्यासी ‘Sa sannyasee cha yogee’, ‘gve’yah sa nitya sannyasee’, etc?

Vishanti यदृ यतयो तीर्थागा: ‘Vishanti yad yatayo veetaraagaah’ – यति ‘yati’ means a person who strives for spiritual progress through श्रवण-मननादि shravan-mananaadi (listening to discourses, and pondering upon them, and using other recommended methods). That may be, my brother, but if the antahkaran is impure, then the yati finds it difficult to progress. So, it is essential that he first becomes a तीर्थाग veetaraaga, and has an unsullied antahkaran. The word ‘veetaraga’ indicates a complete absence of faults of the antahkaran.

You may say that some people are born Brahmacharis. They do not accept the Brahmacharyashram, Grihasthashram, or Vanaprasthashram – what will happen to them? The Lord said, ‘Yes, they will also attain the Lord. यदिच्चान्तो ब्रह्मचर्य चराति Yadicchanto brahmacharyam charanti – even those who hold on to their childhood state of celibacy without entering the four stages of life ordained for ordinary people, for attaining the Lord. They get the same position – तत्ते पदं संघ्रेण प्रवेश्ये tatte` padam sangrahe`na pravakshye` – the same Paramatma, the same Paramartha.’

This is the state in which the senses are gathered through Yoga. The Lord says that all the outgoing senses should be withdrawn. The mind should be kept within the heart, and the life spirit drawn up to the मूर्धा moordhaa (the crown of the head). The person should have faith that he will attain the success of yoking himself to the Lord, and think of the Paramatma, the meaning of the aumkara, the Brahman which is described in the single word Aum. A person who chants ‘Aum’, thinking about what it means, while leaving his body, obtains the paramgati (the highest state).

Observe that by the Grace of the Ishwara, the Lord described ज्ञा japa, ध्यान dhyaana (meditation), and the गति gati (progress), as well. So, the Yogis should not feel that any of their activities are beyond the Gita. All the methods of योग-साधना Yoga-saadhanaa (efforts for spiritual progress through Yoga) are included in the eighth chapter of the Gita. Whichever type of Yoga you can name, there
is a reference to it in the Gita. Gheeranda and other Samhitas (compilations) have described the difference between Poorna Yoga, Paripoorna Yoga, Raj Yoga, Maharaj Yoga, Marahajadhiraj Yoga, etc. These days, we hear new types of Yoga being discussed – for example, Anasakti Yoga, Nishkamkarma Yoga, and many others, which have become ‘Yogaa’! When I speak about Yoga in Mumbai, I always say ‘Yogaa’, because people educated in an English medium don’t say ‘Yoga’; they say ‘Yogaa’, so I also say ‘Yogaa’ here!

A question is raised, whether the Lord is easily attained by the Yogi. Note what the Lord says about this –

अनन्यचेता: सत्तं यो मां स्मरति नित्यशः ।
तस्याः सुलभः पार्थ नित्ययुक्तस्य योगिनः।। (१४)

Ananyache’taah satatam yo maam smarati nityashah,
Tasyaaham sulabhah paartha nityayuktasya yoginah. (14)

The Lord says, ‘I am very easy to obtain, because I am in every place, in every moment in time. I am everything. I am all forms. So, My availability is natural. You can meet Me in your own house; you do not need to come to My Capital, or to My palace.’ What can be easier to obtain?

The Lord says, अनन्यचेता: ‘Ananyache’taah. The first thing is to give Me your चेतास, your Gnan, and let it become inseparable from Me.’ चेतास Che’tas means Gnan. Look at the world the way the Lord sees it. Let your Gnan mingle in His. The Sadguru (authentic Guru) will tell you how the Lord sees the world. Or else, you will know when you do श्रवण-मनन shravan-manan. The Lord sees nothing except His own essence. The Lord’s vision and Gnan are so vast that gross matter is dissolved completely. So, the first thing is that your mind should never be separated from His. Don’t tell Him to make it rain today, or change the weather in any way. Don’t ask Him to make you live or let you die. Say, instead, जो भारी रात सों भारी रात ‘Jo thaaree raaya so mhaaree raaya – your wish is my wish – अनन्यचेता: ananyache’taah’.

The second thing the Lord says, is सततम् ‘Satatam’. This means continuous, without a break. If you want to sing or play, let it be with Him. सततम् Satatam includes singing. सततम् वीणादिकम् वाद्य Satam veenaadikam vaadyam – play the veena sometimes, and sing. Or, play the sitar and sing, or play the flute and sing. Think of the Paramatma without break, the way a spider spews an unbroken length of thread to make a web.

After this, the Lord says, ‘नित्यशः Nityashah – remember Me. Not one day, but every day, and continuously. For a person who does this, and is a नित्ययुक्त योगी nityayukta yogi (a Yogi always yoked to the Lord) – नित्ययुक्तस्य योगिनः nityayuktasya yoginah – for such a person, I am very easy to obtain’. तस्याः सुलभः पार्थ ‘Tasyaaham sulabhah paartha. नित्ययुक्तस्य योगिनः: सुलभः Nityayuktasya yoginah sulabhah’ means, ‘I abide in his eyes. His condition becomes such that he sees Me wherever he looks. I am सुलभ sulabha (easily obtained) for him. However,
sulabha does not mean that he does not do sadhan-bhajan earlier; and does it only when he comes to Me.’

All right, Maharaj, now tell me what will happen if we obtain You? Will we gain any benefits, or are You merely enticing us? The benefit mentioned by the Lord is not easy to see.

‘It is a fact that when a person gives up his attachment to the world, and chooses to come close to Me, then the botheration of rebirth is over for him.’ This is very good for those who have faith in the scriptures, because it clears all doubts about what will happen after death. The Muslims believe that the Atma exists after death, but remains in the grave till the Day of Judgment. On that day, Mohammed Sahab makes his recommendations about whether the Atma should be sent to Dojakh (Hell) or whether it should be sent to Bahista (Heaven), and then justice is meted out. Until that day arrives, and as long as the world exists, the Atma has to remain in the grave. For us, however, rebirth follows death. Here, the Lord is telling us that there is no 

punarjanma

(rebirth).

What is punarjanma? It is the changing of the mind’s impressions and feelings. ‘I am unhappy. I am happy. I am a paapi (sinner), I am a punyaatmaa (pious person). I am in Hell, I am in Heaven.’ The repeated impressions which are based on the āham (subtle ego), and which keep changing, is punarjanma. This is indeed the dukha aalaya. ‘Aalay’ means a building, a house, a place to stay in. To feel sorrow repeatedly, and feel happy again and again, changing the garb fifteen times a day, is punarjanma. And, ashaashvatam means that it will not endure.

So, the person who comes close to the Lord becomes a Mahatma – sansiddhim paramaam gatah. The word sansiddhi used here also means the purification of the antahkaran. The antahkaran is cleansed to perfection, and the person never again gets the impermanent abode of sorrow – ashaashvat dukhaalaya, naapnuvanti mahaatmaanah sansiddhi paramaam gataah.

This rebirth is just like the washer man’s beating the clothes repeatedly, to remove the dirt. For how long will you be beaten thus, housed in your gross and subtle bodies?

The Lord says, ‘Arjuna, all the lands – right up to the Brhamaloka (the land of Brahma) – are subject to rebirth.’ What does this mean? We had gone to meet
one of the Acharyas (Masters) of one of the modern day sects. He told us that his Master was seated five billion yojans (a yojan is sixteen miles) above the earth, and He lifts His followers to that height. I asked, ‘Maharaj, does the earth revolve, or does it remain in the same place?’ He was a modern Acharya, and said that the earth revolves. My companion said, ‘If the earth revolves, does it revolve round your land (five billion yojans above) or not?’ The Acharya said that it did. I said, ‘Then the earth would, at times, be five billion yojans higher than the land of your Ishtadev (chosen form of worship), and at times, five billion yojans lower. We will obtain the pleasure of the land at that time! What is the need to make such a long journey?’

So, you see, if you obtain the Lord there is no rebirth for you – पुनर्जन्म न विद्यते punarjanma na vidyate’. Let us proceed –

The Lord explains why those who reach the Brahmaloka are reborn. It is said that a single day of Brahma is equal to a thousand Chaturyugis (four ages). Each Chaturyugi is about four million four hundred and twenty thousand years. Seventy one Chaturyugis make one Manvantar, and fourteen Manvantars make one day of Brahma’s life. You can calculate it for yourself. If we calculate that Brahma’s day has fourteen hours instead of twelve, then each hour is one Manvantar; and if we consider each hour to have seventy one minutes, then every minute of Brahmaji is a Chaturyugi of ours. If every minute of Brahmaji is equal to four million four hundred and twenty thousand years, how long will his second be? Every tick in Brahmaji’s clock means the end of your Chaturyugi. Brahmaji’s nights are of equal length. You can understand the duration of Brahmaji’s life. So, never have a desire to be Brahma, because his land also has night and day, and he dies when he completes a hundred years.

अव्यक्ताद्वयक्तायः सर्वं प्रभवत्वहरागमे।
रात्रिगमे प्रलीवण्ये तत्रेवाद्वयक्तसंस्करं। (१८)

Avyaktaadvayaktayah sarvaah prabhavantyaharaaagame`,
Raatryaagame` praleeyante` tatraivaavyaktasangyake`. (18)

Abhyakta – ‘with form’, abhivyakti. The Lord says clearly, ‘Don’t have any desire to become a vyakti, because all vyaktis are created from the अव्यक्त (that, which is formless).’ When? When Brahma’s day begins. Then, when night comes, he gathers up all the forms he has created, and sinks into the avyakta.

भूतग्रामः स एवायं भूतवः प्रलीवण्ये।
रात्रिगमे उवाः पार्थ भूतवहरागमे। (१९)

Bhootagraamah sa e`vaayam bhootvaa bhootvaa praleeyate`,
"Raatryaagame\'vashah paartha prabhavantyaharaagame`. (19)
This world is a bhoota-gram – a village of ghosts. It is a graveyard of Mahashiva, and it appears to be alive. In it, ghosts get married to other ghosts, and get sons who are ghosts. They beat on ghostly drums, and play a ghostly she\'hnai (a wind instrument). This is the Mahashmasana – the great graveyard. The special factor about this bhoota-gram is that sometimes, it is visible, and sometimes it is invisible. At times it seems as though there is a large town, and at times there seems to be nothing, no life there at all. It appears during the day, and disappears at night. This is its state – bhoota bhoota praleeyate.
The Lord explains, therefore, that the Lord He describes is totally separate from this bhoota-gram.

Parastasmaat bhavo\'vyakto\'vyakto\'svayattanatn:.
y: s sambh\'v bhoot\'yu nashyat\'su n vinasyat.
(20)
Parastasmaat bhoo vaya\'shu nashyat\'su shu nashyati. (20)

Avyakta are of two kinds. In one avyakta, the vyaktis (forms) vanish and appear. In the other avyakta, there is no appearance and disappearance. Attributes like Janmaadasya yatah’ (Brahmasootra 1. 1. 2), or, यतं वा इमानि भूतानि जायते ‘Yato vaa imaani bhootaani jaayante’ are not attributes of the actual Paramatma. They are attributes of the अपर avara (second) अव्यक्त avyakta, which have become identified with the अवर avara (inferior) अव्यक्त avyakta. This is absolutely clear – there is one avyakta in which the bhoota-gram appears and disappears; and there is another avyakta which is in no way connected to the bhoota-gram. The unconnected avyakta seems to become identified with the other avyakta. This is why Janmaadasya yatah, or, यतं वा इमानि भूतानि जायते ‘Yato vaa imaani bhootaani jaayante’ believe the two avyaktas to have become united, and this has caused the world of Creation-Sustenance-Dissolution to be imagined.
You see, this viewpoint has been superimposed on Vedanta. The sanaatana avyakta (the eternal, formless Brahman) is separate and different. That is the भाव bhaava (feeling). That is the actual सत्य sattaa (Reality) which जन्मादास्य yatah: Janmaadasya yatah and other verses refer to.
Two unshakeable, unchanging attributes must first be accepted, to establish the qualities of the essence of Vedanta and the Brahman. There is scope for birth and destruction in the Brahman.
Na vinasyat – that, which never ceases to exist. The प्रत्यक्ष चैतन्यापदेन pratyak chaityanavyakhe\'de\'na (the awareness of having consciousness which is common in all sentient beings) glows unceasingly.

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Avyaktokshara ityuktastamaahuh paramaam gatim,
Yam praapya na nivartante` taddhaama paramam mama. (21)
The purpose of this eighth chapter is to inculcate Advaita Vedanta (non-dualism) into the 
saadhanaa of the Yogi, and the entire Gita. And, I had explained yesterday, the purpose of the seventh chapter is to inculcate Advaita Vedanta in the entire philosophy of Sankhya; and that of the sixth chapter is to show that Samadhi and vikshe`pa (disruption) are equal.

Yam praapya na nivartante` taddhaama paramam mama – what is the paramdhaama (supreme land) of the Lord? One Mahatma used to tell me that the Lord’s land has nothing in it. He entices us by describing all the wonderful things that exist in His land, but once a person goes there, the Lord does not let him out again. Were he to return, who knows what he may reveal? And then, all the secrets would be exposed! In the Lord’s land, there is no sukha (happiness), no dukha (sorrow), no jeevan (life), no mrityu (death), No King or Queen, no son or daughter, no wealth or riches. It is called the dhaama (land), but there is nothing there!

You see, my brother, all of you bear the discomfort of sitting on the hard ground for so long, to listen to me. It is only proper that you should enjoy a good laugh now and then. Otherwise, how will your discomfort be eased? I think that you enjoy the discussions enough to forget where you are sitting, but still I feel like narrating something humorous once in a while.

The land of the Lord is kaalaateeta (beyond the limitations of time), de`shateeta (beyond the limitations of space), dravyaateeta (beyond gross matter), and drishyaateeta (beyond the range of vision); and, it is inseparable from the universal consciousness experienced by all beings. There is no rebirth for the person who reaches this land.

Purushah sa parah partha bhaktyaa labhyastvananyaya,
Yasyaatahsthaani bhootaani ye`na sarvamidam tatam. (22).
A person may ask, ‘If that is so, should we have bhakti for Him, or not?’ My brother, you should definitely have bhakti. I never have the slightest objection to the word ‘bhakti’. However, evaluate the characteristics of bhakti first. People have spoken of different characteristics.
1) Aanukulye`na krishnaanusheelanam bhaktih.
(Bhakti is to be inclined to follow the kind of lifestyle which will please the Lord.)
2) Ishvare` paramaanuraktih bhaktih.
(Bhakti is to love the Lord above all else.)
3) Saa tvasmin paramapre`maroopaa amritisvaroopa cha.
(Bhakti is a supreme love for the Lord, and is immortal.)
4) मद्गुनश्रुतिमात्रेः मंि सर्वगुहास्ये Madgunashrutimaatre’na mayi sarvaguhaashaye’.

(Just by listening about My qualities, you will know all about Me, who dwells in the heart of every being.)

Somebody told Shri Krishna, ‘Tell me Yourself, about which kind of bhakti You like.’ He replied, भक्तयाः लभ्यतवनन्याया – ‘Bhaktyaa labhyatvananyayaa – I like ananyaa bhakti – the bhakti in which the bhakta and I no longer have separate entities.’ The bhakta is not separate form the Bhagwan (the Lord), and the Bhagwan is not separate form the bhakta. That is what the Lord calls ‘ananyaa bhakti’. What should bhakti be like? It should be ananyaa. The Param Purusha is obtained through this kind of bhakti.

What is He like? यस्यान्तः स्फूर्ति यस्यान्तः Yasyaantahsthaani bhootaani – He is the substratum of Vedanta. And, what is येन सर्वं तत्तं Ye’na sarvamidam tatam? That is the abhinaninimittopaadaana kaarana (the cause, which is also the matter) of Vedanta. यस्यान्तः स्फूर्ति Yasyaantahsthaani bhootaani – in whom all beings exist; meaning, the substratum of Creation. And, येन सर्वं तत्तं Ye’na sarvamidam tatam – He, who fills everything, as the basic matter of all that exists, and yet He is the Purusha. He is the consciousness, and therefore, is जिवता vivarti (supporting illusion). He supports illusion because He is consciousness. He is the substratum because of all the भूत bhoota (beings) being in Him, and He is the उपादान upadaana (basic matter) because येन सर्वं तत्तं ye’na sarvamidam tatam. He is the सर्वापदान sarvopadaana (basic matter of all that is), and – because He is consciousness Itself – He is अपरिणामी aparinaami (indivisible, and not subject to change).

And – पुरुष परः purushah parah – who is He beyond?

इन्द्रियेभ्यः परा हाथो अर्यभ्यश्च परं मनः।
मनस्सतं परा बुद्धि: बुद्धेरत्मा महान् परः।
महत: परस्मवक्तत्ववक्तत्तु पुरुषः परः।।

Indriye`bhyah paraa hyarthaa arthe`bhyashcha param manah,
Manasstu paraa buddhih buddhe`raatmaa mahaan parah,
Mahatah paramamavyaktamavyaktaat purushah parah.

अव्यक्ततः पुरुषः परः: ‘Avyaktaat purushah parah’, and पुरुषान् न परं किंचित्तं सा काल्या सा परमात्म: ‘purushaan na param kinchin saa kaashthaas saa paraagatih’. अर्थः Artha (the subtle forms of matter) are beyond the इन्द्रिय indriyas (senses). अर्थः Artha are the भूतसूक्ष्म bhootasooksha – all that is created from the five elements, अर्थव्यक्त परं मनः Arthe`bhyashcha param manah – the subtle forms of matter which create awareness. Beyond these is the बुद्धि buddhi (intellect), and beyond the buddhi is the महततत्त्व samashti mahat-tattva samashti (the total of all that is created). Those who consider the क्षेत्र kshe`tragya (‘the knower of the field’; the field refers to all that is transitory, and the knower of the field is the universal consciousness).
to be separate in every being, do not know the kṣetra (field) at all. Someone told me yesterday, that he considers the Kṣetragya to be separate in every form. In that case, my brother, you would be considering even this kṣetra to be separate in every form. Oh, when Mahābhūtānāṁ kaaro buddhiravyaktame`va cha – even this kṣetra, how can the Kṣetragya be different in the different forms? Jeeyabhoonaa mahaabaaho yaye`dam dhaaryate` jagaat. When the Paraa Prakriti (the Lord’s power of Creation) supports the whole world, then how can the Jeeva (the Atma, which is a form of the Paraa Prakriti) be separate in different forms? Listen to something more –

Kṣar: सर्वां भवां तृतीयोक्षर उच्च्यते।

The Akshara Purusha (the permanent, unchanging Purusha) abides in all the kshara (impermanent and changing) forms. How will He be different in the different forms? When you take His name, you will know that the Kṣetragya of the Gita is not different, in different bodies.

That means, this is the Paraparusha. He is obtained by ananya bhakti; and all the beings are in Him. He is not in all the beings; the beings are in Him. And, तत्त्वज्ञानं तत्त्वमात्रस्ते तत्त्वमात्रस्ते, Ye`na sarvamidam tatam’ means that just as cloth cannot exist without thread, nothing can exist without Him.

All of you would have read many commentaries on the Gita. A person searches intensely to find the meaning of something he does not easily understand. I have also read many commentaries – don’t think that I have read only the Gita Vivechini. It was written in my presence, and the interpretations given therein are excellent. However, I will tell you an interpretation which is likely to have been missed by you. Some people say that I give this explanation as a joke. You may also think that I say this as a joke. You would have read, or heard, the actual meaning. I will tell you what the humorous meaning is.
Every आस्तिक aastika (believer in God) believes that a person who dies in Kashi (the holy city of Benares) is liberated. Great and learned people have decided, after exhaustive discussions, काश्यां मरणान्युक्तिः: ‘Kaashyaam maranaanmuktih’. Despite this, the question comes up, that Kashi is a particular place – how can dying there result in liberation? The fact is that by being poised in the चैतन्य chaitya (consciousness) present in Kashi, the person becomes established in the unbroken state of pure consciousness. You can also put it this way, that when a person’s consciousness mingles into the consciousness which is not separate from Varanasi (Kashi), and the person has a deep love for Varanasi, then Shankarji Maharaj gives the person the knowledge of अखण्ड चैतन्य akhanda chaitya (unbroken consciousness). Is this not making Mukti (liberation) देशापातिक de-shopadhika (dependent on a particular place)?

Some people say, सरयूसनानात् मुक्तिः: ‘Saryoosnaanaat muktih’ – the क्रियाविष्णू चैतन्य kriyaavacchinna chaitya (the consciousness which is not separate from the action) of bathing in the Saryu river, is the same as the chaitya in the antahkaran. This is why having a bath in the Saryu gives liberation. I do not negate either of these beliefs. Just as liberation can be attained by the merging of the consciousness of a place or an action, why can’t it be attained by a person’s merging his consciousness in the consciousness of time? This is actually the subject of उपसना upaasanaa (worship with reverence), so we will leave it for the present. We are discussing the time in which the Yogis die, and obtain अनावृत्ति anaavritti (freedom from rebirth) and Mukti (liberation), and also those who obtain आवृत्ति aavritti (rebirth). All right, let us leave the topic of time, as well.

अग्नि: Agnih. The first thing is to do the जप japa of the Lord’s name. Agni means japa. The presiding deity of वाक vaak (speech) is Agni. Use it to utter अः अः अः - आंमित एकाक्षरम् ‘Aum, Aum, Aum – Aumiti e’kaaksharam’. Next comes ज्योति: jyotih.

ज्योति Jyotih means the presiding deity of sleep – निद्राशिष्ठात्री देवता nidraashishthaatri de’vtaa. Look with reverence at the Lord. Then, leave the form and – अह: ahah – establish yourself in the effulgent Atma. After this comes शुक्ल shukla, meaning, be free of all desires. What is this? This is उत्तरायण uttaraayana – the six months of the ascending sun. Uttarayana means you have reached a high state. This is what ‘rising higher’ means. शन्मासaa uttaraayanam Shanmaasaa uttaraayanam – half your life is wasted and gone already. Improve the remaining half!

And, तत्र प्रयात्ता गच्छति tatra prayaataa gacchanti, means that the person who achieves a pure antahkaran – by doing japa, having darshan (seeing with reverence) of the Lord, and dissolving the Lord’s form (mentally) into pure effulgence – obtains the गति gati (progress) of the Uttarayana. He gets the highest good fortune. If you reach that point, you will see that you have become
a Brahmavid (one who knows the Brahman); you will obtain Brahmagnan. When your antahkaran becomes pure, you will be a Brahmavid, and you will merge into the Brahman. That which is separate from you is not the Brahman; nor is it that Brahmagnan. Oneness with the Brahman cannot be possible unless you are also the Brahman.

Dhoomo raatristathaa krishna shanmaasaa dakshinaayanam, Tatra chaandramasam jyotiryogee praapya nivartate`. (25)

Dhoomo raatristathaa krishna – people are burning with the attachments and aversions in their mind, and burning causes smoke. Raatri means that it is absolutely dark; the mind is blackened with smoke – krishnah (Krishna also means dark) – and your life has not become Uttarayana; it has become Dakshinayana (sunk to a lower level). Please note that this is not the description of a paapi (sinful person). A sinful person does not obtain the movements of Uttarayana or Dakshinayana. It is a punyaatmaa (a pious person) who gets the gati of either of these, depending on the sakaama-nishkaama (with desires or without desires) attitude of the individual.

So, as stated earlier, the smoke is rising, and the heart is burning. There is darkness all around. The inner world is blackened – krishna – and you have worldly inclinations. This is your state!

All your abilities are used for worldly gains, so you are Dakshinayana. What will happen, then?

Chaandramasam – the presiding deity of the mind is the Chandrama (moon). You are incapable of rising above the mind. So, the mental images you create – chaandramasam jyotiryogee praapya - whatever object your mind desires will be obtained by your mental powers. You will identify with the object of your desire, and return to the world. You will not rise up beyond the world.

Now, if you tell me, ‘Swamiji, you are joking’, then, my brother, we should also pay some attention to jokes. You have heard that paricharitavyaa santah, ‘paricharitavyaa santah’, haven’t you? You should serve the Sants (enlightened souls). Serve them even if they do not give you much advice, because the things they say casually are taken down by their disciples, and are called the Shastras. The casual words of realized souls are called the Shastras. So, do not belittle the greatness of the Sants. Oh, Sirs, the Rishis have made such statements in the Vedas that when we ponder upon the meaning of the mantras, we are compelled to conclude that the Rishi-vachan (the words of the Sages) are the apaurushe’ya ve’da-vaani (the divine voice of the Vedas). We have to seek out some meaning from them. Otherwise, there are mantras of violence, mantras for conception, mantras of attachment and aversion. There are rituals for destroying an enemy, for gaining control over others, and for creating
mental disturbances in people. Oh, what is there, which is not in the Vedas? All the things mentioned above are given in the Atharva Veda.

So, तत्र चान्द्रमसं ज्योतिः tatra chaandramasam jyotiḥ – what will happen if you remain within the regions of the mind? To remain in the क्षेत्र ksheṭra of the mind is the चान्द्रमस chaandramas jyoti, because the presiding deity of the mind is the Chandrama.

यद्दित्यगतं तेजो जगद् भासयते खिलम्।
वच्चन्द्रमसं वच्चग्नि तलेजः विद्विमात्रधम्।।

Yadaaadyagatam te jyagad bhaasayate`khilam,
Yachchandramasi yachchaagnau tatte`jo viddhimaamakam,
No tad bhaasayate` sooryo na shashaanko na paavakah.

Here, Chandrama means the mind, and Surya (sun) means the eye – vision – and Agni (fire) means the tongue (speech). I wish to submit to you that all the commentators have meant the presiding deities, when elaborating on ध्रूमो रात्रिस्था कृष्णः dhoomo raatristhathaa krishnah, and, षण्मासा: shanmaaasa. Even in the earlier references of अग्निज्योтивतरह: शुक्लः agnirjyotirahah shuklah indicate the अग्नि-अभिमानी देवता agni-abhimaani de`vtaa (the presiding deity of Agni), ज्योति अभिमानी देवता jyoti-abhimaani de`vtaa (the presiding deity of brightness), शुक्लपाक्षिकभिमानी देवता shuklapakshaabhimaani de`vtaa (the presiding deity of the bright fortnight, and षण्मासाभिमानी देवता shanmaasaabhimaani de`vtaa (the presiding deity of the six months). Some Masters have also stated that one Devta hands over the Jeevatma to the other Devta, and it goes from one kshetra to another. The Upanishads give the same description. So, when the meaning is देवता-अधिदेवतरक de`vtaa-adhidaivaparak (pertaining to the presiding deity of the subtle body), then what is the objection in accepting it as an आध्यात्मिक adhyatmik (metaphysical) meaning? It is not that all shlokas refer to the आध्यात्मिक aadhyaatmik (spiritual) meaning; And, the smaller अभिमानी देवता abhimaani de`vtaa hands the Jeevatma over to the greater Devta, is the आध्यात्मिक aadhyaatmik (metaphysical) meaning. So, there is a method for reading the Scriptures and Puranas. Now I will tell you one thing more, which is very special.

शुक्लकृष्णो गतिः होते जगतः: शाश्वते मते।
एक्या यातनावृतिस्मक्तस्यावतर्ते पुनः।। (२६)

Shuklakrishno gatee hye`te` jagatah shaashvate` mate`.
E`kayaa yaatyanavrittim```aayavartate` punah. (26)

It is the eternal, unchanging result of actions that if you indulge in wrong actions, you will be held back, and if you do good deeds, you will find the door
to liberation. Good actions undertaken without selfish motives are the door to Mukti; while good deeds done for getting personal benefits are the door to rebirth; and sinful actions are the doorway to downfall.

Trividam narakasye’dam dvaaram naashanamaatmanah,

Now, see this – wrong actions are the door to Hell; good deeds done for personal gain are the door to rebirth; and good actions unmotivated by personal profits lead to liberation. It is absolutely correct that Mukti cannot be attained without Brahmagnan. Many people see the door to Mukti and feel satisfied, just as some people admire the clothes, without noticing the person who wears them. So, just like the people who are happy to see just the apparel, some people are happy to see just the gates of liberation. They don’t know what is inside.

Shuklakrishne’ gatee hye’ie’ - there is a shukla marga (white path), and a krishna marga (dark path). These two are permanent paths in the world. One leads to anaavritti (no return) and the other leads to aavritti (rebirth). What is the result of knowing these paths?

Naite’ sritee paartha jaananyogee muhyati kashchana,

The Lord says, ‘Partha, if you are able to fully grasp this, you can take it that you will never be deluded. Tasmaatsarve’shu kaale’shu yogayukto bhavaarjuna – so, become a Yogayukta (established in Me) all the time, even while fighting a war, or going into deep meditating.’

This chapter has a special point, which connects the whole chapter to the Gita. Unless you take note of the last shloka of the chapter, you will get the impression that the Lord is telling us to sit in solitude, close our eyes, and practice Yoga. Yogabhaayasa (the habit of Yoga) should be such that you continue to feel united with the Lord, whether your eyes are open or shut, whether you are sitting or walking. See the last shloka of this chapter.

Ve`de`shu yogye’shu tapahsu chaiva daane`shu yatpunyafalam pradishtam,

The Lord says, ‘Arjuna, understand the underlying message of the punya-fala (the fruit of good deeds) of the Vedas, Yagya, tapasyaa (asceticism), and daana (giving in charity). Understand also what is the sermon of the Avyakta in this. Atye’ti tatsarvam, means that you have gone beyond the fruit of the Vedas. You have risen higher than all the fruits the Vedas are capable of giving.’

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Then, as though Arjuna asked, ‘How, Maharaj? How am I to rise higher?’ The Lord said, इदम विदित्वा ‘Idam viditvaa – you will rise by knowing it.’

When you come to know that the fruits of some actions are in the actions, some are in the body, some are in the antahkaran, some in the doer of the action, and some in the one who experiences the fruits of the action – but our Atma remains unchanged – what will happen then? It will be clearly shown that इदम विदित्वा योगी परं स्थानमुर्तिः चाधम् idam viditvaa yogee param sthaanamupaiti chaadyam. The Yogi will go beyond everything by merely obtaining the knowledge, and he will reach the supreme, original position.

Thus, this eighth chapter called the ‘Akshar Brahm Yoga’ is completed.
Come; let us now enter the ninth chapter. It has some delightful points. These six chapters, on Sankhya and Yoga, have been called the second शतक shatak (group of six) by Madhusudan Saraswati, Keshav Kashmiri, and Ramanujacharya. Of these, the first two chapters have described सांख्य-साधना Saankhya-saadhanaa (the Sankhya method for spiritual progress), and योग-साधना Yoga-saadhanaa (the method of Yoga for spiritual progress), and connected them to the philosophy of the Gita. Now, let us cast an eye also over Bhakti Yoga (yoking ourselves to the Lord through bhakti), and connect it to the Yoga of the Gita. In this, the Lord has given an extensive description of His greatness.

A Mahatma was extolling his own qualities. He was saying, ‘I am पुरे-बुद्ध-मुक्त shuddha-buddha-mukta (pure, enlightened and liberated).’ I said to him, ‘Maharaj, why are you singing your own praises? Why do you talk about the qualities you have?’

‘Look,’ said the Mahatma, ‘nobody else knows me as well as I know myself. So, unless I talk about the qualities I have, how can others speak about them? How will other people come to know my essence and my greatness? It is the people who consider themselves to be a body – and place an individual puppet made of bones, flesh and skin on the throne of the Ishwara – who should be afraid! Those who cut away their individual egos and then describe their essence – which is the Brahman – have already given up their sense of individuality. A person who talks about his qualities without sacrificing his ego, is actually boasting about the greatness of an accumulation of bones and flesh and skin! In my case, I have no feeling of being an individual at all.’

Shree bhagavaanuvaacha

_\text{Idam tu te` guhyatamam pravakshyaamyanasoooyave`},
Gnaanam vignaanasahitam yajgyaatvaa mokshyase`shubhaat._

\text{(1)}

_\text{Shree bhagavaanuvaacha}
_\text{Idam tu te` guhyatamam} – the Lord Shri Krishna said, ‘Arjuna, I am telling you the highest secret’.

What were You telling me so far, Maharaj?

‘I have been telling you secret truths, but now I will tell you the greatest secret. Just as there is गुहा guhya (secret), गुह्यतर guhyatara (a greater secret), and गुह्यतम guhyatam (the greatest secret), in the same way, I passed through one gateway and showed you what was inside. Then I passed the second gateway and revealed what was there. Now, you have come to the third gateway. See what lies here!’
Pravakshyaamyanasoooyave\,' here, it is as though Arjuna said, ‘My 
brother, You would tell me the greatest secret only if I had some worthwhile 
quality.’
The Lord said, ‘Yes, - anasoooyave\,’- you have not found fault with 
anything I have told you so far.’
You see, if you start to explain something to someone, and he immediately 
begins to argue, picking flaws in what you say, you will say, ‘Very well, leave 
this topic. I have no wish to argue with you.’ Mahatmas are disinclined to talk to 
people who are argumentative by nature. ‘Come for clarification when you have 
finished your urge to argue.’ The Mahatmas say, ‘You can’t expect me to teach 
you elementary grammar. I will explain the meaning and indication of the 
Mahavakyas – tattavamasyaadi mahaavakyas (the great 
statements which reveal the ultimate truths), which explain that you are the 
Brahman. To understand राम:, रामो, रामा: ‘raamah, raamau, raamaah’, go and 
study the Laghu Kaumudi!’
So, the Lord says, ‘Anasooyave\,’– the person who is not असूया –
meaning, he is not out to find fault even in virtues. If we tell a person something 
for his own good, suggesting the best route for him to take, and he asks if it is 
full of potholes! My dear fellow, did I recommend this route to help you, or to 
harm you?!
The Lord said, ‘I am giving you the Gnan which is the greatest secret –ज्ञान 
विज्ञानसहितं यज्ञात्मा मोक्षसेवं शुभात् gnaanam vagnaanasaahitam yajgnaatvaa 
mokshyase\,’shubhaat’. What is the most secret Gnan? This गुह्यात्म ज्ञान guhyatam 
gnan is nothing but Brahmagnan – the Gnan of the Brahman. However, the 
word ‘तु’ which has been added to इत्यदि idam here, indicates that this is different 
from what was explained earlier. All these धाराणायोग dhaaranaa-yoga (uniting 
with the Lord through repeated meditation) are sattvaguna. The Lord now draws 
Arjuna ahead, to a higher level.
What is the Gnan which gives an experience of being liberated? It is – यत्र नान्यत् 
पश्यति नान्यत्र श्रुतिति yatra naanyat pashyati naanyat shrinoti – where none other is 
seen or heard. विज्ञातामर्मे केन विज्ञानोपाल्यं Vignaataaramare\, ke\, na vijaaneeyaat – the 
विज्ञासा jigyaaasad (wish to know) there, is called विज्ञान ‘vignaana’ (applied 
science). ‘So come, I will tell you of the Gnan which contains the experience.’
There is one type of Gnan which must first be obtained, then put to use by 
carrying out the ritual, for reaping its benefit. For example, the Gnan of doing a 
Yagya. It is not enough to obtain the knowledge. You must obtain the 
knowledge, then build the structure, then gather all the items needed, and 
undertake the Yagya with faith in your heart. Only then will you get the fruit of 
the Yagya.
Here, however, the Brahman is the consciousness within you, so you obtain the 
fruit as soon as you obtain the knowledge (of Brahmagnan). The karma here is 
यज्ञात्मा मोक्षायं yajgyaatvaa mokshyase\,’ (you will attain liberation as soon as you
attain the knowledge). अशुभात ‘Ashubhaat’ refers to the संसार sansaara (interactive world), and अग्नान agnaan (ignorance) is its cause. The Lord tells us about the Gnan which contains the science that enables us to experience the Gnan all the time, and be liberated from the अविद्या avidyaa (nescience) which creates the sansara (interactive world). This makes Arjuna aware of his true Self, because till now, he has been worried about killing and being killed. The Lord said, ‘Look at Me, now. Don’t look there.’

Somebody gave a mantra to a person. The person who received the mantra asked, ‘Maharaj, should I add स्वाहा swaaha or नम: namah to the mantra? And, should I say Aum, or not? Will this mantra be the right one for me?’

The Mahatma who gave the mantra said, ‘No, my brother, I made a mistake. The best mantra is ‘Rama Rama’. You should chant only that. It does not need स्वाहा swaaha, or नम: namah, or आum. It needs no ritual of any kind; not even a formal initiation. Just go on chanting ‘Rama-Rama’ again and again.’

Raajavidyaa raajaguhyam pavirtamidmuttamam, Pratyakshaavagamam dharmyam susukham kartumavyayam.

(2)

The praise of विद्या vidya (knowledge) here, is the praise of the अधिकारी adhikaari – the one who is eligible for this knowledge. And, गुह्यतम ज्ञान guhyatama gnaana (the secret knowledge) is the praise of the subject. This means, ‘You are highly qualified to be given this knowledge, and what I tell you is a lofty Gnan, and the fruit of this Gnan is that you will derive the highest benefit, just by obtaining this knowledge.’

Now, the Lord says, विद्यानाम raajavidyaa – this is the knowledge of Kings; it is a Kingly vidya.’

The Lord says, ‘This knowledge is the King of all knowledges, it is the King of all secrets, and it is पवित्र pavitra (pure and sanctified). It is a Gnan which will protect you from the वज्र vajra (thunderbolt) of death, which hangs over your head. It is a Gnan which will purify your antahkaran. It is excellent.’

Where does the excellence come from?

Pratyakshaavagamam. This is the utility of the Vedanta-vidya (the knowledge of Vedanta). Continue to describe the परोक्ष paroksha (unseen, remote). Intellectual arguments will lead to खंडन-मण्डन khandan-mandan (denials and embellishments). An intelligent person will refute, and the one who is more intelligent will embellish. None of them have actually seen anything. They only make intellectual assessments.

But what about Gnan?

Pratyakshaavagamam – you see this as clearly as you see the book you have in front of you.

Maharaj, is there any risk of forgetting our Dharma?
The answer is: No. धर्मम्, ‘Dharmam’. There is no risk of forgetting your Dharma once you obtain the feeling that everything is the Brahman.

Why is there no risk of forgetting one’s Dharma?

Because one is freed of attachments and aversions. राग-द्वेष Raaga-dve’sha (attachments and aversions) are the factors which lead to the giving up of our Dharma. However, धर्माद अनापेतम dharmaad anape’tam – this sarvaatmabhaava (the feeling that everything is the Atma) does not induce us to give up our Dharma.

In that case, it must be very difficult?

The Lord said, ‘No – सुसुखं सुसुक्तं susukham, kartum-susukham – it is easy to attain.’ This Brahmaidsya is not difficult. It is such that you place your foot on the stirrup (of a horse’s saddle), and attain Brahmagnan (before you raise yourself into the saddle). Getting Brahmaidsya is easier than crushing a flower. It is obtained in a split second.

I used to go to a Mahatma. One day, he was happy because I had read out the eleventh canto of the Bhagwat. Then, I read out the seventh canto. Gradually, I lead him into allowing me to read out the Raasa Panchadhyayi (the five chapters that describe the Raasa Leela – the Lord’s frolic of dancing with the Gopis of Vrindavan). I had to lead him to this gradually, because he reacted adversely, whenever the Raasa Panchadhyayi was mentioned. He would say that all the talk of भक्ति-उपासना bhakti-upaasanaa (devotional worship) was meant for trapping people. However, I convinced him to let me read out first the eleventh and then the seventh cantos, and then I went on to read out the Raasa Panchadhyayi.

The Mahatma was very pleased. He told me, ‘Although I have no possessions, I wish to give you a दक्षिणा dakshinaa (monetary gift given to a priest or monk).’ He wore only a rough loincloth. He begged for his food, and had an earthen pot for water. These were his only possessions. He told me, when we were alone, about his wish to give me a dakshina. He gave me the dakshina when no one else was present, and I tell you about publicly, because this incident took place some forty or forty-two years ago, and there is no fear of losing the dakshina given to me.

First, the Mahatma asked me, ‘What do you desire?’ I replied that I desired my कल्याण kalyaana (ultimate good). ‘Look!’ he said, ‘from today onwards, do not consider yourself to be a Jeeva. You are not the कर्ता-भोक्ता kartaa-bhoktaa (the doer, or the one who experiences), संसारी sansaari (of this world), parichchinna (separate), जीवात्मा jeevaatmaa (the Atma attached to a body). You are the अद्वितीय ब्रह्म adviteeya brahma (the indivisible Brahman). This is my dakshina to you. This is the actual dakshina – दक्षिणा ज्ञान- सन्देश: dakshinaa gnaanasande’shah – and I give you this. Now, say: I have accepted it, Maharaj.’ I said, ‘Yes, Maharaj, I have accepted it.’
Similarly, I spoke on the Shrimad Bhagwat for fifteen days, to Shri Anandmayi Ma, at Naimisharanya. She also gave me a dakshina. Ma placed a Shaligram (a round stone, worshipped as the Lord Vishnu) on a silver throne, and came to me carrying it on her head. She is here (at Haridwar). She put the throne on her head and came to me. Then, she lowered the throne and said, ‘Baba, look! This is the dakshina I’m giving you.’

I took the throne from her.

Then she said, ‘Along with this dakshina, I give myself – the giver of this dakshina – to you.’

‘Enough! Enough, Ma!’ I said, ‘I accept your dakshina. Ma, I have never ever received such a dakshina before!’

So, the Lord said, ‘Arjuna, Brahmagnan can be obtained in a split second; and it is such that it will never be erased – avyayam. This Rajavidya – which is also called the Brahmavidya – is uttama (the best), pavitra (pure), pratyakshaavagamam kartum susukham – авыйи avayyi and авинааши avinaashee (indestructible).’

In the opinion of the Vedantis, nothing should be linked to this vidya – neither Dharma, nor उपासना upaasanaa (worship), nor Yoga; neither before, nor after. If you link them after the Brahmavidya has been obtained, then the Gnan will be reduced. And if you link them before this Gnan is obtained, then its fruit will last only till the antahkaran is purified. Tattvagnan (the knowledge of the essence of the Brahman) is proved only by the removal of avidyaa (nescience). It serves no purpose apart from the removal of nescience; and nor can it be proved by any other method.

Rajavidya is the crown of all vidyas. The Tantriks consider guhya (secret or hidden) to be very important. They constantly tell newcomers to never reveal their methods to others. The Lord also said, ‘If you want vidya, take Rajavidya. There is no greater secret Tantra (mystic formula) than this. If you say that you want that, which is pure, then – ना ही जानें सदेशं पवित्रमिह विद्वेदं nahi gnaane`na sadrisham pavitramiha vidyate`. This is the best, and it is pure. Nothing is more pure than this.’

If you say that you are a lover of science, and want that, which you can experience with your senses, then – this is प्रत्याक्षावागमम pratyakshaavagamam (within the range of experience). Oh – you don’t need a mirror to see the bangle worn on your hand! Just see it directly!

If you feel apprehensive that you may lose your Dharma, then – this is धर्मयम् dharmyam (Dharma itself). It is कर्तुष्म सुसुखम् kartum susukham – easy to do. It is avyaya (inexhaustible), incase you feel it may last only a few days. Haven’t all the qualities I mentioned yesterday been covered? It is beneficial to repeat such points.

The Lord now speaks of something which clarifies that you will not succeed unless you have श्रद्धा shraddaa (faith), no matter which path you wish to take, or
what your goal may be. There are all kinds of people. Some are like children, some are fools, some are uninformed, and some are uneducated. The path – the Dharma – should be such that it benefits everybody.

Keerati bhaniti bhooti bhali soi,
Surasari sama saba kara hita hoyi.

The quality of Gangaji is that anyone may drink from her holy waters. The crows drink her water, and so do vultures and swans. In the same way, faith gives competence to everybody. If someone speaks about the Dharma which has no place for faith, then Dharma will be out of bounds for fools, children, women, and rustics. All these people will be excluded from Dharma. Dharma will remain exclusively for a handful of people. Even in this, it should be clarified that Dharma cannot be achieved through dialectics. Even for Dharma we must have faith on the Guru, on the Shastras, and the religious Sect we belong to. So, the Lord stated –

Ashraddadhanaah purushaa sharmasyaasya parantapa,
Apraapya maam nivartante` mrityusansaaraavartmani.

(O Arjuna, you have the capacity to battle with अधर्म (that, which is contrary to Dharma), let it ripen, and use it for doing good. Those who do not have faith in this Dharma – अप्राप्य मां निवर्तने apraapya maam nivartante’ – hast ग्राह्य hasta graahyam maamapi apraapya – come very close to Me. They come within an arm’s length of Me, but I do not let them catch Me.’

What happens to them, then?

Here, the Lord has criticized those who lack faith, by using the vyatire`ka (the method of showing the difference) and praised through the method of vidhi (that which is prescribed) – राज्ञिः राजायां पवित्रमिद्यताम raajavidyaa raajaguhyaam pavitramidamuttamam.

Now Arjuna said, ‘My brother, please explain and define this ज्ञान-विज्ञान gnaana-vignaana. What is the need for praising and criticizing? Oh, reveal what you have! You started showering praise without showing your goods.’

The Lord said, ‘Very well, I show you what I have’ –

Mayaa tatamidam sarvam jagadavyaktamoortinaa,

Matsthana sarvabhootaani na chaah te`shvavasthitah.


ततम् Tatam – what is this whole जगतं jagat (world)? The jagat is made of transient objects which are seen – गच्छति, इति जगतः। गच्छति, परिवर्तने gachchati, iti jagat. Gachchati, parivartate` – all that is subject to change; whether it is the land of the Devtas, or the land of Brahma; whether it is renewed constantly or whether it is eternal. However, it is not created anew all the time. If it is created anew, it will become old some day, and be destroyed. It will change. This is an unalterable fact. It is not नित्य nitya-nootan (ever new) – it is इदं सर्वम् idam sarvam. It is the प्रतिभा pratibhaa (bright intellect) which is always creative; not the consciousness. Consciousness does not have the ability to create anything. Pratibha is a superior form of knowledge, and so it always has the same quality. मया ततमिदम् Mayaa tatamidam. मया Mayaa – all this is the तत् tat` (the Lord as ‘that’), as ‘Me’ – प्रत्यक्ष चेतन्याभिभ त्रं the pratyak chaitanyaabhinna brahma – the Brahman which is not separate from the consciousness within. This is what the use of the word अस्मद् asmad indicates.

All right, can the world be known at all, unless the ‘I’ exists? Can Hell or Heaven be known unless there is an ‘I’? Can Vaikuntha (the land of Lord Vishnu) be known? Even if the Ishwara was to be experienced, who – but ‘I’ – would have the experience? My brother, first there has to be an ‘I’ which establishes the इदं idam (this).

Then, where should we seek the Ishwara? Should we seek Him in the ‘aham’ (I), or in the ‘idam’? The aham is older than the idam, so seek the Parameshwara in the one which is older. Don’t seek Him in that which is younger. Because, if something is नित्य nitya (everlasting), शाश्वत śaashwat (eternal), अविनाशी avinaashee (indestructible), it will be easier to find it in the older. The younger is born before us, and dies. So, why do you seek the Paramatma in the idam? If you want to seek Him, seek Him in the aham!

Make two divisions. This is स्फूरण sfooran (pulsating).

What?

This interaction of aham and idam pulsates in everything. The Charvaks (an atheist group) accept the existence of idam, but deny aham. The Jains say that both the aham and the idam are मिथ्या mithyaa (relative truths), and exist only in the ultimate reality.

Everything that exists is the परमार्थ paramaartha (the supreme achievement), which is the aham of all beings. This is established through the logic of बाधा-सामान्याधिकरण baada saamaanyadhikaran (denial of exception in a common relationship), and मुख्य सामान्याधिकरण mukhya saamaanyadhikaran (acceptance of the principle in a common relationship). It is the seeming difference between the aham and the idam which is mithyaa. The subtle truth of both the aham, and the idam, is not मिथ्या mithyaa.

So – अव्यक्तातुः व्यक्तः प्रवाहात्त्याहराः avyaktaad vyaktaah pravahantyahaaraaagame` - the vyaktis (individuals) are created in the अव्यक्त avyakta (unseen). The jagat is

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created from Prakriti. कथं भूतेन मया? अव्यक्तं मूर्तियस्य तेन मया ‘Katham bhoote`na mayaa? Avyaktam moortiryasya te`na mayaa – the अभिव्यक्तं abhivyakta (visible) is because of a moorchanaa of Mine.’

What is a moorchanaa?
For example, when musicians play the veena or sitar, doesn’t the music contain rhythm and notes? Doesn’t it also contain a moorchanaa (slight deliberate deviation)? The notes, moorchanaa and rhythm are all different parts of music.

‘From the अव्यक्तं moortisyasya avyaktam moortiryasya to that which is visible, and from the Hiranyagarbha (the golden sac from which the universe is created) to the smallest worm – it is I who gives reality to this entire jagat.’

Now I’ll tell you of one more origin of the word. They say that the भेद bhe`da (differences) are मूर्त moorta (with form). That, which we refer to as अव्यक्त avyakta (invisible), also has a form. Just think of how अमूर्त amoortha (formless) would be the Lord, who tells us that the invisible has form! Because, there is a relationship of cause and effect between the avyakta and the प्रपंच prapancha (interactive world). So, the invisible effect is also apparent. It is revealed in its own अधिष्ठान adhishthaana (substratum), which is स्वप्रकाश svaprakaasha (self-effulgent), because the cause turns into the effect. The cause becomes the effect at the time of श्रीति srishti (Creation), and the effect turns into the cause at the time of प्रलय pralay (dissolution).

Thus, both the visible and the unseen are revealed in the constantly changing self-effulgence of the Brahman. ‘The avyakta, and the world caused by it, are superimpositions, and I am the support – मत्स्थानी sarvabhootaani matsthaani sarvabhootaani.’ So, their सत्ता sattaa (authority or existence) is less, and our sattaa is greater. They are the sense objects, and we are the ones who have the senses. They are transient and we are eternal. They are the seen and we are the ones who see. They are superimpositions and we are the support. We are indivisible, while they are subject to change and forms of duality.

Then, as though Arjuna asked, ‘Why don’t You just say that You abide in them?’

The अमूर्त amoortha item cannot be the आधेय aadhe`ya (that, which is supported) of anything. Let space be kept in the platter! The inside and the bottom of the platter, and the glass or metal it is made of, and its creation, sustenance, and destruction, are all in space. Space is formless, while the platter has a form. An object with form cannot be the support of the formless, and the formless is not supportable by anything that has a form. Space cannot be kept in a platter. If we fill a pot with space and bring it, then – what existed before the pot was made? What will remain when the pot is broken? Had space not been prevailing from before, what would have been there, in the grains of the clay of the pot? The pot is, therefore, in space; space is not in the pot. मत्स्थानी sarvabhootaani. Na tvam te`shu, te` mayi. आहं तेषु न भवामि। ते मयि भवति। ते मयि सन्ति। न चाहं तेष्वविष्ट। ‘Matsthaani sarvabhootaani. Na tvam te`shu, te` mayi. Aham te`shu na bhavaami. Te` mayi
bhavanti. Te` mayi santi. Na chaaham te`shvavasthitah – the invisible beings are not our support, because ‘I’ cannot be supported by them. This entire visible and invisible world is in Me – the substratum – and I am not in the group which is supported. The substratum has no relationship with the birth or death, or the qualities of the objects it supports. This is an established principle of ours. यदू अस्मिन अध्यस्तं तत्तैं तेन न चिन्तित अधिभस्मवदने ‘Yad asmin adhyastam tat te`na na kinchit adhisambaddhyate’ – that, which is seen – like a mirage – is in no way connected to the substratum upon which it is seen.

Na cha matalyana bhootani pashya me` yogamaishvaram,
Bhootabhrinna cha bhootastho mamaatmaa bhootabhaavanah.

(5)

Now, just see this! First, the Lord said, ‘I am the substratum, and everything is superimposed upon Me.’

However, Maharaj, this Lord of ours is not willing to contain Himself to this statement! He now says, च मत्स्थानि भूतानि ‘Na cha matsthaani bhootaani’. He placed Himself in your seat, sat within your ‘I’, sat in the one who is the Paramatma (the one Atma of all), and saw the world. And then He said, ‘The substratum of the whole world is in the Atma, in the Paramatma. I identified Myself with you, and told you this.’

Very well, my brother, now tell me what You have experienced!

‘What you see as everything, is in Me, but the way I see, nothing exists.’

The meaning of this is that from the viewpoint of the अग्नानी agnaani (the one who does not have Gnan), the world is supported by the Paramatma; and from the viewpoint of the तत्त्वात्मण् tattvagya (the one who has tattvagnan) there is nothing in the Paramatma except His own Self. This is the calculation. मत्स्थानि भूतानि ‘Matsthaani bhootaani’ is the interpretation of the way a जिज्ञासु jigyaasu (one who wants to obtain Brahmagnan) looks at the world. Never consider a jigyasu to be an अग्नानी agnaani (without Gnan), because since his vision has reached the substratum, how can he be considered totally without Gnan? Hence, from the viewpoint of the jigyasu, the entire प्राप्तम् prapancha (interactive world) is in the Paramatma, but from the viewpoint of the tattvagya – न च मत्स्थानि भूतानि na cha matsthaani bhootaani.

एकमेवादित्वम् ‘E`kame`vaadvitteeyam’ – no world exists in the Paramatma, in the form of आधार-आधेय aadhhara-aadhe`ya (the support - the supported). Nor is there any feeling of द्रष्टा-दृष्य drashtaa – drishya (the witness; and that which is seen), or a feeling of भोक्ता-भोग्य bhoktaa-bhogya (the one who experiences - that which is experienced), or a feeling of कर्ता-कर्म kartaa-karma.

पश्य मे` योगङ्गेश्वरम् Pashya me` yogamaishvaram - see, this is our Ishwara! This is the ऐंध्ये दृष्टि eeshvareeya drishti (the way the Ishwara sees the world).
the play of the अनीवर्षीय माया aneervachaneeya maayaa (the indefinable Maya). 
Ayoga (not being united with Him) in Yoga (being attached to Him), and Yoga in ayoga – मत्स्यन्त मत्स्यन्त मत्स्यन्त matsthaani sarvabhootaani, न च मत्स्यन्त भूतानि matsthaani bhootaani. This is the ईश्वरीय योग eishvareeya yoga (the Lord’s Yoga, where only the Ishwara can be connected and detached at the same time). This is not the जीवयोग jeevayoga – no one who is attached to a body is capable of this. As long as you are bound by the feeling of being an individual Jeeva, you will be unable to comprehend this contradiction.
So – पश्य ‘Pashya! Look! Look!’ The word ‘pashya’ is a grammatical modification.
How is that?
Because it is a command; दृश्य drish became पश्य pashya. It was actually दृश्य drish (see), but became pash, pashya. There is a difference between ‘see’ and ‘look’!
Is this the way words should be made? Still, दृश्य drish has been modified to पश्य pash. See the feeling of द्रष्टा-दृश्य drishtaadrishya! It is a grammatical modification. The philosophy of grammar also says that the jagat is a vivarta (modification).
A scholar named Bhartrihari – not the one who wrote the ‘Shatak’ – has written a कारिका kaarikaa (compilation of verse) called ‘Vakyapadeeya’. Someone asked him, ‘Maharaj, what is the principle of Vedanta? Please explain it to me.’ These days, one part of this book is taught to students of Vedanta, but the Vakyapadeeya is in three parts. Punyaraja and Helaraja have written commentaries on it. New Pundits have written sixteen commentaries. When asked about the principle of Vedanta, Bhartrihari said –

यत्र द्रष्टा च दृश्यं च दर्शनं वा विकल्पितम्।
तस्येवाच्च तत्त्वं श्रीता: त्रयौन्तवेदिन्:।। (३.३.७२)
Yatra drashtaa cha drishyam cha darshanam vaa vikalpitam,
Tasyaivaarthasya satyatvam shritaaha tryyantave’dinah.
(३. ३. ७२)
The Vedantists say, ‘Satya (the ultimate truth or reality) is that, in which the द्रष्टा, दृश्य दर्शन drashtaa, drishya and darshan (seeing) are all imagined’. However, the principle of Vedanta is this – तस्येवाच्च तत्त्वं श्रीता: tasyaivaarthasya satyatvam shritaah tryyantave’dinah. This shloka is from the third part of the Vakyapadeeya. The third part is outstanding. It explains what space is, what time is, and gives the grammatical analysis of ‘lat-lut-lit’ (first person, second person, third person). So, भूतच्यं च भूतस्य: bhootabhrinaa cha bhootasta – is the Eishvarya Yoga; meaning, this is the अनीवर्षीय माया aneervachaneeya maayah, that everything is in Him, and yet, there is nothing in the Paramatma.

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Bhootabhrit na cha bhootasthah means that He keeps all in Him, and also gives them all they need. One needs to know the adhishthana – the substratum – otherwise, the adhyasa (false impression) that there is a snake will be replaced by another adhyasa – that it is actually a garland. Then, the person will think that it appears to be a fissure in the ground, then he will think it to be a stick. This false impression will be replaced by a false impression of its being a rivulet of water. So, each adhyasa continues to replace the previous one, until the truth about the adhishthana is known. The भ्रम bhram (false impression) changes, until agnan is removed. Bhram means adhyasa – a superimposition which seems to be real. Until the रज्जुः ज्ञान raju-gnaan (the knowledge that it is actually a rope) is attained, the snake will change into a stream. So भ्रम निर्विद्ध bhram-nivritti (become free of ignorance or nescience).

The Buddhists also have bhram-nivritti, but it is not agnan-nivritti, because it is निःस्वभाव nihsvabhava (unnatural). The snake is not a real snake. The stick is not real, the fissure does not exist, the garland is a false impression. They are all nisvabhava, and therefore they are all mithya – relative truths. Vedanta accepts mithya, but this is known by the knowledge of the adhishthana – the actual substratum of all that exists. So, भूतभ्रत च भूतस्थ: bhootabhrainna cha bhootastah – the adhishthana gives सत्ता-स्फूर्ति satta-sfoorti (existence and energy) to everything. However, it never identifies with the objects that are superimposed on it. The death of the adhyasta (supported) does not result in the death of the adhishthana.

ममात्मा भूतभ्रत: ‘Mamaatmaa bhootabhaavanah’ – Arjuna said, ‘Maharaj, You talk like a high and mighty person. You are seated on my chariot, as the driver, and boast about being the adhishthaana of the entire world, and yet say that nothing exists in You!’

The Lord replied, ‘This form with a name, which you are looking at, is not the right way to see, because – मम् वास्तविक आत्मा न भवति mam vaastavika aatmaa na bhavati. Both you and I are seated on the chariot. What is the meaning of My sitting on the chariot, as you are sitting? Oh – I refer to your Atma, as being the same as My Atma. It is not that the Guru’s Atma is the Brahman, and the disciple’s Atma is a Jeeva. So, My Atma is भूतभ्रत: bhootabhaavanah, meaning, भत्त्वा भावति उत्पादयति जीवयति bhootaaani bhaavyatii-utpaadayati-jeeyayati. The description of the भूतभ्रत bhootabhrin form I am giving, and My statement – मस्थानि सर्वभूतानि, न च मस्थानि bhootaani sarvabhattaani, na cha matsthaaani bhootaani – is My Atma itself. It is what gives सत्ता-स्फूर्ति sattaa-sfoorti to all beings, and also gives them their awareness. It is because of this, that Sat (existence) and Chit (consciousness) are known.
Here, the Lord gives an example. He says that this is an example of detachment and temperament, and that the world we see is like the objects seen in a magic show.

You must have seen magic shows. I come from Benares, where magic shows can be seen in almost any lane you take. Some magicians produce ash, and gold, and milky sweets. All the ash, gold, and sweets are made on this earth. The districts in which they are made are also on this earth. No Heavenly potter makes these items! The magicians even ask the Mahatmas, ‘Baba, have you received this prasada (sanctified food)?’ Oh, so many Mahatmas chew it, thinking it has come from Goloka (the land of Shri Krishna). I am not discussing the pots and saucepans of Goloka here! I have seen some amazing displays of magic.

A Muslim Fakir was sitting, absolutely naked. He asked me, ‘What do you want?’ Those days, there was not a single pomegranate tree within five or ten miles of our house. I told him, ‘I want a pomegranate.’ He said, ‘Come!’ and a pomegranate dropped on the ground.

‘All right, take a bottle of perfume concentrate,’ and a bottle of scent dropped on the ground.

I saw all this with my own eyes.

The Fakir asked me, ‘Do you have money in your hand? See the number on the currency note, and the year of its manufacture. Now, close your fist.’ I closed my fist, and the note vanished. Then, the Fakir told me, ‘You have taken my money. You will have to submit to being searched.’ I was searched and stripped, and where was the currency note found? In my shoe!

A friend of mine told a magician in Calcutta, that he wanted a Ramfal. The magician did not know what kind of a fruit it was. ‘Where does it grow?’ he asked. ‘In Nagpur,’ replied my friend. The magician put his hand under his shirt and brought out a Ramfal.

So, this is called the play of magic. Why do you get deluded by the things you see? Why do you consider them to be real? My brother, if you want a siddhi (miraculous power), go and surrender to some such magician, and he will give these powers to you. We respect only the truth. These transient objects are not worthy of respect.

Yathaakaashasthito nityam vaayuh sarvatrago mahaan, Tathaa sarvaani bhootaani matshaaneetyupadhaaraya. Sarvabhootaani kaunte`ya prakritim yaanti maamikaam, Kalpakshaye` punastaani kalpaadau visrijamayaham.
Come, we will do the post mortem of the wind. What is the air in space? What is the sound of words in space? Two things are given in the ‘Panchadashi’. In one place it is written that sound is an attribute of space, and in another, it is written that emptiness is an attribute of space. You will find these statements in two different places. A question has been raised, and answered. ‘Why do you consider शब्द shabda (sound) and अवकाश avakaasha (emptiness) to be two, separate things?’

However, the post mortem we are doing is different. It is not the one which is given in the Panchadashi. When someone places a book on the principles of प्रक्रिया prakriyaa (method of performance) before me, I say, ‘Very well. Let us accept this principle.’ I say the same thing to any other person who brings me any other such book. If a person accepts the principle of Advaita (non-duality) I do not interfere with his belief. This is the way my nature is. Come, see the post mortem now!

The wind is the result of matter in space, and its being connected to time has two consequences. That is, the utterance of alphabets like क, ख, ग ka, kha, ga; and words like घट ghata (pot), पट pata (picture), etc. Since sound is connected to space, it is also connected to the utterance of words; and since space is connected to land, it is also connected to emptiness. It has East, West, North and South. Since space is a matter, the wind is the result, and movement is its characteristic of pervading everything. The existence of dravyatva (the grossness in matter), कालत्व kaalatva (the measurable quality of time), and दिक्तव diktva (the existence of directions) are possible only because of the tanmaatra (subtle forms of matter), and therefore they are superimpositions.

If we separate space from the characteristics of matter, direction, and time, then space will remain a तन्मात्र tanmaatra – a subtle form of matter. Tanmatra means निरविशेष nirvishe`sha – without any special characteristics or qualities. And, when only the tanmatra is left, then it will not be separate from the nirvishesha. It is the विशेष savishe`s`ha (with special attributes) that is different from things that have special attributes.

So, you see, the Vayu Devta (the demigod of Wind) is in space; it moves around, causing waves of fresh air, and a breeze begins to blow. The waves of air which come one after another, are connected to काल kaala (time), and the movement – from one place to another – is connected to देश de`sha (space or land). The movement, which seems to take place in the present conditions, is perceived in the substratum of the relative truth, which is the totality. Hence, the matter, and the order of the movement, and the rising of a breeze, are all imagined in the ब्रह्मतत्त्व brahmatattva (the essence of the Brahman) which is inseparable from the Sat and the Chit.

संक्षेप: ‘Sarvatragah’ – is the accumulation of Chit; महान ‘mahaan’ - is the accumulation of matter, and नित्यम् ‘nityam’ – is the accumulation of time. All the secrets of the wind are now revealed.
What is in space? When reality does not exist in the wind, it will exist in space; and since space is निर्गुण nirguna (without attributes), how can it show that it is separate form the प्रत्यक्ष चेतन्य pratyak chaitanya (the consciousness within)?

अकाश Aakaasha (space, means a glimmer of light. आ ‘Aa’ means ईशत eeshat, and काश kaasha means प्रकाश prakaasha – brightness; which means the Paramatma. It is another matter if we interpret prakash to refer to the Sun, etc., because the root, काश ‘kaash’ indicates brightness.

‘Just as there is a wind in the akash, in the same way, all the lands exist in the space of My essence which is free of matter and time.’ That means, they seem to exist, on the substratum and brightness of our own absence of external reality, which is called अत्यन्ताभाव atyantaabhaava.

सर्वभूतानि कौन्तेय प्रकृति बालि मामिकाम।
कल्पश्येऽऽनसतानि कल्पादृश्वी सिद्धायायम्। १९.७।।

Sarvabhootaani kaunte`ya prakritim yaanti maamikaam,
Kalpakshaye `punastaaani kalpaadau visrijaamyaham.
(7)

‘The अहम aham remains as it is, Arjuna, and all the भूत bhootas are My nature, My habit, My temperament.’ It is the Lord’s habit to negate what exists and establish what does not seem to be. The objects which become ‘is’, or ‘is not’, are not real.

मामिकां प्रकृतिम् ‘Maamikaam prakritim’ (My power of illusion and creation) has been explained to you in the seventh chapter, when the Lord says, ‘I am also the अपरा प्रकृति paraa prakriti’ (unseen Prakriti).

अहंकार इत्यादि में प्रत्यक्तिरस्ताया।
अपरं प्रकृति विद्यदेव मे परम्।।

Ahamkaara iteeyam me` bhinnaa prakritirashtadhaa,
Apare`yamitastvanyaam prakritim viddhi me` param.
(7. 4)

That had मे ‘me’ (mine), and the topic we are discussing has मामिका ‘maamikaa’ (belonging to Me), and the beings in the परा प्रकृति paraa prakriti is also me`. So, the Kshetra-Kshetragya (the field, which comprises of everything in the world; and the owner of the field, which is the Brahman in the form of consciousness) forms of Prakriti also belong to the Paramatma.

That is all right; it is very good; it belongs to the Paramatma. But, is the Kshetragnya small or big? If the Kshetragnya exists, how can He be small?

महाभूतान्याहारूँ बृहदरूपक्षेत्र्याः।
Mahaabhootaanyahankaaro buddhiravyaktame`va cha.
(13. 5)

When everything, up to the अव्यक्त avyakta (invisible) is the Kshetra, then – एतद् यो वाचि तं प्राहः: क्षेत्रज इति तत्त्वद: e`tad yo ve`itti tam praahuh kshe`tragya iti tadvidah – won’t this establish the Ishwara as the Kshetragnya?
And, when जीवभूतां महाबाहो ययं भारते जगत jeevabhootam mahaabaaho yaye’dam dhaaryate’ jagat – the Jeeva who supports the jagat is considered the परा प्रकृति paraa prakriti, how will He be small? The Kshetragnya will definitely be bigger. And, how can the अस्त ‘Akshara’ (that, which never changes) be small in तथा सर्वांणि भूलानि ‘tathaa sarvaani bhootaani’? It is obvious that the Kshetragnya has been described as being the same as Prakriti, too. And, when the ग्नान of the गुण तत्त्व shudha tattva – the pure essence of the Brahman – is obtained, then there is no difference of Kshetra-Kshtragnya. So, what is the indication of the word मामिका ‘maamikaa’ here? It is that so long as there is agnan, you will view things as मामिका ‘maamikaa’; otherwise, it is merely a विकल्प vikalpa, and ambiguity.

Once, I asked the Lord, ‘O Lord, Your स्वरूप svaroopa (form or essence) is the Brahman, but what is Your स्वभाव svabhaava (nature)? Please tell me.’

‘My स्वरूप svaroopa is the दृष्ट-मात्र drik-maatra (vision itself),’ said the Lord, ‘and My स्वभाव svabhaava is द्रष्टापन drashtaapanaa (to be the one who observes). However, it is My weakness, that when I enter My nature and observe the play, then nothing remains separate from Me. What play can I see, then? So, when I do not find any ‘other’, I turn Myself into the scene, and watch. It is a weakness of My स्वभाव svabhaava, that when I become the witness, I begin to watch Myself, as that which is seen. And, when I am established in My essence, then there is no nature of being an observer, and no need to create something to see.’

The Paramatma’s essence is vision itself. His nature is to observe impartially, and – ‘Since the scene is not ‘other’, I take on the roles of being the one who sees, as well as that which is seen. I become the द्रष्टा-दृष्ट drashta-drishya, I create the illusionary part of the world. This is what is called प्रतिभास pratibhaasa’. The world is merely an आभास aabhaasa (shadow). I throw out everyone into My Prakriti. ‘Go, My child, go and have a sojourn’ – विस्रीजा amyaham.

Two devotees were once quarreling at Shri Udiya Babaji Maharaj’s Ashram. One bhakta was saying that Maharaj was very निष्ठु ra nishtura (hard hearted), and the other one said that he was very दयालु dayaalu (compassionate). The argument reached a stage when they decided to place the matter before Baba, and ask him whether he was hard hearted or compassionate. Maharajji listened to what they had to say, and then he said, ‘You see, to be निष्ठु nishtura means to be असंग asanga (detached). This is my स्वरूप svaroopa, and to be दयालु dayaalu is my स्वभाव svabhaava. My nature is compassionate, and my essence is detached. I am unaffected whether people live or die.’

Prakritim svaamavashtabhya visrijaami punah punah,
The Lord, however, says, ‘I keep My Prakriti under My control, as I do all this.’ The habits of the Ishwara are not such as to enslave Him, otherwise dependence on others will creep into Him. So, He has His Prakriti under control when He throws the beings out. He deludes them several times, before He gathers them up again. This भूताग्राम bhootagraama (the illusionary world of beings) is helpless. It is born and controlled by Prakriti, is seen, and also not seen.

You see, where the कार्य-कारण kaarya-kaarana (effect and cause) are discriminated, it is said that something is seen and unseen. Where the भोक्ता-भोग्य bhoktaa-bhogya (the one who experiences, and that which is experienced) is discriminated, it is said that the object appears, sometimes, as something to be enjoyed, and sometimes it disappears. अनंदोऽल्लास Anandullsas (the splendor of joy) is the भोक्ता-भोग्य bhoktaa-bhogya. दृष्ट्योऽल्लास Dhrishyollas (the splendor of the scene) is the दृष्ट्य drashtaa-drishya. And, the splendor of the effect and cause is the कार्य-कारण kaarya-kaarana. The कारणत्व kaaranatva (that, which causes), दृष्टिक्ष drikti (the seeing), भोक्त्रित्व bhokkriti (the experiencing) in the Lord exist for the sake of interaction. None of them exist in the Lord from the viewpoint of परमार्थ paramaarth (the subtle truth), because actually, there is no कार्य kaarya, no दृष्ट्य drishya, and no भोग्य bhogy. This is the essence of the Lord.

Na cha maam taani karmāṇi nibadhanti dhananjaya, Udaaseenavadaaseenamasaktam te'shu karmasu.

The Lord says, ‘Oh, Dhananjaya! You are a Gnan, burning brightly.’ Dhananjaya means fire in Sanskrit. What the Lord is indicating is, ‘When actions have no power to bind even you, how can they possibly bind Me?’ Can karma bind the ज्ञानग्नि gnaanaagni (the fire of knowledge)?

‘I am seated as a detached person – उदासीनवदासीनमसक्त लेपु कर्मसु।९९।।

Udaaseena means one who sits atop the roof of wisdom.

Pragyaaprasaadamaaruhya ashochyah shochate` janaan, Bhoomishthaaniva shailastha sarvaan praagyonupashyati.

To someone seated high on a mountain, an elephant seems no different from a pig. He does not feel afraid of the elephant, nor does he want to sit on it. He is seated much higher than he would be, had he sat on the elephant in the valley.

In the same way, उदासीनवत् udaaseenavat – seated far above everything, seated in the Brahman, and uninterested in any activity or action. Such a person has no
wish for anything particular to be done — असक्तं तेषु कर्मसु asaktam te’shu karmasu.

If, for example, you undertake a Yagya, it becomes your duty to complete it. The fruit of the Yagya will not be granted till you give the Brahmins (priests) their दक्षिणा dakshinā, and they say, सम्पन्नं सम्पन्नं ‘Sampannam, sampannam’. No Yagya is complete till the Brahmin is given his dakshinā, and you have had the bath called the अवश्यक-स्नान avabhrita snaana. Suppose the Yagya was completed tonight, and you give the dakshinā tomorrow? You will have to give one day’s interest — that is what is written in the Shastras. Why did you withhold the dakshinā for a day? Under such circumstances, the Pundits accept the dakshinā, but leave the matter of the interest to the Yajamaana (the person who had the Yagya done), out of embarrassment. This becomes an obstacle in the granting of the fruit of the Yagya. The अवयवपूर्व avayavaapoorva (partial fruit) is different from the समूहपूर्व samoohaapoorva (the total fruit). It is only then that the Yagya is complete.

Whether your work is complete or not, whether you have got the fruit or not, whatever you do, you may be compelled to leave it incomplete. When I was a child, a Mahatma told me, ‘If a summons comes from the Paramatma for you, don’t tell Him to wait for a moment, till you finish your work, meet your son, write your will, or arrange your wealth. असक्तं तेषु कर्मसु Asaktam te’shu karmasu — Oh, the Lord has invited you. Throw down all the work in hand without a moment’s delay. Are we slaves of our work that we can’t leave until we have finished it?’

मयाद्यक्ष्यं प्रकृतं सूयते सचराचरम।
हेतुनाजनेन कौन्तेय जगद्धितरिवर्तेत्।
(10)

Mayaadhyakshe`na prakriti sooyate` sacharaacharam,
He` tunaane`na kaunte`ya jagadviparivartate`.

The Lord says, ‘I am the अध्यक्ष adhyaksha (Head).’ The meaning of Adhyaksha is this: aksha can mean many things. The eyes, nose, ears, skin, and tongue are all akshas. That, which pervades the sense objects, is called aksha — अश्रुत्वे हति।

So, Maharaj, there are many akshas, but only one Adhyaksha.

So, Maharaj, there are many akshas, but only one Adhyaksha.

Now I will tell you something to make you laugh. Whether the ‘adhi’ is a short adhi, or a long adhee, it makes no difference in the creation of the Adhyaksha.

अथैषु धीरहितेषु मूर्खेषु अक्षरणी यस्य असौ अध्यक्ष: ‘Adheeshu dheerahite`shu moorkhe`shu
akshaani yasya asau adhyakshah’. The meaning of this is that the person who looks after fools, is called the Adhyaksha. The Adhyaksha is the shepherd who looks after a flock of sheep; and an Adhyaksha is a Gnani who rules over many foolish disciples. I say this to bring a little humor into our discussion, but I am prepared to debate upon it, if anyone doubts that it is grammatically correct.

मयाध्याक्ष्येण प्रकृतिः ‘Mayaadhyakshe’na prakritih – the Jeevas are all fools, and Prakriti is absolutely blind. They need an Adhyaksha who will keep them both on the right track. This is why I place Myself in the position of their Adhyaksha.’

Please don’t feel upset; I am not casting any aspersions. This is a matter of principle. The Purusha (the Lord) is असंगं asanga (detached), and Prakriti produces the children. So, the Lord said, ‘No, My brother. A detached man cannot be the cause of Prakriti having children.’

Then, what happens, Maharaj?

‘Prakriti begets children after uniting with Me, the Ishwara.’

The Mahatmas say that Maya is so smart that she never unites with her husband, the Brahman, and yet she demonstrates her ability to produce so many children. This is why people call her Maya. However, the Lord said, ‘Don’t say such things about Prakriti. Do not slander her. I am her husband, and I am responsible for the children she produces.’

When the husband accepts that the child is his, then there is no reason for anyone in the world to not accept it.

हेतुनानेण कौन्तेय ज्ञातिपरिवर्तते ‘He’tunaane`na kaunte`ya jagadviparivartate’ - the thing is that union with Prakriti is the cause (of this diversity). Had they been only My children, then the प्रपंच prapancha (interactive world) would have been as unchanging as Myself. However, since Prakriti was connected, it became विपरिभूतिते viparivartate’ (the reverse).

Had the Lord wanted to say only परिभूतिते parivartate’ (changed), then it would have become परिभूतिते parinamate’. However, Shri Krishna’s mind is so full of Vedanta, that He uses the terms of Vedanta even where he shouldn’t use them. Well – what need was there to add वि ‘vi’ to परिभूतिते ‘parivartate’? Doesn’t this make the meaning विपरिभूतिते parivartate’ ‘vipareetam parivartate’ (the change is an adverse change)? This change is contrary to our characteristic of being the unchanging, indivisible substratum. It (the world) is not परीत pareeta ; it is vi-

‘Pareeta’ means अनुगत anugat (in keeping with); it means अन्वित anvit (connected to). If the reality of the substratum follows its own character, it will be ‘pareeta’. Vipareeta, however, means that the substratum’s character is not retained, and all the अथव्य adhyasta (superimpositions) can be seen. It can be grammatically broken up to indicate, ‘the son does not resemble the father.’

So, जगद्विपरिभूतिते jagad viparivartate’ - how different is the Paramatma, who is the Adhyasta (supreme control) – मया तत्तमिदं सर्वम्, mayaadhyakshe’na prakritih sooyate’
sacharaacharam’ – from this Prakriti! The jagat is incongruous with the Adhyaksha; it is congruous with Prakriti. Prakriti means the Lord’s mood! This Prakriti changes the way our moods change.

अवज्ञानति मो मृदा मानुषी तनुमानितस्म।
परं भावमजानन्तो मम भूतमहेश्वरम्।९.११।

Avajaananti maam moodha maanusheem tanumaashritam,
Param bhaavamajaananto mama bhootamahe’shvaram.

(11)

Even so, when people see Me in a human form, they insult Me. Oh, I am not an ordinary mortal. I do not identify with My body. In Me, there are no divisions of de`ha-de`hee (the body and the owner of the body).’

The Bhagwat says:

De`hade`heevabhaagoyam avive`kakritah puraa,
Jaativyaktivibhaagoyam yathaavastooni kalpitah.

‘This is the de`ha, and the de`hee is sitting in it.’ It shows a lack of discrimination if anyone says that the de`hee is seated in the lap of the de`ha. Pura ‘Puraa’ means that this lack of discrimination comes from the beginning of time. ‘Just as one pot – or thousands of pots – are imagined in the clay; they are all clay – in the same way, all things are imagined in My essence. Despite this, people think Me to be an ordinary man, who is a kartaa-bhoktaa, papee-punyaatmaa.

Look – many people have abused the Lord. For example, as per the Mahabharata, Rukmi, and Shishupala both abused the Lord. So did Jarasandha and Karn. They have abused Shri Krishna profusely in the Mahabharata. ‘This cowherd – he got scared, and ran away from the Kings. He went and settled out in the sea. He did so many wrong things!’ A score of charges were made against Shri Krishna.

So, the Lord says, ‘These people think that I am a sinner or a pious person. They consider Me to be a karta-bhokta, happy and sad. So much so, that they think I am amongst the individuals who go to Hell and Heaven. They see My human form, and fail to understand that I am the Brahman.

Param bhaavamajaananto mama bhootamahe’shvaram – people do not know My primary quality of being the bhoota mahe’shvara (the Ishwara in all beings). My paramaishvarya (supreme Godliness). Oh, I am the one who makes all brings dance!’
There was a Mahatma. Thieves and dacoits would come to him. Women of ill-repute, and noble women would come to him, and so would decent and depraved men. People would ask, ‘Maharaj, how did such people come to you?’ The Mahatma would say, ‘It is Shankarji’s nature, that ghosts and ghouls go to him. It is Shri Krishna’s nature that the cowherd boys stay with Him. The noble Brahmins believe that they can attain salvation through Vedic rituals, so there I no need for them to go to any Mahatma. Arrogant people do not go to Mahatmas. However, those who are inclined to be introspective, and are conscious of their drawbacks, are the ones who benefit the most by going to Mahatmas. There is no restriction, about allowing only pious people and banning sinners, from coming to a Mahatma.’

In the same way, the Lord is the \( bhoota-mahe`shvara \). He is the Lord of all beings. It is He who makes them dance. One should not consider Him to be an ordinary man, and comment on His actions, because He is the \( saakshaat bhagavaana \) (the Lord Incarnate). The Lord says that it is not as though the people who show disrespect, and insult Him, get any benefit.

\begin{align*}
\text{Moghaashaa moghakarmaano moghagnanaa viche`tasah,} \\
\text{Raakshaseemaasurem chaiva prakritim mohineem stritaah}. \\
\end{align*}

(12)

\text{Moghaashaa} – their hopes remain unfulfilled. The hope with which they work remains unfulfilled, when they show disrespect to the Lord. All their hopes are in vain. \text{Moghakarmaanah} – their task is never completed satisfactorily; it turns into a futile exercise. Their Gnan is not the true Gnan, so agnan creeps in. The ability to be free of nescience does not come into their Gnan. Thus, their hopes are in vain, their actions are in vain, and their Gnan is filled with flaws. Not only that – \text{viche`tasah} – they wander around like people suffering from delirium.

\text{Raakshaseemaasureem} are the two kinds of people with Rajoguna. One kind are the Asuras, who are very selfish; and the other kind are the Rakshasas, who love to harm others. There is a third, the Mohini Maya (the entrancing power of the Lord). This Mohini Maya is such that a person affected by it becomes incapable of thinking with clarity. They cannot discriminate between right and wrong. This is the extreme, dense, Tamoguna. The Asuri Maya is Rajoguna. The Rakshasi Maya is Rajoguna inclined towards Tamoguna. And, the Mohini Maya is total Tamoguna. None of these three contain even a trace of Sattva. Still, people tend to resort to these instead of taking refuge in the Parmeshwara.

All right, my brother, tell me what the Sattvaguni people do.
Mahaatmaanastu maam daiveem prakritimaashritaah,
Bhajantyananyamanaso gyaatvaa bhootaadimavyayam.

(13)
You see, महात्मानस्तु mahaatmaanastu – the Mahatmas are quite different. Their nature contains no trace of Asuri, Rajasi, or Mohini traits. They are neither lazy, nor forgetful. They never harm anybody. They are not at all selfish. The letter ‘त’ tu’ separates the earlier groups from the Mahatmas.
The word भिन्न ‘bhingga’ (separate) is not commonly used in Vedanta. They prefer to use विलक्षण ‘vilakshana’ (having different characteristics), because the difference is in the लक्षण lakshana (traits) rather than in the objects. Lakshana means the angle from which the photograph is taken. That is all.
The Mahatmas take refuge in the देवी प्रकृति daji prakriti (divine nature). Daivi Prakriti means the bright temperament, in which the world is seen as just a game. Mahatmas have an urge to overcome all bad habits. They take refuge in the Daivi Prakriti, and – भूतादिमव्ययम् maam gyaatvaa bhootaadimavyayam – retain the Gnan, ‘I am the आदि aadi (origin) of all the bhootas.’
One thing must be made clear. Aadi does not mean earlier. And, to say that North, South, East and West start from a particular point can be nothing but a विकल्प vikalpa (ambiguity). There is no fixed point from where the four directions begin. You can go on searching endlessly for such a point. Hence, does any direction have an aadi? It does not. So then, what is the meaning of भूतादि bhootadaa?
The origin of beings?
No, no!
The beginning of time? The year, month, and time of our birth?
Is this the first moment of our birth? Is the Paramatma the आदि क्षण aadi kshana (the first moment) of the creation of the bhootas?
No. This is not correct reasoning. This is a vikalpa – an ambiguity. There is no moment when the beings are born. An imaginary line has to be drawn. Then, what does भूतादि bhootadaa mean?
It means that, from which awareness of all beings begins – that सर्ववाब्दषक sarvaavabhaasak (who illuminates everything), भूताववाब्दषक bhootavaabhaasak (who illuminates all beings), स्वयं-प्रकाश svayam-prakaash (self effulgent) vastu (object – God) is the actual भूतादि bhootadaa. Don’t think that you will be able to understand everything just by reading books. To understand the subtle and profound interpretations, you have to go to the Mahatmas.

Annavardhiniḥ: सर्वकारणकारणम्।
Anaadiraadirgovindah sarvakaaranakaaranam.
What does सर्व means? Do you shut your eyes and imagine that – which existed when nothing else existed; no earth, water, etc. – was the Paramatma?

Oh, no! The subtle elements were present before the clay was formulated. The आदि does not exist in place, or in time, or in Prakriti, because the order of Creation and Dissolution has no beginning.

Then?

This भानात्मा परामात्मा bhaanaatmaa paramaataa (the Lord who gives us our awareness is our Atma) – भानात्मा परं ब्रह्म प्रत्यक्ष् चैतन्यम् bhaanamaatraam param bhram pratyak chaitanyam – is the भूतादि bhootaadi, and He is अव्यय avyaya (inexhaustible) and अविनाशी avinaashi (indestructible). Understand this, and know that अनन्य-मनसा ‘ananya-manasa’, nothing exists which is separate from Him. This includes the essence of bhajan (devotional songs). परमात्मातिष्ठति ‘Paramaatmaaatriktam kinchhinaasti’ – the feeling that nothing exists, except the Paramatma – is the essence of bhajan.

Sattam keertayanto maam yatantashcha dridhavrataah,
Namasyantashcha maam bhaktyaa nityayuktaa upaasate’

(14)

Sattam keertayanto maam ‘Sattam keertayanto maam’ – the Lord says, ‘Wherever you go, see Me in everything, and think of Me.’ कीर्तन Keertana (chanting the Lord’s names and praises, with music) includes words. Use your faculty of speech to describe the Paramatma’s attributes, and then reflect whether you made any error in what you said. Make sure that no shadow of Maya has crept into your feelings. Incase you have formed any wrong impressions, cleanse yourself by discarding the faulty impression and retaining the right ones. Make sure that no faults of व्याप्ति vyaaapti (permeation), अतिव्याप्ति ativyaapti (extreme permeation), or असम्भव asambhava (impossible) are present in the attributes you describe.

Talk about the characteristics of the Brahman. Talk about what the Atma is like. Bhaktas should listen carefully to this – the Vedantis talk about the स्वरूप svaroopa of the Lord. Those who have surrendered to Him speak about His nature. Those who meditate on Him speak about His attributes, and those who have a deep love for Him sing about His Leelas (frolics) – संकीर्तनं भगवतो गुणकर्मानानाम sankeertanam bhagavato gunakarmanaamnaam.’ People who are keen to promote ideals and improve society, talk about the exemplary behavior of the Lord. All these points are used for sankirtana.

यत्तत्त्व ‘Yatantashcha’ – the Lord said, ‘Don’t just talk! Put in some effort, and strive for spiritual progress.’ It is not right if you do bhajan one day and neglect doing it the next day.
Dridhavrataaha – a person must be firm in his resolve. Disheartened people say, ‘Where is the Paramatma? Let us pass our days in just talking about Him!’ They are tired of giving discourses, but they are not prepared to undertake any hardships, in searching for the Lord. However, what hardship do they have to bear? It is the hardship of humility!

Namasyantashcha maan bhaktyaa – man has such a strong ego that he is unwilling to bend before anyone. He says, ‘Am I inferior to you in any way?’ The Lord, however, tells us to have loving humility.

Namam, namah, namah – namaansi (bow down). Not five times, but do a Namaaz of twenty four hours. Become the personification of submission towards the Lord.

Earlier, I used the word ‘namah’ only for the avyaya (things connected to the Lord). However, Mahamahopadhyaya Anantkrishna Shastri, who was a great scholar of Vedanta, would write, ‘bhooyaansi namaansi santu’ (my profound respects), in his letters to me. This drew my attention to the fact that ‘namah, namasi, namaansi’ is correct.

So, svayam namasyati, nama ivaacharati – become the namaskaara (show respect to the Lord in all). In the Vaishnav Shastras it is written that namaskara means ‘na mo iti namah – nothing belongs to me. Whatever I have is actually Yours.’ The virakta renunciate gives up his feeling of possession, while the Bhakta not only gives up his feeling of possession, he also says that the objects belong to the Lord. This is the difference between the bhakta-namaskara and the virakta-namaskara. The religious practice of letting a bull go free symbolizes that the owner has removed his possessiveness. It is called utarga (abandoning), a vrishodsarga (abandoning of a bull), because the purpose is giving up the feeling of possessing the bull. However, when a cow is given to a Brahmin, then the establishing of the Brahmin’s ownership of the cow, is in addition to the removal of the donor’s feeling of possession, and therefore it is called daana. There is a difference between daana (gifting) and tyaga (giving up). Similarly, there is a difference between the namaskaara of the virakta and the bhakta.

Nityayuktaa upaasate’ - what is the nityayukta (always united) here? If the Paramatma is a separate entity, won’t we be separated (mentally) from Him when we fall asleep? ‘Tatra pitaa apitaa bhavati, maataa amaataa bhavati’ – the Vedas say that our memory of even our father and mother leaves us when we are in a deep sleep state. However, we will never be separated from the Paramatma if He is the power which illumines our sleep (so that when we wake up, we are aware of having had a sound sleep), and is also the adhishta (substratum).
Therefore, नित्ययुक्ता nityayuktaaha means जाल्या भूतादिमय्यम् gnaatvaa bhootaadimavyayam (the knowledge that the origin of all beings is endless).

Why don’t you say, नित्ययुक्ता ‘Nityayuktaa’ here? You see, we consider the jagat to be nitya (everlasting). We also consider the Guru and Prakriti to be nitya, but we do not consider them to be Satya (the ultimate truth or reality). The nitya can be subject to change, but a Satya is अबाधित abaadhita (that, which cannot be negated). We believe that the jagat, Prakriti and Jeeva are all अनादि anaadi (without a beginning in time), and nitya, but we do not believe them to be Satya. Why is that?

The characteristic of our Satya is its quality of not being subject to negation. The Paramatma would not be nityayukta unless He was the essence of our Atma. So, we उपासते uaapsate` (do worship) only because of our agnan – our lack of this knowledge.

Now the Lord speaks of the different kinds of उपासना upaasanaa (worship), and explains how they are all different. Some say that the Gnan Yagya (worship through obtaining Gnan) is the only upasana, not the कर्मकाण्ड karma-kaanda (Vedic rituals which bestow worldly benefits and Heaven after death). The Karma-kandis (the priests who do the rituals) have sullied karma-kanda beyond anything. I am familiar with the Shrauta and Smaarta Karmas and their theories. How can these rituals be the worship of the Parameshwara, unless you accept that only one Ishwara exists, and it is He, who bestows the fruits? How can you say that each Devta manifests, and accepts the ablutions, in every Yagya, when the mantras pertaining to him are uttered; and that there are different Devtas in different Yagyas; and the fruit of the Yagya is given by an अपूर्व apoorva (remote, unknown consequence of an action) – and call it a worship of the Parameshwara? Only Pauranik (of the Puranas) Yagyas will be the worship of the Parameshwara. How can the Shrauta-Smaarta Yagyas be called a worship of the Parameshwara? This is why there is a provision for Sanyas (monk hood) in them. There is no such restriction in the Yagyas of the Puranas, because they were part of the worship of the Ishwara.

So, the Lord says, जानयज्ञः ‘Gnaanayagye`na – I do not want Karma Yagya. I want Gnan Yagya.’

We will do यजन yajan (worship) of the Lord through Gnan Yagya. The Lord has given deep thought to what Gnan Yagya is. It is said that all the other Karmas are Yagyas, but the Bhagwat is the Gnan Yagya.

Why is the Bhagwat a Gnan Yagya?
It is spoken, therefore it is karma; and it gives Gnan about the Paramatma, so Gnan and Yagya have combined to make it a Gnan Yagya. It is karma to speak, karma to pick up the ladle and offer ablutions. And, it is also karma to use the faculty of speech to chant mantras. These actions don’t, however, give the Gnan that the Lord is the one (Atma of all beings, and everything exists), while the Shrimad Bhagwat gives this Gnan. The speech becomes the ladle with which the ablutions of words are offered. Hence, it is a Gnan Yagya. This is yajan.

एकाचे प्रथक्तने बहुआ विध्यसनुक्षेत्रे ४‘क्ष्ये’ना प्रिथक्त्वे’ना बाहुधेनाविष्वतोमूखक्षे – ए’क्ष्ये’ना नी सेेष्वयारत्वे’ना. दीश्वनाभीया विष्वयारत्वे विष्वयारत्वे प्रभावप्रिथक्त्वे ‘एन’कारोपारोपायाविृष्णाय प्रभावप्रिथक्त्वे’ (ते लोको विष्णु नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो नाना श्रीकमणे विष्णु जो}

Aham kratuḥ means ‘I am the Yagya which is done after a संकल्प sankalpa (formal resolve regarding the desired fruit) is taken’. In a way, the kratu is a विकृति vikriti (deformed version) of the main Yagya. There are two kinds of Yagyas – one is Prakriti and the other is Vikriti. The types which come under the Vikriti kind are called ‘kratu’. अहे यज: ‘Aham yagyah – I am the Yagya’, means that the Lord is the Vikriti kind of Yagya and also the Prakriti kind of Yagya.

All right, Maharaj, You have said that both kratu and Yagya have Devtas as their objects of worship. Do You have anything to say about the pitar (ancestors)?

The Lord said, स्वधाहम् ‘Swadhhaham – I am also the worship done to please the ancestors.’ Furthermore, अहम् औषधम् ‘Aham aushadham’. All the different kinds of grain used in the Yagya are औषधी aushadhee (having medicinal properties). औषधी दोषान् धातृ गुणान् Oshati doshaan dhatte gunaan – that, which removes the ills and implants beneficial elements, is called ‘aushadha’. The Lord states, “I am that aushadha.”

मन्त्रम् ‘Mantram – I am the mantras which are chanted in the Yagyas.’ The mantras include Prakriti, Vikriti, Svadhaa; a ritual called नन्दी श्राद्ध ‘Nandi Shraaddha’ is done before the main Yagya, to ward off obstacles like the death of a close relative.
Thus, the Lord is everything – He is the items offered in the Yagya, He is the mantras which are chanted and He is also the actions of the rituals.

The Lord is the Atma of all beings, and He is the one who is worshipped through the Yagyas – बहुधा विष्वतोमुखम् bahudhaa vishvatomukham. This means that when we give sugar to ants, and do the daily ritual called बलिवाशवदे ‘Balivaishvade’va’ which entails feeding crows and dogs, it is all accepted by the Lord. O Lord! It seems that there is no other religion in the world, like this! People may say that this is also a religion, but which religion has an arrangement for feeding even crows and dogs? Not only that, when we do तर्पन tarpan (offer libations to the ancestors), even the water (rendered impure because we have eaten in the plate, and particles of food are washed away by the water) which is poured onto the ground, belongs to the Lord.

Those who believe in the Ishwara believe that He has six Godly attributes. However, Shri Krishna says, ‘My brother, I am not just the Ishwara!’

What else are You, Maharaj?
‘I am also the भगवान Bhagavaana (Supreme being).’

The Ishwara is कारणोपाधिक kaaranopaadhika (He manifests for a specific purpose), where He is alone and His Maya is also alone. The effect has no superimposition. However, see the भगवत्त्व bhagvattva (Godliness) of Shri Krishna here –

पिताःहमस्य जगता माता धाता पितामहः।
बेदं पवित्रमोकार सा सृयुत जन्मेव च।१९.१७।

Pitaahamsyas jagato maataa dhaataa pitaamahah,
Ve`dyam pavitramomkaara riksaama yajure`va cha.
(17)

All that is stated here is said with the acceptance of कर्मोपाधि karmopaadhi (the karmas superimposed by the substratum, which is the Brahman). However, the Lord says, ‘I am not only the superimposed cause; I am also the superimposed effect.’ There may be a difference in the effect and cause, which are the उपाधि upaadhi (superimpositions), but there is no difference in the उपहित्त upahita (that, which is superimposed). पिताहमस्य जगता: ‘Pitaahamsya jagatah – I am the Father of the whole world.’ A person, who is the Father, cannot be the Mother, and neither can the Mother be the Father – you all know this.

What does this mean, then?
‘I am the consciousness in the Father and the consciousness in the Mother.’ This is the only logical explanation.

माता धाता ‘Maataa dhaataa – I am the धाता dhaataa (one who gives sustenance). I am the विद्याता vidhaataa (Creator), and I am also the पितामह pitaamaha (Grandfather).’ The Father cannot be the Grandfather. He will be the Father of one, and the Grandfather of another. The Lord says, ‘I am the Father of the world, and I am also the Mother, the Sustainer, and the Grandfather. I am also the वेदं पवित्रमोकार: ve`dyam pavitramomkaaram – sanctifying Aum in the Vedas,
and the entire expanse of all the words it indicates. I am the abhidhe`ya (foundation) and also the abhidhaana (structure).’

The Rig Veda is चित्त्वा (Gnan oriented), the Sama Veda is आनन्द (Bliss oriented), and the Yajur Veda is कर्म (oriented towards rituals). The आनन्द Sama comes in-between the सत्न्त्राप्रस्ताव Yajur and the चित्त्वा Rig Veda. Sama’s anand comes from music. साम यजुर्वेद ‘Rik-saama-yajure`va cha – I am the Rig Veda, Sama Veda, and Yajur Veda.’

However, where is the Lord in the Vedas?

He abides in the मनोमय कोश (the sheath of the mind). In the Yajur Veda, it is written that the Vedas were created from the Viraat (the huge form of the Lord, which is this creation).

tस्माद यज्ञात सर्वहुतः ऋष्क: सामान्य यज्ञि:।

छन्दसिं यज्ञि: तस्माद यज्ञस्तमाद अज्ञातः।।

Tasmaad yagyaat sarvahutah richah saamaani yagnire`,
Cchandaansi yagnire` tasmaad yajjustasmaad ajayata.

These Vedas are प्रवाही नित्य pravaahi nitya (eternal, but fluid). They are not कृत्स्थ नित्य kootastha nitya (eternally unchanging). In the opinion of the believers of the Mimansa philosophy, the jagat is also अपौरुषेय apaurushe`ya (not created by human effort). They say that the Ishwara has created this world. So, it is not surprising that they consider the Vedas to be अपौरुषेय apaurushe`ya as well. However, people who believe in the Ishwara believe that the Ishwara recalls the Vedas of the previous कल्प kalpa (day of Brahma), and bestows them as a gift, at the start of every new कल्प kalpa. There is no सृप्ति-प्रलय srishti-pralay (Creation and Dissolution) for them (because the Jeeva slumber during Brahma’s night). This is why only the Vedas are nitya, but different groups differ slightly on this point.

Come; see the amazing qualities of the Lord, as described by Him –

गतिभंत्रं प्रभु साक्षी निवासं शरणं सुहलं।
प्रभवं प्रलयं स्थानं निवासं बीजमव्ययम्।१९.१८।।
Gatirbhartaa prabhu saakshee nivaasah sharanam suhrit,
Prabhavah pralayah sthaanam nidhaanam beejamavyayam.

(18)

You can count them for yourself – twelve points are given; twice the number described earlier.

The first point is गति: gatih. The meaning of this is, ‘I am the fruit you hope to acquire through your efforts.’ Why do you want a son? A son is the कर्मफल karmafala (fruit of your karma). Why do you want to go to Heaven?
‘That is the fruit of the Yagya, and I am the Yagya. It is I, who come as your son. What will you get, by getting married? You will get a husband. I am your husband. गति Gati means fruit, and I am the Atma of the fruit.

भर्ता Bharta – I am the भर्ता bhartaa who gives you all you need to sustain yourself. Don’t go to any gardener for favors, and don’t ask anyone else for the fruit.

प्रभु Prabhu – I am the प्रभु prabhu (Lord), स्वामी swaami (Master), and I have the capacity to grant whatever you want.’

The fourth point is साक्षी saakshee (witness). That means, ‘You can do nothing that is hidden from Me. I watch every action of yours.’

What is the range of Your visions? How far can You see? Till what distance can You hear?

साक्षी ‘Saakshee – I do not need eyes to see, or ears to hear. I make no mental resolves, nor do I use My intellect to think – पश्यत्वचक्षुः स श्रणोत्तकारणं. वेदि वेदिय न च तत्साधितं वेदता pashyatvachakshuh sa shrinotyakarnaah. Sa ve`tti ve`dya na cha tasyaasti ve`tta.’

पण्य बिनु चले सूने बिनु काना। कर बिनु कर्म करइ विधि नाना।
आनन्रहित सकल रस भोगी। बिनु बानी बकता बड़ जोगी।
त्वक्तु बिनु परस नवन बिनु देख। गहि दान विधि बास अरेशा।।
अस सव भौंत अरतिक करनी।

Paga binu chale` sunai binu kaanaa,
Kara binu karma karai vidhi naanaa.
Aanamarahita sakala rasa bhogee,
Binu baanee bakataa bada jogee.
Tvak binu parasa nayana binu de`khaa,
Gahahi graana bidhi baasa ashe`shaa.
Asa saba bhaanti alaukika karaneee.

साक्षी Saakshee means the one who needs no sense organs, to experience. The Jeeva needs eyes to see, but the Ishwara does not.

The fifth point is निवासः nivaasah. ‘I am the substratum of all that exists. I do not observe from a distance.’

शरणम् Sharanam is the sixth point. It means, ‘I am your refuge. When you face great peril and adversities, I am close to you. Why don’t you gather yourself and take refuge in Me?’

Once, some of us went to have a दर्शन darshan (see with reverence) of a Mahatma. The people of Haridwar don’t know how bad the hot wind (called ‘loo’) of Benares can be. We set off at about twelve noon, and walked five miles to reach his hut. The sun was hot overhead, and the sand of the bank of the Ganga, was hot underfoot. We had no shoes or caps; not even an umbrella. Somehow, we managed to reach his hut.
Mahatmaji was inside. He heard us talking, and opened the front door. ‘Come inside,’ he said. We hesitated to enter, and sat in the verandah outside the house. ‘Come inside’, he repeated. ‘When faced with external discomfort, we should move within.’

This is शरण sharanam. In Sanskrit, शरण sharan also means – शरणमुताजम् sharanamutajam. Sharanam griharakshito ityamarah. What the Mahatma meant, was that if you feel unhappy with the world outside, then come into the shelter of the Ishwara who is within us. There is enough space for निवास nivaasa (staying) there, and the Lord takes care of you. He is also our मालिक maalik (Master). He will feed us; and hence, He is the भर्ता bhartaa, the गति gati. This is where we are to reach.

The seventh point is सूहत suhrit (well-wisher). The Lord helps us in every way, without expecting anything in return.

The eighth point is प्रभव prabhava (beginning). He is the origin of all. प्रभवति अस्मात् ‘Prabhavati asmaat’ – He is the origin of the entire world.

प्रलय Pralay (Dissolution) is the ninth point, and स्थानम sthaanam (place) is the tenth. We stay in Him. The eleventh point is that everything dissolves in Him, and the twelfth point is निधानम nidhanam avyayam beejam – He is the inexhaustible seed of all.

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I will tell you about my own audacity. Long back, whenever I read the Gita, I would consider myself to be Arjuna, with Shri Krishna actually seated before me, preaching to me.

Then, I would imagine that I am the horse, listening to the Lord’s sermon. The Lord is telling me, ‘Pull the chariot, My child. Don’t stop doing your work.’

At times, I was audacious enough to imagine that I was Shri Krishna, giving the sermon of the Gita. I felt no fear in imagining this, because the Ishwara is not to be feared. If the Ishwara is an ‘other’, He is to be loved; and if He is our Self, then He is the essence of experience. Fear is towards others. The Ishwara is there to give us fearlessness, not to instill fear in us. So, once in a while, I would imagine that I am Shri Krishna, and Arjuna is my mind, and I am giving a sermon to my own mind.

When I spoke the nineteenth shloka of the ninth chapter, I would interpret it to mean, ‘Oh, my dear mind, तपायमहाम varsham nigrīhnaṁyutsrijaami cha, Amritam chaiva mrityushcha sadasacchaahamarjuna.

(19)
Me. I am untouched by अमृत amrit or मृत्यु mrityu. Amrit comes into Me a number of times, and so does mrityu.

सदसचाहामर्जुन Sadaschaahamarjuna – I am Sat (existence) and I am asat (that, which is not Sat). I am the substratum of the beliefs of अस्ति-नाास्ति ‘asti-naasti’ (is - is not). In the इद्म अस्ति, इद्म नाास्ति ‘idam asti, idam naasti’ the ‘idam asti’ (I exist) is Sat, and ‘idam naasti’ (I do not exist) is asat. Both these beliefs rise up in Me.’

These are not my words; this is what Shri Krishna is saying. Shri Krishna is saying all this to Arjuna. Let Him speak. I have read the Gita, imaging myself to be a camel. I told myself, ‘Go on, my son. You carry ten musk melons and ten water melons on both sides, but none of them are other than your Self. Let them be placed on you.’

Two women were seated on a camel once. One was the mother-in-law, and the other was the daughter-in-law. The mother-in-law sat in front, and the daughter-in-law sat behind. The mother-in-law said, “My daughter, hold on to me when the camel sits down, otherwise you will fall off.’

When the camel folded his hind legs to sit, the daughter-in-law held on to her mother-in-law, and did not fall off. However, when the camel folded his forelegs, the mother-in-law fell off! The daughter-in-law asked, ‘Mother, what happened?’ The mother-in-law replied, ‘I did not know that camels sit in two stages.’

So, since अमृतं च न मृत्युं amritam chaiva mrityushcha – the amrita as well as the mrityu are the Paramatma, why do you fear death? Death does not mean our death; it is only an illusion of the essence of the Parabrahm Paramatma. So, unless we consider ourselves to be nothing more than a physical body with arms, legs, etc., what have we to fear? A Vaishya dies, a Shudra dies, a Chandala dies, a Hindu dies, a Mussalman dies – well, let them die. We say, in Paltu’s words –

पल्तू हम मरते नहीं साथों करो विचार। हरमिं कल्लों के कल्लों।
Paltu hum marte` nahin saadho karo vichaara, Humhi kartaa ke` kartaa.

Mrityu is unable to touch us. You read the Gita as a daily routine. The Lord has stated here, ‘I am the Sat, as well as the asat.’ However, when it came to defining the Brahman, He has negated both. न सत्य तत्त्वास्तु Na sat tannaasaduchyate. The Brahman is neither the Sat nor the asat.

Then Arjuna began to speak. तत्त्व तत्त्वात्र तत्त्व Sadasat tat param yat – You are the Sat, You are also the asat, and You are beyond them both. You are everything that is.’

Actually, this is the essence of the Paramatma. Now, as though Arjuna said, ‘Come, Maharaj, let me worship You through Yagya. What is the meaning of Yagya? The only meaning I know, is that karma is Yagya.’
The Lord said, ‘That is all right. This is what the Vedic (followers of Vedas) believe.’

Traividyaa maam somapaaha pootapaapaa yagyairishtvaa svargatim prarthayante’,
Te’ punyamaasaadyya sure’ndralokamashnaanti divyaandivi de’vabhogaan.

The Vedic people are not wrong in saying that this. They are त्रिविद्या – they have three kinds of knowledge. It is enough if someone gets one vidya. They become ऋग्वेद Rigve’di (of the Rig Veda tradition) and chant the mantras at the time of the sacrifice, when the ritual of the Yagya is being done. There is no flaw in their knowledge.

All right, Maharaj, tell me whether they do सोमपाणा somapana (drink the elixir, sanctified alcohol)?

Oh, yes! Certainly they get somapana. They are सोमपाण somapaa.

All right, Maharaj, are their sins erased by doing Yagyas?

Definitely. They are saved from misbehavior and wrong doing. They are careful about maintaining the vows of celibacy (during the Yagya) even if they are married. Their conjugation for the आहिताग्नि aahitaagni (placing the fire) is also very difficult. They worship through the Yagya, and pray that they go to Svarga (the land of the Devtas) when they die.

Maharaj, is this prayer granted, or not?

Yes, it is.

They go to the pure land of the Devtas.

Are they given food and drink there?

Yes, of course. अविद्या divyam divi de’vabhogaan – when they go to Svarga they get the same sublime pleasures which are enjoyed by the Devtas. They eat and drink in abundance.

Maharaj, this seems excellent! Let us do Yagya and go to Svarga!

‘Just remember one thing,’ warned Shri Krishna. ‘When a man goes to a hotel, he has to deposit a sum of money. The room and food he gets depends upon the amount he deposits. It is the same in Svarga. So much so, that those who go there get the pleasure of ethereal male or female companions. However, what happens when their deposit is diminished?’
If they refuse to leave when they have no credit left, they are thrown out by the staff—मर्यलोकं विश्वास्य martylokam labhante’.

So, those who undertake the rituals which their three kinds of knowledge enables them to do—गतागतं लभते gataagatham labhante’—get born again, after exhausting their spiritual credit balance in Heaven. They are subject to the law of returning to the earth, doing good deeds and building up spiritual merit again. Then they go to Heaven when they die. This is repeated again and again. They are कामकाम: kaamakaamaa, having strong desires for sensual pleasures, and this is a sign of their inner poverty.

The paths of bhakti and tattvagnan are paths to पूर्णता poornataa (fulfillment, being complete), while the other paths are the paths of beggars. The Lord can grant them what they beg for, or refuse, depending on whether He is pleased or not. He may like something about us, or He may not like some things about us.

I was staying as the guest of a Seth (wealthy businessman) once. A senior official of the Uttar Pradesh Government came to meet me. He had come in a Taxi, and was stopped by the doorman, and made to sit near the gate while the man phoned the house. It so happened that I was not available at that time. The family sent a message, ‘Swamiji is doing bhajan just now.’ Oh, even we had been doing bhojan (eating a meal) they would have said the same thing! The gentleman waited for nearly two hours, and then he went away. When he returned in his official car, with his turbaned bearer accompanying him, the doorman gave him a smart salute and ushered him in respectfully!

So, when even poor people in this world are not admitted into the homes of the wealthy, how will they gain entry into Heaven? A person must have some capital, isn’t it?

What is that capital?

Remain engrossed in the Paramananda (the Lord, who is supreme bliss).

It is said that Ravindranath Thakur went to get the darshan of a Mahatma who lived in a forest. They discussed tattvagnan, and Ravindranath was astounded at the depth of the Mahatma’s knowledge.

‘Maharaj, come to Calcutta,’ he pleaded. ‘There are so many students who will benefit from your vast knowledge.’

‘Look,’ replied the Mahatma, ‘the man who has a thirst goes to the well; the well does not go to a thirsty man. Those who have a craving to obtain Gnan will come to obtain it. Why should the water of Gnan be wasted on anyone who is not thirsty? He will drink half and throw away the rest.’

अनन्याश्चिन्तयांतो मा ये जनां पर्युपासते।
तेषां नित्याभिभुक्तां योगक्षेमं वहाम्यम्।१९.२१।।
Ananyaashchintayanto maam ye `janaah paryupaasate`,
Te `shaam nityaabhiyuktaanaam yogakshe `mam vahaamyaham.
(22)
The Lord says, ‘Arjuna, why do you worry? अहं वहामि Aham vahaami’, meaning, ‘I am the laborer and you are the Master. Oh, I am your servant.’ Ramabhaktas (devotees of Shri Rama) tell other Ramabhaktas, ‘Look, don’t disturb the Lord Shri Rama-Sita by asking them for the things you want.’ Then what should we do?

‘Tell Hanumanji. He will fulfill all your needs. There is no need to interrupt the bliss of Shri Sita-Rama Bhagwan.’

There was a Mahatma we used to go to. If anyone told him about what they desired, he would say, ‘Tell the Manager about it.’

Please tell us who your Manager is, Maharaj.’

‘Oh, my Manager is the one you call the Ishwara!’ This is the talk of carefree renunciates! This is how he would talk.

एण्यात्मेक्षेम ‘Yogakshe`ma vahaamyaham.’ The Lord said, ‘I bear the burden of your yoga-kshe`ma (guarding what you have, and getting what you need). वहामि Vahaami means, ‘I carry the burden on My head, the way people carry a heavy basket on their heads. I carry everything and bring it to you.

Hence, अन्याश्चिन्त्यानंतरं माम् ananyaashchintayanto maam – keep your thoughts focused continuously on Me in such a way that nobody else comes into your thoughts.’

The bhakti-based interpretation of अन्याय ananyaah is to not consider anybody but the Lord, to be our own; and the Gnan-based interpretation is that none other exists. पर्युपासते Paryupaasate` means – परित: upaasate paritah upaasate` - there is none other than the Paramatma anywhere, in any form. It is He, who is everywhere, and नित्याभिभुवनानाम nityaabhiyuktanaam means ‘every being, at all times, and everything’. ये जना: ‘Ye` jannaha – those who think like this, are My people. They do bhajan, and those who do such bhajan don’t need to do anything else.’

I used to go with some friends, to a Mahatma. We called him the Baba of Maghaipur. He told us that he got a Guru who lived in a cave, near a place called Bilari, which is some six miles from Katani. He told our Mahatma to stay in his cave. ‘Do your toilet here. Have your bath here. I will fill water for you, clean your toilet, and bring भिक्षा bhikasha (begged food), and feed you every day. However, my son, you are not to go out of this cave for eleven years.’

The Mahatma agreed to do his Guru’s bidding. For eleven years, his Guru cleaned his toilet, bathed and fed him. एण्यात्मेक्षेम ‘Yogakshe`ma vahaamyaham – he would bring the things that were not available, and ensure the safety of all the Mahatma had. He did not allow the Mahatma to get fever or catch a cold even once.

So, the Gurus are full of kindness and Grace. And, the Lord is the form of the millions of Gurus. The millions of Gurus in this world are forms of the Parameshwara. What am I to tell you about Him?!!
There is a commentary on the Mahabharata, called ‘Lakshaabharan’ or ‘Lakshaalankara’, written by Arjuna Mishra. When he was writing the commentary, and came to this part of the Gita, he said, वहामि ‘Vahaami (I carry) is not connected to the Ishwara.’ He applied hartala (a yellow paste used to delete words), and wrote ददामि ‘dadaami’ (I give) instead. Then he went off to have his bath.

There was no food in Arjuna Mishra’s house that day. While he was out, a young boy came, carrying a basket filled with rice, lentils, flour, ghee (rarified butter), treacle, and milk. The boy’s body was covered with cuts and bruises, and hartala had been applied on them.

Arjuna Mishra’s wife asked the boy, ‘My son, you are such a good looking, appealing, blue-hued boy. How did you get hurt so badly?’

‘Mother,’ said the boy, ‘Punditji beat me.’

‘Then who applied the medicine? Who applied the tamarisk paste?’

‘Punditji applied the paste, Mother,’ said the boy. He left the basket and went away.

When Arjuna Mishra returned, after completing his bath, his wife greeted him with angry words.

‘How merciless you are! How badly you beat that tender boy who brought us all this food and milk! How could you be so cruel?’

‘I know nothing about this,’ said Arjuna Mishra. ‘Who are you talking about?’ Then, he remembered, ‘I had cut out one word in the Gita. I had cut out ‘vahaami’ and written ‘dadaami’ in its place. And, the Gita is the heart of Shri Krishna, it is His form – गीता में ह्रदय पार्था ‘geetaa me’ hridayam paartha’ – so He took my cutting out that word on Himself! The hartala I had applied was yellow.’ After that, he amended his mistake and made it योगाक्षेम वहाम्यहाम् ‘yogakshe`ma vahaamyaham’.

The Lord brings to light the incomparable greatness of Gnan, in this incident. ये जना: पुरुषापास्ते Ye` janaaha paryupaasate’ means that everyone who is born a human, is entitled to sit in the lap of the Bhagwan, regardless of whether he is an Indian or not, whether he is a वर्णाश्रमी varnaashrami (belonging to one of the four castes and stages of life) or not. We are all His children, and from His viewpoint, we insult Him when we make divisions and say that only some special children are taken onto His lap, and not others.

I will tell you a story. When the bridge to Lanka was being built, for Shri Rama’s army to cross over the sea, a squirrel would take a dip in the sea, roll in the sand, and brush off the sand on the site of the bridge. She went on doing this again and again. Hanumanji asked her, ‘What are you doing? You will be crushed to death if you are accidentally trampled upon.’

‘Look,’ said the squirrel. ‘All of you are serving the Lord as per your capacity. I am doing the same.’ Hanumanji jokingly placed his foot on her take and pressed it gently. This caused some pain, and her tail was elongated.
The squirrel went to Shri Rama and complained, ‘This monkey is obstructing my service.’ Shri Ramachandra lifted her onto His lap, and stroked her. His fingers left five stripes on her fur, and till this day, squirrels have five stripes on them.

‘All right, tell Me, what punishment should Hanumanji be given?’ He asked. ‘He pressed my tail with his foot. So, You please press his tail with Your foot!’ said the squirrel. Hanumanji was delighted to hear this and started laughing. ‘Excellent, my girl,’ he said. ‘I will press your tail every day, and you please get me punished in this manner every day!’

So, when the Lord takes even a squirrel onto His lap lovingly, how can anyone think that He will not give love to His own people? Who will He give love to, then? Whoever it is, they should be His – ये जना: पद्मापासले ye’ janaaha paryupaasate.

Some people do not do the उपासना upaasanaa (worship) of the Lord; they worship other Devtas. What do You have to say about them?

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Some people do not do the उपासना upaasanaa (worship) of the Lord; they worship other Devtas. What do You have to say about them?
Well, let us accept this, but – see the unparallel greatness of Gnan, which the Lord speaks of now.

\[Aham hi sarvayagaanaam bhoktaa cha prabhure`va cha, Na tu maamabhijaananti tattve`naatashchyavanti te`.\]

(24)

The Lord says, ‘I am the bhokta (the one who experiences) of the Yoga, whether it is offered up to Indra or to Vishnu. I am also the faladaataa (bestower of the fruit) – ahame`va.’ The priests who do the Yagya say, ‘Indraaya svaahaa’ (this is offered to Indra), but the Lord gulps it down, He consumes it. Aham hi sarvayagaanaam bhoktaa cha. Whichever Devta you offer it to, it is eaten by the Lord, and – prabhure`va cha – its fruit is also granted by Him.

All right, Maharaj, You know that it is Your aaraadhana (worship), and You eat what they offer, and You bestow the fruit of the Yagya. Then, what do they do wrong? What mistake do they make? ‘Their mistake is that they lack the knowledge of My essence. They are not aware that it is I, in the form of all the Devtas, and they lose their position because they lack this knowledge.’

Please note this point – it is vitally important to know. The importance of Gnan is declared through this statement. On the surface, it looks as though the purpose is to forbid the worship of the Devtas. It is not the upasana of the Devtas which the Lord criticizes, but the agnan behind it. Pay attention to ‘na tu maamabhijaananti tattve`naatashchyavanti te’. This means, ‘They do not recognize that it is the Bhagwan who is in the form of Indra, Chandra, Varuna, and other Devtas.’ They do not know that the worship is for the Parameshwara. They are unaware that it is the consciousness of the Atma, which abides in our eyes and enjoys the beauty of the scene; who sits in the ear and enjoys the music; sits in the skin and enjoys the feel. They do not know all this, and it is this ignorance that makes them slip from their position.

I will tell you a little story. There was a Princess. She had been married through the ritual of placing vermillion on the tip of the bridegroom’s sword, since he was away at war. This was the practice when Princes went to war. Their sword was their substitute for the rituals of the wedding ceremony. The Princess had not seen her bridegroom.

When the war was over and the Prince returned, the Princess heard that an extremely handsome Prince had come to the city. She heard that he has a superb physique and many outstanding qualities. Hearing such praise, she felt attracted to this unknown Prince, and met him privately.

It was the same Prince she was wedded to, but she did not know this. When the Prince told her his name, and the war he had gone to fight before coming to the
city, she began to lament bitterly. ‘Alas!’ she wept, ‘I thought you were someone else! I did not meet you with the thought of meeting my own husband. I am no longer fit to face you!’

She had met her own husband. Had she met him knowing him to be her husband, it would have been Dharma. However, it became adharma because of her thought of meeting a man other than her husband. She felt so ashamed that she killed herself.

This is the importance of Gnan. We need to have the knowledge that it is the Atmade`va (the divine Atma) who is receiving all the experiences through the sense organs, their presiding Deities, and the sense objects. In the language of Vedanta, it is the Atma who appears before us, in a myriad of forms. It is necessary to have this knowledge. The Lord has made it more magnanimous in the Bhagwat. There, the viewpoint of the Bhakta is –

Sarva e`va yajanti tvaam sarvde`va`mahe`shvaram,
Ye`pyanyade`vtaa bhakta yadyapyanyadhiyah prabho.
Yathaadriprabhavaa nadyah parjanyaapooritaah prabho,
Vishanti sarvatah sindhum tadvattvaam gatayontatah.

(O Lord, You are the Parameshwara – in whom all the Devtas abide. Whosoever anyone worships, it is You he actually worships. He may be taking the names of other Devtas, and think that they are separate from You. O Master, like a spring that starts high in some mountain, swells with rain water, spreads out and ultimately reached the sea, in the same way, every person ultimately comes to You, whichever path he takes.’

What the Bhakta sees, is that even if a seeker is wandering about, it is the Lord he wants to reach. A Bhakta does not think badly of anyone; he hates no one. However, the Lord says, ‘Why don’t you understand?’ The Lord scolds us, and tells us to recognize Him. ‘Why do you do all this without knowing who I am?’ The Lord is explaining the enormous importance of Gnan.

Yaanti de`vabrataa de`vaan` pituvyaanti pitrubrataa.
Bhootaani yaanti bhootevya yaanti madyajinoapi maam.

The Lord says, ‘Arjuna, if you do a vrata (ritualistic austerity) of a Devta, you will go to that Devta (after death); but you will come to Me, if you do My bhakti – yaanti madyajinoapi maam. So, do yajan.’
‘Do yajan’, means to offer up something, have some नियम niyama (self imposed disciplines). Do दान daana; begin to give something to others. Take in the brightness of austerity from the fire. Take in the Ishwaratva (Godliness) and give up the Jeevatva (idea that you are a Jeeva), and make your life परिपूर्ण paripoorna (fulfilled). You will obtain the Lord, if you do His bhajan.

The question comes up, that if we want to do the Ishwara’s aradhana, how should we do it? If you say that it is wrong to take a paltry gift when we go to meet a rich man, that is not the right attitude. It is not a sign of genuine affection. A gentleman took five rupees, to offer at a temple. When he reached, he saw somebody was making an offering of ten thousand rupees. ‘Oh, what is the worth of my five rupees, compared to that man’s offering of ten thousand?’ he thought. He left the five rupees in his pocket, and returned home. He should not have done that. Every person should use whatever he has, and be turned towards the Lord. It may be the power of wealth, work, emotion, or position. Some people go to the katha (discourse) and sit with their face turned away from the speaker. They should not sit like this.

I will tell you what you should do, if you feel drowsy during the katha. Actually, I don’t think that any of the people present feel drowsy during the katha. If I am unable to awaken you from physical sleepiness, how will I awaken you from the deep sleep of nescience? However, incase anyone does feel sleepy, he should look at the speaker. He should not lower his chin, nor close his eyes. Don’t worry – I am unable to meet the eyes of people in such a large gathering. Nor will I look at you. If you feel diffident, incase I observe your drowsiness, please dispel such thoughts. If you keep your eyes on the speaker, you won’t feel sleepy.

Now, if you wonder what gift you should offer the Lord, He tells us, Himself –

पत्रं पुष्पं फलं तोयं यो मे भक्त्यं प्रवचन्ति।
	तद्हे भक्त्युपायहमिनाभं प्रयत्तिमाणम्।२६।

*Patram pushpam falam toyam yo me` bhaktyaa prayachchati,*
*Tadaham bhaktyupahirmashnaami prayataatmanah.*

(26)

The Lord is very funloving. He says, ‘My brother, let it be just one leaf.’ He does not specify whether it should be a Tulsi leaf, or a Bel leaf. Just take any leaf you feel like – पत्रं patram.

Take a flower – पुष्पं pushpam.

Take a fruit – फलं falam.

तोयं Toyam – Oh, take a little water in the palm of your hand, and offer it to Him! Can’t you get even a little water?

Is the Lord so thirsty that He will drink the little water in the cup of my hand? The important factor is not the Lord’s drinking. What is important is that you offer it to Him. Whatever you give, give with love and devotion. – भक्त्यं bhaktyaa.
Some people put it in another way. They say, ‘First you should write a letter – पत्रम् । patram. Then, you should send a lotus or a rose – पुष्पम् । pushpam. Then send Him an apple or an orange – फलम् । falam.’ It would be improper to disclose their interpretation of ‘तोयम् । toyam’ to Sadhus! We should invite the Lord to have some food and drink, saying, ‘Please have a meal at my place today.’ पर, पुष्प फलं, तोयं यो में भक्त्याप्रयाच्छति। Patram, pushpam, falam, toyam yo me` bhaktya prayachchati.

There was a Mahatma we went often to meet. He would say, ‘Make the Lord lie down, with His head on your lap. Paint a pattern of vines and flowers on His face. This is पत्रम् । patram. पुष्पम् Pushpam means to offer your eyes, which are like dewy rose petals – look at Him. फलम् Falam means to hold Him close to your heart. And, तोयम् toyam means drinking the elixir of His lips, and offer yours to Him.’ This is the interpretation of the people of Vrindavan; not the people of Haridwar! My brother, shouldn’t you enjoy a hearty laugh and have some fun? Everything is for the Lord, isn’t it?

तद्हे भक्त्युपहिरितम् Tadaham bhaktyuhritam – everything in this should be suitable for the Lord to eat. प्रयाच्छति। ‘Prayataatmaa’ means that even if He does not eat what you offer, make such offerings every day, day after day. Offer it with devotion, offer it with love. The Lord says, अहम अश्नामि ‘Aham ashnaami’. अभोक्तित्वं परित्वज्ज ‘Abhoktritvam parityajya’ – I will give up My nature of not eating, and eat what you offer. I will give away the अभोक्तित्व abhoktritva (characteristic of not eating), and throw it towards the Mahatmas in the Himalayas. I will stay in Vrindavan as a भोक्ता bhoktaa.’

तद्हे भक्त्युपहिरितमश्रामः ‘Tadaham bhaktyapahritamashnaami prayataatmanah.’ Lord, You have enumerated very few items. How can we please You?

The Bhagwat has an incident, ‘Mahatmaji, you are a great renunciate. How can we please you? तत्प्रतिकरोति विनोदपत्रम् Tatpratikaroti vinodapatrām – anyone who wants to repay the Grace you bestow, will be a figure to laugh at.’

Shridhar Swami has written, ‘All I can offer, by way of a return for Your compassion, is to offer You a kamandalu (vessel used by monks) of water form the holy Ganga.’

Kamandalus made of coconut shells are no longer available. Pumpkin vessels are also rare, so let it be a clay pot of water we bring. ‘Please have it, Maharaj,’ we say, and this is our service, our se`vaa. The Lord said, ‘Leave it at that, Mahatmaji, don’t make divisions in seva.’

यत्करोषि यदर्थसायि यज्ञवॉचि ददासि यस्तं।
यत्पपस्वसि कौन्तिय तत्कृष्य मद्यपर्यम्।१९.२७॥
शुभायुषभक्तने भक्तेवं कर्मवचने।
संन्यास्यवेगवुक्तान्मा विमुख्यो मामपेयिः।१९.२८॥
Yatkaroshi yadashnaasi yajjuhoshi dadaasi yat,
Yattapasyasi kaunte’ya tatkurushva madarpanam.
Shubhaashubha-falaire’vam mokshyase’ karmabandhanaih,
Sanyaasayogayuktatmaa vimukto maamupaishyasi.

(27, 28)

‘Whatever you do. The Vaishnav Mahatmas feel that we should offer our good actions to the Lord, because the fruit of good actions is sukha (happiness). How can we offer dukha – the sorrow which is the fruit of misdeeds – to our Beloved?

The Lord, however, is so compassionate that He says, ‘This man offered Me his goodness. Now, if his faults are retained, what would be the fruit of his offering to Me be worth?’ And so, the Lord draws out our faults.

Some people say that we should place our faults at the Lord’s feet, asking for forgiveness; and offer the good deeds to Him. That is something different. You see, all that is done by a Jeeva – whether it is intentional, unintentional or unknowingly – it is the Lord who is seated within us all. He inspires, and He helps us to carry it out, and He bestows its fruit. Just look towards Him, and recognize Him. This shloka can also be altered thus:

Yatkaromi yadashnaami yajjuhomi dadaami yat,
Yattapasyaami bhagavan yatkaromi tvadarpanam.

‘Lord, You made me do the work, You sustained it, and You are the one who gives its fruit. Lord – please take charge of what belongs to You; I know nothing about it.’

The Sankhyavadis (who accept the theory of Sankhya) threw the responsibility of their actions either on Prakriti, or on the Gunas (tendencies given by Prakriti). They say, ‘What can I do? I merely followed the order given by these five.’ Who are these five?

विविधायां तथा कर्ता करं च पृष्ठवयम।
विविधायां पृष्ठक चेष्टा देवं चेष्टा पञ्चमम॥
शारीरवाण्वमोहिर्यत् कर्म प्रारभते नरः।
न्यायं वा विविधतं वा पञ्चतं तत्स्य हेतु: ॥ (१८.१४-१५)

Adhishtaanam tathaa kartaa karanam cha prithagvyidham,
Vividhaashcha prithak che`shtaa daivam chaivaatra panchamam,
Shareeravaangmanohiryat karma praarabhahe’ narah,
Nyaayam vaa vipareetam vaa panchite` tasya he’tahe.

(’ 8. 14-15)

If I did good, it was at their command, and if I did bad, it was also at their command. I am not the karta. These five are the kartas; the three Gunas are the kartas.
‘All right, whatever is done, is done. Now, give it all to Me – तत्कृतरूपः मदर्पणम्
tatkurushtva madarpanam.’

What is the use of offering anything to such dry people? The beloved Atma –
who abides within – is the only one who is worth offering everything to. One
thing more – the offering should be unfettered.

Why?

It is a different matter with the Dharmatmas (who believe in ritualism, sin and
merit). They always place a ceiling on everything. This is a matter pertaining to
Bhaktas, not Dharmatmas. The Lord said, सुभाषशुभफलार्या मोक्षसे कर्मवनस्त्यन्ते:
‘Shubhaashubhfala\’va mokshyase\’ karmabandhana\’.

The Lord also asks, ‘What are the कर्मभंगन karma\’\’s bandhana (bondage of actions)
like?’ The fruits they give are शुभ shubha (auspicious) and अशुभ ashubha
(inauspicious). The fruits of actions have been divided into these two types –
shubha and ashubha.

Now, tell me – how will you be free of the bondage of the अशुभ फल ashubha\’\’s fala
(inauspicious fruits), when you offered up only the शुभ फल shubha\’\’s fala to the
Lord? The \’\’फल-\’\’शृंगा fala-shruti (the modality) is what the meaning of the offering
is. कर्मार्पण Karmaarpana – offering the karma – does not mean that you make a
formal, ritualistic gift, like that of a cow, by taking water, rice, flowers and
money in your hand, and holding the cow’s tail!

कर्मदान Karma\’\’s daana – giving the result of your actions – is an inner process. No
action is possible without the consciousness of the Atma, and the prompting of
He who abides within. A machine rattles if it is defective, and functions
smoothly if it is in a good condition. However, it works because of the
electricity, whether its condition is good or bad. If you modify the current, or
switch it off, it runs on the power stored in its battery – यन्त्रारूढ़\’\’नि मायया
yantraaroodhaani maayayaa. The Goddess would not have made a tiger her
mount, if she did not have equal goodwill for tigers. Shankarji would not have
worn snakes on his body, if he did not feel equally benevolent towards snakes.
Swami Kartikeya would not have made a peacock – who eats snakes – his
mount, if he did not have equal goodwill for peacocks. And, Bhairavji would
have selected a dog as his mount only because he has equal goodwill for dogs.

The Lord says, ‘I see all beings as equal. I have no hatred and no attachment for
any.’ Please note that earlier, the Lord stated, ‘Everything is in Me, but I am not
in any of them.’ There are many such comments in the Gita.

भूतभूत च भूतस्य ममात्मा भूतभावः।
Bhootabhrinna cha bhootastho mamaatmaa bhootabhaavanah.

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The substratum pervades the super-imposed objects, but the super-imposed objects do not pervade the substratum. The only exception is the Bhakta, for whom the Lord says, ‘My Bhakta abides in Me, and I in him.’ The Lord holds the Bhakta in His heart, as the substratum, the consciousness, and the one who knows what is in the heart of the Bhakta. The Bhakta holds the Lord in his heart, as the Father, Mother, Friend and Son – or else as his own Atma. It is only a Bhakta who has the capacity to hold that Lord in his heart, who has the whole world in His heart! That is why the Lord changed His style of talking here. Normally, He says, ‘Na tvaham te’shu te’ mayi – I am not in them, they are in Me.’ But what does He say here? He says, ‘Mayi te’ te’shu chaapyaham – they are in Me, and I am in them.’

The question which comes up now is, what will the Lord do, if a Bhakta is also a duraachaari (sinful person)? Will He abandon the person whose behavior is improper, or will He hold on to that Bhakta? Some people love the Lord, but their lifestyle is improper. Nor do they have real Gnan. So – if a man loves the Lord, but has incomplete Gnan and the wrong kind of lifestyle, will the Lord look towards him?

The Lord will not notice the Gnan or the behavior of His devotee. The Lord sees only the pure love. He does not know how to see anything except the love in people’s hearts. Earlier, His eyes observed everything, but then He put in a lens which rendered Him incapable of seeing the lapses in the Gnan or in the behavior of His Bhaktas. He sees only the love.
The Lord does not see the flaws in His devotees. He is blind, when it comes to seeing the things that are wrong in His Bhaktas. He thinks, ‘It is not nice to keep My eyes open, and look continuously at the faults of My Bhaktas. I should open My eyes sometimes, and keep them closed sometimes.’ He opens His eyes when He wants to see the virtues in His Bhaktas, and closes them when it is time to see the vices.

अपि चेतुराचाराः: *Api che'tsuduraachaarah* – just as the letter सु ‘su’ (good) is attached in स महात्मा सुदुर्लभः ‘sa mahaatmaa sudurlabha’, in the same way, सु ‘su’ is attached to the word दुर्लभ durlabha, so it becomes सुदुर्लभ sudurlabha. This indicates that he is a confirmed sinner. भजते मामनन्याब्धाः ‘Bhajate maamananyabhaak’ – the Bhakta has taken a vow that he will serve only the Lord. ‘I will clean His bathroom, sweep the floor of His house, and the path to His house. If He sells me, I will get sold – but I will never leave Him.’ The Lord said, ‘Mahatmas, never call this man a दुराचारी duraachaari (wrong doer) now; neither with your tongue, nor in your mind. Consider him to be a full Sadhu (Godly man).’ This is what the word एवं ‘e`va’ indicates.

Then what should we do, Maharaj?

A man’s life is not the form of his actions; it is the form of his decisions. The Panchadashi says –

यश्चित्तस्तन्यत्वम् मर्य: गुह्यंमेत्त्व सनातनम्।।

*Yashchittastanmayo martyah guhyame’tat sanaatanam.*

A man is what his mind is filled with. If a devotee of the Mother comes, get up respectfully.

Why?

The Mother has come. Show her respect.

Oh, this is not the Mother, my brother. It is her devotee.

No. यो च युज्यः स एवः: ‘Yo yacchraddhah sa e`va sah’ – the person who has faith in the Mother is also a form of the Mother. The person, who has faith in the Bhagwan, is also a form of the Lord.

सम्यायवसिलो हि स: ‘Samyagyayavasito hi sah’ – those who are oriented towards active work give importance to external activities, but don’t take into consideration the things they do secretly. Don’t give external activities so much importance. Give importance to the decision taken by a person. Oh, he has made an excellent choice!

What is that, Maharaj?

He has decided, ‘I will now do the bhajan of the Bhagwan.’

A man may stumble and fall, when he starts walking on the road. Some of us were going to Badrinath. By the time we reached Devprayag, we were in no condition to go any further. We halted there for five or six days, got ourselves treated, and proceeded when our condition improved. It is not right to give up the journey because of a fall, or weakness in the legs. Once we have chosen a
lofty destination, we should straggle ahead even if our steps falter. If we fall, we
should get up again, and go ahead again. It is not an offence to fall. What is
wrong is to give up our effort to reach a worthwhile destination. Your faith and
confidence should remain unbroken. Let your resolution be unshakeable. ‘I
must reach my goal – समयग्यवसिता हि स: samyagvyasita hi sah.’
For six years you dreamt about something, and then you woke up to the truth.
Which would you consider to be more important – the six years of dreaming, or
the moment of awakening? The moment of awakening is far more important.
One moment’s awakening can negate the nightmares of not only six years, but
even six lifetimes.

क्षिप्रं भवति धर्मात्मा शाश्वचालितं निगम्यति।
कौम्भः प्रतिज्ञानिः न मे भक्तः प्रणाश्यति।१९.३१।।
Kshipram bhavati dharmatmaa shashvachaaantim nigachati,
Kaunte`ya pratijaaneehi na me` bhaktah pranashyati.
(31)
Never think that a दुराचारी duraachaari can’t be a Dharmatma. प्रतिज्ञानिः
Pratijaaneehi is in the second person. त्वं प्रतिज्ञानिः Tvam pratijaaneehi is neither
the first person, nor the third person. The Lord said, ‘Arjuna, make a vow.’
What should I do, Maharaj?
‘I want you to make a vow. The nature of the vow should be that the person
who has Bhakti for the Lord is never destroyed.’
Arjuna asked, ‘When You are here, why don’t You make the vow Yourself?’
Shri Krishna explained, ‘You see, My brother, I will have to break two vows in
the course of the Mahabharata war. So, people will not have much faith in the
vows I make. They will say that the Lord will break His vow if any Bhakta
comes and surrenders to him, seeking His help.’
The fact is that the Bhakta’s antahkaran is the Lord’s antahkaran. The Vedantis
know that the Lord is not the form of the effect; He is the form of the cause.
The Lord has no antahkaran of His own. The antahkaran is the effect. The Lord sits
in the antahkaran of His Bhakta, and does everything according to his wishes. If
a great devotee meets the Lord, he can easily persuade Him to go off with him.
Radharani would, at times, wait for the Lord for hours on end. So, Shri Krishna
said, ‘Arjuna, if I make a vow, there will always be the possibility of My breaking it. However, when a Bhakta like you makes a vow, it will never be
broken. I can never let My Bhakta’s vow be broken. So, you please make this
pledge – न मे भक्तः प्रणाश्यति na me` bhaktah pranashyati.’
प्रणाश Pranaasha means destruction. Who is destroyed? You are familiar with
this. When a person’s buddhi is destroyed, he is destroyed – बौद्धनाश्यत् प्रणाश्यति। नो
श्रोण्यसि विनाशसि buddhinaashaat pranashyati. ‘No shroshyasi vinaakshyasi’ – the
Lord has stated elsewhere, that those who do not obey Him will be destroyed.
So far this discussion has been about the *paapa* (sins) of this lifetime. अपि चेत्सुदुराचाराः *Api che’tsuduraachaarah* refers to the sins of the present life. If a man, who is a sinner in his present life, has taken a decision to go towards the Lord, he will soon become a Mahatma – श्रीम्ब भवानि धर्मात्मा kshipram bhavati dharmaatmaa. There was a Mahatma who would snap his fingers when he said श्रीम् ‘kshipram’, to indicate that the man becomes a Mahatma immediately. It doesn’t take even a minute!

But what if he is a sinner of many previous lifetimes?

He will become a Mahatma even if his past lives have been filled with sin.

**Maam hi paartho vyapaashritya ye’pi syuh paapayonayah,**

**Striyo vaishyaasthaa shoodraaste’pi yaanti paraam gatim.**

(32)

अपि चेत् सुदुराचारो भजते मामानन्याभाक। *Api che’tsuduraachaaro bhajate* maamananyabhaakaḥ refers to the person who sins in the present life, and मां हि पार्थे व्यपाश्रित्य maam hi paartha vyapaashriyata refers to the person who has sinned in many previous lifetimes.

पप्योनायः *Paapayonayah* (low-born) – Madhusudan Saraswati has said, in his commentary, that this refers to species like the ग्रिद्धादिः griddhaadi (vultures and others). Goswami Tulsidasji says the same –

**Geedha adhama khala aamisha bhogee,**

**Gati so paava je’hi jaachata joogee.**

Shankaracharyaji has considered पप्योनायः *paapayonayah* to be an adjective of श्रीयो streeyo (women), *वैश्यास्त्थ स्वो* vaishyaasthaa (trader class and) शूद्रः shoodraah (laborers). Madhusudanji is a follower of Shankaracharyaji. Then, why did he alter the interpretation of this word? Let us ponder upon this.

Shankaracharyaji is of the opinion that where the Brahmasutra, which is written by Vyasis (who also wrote the Vedas), goes contrary to the Shruti (Vedic verses), it should be twisted forcibly to make the meaning adhere to the Vedas. He has stated clearly that the words of the Brahmasutra should be forced to conform to the Vedas. The Shruti is the highest proof. This is the rule made by Shankarachaya, and he has observed this rule several times in the commentaries he has written.

Madhusudan Saraswati felt that even though this is what Shankaracharya has said, there is one Shruti which contradicts him. Which is that Shruti?

**तद् व इह रमणीयाचरणा अथाशो ह यते रमणीयाः योनिमापद्धरन् ब्राह्मणयोनिः वा क्षतियोनिः वा वैश्ययोनिः वा.**
According to this, the Vaishya (trader caste) is included in the castes which enjoy pleasures; and Shankaracharya’s commentary contradicts this. What should be done, then? It is better to favor the Shruti, so that the principle of the Vedas is retained. So, he explained वपेयनयमः as ग्रद्धादयतः. However, did this make any difference to Shankaracharya’s commentary? No, it did not. Then, what happened? I will tell you.

You see, whether it is ग्रीध्यादि (vulture and others), or whether it is स्त्री, वैश्य, शूद्र, vaishya, shoodra – there is one point in this shloka – तेषुपि यान्ति परां गातिः te `pi yaanti param gatim. So, the factor about an inferior status does come in.

Yes, inferiority is indicated, and this is why we find Shankaracharya’s principle more logical. However, who are they inferior in comparison to?

किं पुनःब्राह्मणाः पूण्य भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकर्मेऽप्राय् भजस्व मामः।३३।।

Kim punarbraahmmanaah punyaa bhaktaa raajarshayastathaa,
Anityamasukham lokamimam praapya bhajasva maam.
(33)

The Brahmin is पूण्य punya (spiritually meritorious). The Rajarshi (a King who is also a Sage) is a Bhakta. The soldier and the General of the Army, should be the bhaktas of the King. The Brahmin, however, does not need to be anybody’s bhakta – he should have a pure antahkaran. A Brahmin should never favor injustice; his decision should be based on the Shastras. He should not budge from the truth. Similarly, a Kshatriya (warrior) should obey the order of his General. Thus, the wise King should have Bhakti, and a Brahmin should have a pure antahkaran. Compared to them, women, traders and laborers will have to be given second place. If you make वपेयनयमः independent, it will not be contrary to the Shruti in any way.

The purport is that this world is अनित्य anitya (transient), नाशवाण naashavaana (destructible), and full of sorrow. All that is seen in this world – अनित्यम असुखं लोकम् anityam asukham lokam – what is it like? It is anitya, and it has no sukha (happiness); it has dukha (sorrow and suffering). There are fires, at times, and sometimes, lightening strikes. Sometimes there are storms and sometimes there are floods.
This is not a Sanyasi’s department. If he gets engrossed in relief work, people will say, ‘What austerities will he do, and when will he do aatmachtintan (meditate upon the Atma)?’ The purpose of Sanyas is brahmaikyachintan – meditating upon the feeling that nothing exists, but the Brahman. I speak plainly about this. Social service is a different department, and it is quite a different thing from doing the bhajan of the Lord and developing the realization that everything in the seen world is transient and filled with sorrow. So, meditate on the Paramatma – ‘bhajasva maam’.

This shloka comes in the eighteenth chapter of the Gita:

Manmanaa bhava madbhakto madyaajee maam namaskuru,
Maame`vaishyasi yuktvaivamaatmaanam matparaayanah.

The verse we are discussing, however, is in the middle of the Gita. If you calculate, it is clear that this is the Gita’s center shloka. In it, the Lord says, Manmanaa bhava – obtain Gnan about Me.’ And, मद्याजी ‘Madyajee – sacrifice your ego. माँ नमस्कुरे Maam namaskuru – bow down to Me.’ Namskurate is शरणागति (surrendering to the Lord, taking refuge in Him). मद्याजी Madyajee refers to the rituals like Yagyas and Yaagas (sacrifices). Madbhaktah is devotional worship, and मत्परायण: manmanaa is tattvagnan. Which means, the subject of our knowledge should be the Lord, and He should be the object of our worship. Pleasing the Lord should be the purpose of Dharma, and He should be the one to whom we surrender. What happens when all four are connected in this way?

‘He will become wholly devoted to Me.'
One way of achieving this is the ज्ञानं गृहीतं ज्ञानं (the path of Gnan).
I am incapable of following this, Maharaj, because it is said that the path of Gnan is like walking on the edge of a sword.
All right, take the भक्तिपर्मर्ग (the path of Bhakti).
But, Maharaj, Bhakti is भावात्मिक (an emotional factor). Devotion may not enter the heart. Bhakti goes to the home of a Chandala, if she wants, and – is she is not in the mood – can spurn a great Brahmin. She comes at her own sweet will. In the Shandilya Bhakti Darshan, it is written that Bhakti cannot be acquired through human effort. The Narad Bhakti Darshan says that Bhakti is self-effulgent. She may flash before a person, but not allow another to even hear the faint tinkle of her anklets. Bhakti Maharani is such that she comes into the hearts of people only by her own Grace.
Bhakti comes to the Gnanis as their nature. Just as it is natural for the Gnan to feel no hatred, it is equally natural for him to have Bhakti. Shandilya states that Bhakti is not obtained by human effort, but if the Lord showers Grace on someone, or if the person’s antahkaran is so pure that it appeals to the Lord, then Bhakti enters it. At this point, अत्मानम् and मम are equal. It is necessary to point this out to the Vedantis. अत्मानम् and मम are equal. It is necessary to point this out to the Vedantis. अत्मानम् युक्तवाम् मम e`va e`shyasi – gives rise to questioning the logic of the statement that by attaching yourself to your Self, you obtain the Lord. You will obtain the Lord, if you attach yourself to your Self! What does this mean? It means that your Self and the Lord are not two; they are one and the same. You will obtain the one you attach yourself to; you will merge into that, to which you attach your Self. Here, the Lord is the प्रत्यक्ष-चैतन्याब्हिन्न ब्रह्म – the Brahman that is inseparable from the consciousness within.
In the sixty fifth shloka of the eighteenth chapter of the Gita, the Lord said, सत्यम् प्रतिज्ञाने ‘Satyam pratijaane` - I swear, in all sincerity.’
Then, as though Arjuna said, ‘I have seen how truthful You are! I have heard that You ate mud, and told lies to Maiya, saying you hadn’t eaten it. Leave alone others – You tell lies to Your own Mother! And then, You told the Gopis that You have never lied!’

Na mayoditapo vaa anritam tadime` viduh. (Shrimad Bhagwat 10. 22. 11)

Once, a father gathered all his children and told them that he would give a prize to the child who told the biggest lie. ‘I want to see how intelligent you are,’ he explained. Now, when the children began to tell lies, he exclaimed, ‘Oh! You say such lies at such a young age! I have never told a lie in my life!’
‘Father, you take the prize,’ said the children, ‘because we do not know a bigger lie than that.’

So, the Lord says, ते प्रतिज्ञाने ‘Te `pratijaane`’ - what I am telling you is the truth.’

‘My brother,’ said Arjuna, ‘You are a Brajavaasi – You live in Braja. And, You are a rustic cowherd. You tell lies to Your own people.’

‘No, no!’ said the Lord. प्रियोसि मे ‘Priyosi me’ - you are very dear to Me. How can I lie to you? I may tell lies to people who are not important, but how can I tell you an untruth?’ This is the meaning given by Vishvanath Chakravarty in his commentary.

Thus, this ninth chapter called the राजविद्याराजगुह्ययोग ‘Rajavidyaarajaguhuyayoga’ is completed.
Chapter X

Let us now enter the tenth chapter. It is called ‘Vibhuti Yoga’. The names of the chapters have not been given in the Mahabharata; only the numbers are given. The Acharyas (Masters) have not given any definitions of the names either. However, the Acharyas say, स्थितस्य गतिः: ‘Sitasya gatiḥ chintaneeya’ – we should find the link in the things which are stated in the Shastras. There is no need for extensive arguments; otherwise, the intellect will be confused with dialectics.

श्रीभगवानुवाच
भूव एव महाबाहो श्रुणु मे परमं वचः।
यत्स्येहः प्रीयमाणाय वक्ष्यामि हितकाम्।। (१)

Shree bhagavanuvacha
Bhooya e`va mahaabaaho shrunu me` paramam vachah,
Yatte`ham preeyamaanaaya vakshyaami hitakaamyayaa. (१)

The Lord says, ‘Arjuna, listen.’ महाबाहो Mahaabaaho means a warrior. By using this word, the Lord indicates, ‘Your long, strong arms will be futile, if you do not fight. Strong arms are fulfilled when they are used for bearing heavy burdens. Your arms bear the weight of Dharma, and you want to unburden yourself by throwing off this weight? The burden of धर्मरक्षा dharmarakshaa (protecting Dharma) and धर्मसामवर्धन dharmasamvardhan (increasing Dharma) rests on your arms. Oh, you can bring any small or large object from far off. I am talking about something close by – श्रुणु मे परमं वचः shrunu me` paramam vachah – I am telling you the most important thing. Note the importance of what I say. It is a superior point. And, it is प्रीयमाणाय preeyamaanaaya – you feel happy when you hear what I tell you, so I should definitely tell you.

हितकामयाय Hitakaamayaa (with a desire to benefit). The Lord says, ‘Everything I tell you is with your welfare in mind. My heart is filled with benevolence.’ Thus, the heart of the speaker is filled with love, and deep content; and the words are most superior – so come, listen!

There are two subjects in the eleventh chapter. Please note them carefully and with discrimination. One is Yoga, and the other is Vibhuti (magnificence). When cold water has pieces of ice in it, it is called ‘Yoga (the joining of the part with the essence), and when the water turns into a slab of ice, it is called विभुति vibhooti. Ice is the grandeur of water. As long as fire remains unseen in the wood, it is Yoga, but when it manifests as fire – to ward off the cold, or for cooking – it is the Vibhuti. In the same way, the Paramatma abides in the Yoga and also in the Vibhuti. I draw your attention to this fact, because some people
give more importance to Yoga, saying, ‘We should always be yoked to the Lord’. And, there are some people who give more importance to Vibhuti – ‘Just see the Lord’s grandeur!’ The Lord’s vaibhav (grandeur) are the sun, moon, the Himalayas, etc. All these are described in this chapter.

What is the benefit of describing these two aspects of the Lord? What purpose will it serve?

If you ask what the purpose is, you should also ask about the need. Because, not even fools do anything, unless it has some purpose, some advantage to be gained by doing the work – prayajanamanuddishya na mandopi pravartate.’

Here, the prayojana (purpose) is that a person can see the Lord when he sits in meditation, and also when he interacts in the world. He sees the Lord in the sun, moon, trees, earth, mountains and rivers. Yoga and Vibhuti are both described, so that a person is able to see the Paramatma in Samadhi as well as in interaction. You will see, in the seventh shloka how they have been divided.

E’taam vibhootim yogam cha mama yo ve’tti tattvatah, 
Sovikampe`na yoge`na yujyate` naatra sanshayah.  (7)

Avikampa Yoga (a steady, continuous memory of the Lord) is a new addition here. There is Vibhuti, there is Yoga, and there is Avikampa Yoga. The Ashtanga Yoga of Patanjali does not contain this Avikampa Yoga. Nor do the Dharunda Samhita, Dridhayoga, Pradipika, Yoga Samhita, Mantryoga Samhita, or Rajayoga Samhita. This Avikampa Yoga is in the Gita, meaning – that, which is in Samadhi, is also in vyavahaara (interaction). The Yoga is not vikampitaa – it is not unsteady, it does not flicker – whether you are interacting in the world, or whether you are in deep meditation.

Savikampe`na yoge`na yujyate` naatra sanshayah.’

The person who sees the Lord in all the magnificence, in all the things, and in absolute peace, is never separated from the Lord. This is what is made clear from the following shlokas.

न मे विकं: सुरण्णा: प्रभवं न महर्षयं:।
अहमविद्हे देवचानां महर्षाणां च सर्वं:। (२)।
यो मामवांनादि च वैति लोकमेह्वरम्।
असमूढ़: स मत्येषु सर्वपापे: प्रमुख्यते:। (३)।
Na me’ viduh suraganaah prabhavam na maharshayah,  
Ahamaadirhi de’vaanaam maharsheenaam cha sarvashah.  
Yo maamajamanaadim cha ve’tti lokamahe`shvaram,  
Asamloodhah sa martye`shu sarvapaapaih pramuchyate’. (2, 3)

The Lord says, ‘None of these Devtas – who are seated as the आधिदाइविक अधिष्ठान (the divine powers of the substratum) – know the source of My origin.’

The Devtas include Indra, who abides in the arms, and Vishnu, who abides in the legs. The common proverb which says that a son can’t know about his father’s birth, is applicable here. The son is born much later, he is a child, how can he know about his father’s birth?

All right, will the Rishis (Sages) know?

No. From the spiritual viewpoint, every sense organ has a Rishi. The Rishis are the द्रष्टा - अस्यो मन्त्रद्रष्टार: drashtaa – rishayo mantradrashtaah – different mantras are seen by different Rishis. Similarly, the ears are the Rishis who see the sound, the eyes are the Rishis who see the form, the Ghrāṇa Rishi (nose) see the smell, and the Rasana Rishi (tongue) sees the taste. However, these Rishis do not know the origin of the Bhagwan. They lack the knowledge about the birth of the Paramatma who gives them their ability to know.

All right, I understand that the Rishis don’t know. However, the Maharshis (Great Saints) would surely have this knowledge?

No. Even the Maharshis don’t know.

Then who knows?

‘Look, Arjuna, know two things. The senses are born and so are the Rishis. I, however, am अज aja (unborn). The senses, Rishis and Devtas, have a beginning
in time, but I have no beginning – अनादिरित्वन्विन्दः सर्वकारणकारणम् (ब्रह्मसंहिता ५.१) anaadiraadirgovindah sarvakaarana kaaranam. (Brahma Samhita 5. 1)’

So, know that the Paramatma is not born. There is no need for you to seek Him, who is beyond time, in the beginning of time. Don’t try to locate the start of the past. If you get into this rigmarole, you can take it that you will not find the Ishwara. If you wish to reach the beginning of time, well then, time is an ambiguous factor. It has no beginning. Space is also an ambiguous factor which has no beginning. It is the same with the Directions, so don’t set out to look for the point where East, West, North and South begin!

The Lord abides at the point from where our urges rise. It is His नित्य योग nitya yoga (eternal unity with all beings) that He abides there. Once you recognize that लोक-महेश्वर loka-maheshvara (the Master of all the worlds), you will become असम्मूद्र asammoordha (free of stupidity). You will no longer be subject to sins and suffering सर्वपापः प्रमुख्यते sarvapaapaiha pramuchchyaate’. सर्वपापः Sarvapaapaih means, all that is done due to nescience. When only पाप paapa is written, it should be considered to be समूल पाप samoola paapa - sin, and its root cause. Being free of समूल पाप samoola paapa means being free of the fruits of sin, the cause of sin, the feeling of being a sinner, and being free form the basic ignorance which is its root cause. These are all the different kinds of sin.

योन्त्यथा सन्ततमात्मानमयथा प्रतिपद्धते।
कि तेन न कृतं पापं चोरेणात्मापराहिणा।।

Yonyathaa santamaatmaanamanyathaa pratipadyate’,
Kim te`na na kritam paapam chaure`naatmaapahaarinaa.

A person who considers himself to be other than what he actually is, is also a पापी paapi. It is a sin to harbor a false impression. अज्ञान Aagnaana (ignorance) – the father of भ्रम bhram (false impression) – is a sin, too. So, सर्वपापः प्रमुख्यते sarvapaapaih pramuchchyaate’ means that you are freed from all these factors when you come to know the Paramatma.

बुद्धिर्ग्नानसम्मोह: क्षमा सत्यं दम: शमः।
सुखं दुःखं भवोंग्राभवो भयं चाभयमेव च।। (४)
अहिः समता तुष्टिस्यो दानं यशोऽयशः।।
भवनि गावा भूतानां मतं एव पृथ्विविधः।। (५)

Buddhirgnaanamasammohah kshamaa satyam damah shamah,
Sukham dukham bhavobhavao bhayam chaabhayame`va cha.
Ahimsaa samataa tushnistapo daanam yashoyashah,
Bhavanti bhaavaa bhootaanaam matta e`va prithagvidhaah. (4, 5)
बुधिर्ग्नानसम्मोहः: Buddhirgnaanamasammohah – the Lord now says, ‘Arjuna, pay attention to this: All the different emotional factors which rise up in the mind, are separate in separate people, and they all have separate Devtas, separate Rishis, and separate forms. The emotions include बुधि buddhi (the intellect), ग्नान Gnan, असम्मोह asammoha (lack of delusion), क्षमा kshamaa (forgiveness), सत्य satya (truthfulness), दम dama (physical self control), शमा shama (restraining the mind), सुख-दुःख sukha-dukha (joy and sorrow), भय-भयाव bhaya-abhaava (birth and death), भय-भयाव bhaya-abhaya (fear and fearlessness), अहिंसा ahimsaa (non-violence), समाता samataa (equanimity), तुष्टि tushiti (satisfaction), तपा tapa (austerities), दान daana (giving in charity), यश-यशाय yash-ayash (praise and criticism). The root of all these is one. मत Matta means the self-effulgent consciousness, which is the Paramatma, and is the same as the Brahman who abides as consciousness in every being. He is the source of all these feelings. It is because of Him, that the beings are aware of these emotional reactions.

महर्षेयः: सप्त पूर्व चत्वारो मनवसल्थः।
मद्भावा मानसा जाता वेषां लोक इमा: प्रजा:।। (6)

Maharshayah sapta poorve’ chatvaaro manavastathaa,
Madbhaavaa maanasaa jaataa ye’shaam loka imaah prajaah. (6)

Seven Maharshis and – पूर्वः चत्वारः: poorve’ chatvaarah sanakaadayah – the four brothers called the Sanakadis (who were the first Rishis), and – मनवः: chaturdasha manavah chaturdasha (fourteen, including the mind) – were mental images of the Lord. It is they who appeared in the forms of Maharshis and Sanakadis.

महर्षेयः: सप्त Maharshayah sapta refers to the seven openings of the ज्ञानेन्द्रिय gnaane`ndriyas (the sense organs which include two eyes, two ears, two nostrils and one mouth) placed on the upper part of the body. पूर्वः चत्वारः: Poorve’ chatvaara refers to the four divisions of the antahkaran (the mind, the intellect, the tendencies and the subtle ego), and the consciousness connected to them. Manavah refers to the five sense organs, the five organs of action, and the fourfold mind, which adds up to fourteen. They are all created by the Paramatma, and the entire population of the world is created by them.

एता विभूतिः योगं च मम यो वेषं तत्त्वतः।
सोऽविभूतेन योपें युज्यते नात्र संशयः।। (7)

E`taam vibhootim yogam cha mama yo ve`tti tattvatah,
Sovikampe`na yoge`na yujyate` naatra samshayah. (7)

The Lord says, ‘Arjuna, understand the essence of what My Yoga and Vibhuti are. The natural sweetness of water is the Yoga, but when other flavors are
added to it, it becomes the वैभव vaibhav of water. When water is pure, it is Yoga, but when one liter of milk is added to one liter of water, and it becomes two liters, that is the vaibhav of water. You will see that it is the same. That which is hidden is the same, and that which is seen is the same; it is all one. When you see this, you will have Avikampa Yoga. You will see the Paramatma wherever you look.

अहं सर्वस्य प्रभवो मतः सर्वं प्रवर्तते।
ईति मत्वं भजन्ते मां बुध्या भावसमविन्यतः।। (8)

_Aham sarvasya prabhavo mattah sarvam pravarartate’_,
_Iti matvaa bhajante’ maam budhaa bhaavasamanvitaah._ (8)

I am the origin of everything that exists.’

प्रभव Prabhav means ‘I am the Father’, भव Bhava refers to the gross matter, and the Lord is the causative factor as well as the matter. He is the अभिन्न निमित्तपादन abhinna nimittopaadana – the origin, which is also the matter, and the force which gives form to matter. प्रभवति अस्मादिति प्रभव: ‘Prabhavati asmaaditi prabhavah’ – that, which is the source of birth, is called ‘prabhav’. 


न हन्यते ईति अहम् Na hanyate’ iti aham – that which is never destroyed is अहम् Aham (I). न हीयते ईति अहम् Na heeyate’ iti aham. And, aham is what all the letters of the alphabet – starting from ‘a’ (the first letter) to ‘ha’ (the last letter) – establish.

न जहाति ईति अहम् न, हिनस्ति ईति अहम्।
_Na jahaati iti aham na, hinasti iti aham._

Another point is, what makes the world go on?

मतः सर्वं प्रवर्तते ‘Mattah sarvam pravarartate’ – I am the अन्तर्यामी प्रेरक antaryaami pre’raka - the inspiration of inner consciousness. I am the matter, as well as the Master. Wise and learned people ponder deeply upon this, get overcome with emotion, and do My bhajan.’

There is one very good thing about bhajan, which you should keep in mind –

_मच्छित्ता मद्गतप्राणा बोधयंति परस्परम्।
कथयत्रश्च मां नित्यं सुख्यति च रमन्ति च।। (9)_

_Machchittaa madgatpraanaa bodhayantah parasparam,
Kathayantashcha maam nityam tushyanti cha ramanti cha._ (9)
‘Love Me with your mind, and think about Me with your intellect.’ The word चित्ता chitta (mental tendency) includes both.

How?

This is explained in the twelfth, eighth, and ninth shlokas.

मन आधात्म चित्त स्थिरण।
Mayye`va mana aadhatvsva mayi buddhim nive`shaya.

‘Place your mind in Me, and immerse your intellect in Me.’ The Lord has asked us for two things, hasn’t He? This appeared to be somewhat difficult for Arjuna, so the Lord said,

अथ चित्तं समाधातं न शक्नोषि मयि स्थिरस।
Atha chittam samaadhaatum na shaknoshi mayi sthitam.

Here, chitta means both the mind and the intellect. Which means, love with the mind and think with the intellect. Worldly people love their wife, son, and wealth; and use their intellect to find ways to get satisfaction, material wealth, and temporal power. Gnanis think about the Lord, and love their disciples. The Lord says, ‘That won’t do. Love only Me, and think of Me alone – मच्छिताः.

मद्गतः प्राणाः Madgat praanaah means मद्गतेकजीवनः madgataikajeevanaah. The Lord says, ‘Give up any thought that you can survive without doing My bhajan. It is like thinking that you can survive without air! Place your life’s spirit in Me; don’t keep it in your body. Don’t think that you will keep it alive with food and water. Offer up your life’s spirit to Me.’

बोधयनः parasparam Bodhayantah parasparam. When worldly people meet, they talk about the weather, about how hot it is, what is happening in their society, and about the political situation. They go neither to America, nor to Russia, but they confuse their brains by discussing the dispute between those two countries. The Lord says, ‘Don’t waste time in useless chatter. Tell each other about the Paramatma.’

कथयतश्च maṁ nityāṁ Kathayantashcha maam nityam – describe the frolics of the Lord to each other, constantly, and daily. And, tushyanti cha ramanti cha tushyanti cha ramanti cha – remain in a condition of joy. Be – not only मग्न magna (engrossed), but रम्य rama (revel) in it.’ Where there is satisfaction, we say that we are satisfied; and where there is रम्य ramanti (reveling), there is no wish for anything else. Not only that, when we revel in something, we get totally engrossed, and don’t even think about anything else.
Just see how the Lord loves to use the चकार chakaara (the word ‘cha’ which means ‘also’). He was a cowherd, so — गाय चराना gaay charaanaa (taking the cows to graze) resulted in the frequent use of ‘cha’! One Mahatma made चराम charama into चरामणि charamanti. चरामणि Charamanti means अस्थाय अनुभवति charamam avasthaam anubhavanti — having the experience of the अस्थाय charam avasthaa — the supreme state of bliss. This is His occupation.

तेशां सततयुक्तानां भजना प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मामपुरयान्नि नेता।। (10)
Te`shaam satatayuktaanaam bhajataam prreetipoorvakam,
Dadaami buddhiyogam tam ye`na maamupayaanti te`. (10)

तेशां सततयुक्तानां — Te`shaam satatayuktaanaam — those who are constantly yukta (attached to the Lord), and do His bhajan lovingly. The Lord praises them, but says that this is not the highest state. ‘When I see someone doing my bhajan and remain attached to Me, I give him something — ददामि बुद्धियोगं तम् dadaami buddhiyogam tam.’

What do You give, Maharaj?
‘I give buddhiyoga, so that his intellect is linked to Me constantly.’
Buddhiyoga frees a person from गप paapa and पुण्य punya. It frees him from the fruits of his actions, and his mind remains inclined towards the Lord.

बुद्धियुक्तो जहातीह उभे सुकृतदुःखते ।
Buddhiyukto jahaateeha ubhe` sukritadushkrite`.

And

कर्मजं बुद्धियुक्ता हि फलं त्यक्तवा मननीयम्।
Karmajam buddhiyyuktaa hi falam tyaktvaa maneeshinah,
बुद्धियोगमुपाश्रयं मध्यिन्तः सततं भव॥
Buddhiyogamupaashritya machchittah satatam bhava.

When the Lord said that He gives buddhiyoga, it was as though Arjuna asked what happens when a person gets budhiyoga.

The essence of buddhiyoga is the direction you are moving in. Are you moving towards धन dhana (material wealth), or कुरसी kurasi (chair, meaning position)? This कुरसी kurasi is a कु-रसिका ku-rasikaa (a harlot), Maharaj! Nobody can say when it will be turned around.

The caretaker of a Dak Bunglow (a Government guest house in a remote area) told me, ‘Maharaj, twelve Ministers have been appointed and dismissed, since I
became the caretaker, but I retained my job. Their position is so uncertain, and yet they show so much arrogance!’ So, don’t love the kurasikas!

I know a man who holds the post of Secretary to the Governor. He said once, ‘Maharaj, I have held this post since the days of British rule. I have seen Governors who were absolute rascals, and some who were truly noble. So many Governors have been changed during my tenure. I know all about them!’ So, the Lord says that the mind of some people is inclined towards wealth, some towards achievements, some towards power, some towards position and status. However, if you obtain the real buddhiyoga, your mind will not go towards any other than the Paramatma. Don’t try to be very clever. Don’t try to be a बुद्धिवादी buddhivaadi (one who uses his intelligence to establish what he wants). Buddhivaada is a disease (of talking too cleverly). Don’t become a बुद्धिजीवी buddhijeevee, who sells his intelligence to make an income. We Monks are not buddhijeevis. The Lord has given us buddhiyoga. We go around with this gift He has given, and share it with others.

What is the characteristic of a buddhiyogi?

चेत मामुप्यात्ति ‘Ye`na maamupayaanti – buddhiyoga is that by which those who do My bhajan come close to Me.’

Now, see this – the Lord gives only buddhiyoga to those do His bhajan. He does not give वृत्त-निरोध vritti-nirodha (control of tendencies) or स्वाकार-वृत्त svakaara-vritti (tendency towards the self), or even the unseen fruit of Dharma, which is called the अपूर्व apoorva. The Lord does not give the fruits of ritualistic Dharma, or of good deeds.

The Nyaya Darshan defines the essence of Dharma as the unseen fruit of good activities. The Poorvamimansa philosophy considers Dharma to be the prescribed activities. An ‘apoorva’ is created by such activities, which has its effect at any time, or place, or even in another birth. Vedanta does not accept this view. Vedanta states that the दृष्ट अन्तःकरण शून्य drishta antahkarana shuddhi is the result of good deeds. Good deeds include all types of efforts for spiritual progress. दृष्ट अन्तःकरण शून्य Drishta antahkarana shuddhi means the immediate purification of the subtle body, in this lifetime, and the direct experience of the Paramatma. Those who imagine other births, other lands, and other times, prefer to stay away from Vedanta; they feel scared.

So, the Lord said, ‘I give buddhiyoga to those who do My bhajan.’ What are these people like?
They are immersed in the bliss of their own Atma; they revel in their own essence, and are totally content.’

How should they do bhajan?

‘Preetipoorvakam bajataam – do My bhajan with love, not for getting something. The only reason they do bhajan is because they love Me. They have no other purpose in mind.’

There is another factor in this. The Lord says, ‘I will also give with prema (pure love) to those who do My bhajan with prema – प्रीतिपूर्वकं ददामि preetipoorvakam padaami.’

What do You give, Maharaj?

‘I give them the right kind of thinking; I give them buddhiyoga.’

The fact is that the Lord is unobtainable because of the wrong kind of thinking; and He is obtained when we think in the right way. For that, we need buddhi, and the Yoga of our buddhi should be with the Lord. ये बुद्धियोगेन मामप्राप्ति ‘Ye`na buddhiyoge`na maamupayaanti – I am obtained through this buddhiyoga.’

The question comes up, that it is true that we can obtain the Lord through buddhiyoga, but there should be some method, or some process in it. The Lord is merely making a pledge, when He says that He is obtained by buddhiyoga. The Lord should explain the method, about what logic and power buddhiyoga contains, which enables us to obtain Him when we get it.

तेषामेवानुक्षेत्राध्याध्यात्मज्ञानं तम:।
नाश्यामात्मभवस्यो जातिदीपेन भाष्वतः॥ (११)

Te`shame`vaanukampaarthaamahamagnaanajam tamah,
Naashyaamyaatmabhaavastho gnaanadeepe`na bhaasvataa. (11)

तेषामेवानुक्षेत्राध्याध्यात्मज्ञानं Te`shame`vaanukampaartham – the Lord says, ‘My heart begins to throb with the thought that this person did so much bhajan, but I have not given him anything. अनुकंपा Anukampa means the throbbing of the heart; the pulsating; the emotional movement. Now see the process by which this anukampa brings buddhiyoga to you. The Lord said आत्मभावस्य: ‘Aatmabhaavastha – I establish Myself in the आत्मभाव aatmabhaava (the feeling, ‘I am the Atma’) of the person who does My bhajan.’

And then?
What is the lamp of Gnan like?

The Viveka pratyaya (discrimination and faith) is its essence. The viveka (discrimination) of duṣkha (sorrow) and anand (joy). Dukha is asukha (absence of happiness), and anand is sukha (joy). Another, dukha is achit (absence of consciousness) – it is asat (absence of existence); and anand is Chit (consciousness) and Sat (existence). So, what happened? Achit and dukha both became mithyaa (relative truths). This discrimination is the essence of the lamp of Gnan.

However, a lamp needs oil to burn – what is the oil in the Gnanadeepa? The oil is bhakti prasaada (the blessing of Bhakti).

The lamp needs air. It will be extinguished if there is no air. The air of bhavaana (emotion) keeps the lamp alight.

Some sanskaara (trimming) is needed for the lamp to burn well.

The praga pragyaa (wisdom) which has the sanskara of brahmacharya (celibacy) and other saadhan (efforts for spiritual progress) is the wick.

A deeyaa (base of the lamp) is needed to hold the oil and the wick.

The virakta (detached) antahkaran of the virakta (people with renunciation) is the diya. That means, the chitta which is not fragmented by raga-dve’sha (attachment and aversion) is the base.

The Gnan is established, like a lamp fixed firmly within a glass lantern.

And, whose is the jyoti (flame)?
It is the luster of the person whose mind is fixed steadily in deep meditation. This is Shankaracharya’s commentary. The Acharya does not stint words when elaboration is called for. His desire for brevity rises when elaboration is unnecessary.

Param brahma param dhaama pavitram param bhavaan,
Purusham shaashvatam divyamaadide`vanajam vibhum.
Aahustvaamrishayah sarve` de`varshirnaaradastathaa,
Asito de`valo vyaasah svayam chaiva braveeshi me`. (12, 13)

Jigyaasaa (a desire for knowledge) now arose in Arjuna’s mind.
‘Maharaj,’ he said, ‘You are param brahma (the supreme Brahman). You are the supreme place. You say That You are everything. For example, You say: Do My bhajan, I am giving bhakti to you – मामुपायति ते, अहं नाशयामि maamupayaanti te`, aham naashayaami’, etc. etc. This means that You are the Brahman, and the adhishthaana (substratum). You are the purest of the pure, free from Maya, and You are the shaashvat purusha (the eternal dweller in the human body). You are the original God, अज aja (unborn), vibhu (all pervading) – it is not as though You said all this; आहुस्त्रामृष्यः: sarve` aahustvaamrishayah sarve` - this is what all the Rishis have said.’

What is a Rishi?

Rishayah mantradrashtaarah – the Rishis are those who see the mantras. ‘Whether it is the Rishis who declare that You are the Brahman, or whether You say it, makes no difference. Devarshi Narad also says the same thing.’ Naradji is a Devta as well as a Rishi. He is also the Rishi of the Devtas. ‘Apart form him, Asit, Deval, Vyasa and You – Yourself – say so, and it is absolutely true.’

Sarvame`tadritam manye` yanmaam vadasi ke`shava,
Na hi te` bhagavanyaktim vidurde`vaa na daanavaah. (14)

Ke`shav’, (a name of the Lord). ‘I know that the Devtas and Danavas (Demons) do not know even Your manifested form; then how can they know Your unseen form? Who knows You, Maharaj?’
By addressing the Lord as ‘Purushottam’, Arjuna’s indication is – पुरुषोत्तम: purushaanapi adhikaarabhe de'na uttamayati aham-bhaavam aapaadayati iti purushottamah – the Purusha is the Jeeva and Purushottam is the one who has the capacity to make the Jeeva realize that he is the Atma. Similarly, भूतवाण भूतेश देव देव जगत्पते bhootabhaavana bhoothe’sha de’vade’va jagatpate` - are all forms of addressing Shri Krishna.

Arjuna says, ‘Maharaj, please Grace me by describing all Your divine Vibhutis.’

You see, there is ‘bhooti’, which means sattaa, or existence. When ‘vi’ is added to ‘bhooti’, it becomes ‘vibhooti’. When one becomes many; when multiplicity is seen in the indivisible, it is Vibhuti. As soon as ‘vi’ is added, the meaning becomes something special. The Shruti says, ‘E’kam vai sad vibabhoova sarvam (Rig Veda 8.5.8.2) – there was only one Sat, but – सर्वं विभूवं sarvam vibabhoova – the ‘vi’ here, works in the same way as in Vibhuti.

The Naiyayiks believe that the Lord pervades everything, like fire pervades an iron ball which is placed in fire. The combining with forms is not the essence of the pervading characteristic of space; the combining with every particle in the universe is its pervading characteristic. Vedanta does not accept such vibhutva (pervading quality). Vedanta says that it is because the Lord is the basic matter of which the world is made, that He is vibhu. Everything created has the presence of the matter it is made of. Clay pervades a pot, thread pervades cloth, and gold pervade an ornament. This is called व्याप्ति vyaaapti – व्याप्ति तिर्थसिः ‘vyapaapita’.
Keśu keśu cha bhaaveśhu chintayosi bhagavanmayaa. (17)

‘My Master, how do I understand that it is You, when I want to be reminded of You in the things I see? You are a great Yogi (having supernatural powers)! You come in many forms. You came, as a ghost, to a Mahatma. He said, ‘I recognize You!’ You carried off a cooked roti (unleavened bread), and Your Bhakta said, ‘Oh, it is You, my Lord! Wait – let me spread some ghee (rarified butter) on the roti for You – why are You in such a hurry? Go after I spread the ghee, my Lord.’ Thus, please tell me, what are the forms in which I can think about You?

Katham vidyaamaham yoginstvaam sadaa parichintayan,
Keśu keśu cha bhaaveśhu chintayosi bhagavanmayaa. (17)

Shankaracharyaji has given a commentary upon the word ‘Janardana’, used by Arjuna to address Shri Krishna.

De`vapratipaksha-bhootaanaam jaanaanaam asuraanaam narakaadigamayitritvaaj janaardanah.’ This means, Janardana is the one who send the wicked to Naraka (Hell).

Just as an audience asks for an encore, Arjuna says, ‘Bhooyah kathaya – tell me again.’

Bhooyah kathaya triptirhi shrinvato naasti me`mritam.

Why?

Drinking this elixir (of Your words) through the cups of my ears, leaves me yearning for more. Give me a little more of this elixir.
Shri Krishna said, ‘I am saying nothing new. I have spoken on this earlier. भूयस्व महावाहो श्रुणु में परम वचः: Bhooyasva mahaabaahoshrunu me’ paramam vachah. I have said this in the seventh chapter – रसोहामप्सु कौन्तेय प्रभासिं शशिसूर्योऽ: rasohamapsu kaunte’ya prabhaasmi shashisoorayoh. I have already told you once, but you can listen to it once more.’

Oh, yes! Please tell me again.

You see, if the person you are talking to says, ‘You have already said this. I have heard it once – why are you repeating it?’ then the speaker is disinclined to explain further. So, Arjuna asked the Lord to tell him again.

हन्त ते कथविष्ण्यामि दिव्या झाल्निविन्भूलः।
प्रायान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य में।। (19)
Hanta te’ kathayishyaami divyaa hyaatmavidbhoootayah,
Praadhaanyatah kurushre`shtha naastyanto vistarasya me`. (19)

‘It is a matter of felicity, Arjuna,’ said the Lord, ‘that you want Me to repeat what I said.’ The word ‘hanta’ here, is used to indicate हर्ष (happiness). Hence, विपुले हन्त इति प्रायुज्ये ‘हर्षे विशादे अश्चर्ये हन्ता इति प्रायुज्ये’. ‘harshe vishaade` aashcharye` hanta iti prayuuyate’. Hence, hanta can also indicate lament.

So, the Lord tells Arjuna, ‘I will tell you of My main, divine Vibhutis. I will name only the main ones. It is difficult to name every citizen of every village, isn’t it? I will use the method of naming only the सरपंच sarpanch (the chief official of a village) – प्रायान्यतः कुरुश्रेष्ठ pradhaanyatah kurushre’shtha.’

Now, when the Lord starts mentioning His Vibhutis, He will also say, स्थावराणां हिमालय: ‘Sthaavaraanaam himaalayah – I am the Himalaya among the immovable.’ But don’t get the wrong impression that He is not the other immovable objects as well. If anybody thinks that the Lord is only in His Vibhutis, and not in everything that exists, he will be mistaken. The Lord clarifies this point.

अहामात्मा गुडङ्गकेश सर्वभूताशायत्विष्ठितः।
अहामादिश्च मध्य च भूतनामान्तं एव च।। (20)
Ahamaatmaa gudaake`sha sarvabhootaashayasthitah,
Ahamaadishcha madhyam cha bhootaanaamanta e`va cha. (20)

‘Arjuna, I am the आशय aashaya of all the bhootas. Ashaya means – यत्र सर्वभूतस्तो आशयो: yatra sarve’ sushupto aashe`rate` aashayah – that, into which all beings sleep (and awaken) is the Ashaya. I am present at the time of their
sleeping and their awakening. Hence, I am the Atma who pervades the deep sleep state, the dreaming state, and the waking state of all, and is also separate from them.’ Thus, when the Lord has said, सर्वभूतसाश्च-स्थित ‘Sarvabhoottastaashasyasthitah’, there is no scope for thinking Him to be only the Himalaya, or only the main Vibhutis He names.

The second point is that although the Lord is the Ashaya, what is the Ashaya? Is it something separate from Him? The Lord dismisses this, saying अहमु आदिश्च मध्यं च भूतानां एवं च ‘Aham aadishcha madhyam cha bhootaanaamanta e`va cha. I am also the आदि aadi (beginning), मध्य madhya (middle) and अन्त anta (end) of all the beings of which I am the Ashaya.

The bhootas did not exist earlier, and will not exist later – so they are non-existent even in-between. When bhootas are non-existent, then their Ashaya is also non-existent. It is only I that is in everything. That means, I am अद्वितीय adviteeya (indivisible).’ This is the first Vibhuti.

The Lord has described seventy one more Vibhutis, starting from the twenty first to the fortieth shlokas, and each Vibhuti contains many points. Vibhuti is, after all, that which spreads! We would need seventy one ages to elaborate on what the Lord indicates, about each of His seventy one Vibhutis. This tenth chapter is no ordinary chapter. It is about the grandeur of the Lord, and the Lord’s grandeur is endless. We can only cast a flying glance over it, and describe it briefly.

अद्वितीयानां विष्णुप्रायोगिता निर्विरंगुणान्।
मरीचिभर्मस्तम्य नक्षत्राणामं शशी।।(२१)
Aadityaanaamaham vishnurjyotishaam raviranshumaan,
Mareechimirutaamaamshmi nakshtraanaamam shashee. (21)

Among the Adityas (sons of Aditi), the Lord is Vishnu. Vaman is the youngest of Aditi’s twelve sons (who are all Devtas). The Lord’s name is Vaman, and He is Vishnu. This is a contradiction.

‘I am the सूर्य soorya (Sun) among all things the illuminate. I am Marichi among the Marudganas (forty nine winds), and Shashi (the moon) – the King – among the नक्षत्र nakshatra (stars).’ The Chandrama (moon) is the Master of the stars, even though it is not a star, and that is why his name is given here. The Chandrama is not a ‘kshtriya’ (of the warrior caste), which is another meaning of नक्षत्राणां ‘nakshatraanaam’ (nakshatra means a star or planet, and the pun is used to split it up into na=not + kshatra = of the warrior caste).
The Lord says that He is the Sama Veda among the Vedas, because He sings. (The Bhagwat Gita means the song of the Bhagwan.) Were He to call Himself the Yajur Veda, He would have to do ritualistic worship; and if He were to call Himself the Rig Veda, He would have to chant mantras. So, Shri Krishna says, ‘I am a singer – the Sama Veda. I am Indra (the King) among the Devtas,’ There are Apsaras (celestial nymths) in Heaven, and there are Gopis in Vrindavan – देवानामस्मि वासवः: ‘Devaanaamasmi vaasavah.’

इद्रियाणां मनस्मिः ‘Indriyaanaam manashchaasmi – among the indriyas (senses) I am the mana (mind).’ By the Grace of God, the Jains do not consider the mind to be one of the senses – अनिन्द्रियः मनः: aninadriyam manah. Why not? Every indriya gives specific information about a specific subject. The indriyas have their own areas of knowledge. The mind is the only common factor, without any specific area of information. However, the senses can do nothing without the mind. That is why Shri Krishna says, ‘I am the mind among the senses, and I am the चेतना che’tanaa (consciousness) among the bhootas.

Chetna indicates the awareness of what we call physical pleasures. संघात Sanghaata is the conglomeration of the body, from head to toe. It is made up of hundreds of little parts and pieces. The chetna is the electricity which runs through all the parts (activating them), so long as they remain properly connected. When any of the parts are broken, the electrical connection is also broken. So, the connection of the chetna in this body is the बुद्धि-वृत्ति buddhi-vritti (intellectual tendency). However, buddhi-vritti prevails only so long as the parts of the body function efficiently – संघात: चेतना वृत्ति: sanghaatah che’tanaa dhrithih.’

Rudraanaam shankarashchaasmi vitte’sho yaksharashkhasaam,
Vasoonaam pavakashchaasmi me’ruh shikharinaamaham.
Purodhasaam cha mukhyam maam viddhi paarth brihaspatim,
Se’naaninaamaham skandah saramaamasmi saagarah.
Maharsheenaam bhiriguraham giraamasmye kamaksharam,
The Lord says, ‘Among the Rudras, I am Shankar.’

Rudras make people weep, but Shankarji holds कल्याण kalyāṇa (good fortune) in his hand. Some people keep kalyana in their hearts, saying they will do good to someone. Shankar, however, keeps kalyana in his hand to avoid the slightest delay, in bringing it out. Oh, Shankar hands out boons lavishly, without bothering to see the eligibility of the receiver. It is like someone who throws money without pausing to see who is picking up the coins he throws. That person is called Shankar.

‘I am Kubera among the Rakshasas (Demons). I am Pavaka (the wind) among the Vasus (eight demi-gods), and Meru among the शिखर shikhara (mountain peaks). Meru is the city of Brahmaji. ‘I am Swami Kartikeya among the Generals, the Ocean among lakes, and Bhrigu among the Maharshis.’

Bhrigu is very powerful. He is the one who roasts and grinds भर्जनात् bharjanaat bhriguḥ. He spares nobody; with or without form, with or without attributes. The ‘bharg’ in the Gayatri mantra is based on Bhrigu. Bhrigu is the oldest of the Maharshis. He places his foot on the chest of Vishnu Bhagwan. Please don’t get upset about what I say, but Bhriguji had kicked Lord Vishnu on His chest (where Laxmi stays), saying, ‘Oh, Laxmi! How will anyone in the world give you up, if you sit on the Lord’s chest?’ This caused Laxmiji to die of shame. Vishnu Bhagwan lamented, ‘How can I stay without Laxmi? I have to provide food and water to all My people.’

Long back, some of us had gone to meet a Shankaracharya. The women in Gujarat do not bow down empty handed to a Monk. Those were days when a pie (a fraction of a rupee) was still in use. The women proffered a pie each, as they bowed down, and soon there was a little pile of coins before the Shankaracharya. He picked up the coins and counted them – there were some twenty four in all. The Dandi Swami who was with me, asked, ‘You count coins, being the Shankaracharya?’

‘The dictate that a Sanyasi should not touch money, does not apply to a Sanyasi who is the Head of a Peetha (Monastery),’ explained Shankaracharyaji. ‘I have to keep the Peetha running.’ This incident is of the days when Rajeshwarashramji Maharaj was the Head of Dwarka Peetha. He said, ‘If you tell the Head of an organization not to touch money, how will he manage?’

Similarly, the Lord said that He would not be able to manage without Laxmi. ‘Bhriguji, I press your feet; show Me this Grace, that a milky ocean always
surrounds Me, and Laxmi is with Me always. Only then will I be able to provide sustenance to the world.’ Hearing this, Bhriguji made Laxmi his daughter. When Laxmi was born as Bhriguji’s daughter, he got her married to Vishnu, and told the Lord to keep her.

गिरामस्मेकाञ्ञम् ‘Giraamasmye’kamaksharam – I am the Akshara in speech.’ The प्रणव pranava – the Aum – is an akshara. (Akshara means a word, and it also means that, which does not perish). It is never destroyed, because it is ‘a (not) + kshara (perishable)’. No matter which word you utter, the ‘a’ remains. That is why it is called ‘akshara’. According to the analysis in the Mahabharata, the akshara is that, which pervades all vowels and consonants.

All right, Maharaj, what are You among the Yagyas?

Japa is the easiest Yagya. Yagya is done with some action. The feet can do परिक्रमा parikrama (circumulate the Lord’s image) as a Yagya. The hands can offer oblations in the ritual of Homa. Won’t the action of the tongue be considered an action? Of course it will! So, Yagya can be done by using only the tongue, by chanting the Lord’s name (or a mantra) repeatedly – यज्ञानो जपयोगोस्मि ‘yagyaanaam japayagyosmi.’

स्थावराणा भिष्माय ‘Sthaavaraanaam himaalaya’ – the Lord is the Himalaya among immovable objects. Parvati is the daughter of Himalaya, and is the consort of Shankarji. This intellect rises up from the inanimate, doesn’t it?

Ashvattah sarvavrikshaanaam de`varsheenaam cha naaradah, Gandharvaanaam chitrarathah siddhaanaam kapilo munih. (26)

The Lord is the Ashvattha (Banyan) tree. What is the Ashvamedha Yagya (the horse sacrifice)? The whole world is an Ashva (horse). This is written in the Brahadaranyaka Upanishad. This is the Sarvamedha, Vishvamedha, - offering up everything to the Lord. It is also described in the thirty third chapter of the Shukla Yajurveda. Among trees, the Lord’s Vibhuti is the Ashvattha.

De`varsheenaam cha naaradah - the Lord says that He is Narad, among the Rishis of the Devtas. नारद ‘Naarada’ means the one who spreads the Gnan about Nara-Narayana (the Jeeva and the Paramatma). तदुद्धत्तिति नारदः: Narasya idam naaram, nara-naaraayana-proktam gnaanam. Tad dadaateeti naaradah.
'I am Chitraratha among the Gandharvas (celestial men) and Kapil among the Siddhas.

उच्छाइश्रवास्मि नारायानम्।
एवं नारायण राम कश्चिदं नारायणम्॥ (२७)

Aayudhaam vajram dhe`noonaamasmi kaamadhuk,
Prajanashchaasmi kandarpah sarpaanaamasmi vaasukih.
Anantashchaasmi naagaanaam varuno yaadasaamaham,
Pitrinaamaryamaa chaasmi yamah sanyamataamaham. (२७, २८, २९)

‘I am Uchchaishrava among horses.’
Why?
Because Uchchaishrava has risen from the same source as Amrit (elixir).
‘Among गजेन्द्र gaje`ndra (elephant kings) I am Airavat.’
The elephant Airavat also emerged from the sea, along with Amrit, and other precious gems, when the ocean was churned. It is a रत्न ratna (gem).

‘I am नराधिपति naraadhipa (the King) among nara (men). Among the aayudha (weapons), I am Vajra. Among cows, I am Kamadhenu (the wish fulfilling cow). I am Kandarpa (passion) among the powers of procreation, Vasuki among snakes and Anand among serpents.’

There are different kinds of snakes and serpents, described in the Puranas. Some have one head, some have several heads.

‘I am Varuna among those who live in water, and Aryama among the Ancestors. I am Yama (the Lord of Death) among those who control. The one who controls all beings is Yama, who is none other than Me.’

प्रहलादश्चास्मि दाइयानाम कााल: कलयतामहम्।
मृगानां च मृगेन्द्रोहै वैनात्यष्ट यस्म्भागम्॥ (३०)

Prahlaadashchaasmi daityaanaam kaalah kalayataamaham,
Mrigaanaam cha mrige`ndroham vainate`yashcha pakshinaam.
Pavanah pavataamasmi raamah shastrabritaamaham,
Jhashaanaam makarashchaasmi srotasaamasmi jaanhavee. (30, 31)

‘I am Prahlada among the Daityas (Demons), and the काल kaala (time) – कलयताम् kaalayataam – who drives all beings like a shepherd drives a flock of sheep. Among animals, I am मृगेन्द्र mrige’nдра – the Lion. Garuda (the eagle) among the पक्षे pakshee (birds), and Vayu (wind) among purifying factors.’

राम: शस्त्रयूतामहः ‘Raamah shastrabritaamaham’. The Lord says that among those who carry शस्त्र shastra (weapons), He is Rama. A ‘shastra’ is a weapon which cuts, and an ‘astra’ is a weapon which is thrown. A spear, sword and trident are all shastras, while arrows are astras.

‘Among rivers I am the Janhavee (Ganga).’

एड्यात्मविद्या विद्यानां वादः: प्रवदात्महाद्याय (32)
Sargaanaamaadirnashcha madhyam chaivaahamarjuna,
Adhyaatmavidyaa vidyaanaam vaadah pravadataamaham. (32)

‘I am the आदि aadi (the beginning) of the whole world, and I am also its अंत anta (end), as well as the मध्य madhya (middle). That means, it is I – I – I; only I. The difference between the adi-madhya-anta is false, because I am present in all three. There is no madhya in the adi, and no adi in the Madhya. Neither adi nor madhya exist in the anta. Nor does anta exist in the adi or madhya. These are all broken up into fragments of time, but the ‘I’ is in them all. So, the existence of the aham (I) cannot be negated, while the adi-madhya-anta are all imagined.

The Lord said, ‘There are many kinds of vidya (knowledge), and of them all, I am the Adhyatmavidya (the metaphysical knowledge).’ What is the Adhyatmavidya? It is the ability to discriminate between the Atma and the अनात्मा anaatmaa (that, which is not the Atma). This is the greatest knowledge.

वादः: प्रवदात्महम् ‘Vaadah pravadataamaham - I am the Vada, among the different types of talk described in the Shastras.’ What does वाद vaada mean? It is the meaningful discussion undertaken with the aim of reaching an authentic conclusion about the Tattva. The goal is to develop the ability to discriminate. The Lord does not like the dialectics which are used for defeating an adversary, or making someone look small.

अध्यात्मविद्या विद्यानां वादः: प्रवदात्महाद्याय (33)
The Lord says, ‘I am the akāra (the letter ‘a’) among the aksharas (letters), and Dvandva (synonym) among samaasa (antonyms), because both meanings are of equal importance. I am the akshay kaala (endless time). I am the vishvatomukha (the one who feeds all mouths).’

Maharaj, this Bhagwan is such that He leaves out nothing! Nor does He hesitate to declare, ‘I am this, I am this’!

Mrityuh sarvaharashchaahamudbhavashcha bhavishyataam, Keertih shreervaakcha naareenaam smritirme`dhaa dhritih kshamaa. (34)

‘I am Mrityu (death) which destroys everyone.’ A person who sees the whole world as mithyaa (a relative truth) is not subject to sin or suffering.

What comment can you make? There is nothing the Lord hasn’t said! People get displeased when someone speaks openly. However, note what the Lord says –

Sarvathaa vartamaanopii na sa bhoojobhijayate`, Sarvathaa vartamaanopii sa yogi mayi vartate`, Naayam hanti na hanyate`, kam dhaatayanti hanti kam, Nyaayyam vaa vipareetam vaa panchaite` tasya he`tavah.

This is how the Lord talks! He says, ‘I steal everybody.’

One Gopi taunted Him, asking, ‘Why do You steal butter?’

The Lord said, ‘So far, I’ve stolen only butter. You will see, one day, I will steal all you have. Then, you can ask Me My name! I will steal you away, too, some
day, and I will steal your heart, because I am सर्वप्रभारी sarvaapahaari (the one who steals everything).’

‘I am Mrityu, and I give birth to all things,’ said the Lord. Imagine that someone asked: Maharaj, You often assume the form of a Gopi – what is all this?

‘For Me,’ replied the Lord, ‘there is no difference between men and women. I am in all women.’

In which form are You, in the women, Maharaj?

‘I abide in them as their कौतिल keerti (good reputation), their यश yasha (fame) – so that people talk about their virtues for ages.’

Yash spreads in all directions, and keerti continues into the future. No praise is too lavish, for a virtuous woman who is a devoted wife! She would have श्री shree (grace), सौंदर्य saundarya (beauty), वाक vaak (speak with sweetness), स्मृति smriti (remember her duties), धारणा शक्ति dhaaranaa shakti (determination), मेद्धा me`dhaa (the intelligence to catch every hint), धृति dhriti (forbearance), and क्षमा kshamaa (forgiveness).

‘Thus, I take on seven forms in every woman.’ That means that the Lord’s presence is visible in every woman who has keerti, shree, sweet speech, smriti, medha, dhriti, and kshama. So, don’t have any gender bias; the Lord does not differentiate between men and women.

Vrihatsaama tathaa saamnaam gayatree chchandasaam,
Maasaanaam maargasheershohamritunaam kusumaakarah. (35)

‘Among the saam (prayers), I am the vrihatsaama. Among the chchanda (meters), I am Gayatri. In the maas maasa (months), I am Margasheersha.’

The Lord Shri Rama was married in the month of Margasheersha. Earlier, the New Year also started in this month, so this is an important month.

Dyutam chchalayataamasmi te`jaste`jasvinaamaham,
Jayosmi vyavasaayosmi sattvam sattvavataamaham. (36)
‘Arjuna, everything else apart, I am द्युतं छल्लशतामि dyutam chalayastaamasmi — you all have experienced this. You lost in the game of dice; it was I who deliberately entered, and made you lose.’

Oh, God! You do such bad things?

‘Yes! Had I not done that, how would the अधर्मी adharmi (wrong doers) been destroyed? How would the पार्थिक dhaarmika (those who follow Dharma) be protected? How would people have known that I am on the side of Dharma? That is why I came in the form of द्युत dyuta (gambling)! I am the तेज te‘ja (brightness) in those who have a good personality. I am the व्यवसाय vyavasaaya (right decision); I am जय jaya (victory); I am सत्य satya (truth), among the सत्यावान satyavaana (truthful).’

‘I am Vasudeva in the Vrishni clan.’

Shandilya has defined the word ‘Vasudev’, saying we should not make a Vibhuti of the Lord our Ishtadeva (chosen form of worship). However, Vasudeva is not only a Vibhuti, He is also the one who possesses this Vibhuti, and so He can be our Ishtadeva. This principle is given in the Shandilya Darshan.

‘Arjuna, don’t be upset! Among the Pandavas, I am you — पाण्डवानां धनान्यां paandavaanaam dhananjayah.’

And, among the Munis (ascetics)?
‘My brother, who do you think is the person called Vyasa, who has written the story of our clan, and sung our praises? It is Me, of course!’
Vyasji wrote the Mahabharata, which contains the story of Pandu, Dhritarashtra, and Vidura. He wrote the glorious history of his children and descendents. It was not just the story of the clan, the side benefits of the Mahabharata is that it is an exposition of the Vedas.

भारतव्यपदेशन श्रामनायार्थं दर्शितः।
Bhaaratavyapade’she’na hyaamnaaayarthashcha darshitah.

Vyasji could see the purport of the Vedas in his clan, which is why he wrote the history.

All right, who are You among poets?

‘I am Ushanaa, meaning Shukracharya. Among those who दमन (govern), I am दंड (punishment). Among those who desire victory, I am नीति (ethics) – नीतिरस्मिः जीविषाणाम neetirasmis jageshataam.’

Victory does not come from Sanskriti (culture); it comes from neeti. The eyes of Sanskriti are turned backwards – how our father, grandfather and great grandfather lived. Neeti, however, is नयन (eyes) that look at the future – नीतिरनयनम neetirnayanam. That is the root of the word ‘neeti’. It gives auspicious fruits in the future, which is why it is called neeti. Look ahead as you walk. Think about the future as you go. That is neeti. If you wish to be victorious, your life should contain neeti.

And, Lord, what is the method of keeping something secret?

‘Mauna (silence)!’ Mauna is of three kinds – Sattvik, Rajas, and Tamas. If there is no श्रद्धा (faith), it will not be Sattvik. It will be Rajas, if there is any desire for the fruit of the action. And, if the Baba is Mauni, but is a दुराचारी (having improper behavior), it will be Tamas. Even silence can be Tamas! This division is given in the Gita. Later on, it is clarified that the maun of a श्रद्धालु (person with faith) is Sattvik, निष्काम nishkama (unmotivated) maun is Sattvik, and the maun of a pious person is Sattvik.

The Lord said, ‘I am Gnan in the ज्ञानवान (people who have Gnan).’ Subjects are modifications of knowledge. Gnan –Knowledge is never परोक्ष paroksha (unknown); it is नित्य परोक्ष nitya aparoksha (always experienced). Gnan is within us; it is not in any external object. The Naiyayiks and the Buddhists both accept that Gnan is a characteristic of the Atma – ज्ञानाधिकरणम् आत्मा gnaanaadhikaranam aatmaah. Their Gnan is never परोक्ष paroksha, because Gnan can never be remote or unknown. If you say, ‘I have obtained परोक्ष
paroksha Gnan, Maharaj, but I have not obtained the अपरोक्ष ज्ञान aparoksha gnan’ – then, is Gnan an object, like a pot, which is placed on the other side of a wall? Gnan is always a direct experience. The remoteness of objects is superimposed on Gnan, when people say that Gnan is परोक्ष paroksha; otherwise Gnan can never be unknown.

यथापि सर्वभूतानां बीजं तदहर्मर्जुन।
न तदस्ति विना वस्तुन्यम्या भूतं चराचरम्।। (39)
नान्तोऽस्ति मम दिव्यानां विभूतिनां परंतप।
एष तूहेशतः प्रोक्तो विभूतेविस्तरं मया।। (40)

Yachchapi sarvabhootaanaam beejam tadahamarjuna,
Na tadasti vinaa yatsyaanmayaa bhootam charaacharam.
Naantosti mam divyaaanaam vibhootinaaam parantapa,
E`sha tadde`shatah prokto vibhote’rvistaro mayaa. (39, 40)

‘I am the बीज beija (seed) of सर्वभूतानाम sarvabhootaanaam (all beings). The चराचर सृष्टि charaachara srishti (the moving and unmoving creation) is nothing but Me. It exists because I am. It does not exist when I withdraw. Nothing remains without Me. Where will सत्ता sattaa (existence) be? Who will reveal everything, without Me? From where will Gnan come? Without Me, where will प्रीयता preeyataa (the lovability) come from? The duality seen by you is false.’

Later on, the Lord says, ‘Both the चर chara (moving) and अचर achara (unmoving) are the Brahman.’

सूक्ष्मत्वात् तदविसेवं दूरस्य चात्मिके च ततः।
बहिर्न्तृत्व भूतानाम् अचरं चारं च।।

Sookshmatvaat tadavigye`yam doorastam chaantike` cha tat,
Bahirantashcha bhootaanaam acharam charame`va cha.

The Dvaitavaadi (those who believe in the principle of Duality) will now seek a clarification about the क्षेत्र-क्षेत्रज-क्षिपक kshe`tra-kshe`tragya-vive`k (the discrimination between the field – which is all matter; and the knower of the field – which is the Atma). अचरं चारं acharam charame`va cha – the Lord is all the immobile objects as well as everything that moves. So, the moving and stationary world has no sattaa apart from the Satta of the Paramatma. This means that there is no end to the Lord’s divine Vibhutis. He has merely named a few of them; their descriptions are endless. The fact is that the Lord is present in every outstanding quality, ability, grace and beauty, energy, spirit, and atomic power. This is why He says:

यथाहिभूतिमत्तत्त्वं श्रीमुदितमेव वा।
ततदेवावगच्छत्वं मम तेजोःशास्तवम्।। (41)
‘Vibhutis are created from My brilliance, and a small portion of Myself. How many can I enumerate for you?’

‘Obtain the detailed knowledge about them, through the विज्ञान vignana (science) of ‘knowing all by the knowledge of one (the essence)’. चस्मिन् विज्ञाते सर्वेव विज्ञातं भवति। बहुना एतेन विज्ञातनि कि? Yasmin vigyaate`sarva vigyaatam bhavati. Bahunaa e`te`na vigyaate`na kim?’ What is the need to obtain greater details?

Thus, this tenth chapter, called the ‘Vibhuti Yoga’ is completed.
CHAPTER XI

Arjuna said, ‘Shri Krishna, You described Your Vibhutis for me. I know that it was not with the intention of forcing me to fight, or make me obey You. It was Your Grace on me. I also understand that this is परम गुहयम (a subject of the utmost secrecy); and that it pertains to spiritual matters. This is what is called Adhyatma. Your words have dispelled my मोह (delusion).

अर्जुन उवाच

मदनगुहयं परमं गुहयं आयत्मसंज्ञितम्।

यत्योक्तं वचस्ते भूतों विगतो मम।। (१)

Arjuna Uvaacha

Madanugrahaya paramam guhyam adhyatmamangnitam,

Yattvayoktam vachaste`na mohoyam vigato mama (1)

One commentator has given an unusual interpretation of this shloka. According to him, it is as though Arjuna said, ‘Shri Krishna, I have been robbed.’ ‘What has been stolen, My brother?’ मोहयम vigato mama – my moha has gone. You have taken it away, my brother. वचस्ते Vachaste`na – You steal with words, and यत्योक्तं वचः- हें स्तेन यत् वचः उक्तं yattvayoktam vachah – he` ste`na yat tvayaa vachah uktam – Your words have taken away my false impressions.’ A newly married girl tends to hide her pregnancy. Her friends come to know of it when they see signs like nausea, and challenge her. ‘Oh, you have stolen something; you are hiding something!’ they say. What is stolen? It is the false impression. I will not tell you the name of the man who gave this interpretation. I will only say that it is not mine.

भवायवो हि भूतानां शून्यो विस्तरशो मया।

तत्तः कमलवत्राक्ष महात्मयमदीच्छायम्।। (२)

Bhavaapayau hi bhootaanaam shrutau vistarasho mayaa,

Tvattah kamalapatraaksha maahaatmyapi chaavayam. (2)

‘Shri Krishna, I heard the detailed description of how all beings are created and destroyed. Everything You said is true.’

How do you know?

‘The same descriptions are given in the Shrutis and Vedas. I have heard all these things described. Oh, कमलवत्राख्ष kamalapatraaksha (lotus-eyed Lord), I have also listened to Your description of Your inexhaustible greatness. But, Oh Parameshwara, I long to see Your Maheshwara (the Ishwara of all), Your Parameshwara form, just the way You have described as the essence of Your Atma.’

एवमेत्यायत्थ त्यायानं परमेश्वर।

द्रष्टिमिच्छि ते रूपमेवरं पुरुषोऽत्थतम।। (३)

E`vame`tadyathaattha tvamaatmaanam parame`shvara,
Drashtumichchaami te’ roopamaishvaram purushottama. (3)

‘You told me that the Atma and the Brahman are one. You also explained that the world is a Vibhuti of the Atma, which is a form of the Brahman. I will be satisfied only when I can experience the negation of all differences. I cannot feel satisfied until I see that the gross world before me is the Atma, and the Brahman. I will be at peace only when I have the direct experience of all differences being erased. If I say तत्बhe’दe’na’ (nothing is separate from that – which is the Brahman), it will remain परोक्ष paroksha (unseen); and if I say मद्भे’दे’na’ (nothing is separate from me), it will be अपरोक्ष aparoksha (felt). However, I have a desire to see the तत्बे’दे’na; I want the direct experience. Please show me that this entire Creation is nothing but You. Show me विश्वं दर्पणं-द्रिष्यामानंनागतं vishvam darpana-drishyamaananaagareetulyam (the world is like the reflection of a city in a mirror), because I am not interested in experiencing the Brahman in deep meditation. I don’t want an imaginary experience. I want the direct experience, using all my faculties, with eyes, ears, hands and feet all active; and I see You as the Parameshwara. Only then will I know You to be the Parameshwara; otherwise, it will all seem to be a matter of imagination. So, Purushottam (the best among Purushas), please show me Your Aishvarya (divine powers and grandeur).’

मन्यसे यदि तच्छक्यं भवं इश्वरभिमित प्रभो।
योगेश्वर ततो में तं दर्शायस्यात्मनात्मव्ययम्।।(४)

Manyase’ yadi tachchakyam mayaa srashtumiti prabho,
Yoge’shvara tato me’ tvam darshayaatmaaamavyayam. (4)

‘Lord, if this form of Yours if suited to be revealed to me, and if You feel that it is appropriate that I see it, then, Maharaj, please show it to me. I am placing my question, but please answer only if You feel that I can comprehend the answer.’ Arjuna’s words reveal his humility, proper in the one who asks questions. It is improper to demand an answer, irrespective of our eligibility, saying, ‘I will break your leg if you don’t reply!’ No; answers are not to be obtained by threats. A person who has a question should say, भवतो यदि रोचते ‘Bhavato yadi rochate’ - please answer only if it pleases you to do so.’

The Bhagwat has many such courteous questions.

So, Arjuna says, ‘If You think I am fit to see Your form, Yogeshwara, then let me see Your अव्यय आत्मा avyaya aatmaa (the unending Atma which appears as everything).’ The word ‘Yogeshwara’ should be taken as योगेश्वर- योग: एवर्म् अस्ति योग: ‘yogeeshvara – yogah e’shaam asti iti yogah – You are the Master of the Yogis, so please give me a दर्शन darshan (vision) of Your avyaya Atma.’

The Lord said, ‘Arjuna, if you wish to see the entire world in the form of the Bhagwan – see it! However, this world is a very small thing. It has no great value in Atmagnan. Vikuntha (the land of Lord Vishnu) is bigger than the विश्वं vishva (world), and that is just a part of Brahma-loka (the land of the Brahman). If you take a picture of Brahmaloaka from one side, you will see Kailas (the
abode of Lord Shiva), and if you take a picture from the other side, you will see Vaikuntha. From the third side, you will see Saket (the land of Shri Rama) and from the fourth side you will see Goloka (the land of Shri Krishna). Don’t mistake Brahma-loka to mean the land of Brahma which is present in every solar system.  'Aabrahmabhuvanaaloaah punaraavartinorjuna' – the entire Creation, made of countless millions of solar systems has Hiranyagarbha (the golden sac of Creation), which takes on the forms of Brahma, Rudra and Vishnu, in every universe. If someone wants to take a photo of that, let them; because it is immense! The Hiranyagarbha is bigger than the Virat, and the Ishwara is bigger than Hiranyagarbha, because everything dissolves in the Ishwara; no other remains. There is no question of anything rising up – or dissolving – in the Ishwara. That  pratyak chaitanyabhinna brahm (the Brahman which is not separate from the individual consciousness) is the शुद्ध चित्त shuddha chiti – pure consciousness.

All right, My brother see the Virat.

Pashya me’ paartha roopaani shatashotha sahasrashah,
Naanaavidhaani divyaani naanaavarnaakriteeni cha. (5)

‘Behold My Cosmic form!’ said the Lord. ‘See hundreds and thousands of forms of all colors, shapes and sizes.’

Pashyaadityaanvasoonrudraanashvinau marutastathaa,
Bahoonyadrishtapoorvaani pashyaashcharyaani bhaarata. (6)

‘Pashyaadityaan – look, Arjuna! It is like a magic show. Things change in the twinkling of an eye!’

The Lord talks like a magician talking during a magic show. He says, ‘Pashya! Pashya! (Look! Look!) See the marvelous sights! See the Sun, see the Vasus, Rudra, Ashvini Kumars, and Marudganas! See all the wonders you have ever seen. See the amazing things which will make you exclaim with आश्चर्य aashcharya (astonishment).’ Astonishment is indicated when a person says, ‘Ah! Ah!’

Dhagad dhagad dhagajjavalal-lalaatapattapaavaka.

What is this ‘dhagad-dhagad’? It is a word which depicts a roaring fire. ‘See the whole world of moving and immobile objects in this one form of Mine.’

Ihaikastham jagatkritsnam pashyaadlya sacharaacharam,
Mama de’he’ gudaake’sha yachchaanyad drashtumichchasi. (7)
यच्चांद्रस्तुमिच्छसि ‘Yachchaanddrashtumichchasi – is there anything more you want to see? Do you want to see the future of the Mahabharata war? If so, see it! See whatever else you want.’

न तु मां शक्यसे द्रष्टूमनेनेव स्वचक्षुया।

‘Divyam dadaami te’ chakshuh pashya me’ yogamaishvaram. (8)

‘However, My dear brother Arjuna, you can’t see all this with your human eyes. So, I will give you the vision which enables you to see these sights. Take a telescope, take a microscope, and take spectacles. If you can’t recognize a diamond, I am giving you the microscope to enable you to see it –

When I was about seventeen or eighteen years old, I had a craving to see the Lord. I asked Swami Yoganandji Maharaj what these दिव्य चक्षु divya chakshu (divine eyes) were. ‘If I can get them, I will also see the Virat!’ Swamiji said, ‘My child, एकाग्र मनेव दिव्य चक्षु e’kaagra mana e`va divyam chakshuh – the mind which has a single pointed focus is what is meant by दिव्य चक्षु ’divya chakshoo.’

Sanjay uvaacha

E’vamuktvaa tato raajanmahaayoge’shvaro harih,
Darshayaamaasa parthaay param roopamaytaram. (9)

‘Divyam dadaami te’ chakshuh, ye’na tu shakyase`, drashtum divye`na tad divyam
dadaami te` tubhyam chakshuh.’ When I was about seventeen or eighteen years old, I had a craving to see the Lord. I asked Swami Yoganandji Maharaj what these दिव्य चक्षु divya chakshu (divine eyes) were. ‘If I can get them, I will also see the Virat!’ Swamiji said, ‘My child, एकाग्र मनेव दिव्य चक्षु e’kaagra mana e`va divyam chakshuh – the mind which has a single pointed focus is what is meant by दिव्य चक्षु ’divya chakshoo.’
Now Sanjay says,
एवमुक्ता ततो राजन् महायोगेथरो हरि: ।
E`vamuktvaa tato raajan mahaayoge`shvaro harih
– so saying, Shri Hari showed Arjuna His ऐश्वर्य रूप aishvarya roopa (Cosmic form).

The words ‘Yogeshwara’ and ‘Mahayogeshwara’ indicate the magical powers of the Lord. The word ‘Ishwara’ indicate His position as the Master of the world, and the word ‘Hari’ attracts us towards Him. When the Yagya called the हरिहरात्मक यज्ञ hariharatmak yagya is held, it is said that the form of Hara (Shankarji) is different from the form of Hari – हरिहरोभयाकारधिक्ष हरिहरोभयाकारधिक्ष hariharobhayaakaaravachchinaa. The Chaitanya (consciousness) is the Atma, in Hari as well as in Hara. When this is the object of worship, it is called the हरिहरात्मक यज्ञ hariharatmak yagya. Even though the forms are different, the consciousness is the one Hari.

When the Lord revealed His Cosmic form, Arjuna saw – अनेक वक्त्र ane`ka vaktra (many mouths), अनेक नेत्र ane`ka ne`tra (many eyes), अनेकाद्वृत्तार्थनम् ane`kaadbhutadarshanam (many amazing sights). He saw many divine ornaments and weapons ready to strike. He saw people wearing divine garlands, anointed with heavenly fragrances – all these amazing sights.

Arjuna, the son of Pandu, was amazed to see the whole world – in all its variety – in the body of Shri Krishna. He felt विस्मय vismaya (astonishment); his स्मय smaya (pride) deserted him. Earlier, Arjuna had some pride, of having Gnan, and vairagya ( detachment). He felt he had prudence and understanding. All feeling of pride left Arjuna, when he saw the Cosmic form of Shri Krishna. He had horripilations – हरिहरोभयाकारधिक्ष hariharobhayaakaaravachchinaa. He lowered his head, and bowed, with क्रितान्तति kritaanjali – folded hands, and said, ‘Yes, Maharaj, I will do what You say.’

‘I see all things in Your body, Maharaj,’ said Arjuna.

You see, what I want is to reach the twelfth and thirteenth chapters, so that we can examine the discussions of Bhakti and Gnan, which are given therein. I will complete Arjuna’s eulogy with great brevity.
Arjuna spoke about the bhootas he saw in the Lord’s body. Bhootas are something which are seen sometimes, not seen sometimes, and seen in hoards at times.

Brahma, Shankar, and Vishnu are also seen in Shri Krishna’s body. All Rishis, snakes, divine beings, and many arms, torsos, and eyes are seen. Many kinds of forms are seen, which have no anta, madhya or aadi.

‘Oh, Vishvaroopaa, this is the darshan I am getting.’

Ane’kabaahoodaravaktrane’ tram pashyaami tvaam sarvatonantaraoopam,
Naantam na madhyam na punastavaadim pashyaami vishve’shara
vishvaroopam.

Kireetinam gadinam chakrinam cha te’joraashim sarvato deectamantam,
Pashyaami tvaam durnireekshyam-
samantaaddeectaanalaarkadyutimaprame`yam.’

Tvamaksharam paramam ve’ditavyam tvamasya vishvasya param nidhaanam,
Tvamavyayah shaashvataadharmagoptaa sanaatanastvam puruso mato me’.
Anaadimadhyaantamanantaveeryamantabahum shashisooryane’tram,
Pashyaamitvaam deectahutaashvaktram svate’jasaa vishvamidam tapantam.
Dyaavaa-prithivyoridamantaram hi vyaaaptam tvayaike’nA dishashcha sarvaah,
Drishtvaadbhutam roopamugram tave’dam lokatrayam pravyathitam
mahaatman.

‘Oh, kireeti (wearing a crown), gadee (holding a mace), chakree (having a discus), te’joraashi (filled with light), sarvato deectimaana (illuminating everything) - I see You, but I am unable to look at You. It seems as though the brightness of fire and the sun, has manifested in Your divine, limitless form. I know that You are the param akshara...
(the supreme indestructible). You are the root cause of the world. You are endless. You are the शाश्वत धर्म-गोपता shaashvat dharma-goptaa (the eternal hiding place of Dharma). You are the सनातन पुरुष sanaatana purusha (the eternal dweller in all beings). You have no beginning, no middle, and no end. Your seed is endless. Your valor is unlimited. You have many arms – You are अनंत भाँ ananta baahu, which means that You have the power to do whatever You want to do, wherever You want.’

बाहु Baahu (arm) does not mean a hand with five fingers. It means कर्मसक्ति karmashakti – the power to act; क्रियाशक्ति kriyaashakti – the power to do things.

‘Kara binu karam karai vidhi naanaa.’ The Lord’s hands are everywhere. The शशी-सूर्य shashi-soorya (moon and sun) are His eyes. अग्नि Agni (fire) is His mouth; and He ripens the whole world with His brightness. He pervades all the space in the sky, Heaven, Earth, and in-between. All the people in the three worlds (Heaven, Earth, and Hell) are troubled to see this form of Yours.’

The people are not really troubled; they appear to be troubled in the vision seen by Arjuna.

‘Oh, all these Devtas are rushing into You. They fold their hands and eulogize You. The Mahatmas, Maharshis, and Siddhas chant auspicious verses to please You. They sing long eulogizing passages.

Rudra, the Adityas, the Vasus, Sadhyas, Vishve`de`va, Ashvini Kumars, Marudganas, and the different kinds of ancestors – like Kushmaanda and others – Yakshas, Gandharvas, Rakshasas and Asuras – are all looking at You with wonder.’ Actually, they are not looking at the Lord, but Arjuna sees them looking, in the vision he is given.
And, अहम च प्रव्यक्तितः ‘Aham cha pravyathitaah – I am deeply troubled. This colossal form of Yours touches the sky. It has enormous luminous eyes! I lose all courage, seeing You. I feel weak. Your mouths are huge, and Your teeth are like the flames of Dissolution. I am unable to make out where the East, West, North and South are. So, please become a little more benevolent, Maharaj!’

Note one thing. A little later, the Lord says, ‘Arjuna, यद्वन्द्व्येन न दृष्ट्युपूर्ब्म yanme` tvadanye`na na drishtapoornam – nobody else has seen this form of Mine, like you saw it.’

Many people had a darshan of the Lord’s Virat form – Uttanka had it, Dhritarashtra had it. Mother Kausalya had it, and so did Mother Yashoda. Yashoda’s darshan was a quick glimpse. The Lord thought, ‘Maiya is a simple village milkmaid. She may get frightened.’ So, the darshan she got was over, like a dream seen during a short nap. Because of this, Yashoda Maiya did not get frightened, but she was confused. ‘What are all these strange scenes in my Lala’s mouth?’ She was surprised.

सम्बोध्यता मृगशावक्षी नेत्रं आसीत् सुविस्मिता।
Sammeelya mrigashaavaakshee ne ‘tre’ aaseet suvismitaa.

Arjuna is trembling in fear, because the vision of the Virat seen by him is more terrible than the ones seen by other people. The Lord said, ‘See for yourself – see who wins the war.’

Arjuna saw the sons of Dhritarashtra, Bhishma, Drona, Karna, and other warriors entering the Lord’s terrible jaws. Nobody else saw such a terrible vision of the Virat; this was displayed exclusively for Arjuna.
Arjuna says, 'Just as the waters of a river pour themselves into the sea, these Kings – अभिविज्ञलनिव वक्त्राणि abhivijvalanti vaktraani – are rushing into Your flaming mouth. They fall into Your mouth like moths falling into a flame. यथा pradeeptam jvalanam patangaa – they are falling into Your mouth, and You are licking Your lips! Flames emerge from Your mouth. Your brightness pervades all directions. Please tell me, who are You?'

Now, as though Shri Krishna said, ‘Well, Arjuna – you even forgot who I am? First, you asked Me to show you My Virat form, and now you ask who I am! ‘Oh, Master of the Devtas, be pleased with me! I know what You wish to do,’ is what you say!’

You see, the Lord manifests in the form best suited to what He wants to do. He also assumes the name which is appropriate to the occasion. However, none of the forms or names makes the slightest difference, as far as He is concerned. ‘Arjuna,’ said Shri Krishna, ‘Shall I tell you who I am? Oh, you have often called me काला ‘Kaala’ (the dark one).’ Actually, Arjuna’s complexion was also dark. So was Draupadi’s. The Lord tells us not to make the mistake of thinking that beauty depends upon the color of the skin. Don’t think that you are beautiful merely because you have a fair complexion.
‘Oh, Arjuna! You have frequently addressed Me affectionately, as काला ‘Kaalaa’. The people of Vraja would also call Me by that name. (काला Kaalaa means black, and काल kaala means Time) I am truly dark!’

So dark, Maharaj? Why did You come like a black mountain?

लोकक्षेत्र कृतप्रवर्भः ‘Lokakshaya kritapraavridho – I have become huge in order to destroy the wicked, and enfold everybody in Myself. Arjuna, you think that all these people will live, if you don’t fight? You fool! None of them will live, even if you withdraw from the battle. All the warriors who stand on both sides, ready for war – do you think they will survive, even if you don’t fight? I will pick them one by one, and chew them up. Don’t you see My teeth? So many are stuck between My teeth!'

तस्मात्त्मुल्लिण्ठ यशो नमस्ते जित्तवा जयें भ्रक्ष्य समुद्रम।
मेंवेने लिहटा पूर्वेेव निमित्तमात्रे भव सत्यसाचिन्।। (33)

Tasmattvamuttishtha yasho labhasva jitvaa shatroon bhoonkshva raajyam samriddham,

Mayaivaite` nihataa poorvame`va nimittamaatram bhava savyasaachin. (33)

tasmattvamuttishtha yasho labhasva – so, get up! You can simply rinse your hand in the flowing Ganga – people will say Arjuna defeated his enemies and won the Kingdom. Here, you will be killing a corpse and enhancing your reputation as a warrior – मेंवेने लिहटा: पूर्वेेव निमित्तमात्रे भव सत्यसाचिन् mayye`vaiti nihataah poorvame`va nimittamaatram bhava savyasaachin. Otherwise, you would hardly have succeeded in killing them! You don’t know how to shoot arrows with your right hand; you use your left hand! What capacity have you, for killing everyone?'

Dronam cha bheeshmam cha jayadratham cha karna tathaanyaanapi yodhaveeraan,

Mayaa hataamstvam jahi maam vyathishta yudhyasva je`taasi rane` sapatnaan. (34)

‘You ask, ‘How can I shoot arrows at Drona? How can I kill Bhishma?’ The fact is that Drona, Bhishma, Jayadratha, Karna, and other warriors are already मया हतान् mayaa hataan – killed by Me. They are destroyed by Time – त्वम जahi tvam jahi – go ahead and kill them. Oh, they are already killed by Bodha Maharaj (the King Knowledge); they are dead bodies, and अग्नि agnaana (ignorance) is the cause of their death. Even if they live, they will be living corpses. The Emperor Knowledge does not fear them. The good reputation of Knowledge is spread through them, because they are seen as being real even though we know that they are मिथ्या mithyaa. Oh, this is the corpse of a rat! Even when the rat was alive, it was incapable of killing the cat. How can it kill the cat now that it is dead? The entire प्रपंच prapancha (interactive world) has already died, because of the knowledge of the प्रत्यक्ष प्रत्यक्ष्याधिक रूप pratyak
chaitanyabhinna brahm (the Brahman which is not separate from the consciousness within). So – युध्यस्वं जेतात्सि रणं सप्तान्य Yudhyasva je’taasi rane’ saptraan – fight, and gain victory! I’ve shown you that victory will be yours.’

Namaskritvaa bhooya e`vaaha krishnam sagadgadam bheetabheetah pranamyaa.

Arjuna began to tremble violently. The tip of the crown on his head also began to shake. He folded his hands, and – namaskritvaa bowed down again. His voice was husky with emotion, as he began to speak.

‘Oh, Rishikesha, it is only right that the world is filled with joy when Your bhajan is done, and people get attached to You. Those who experience joy by chanting Your name, and have love for You, do the right thing. It is also natural that the Rakshasas fear You, and flee from You. It is proper that Siddhas bow down to You.’

Kasmachcha te` na name`ranmahaatman gareeyase` brahmanopyaadikartre’,
Ananta de`ve’sha jagannivaasa tvamaksharam sadasatatparam yat. (37)

Mahaatman ‘Mahaatma’ – Arjuna addresses Shri Krishna as ‘Mahatma’. One of the characteristics of a Mahatma is that he has a paunch! महान आमा उर्दव यथा असो महात्मा, आत्मा आशय: ‘Mahaan aatmaa udaram yasya asau mahaatmaa’. ‘Aatmaa aashayah,’ ‘Aatmaa udaram’. Maharaj – Your stomach bulges out. The whole world is placed in Your stomach. When the stomach of a pregnant woman becomes so big, it is natural that the stomach of the one who holds the whole world in His stomach, should bulge. Even so, Your stomach has the त्रिबली tribalee (thee folds). How large would Your stomach be, to have a tribali even though it has the world inside it!

Name`ran – Oh, why shouldn’t they all bow down voluntarily? You are the greatest of all. You are the original Creator of Brahma. You are अनंत ananta (endless), देवेश de’ve’sha (the King of the Devtas), जग्निवास jagannivaasa (in whom the world exists), सत sat (existence), and असत asat (non-existence).’

Asat has no existence separate from Sat, so it is not the antonym of Sat. This is a peculiar fact. The घट ghata (ghata means ‘pot’. The indication is the existence of the pot) is the प्रतियोगी pratiyogi (opposite) of घटाभाव ghataabhaava (the absence of the ghata), but Sat is not the प्रतियोगी pratiyogi of asat. This difference exists
because asat can be the opposite of Sat only if it was a tangible object. Asat is scattered in Sat, like a mirage seen in Sat. It is निर्मित mithyaa (a relative truth).

So, Sat is the same Brahman as the asat which appears to be real.

Tvamaadide`vah purushah puraanaastvamasya vishvasya param nidhaanam, Ve`itaasi ve`dyam cha param cha dhaama tvayaa tataam vishvamanantar spoofa.

(38)

‘Oh, आदिदेव aadide`va (the Primordial Devta), पुराण पुरुष puraana purusha (the supreme Purusha of the Puranas), परम निधान param nidhaanam (substratum of the world), च च याम tataam vishvamanantar spoofa – the world is filled with You, alone. The Vayu, Yama, Agni, Varuna, Shashanka, Prajapati, Prapitamaha – it is You, who are in all these forms. नमो नमस्ते Namo namaste`shu – I bow down to You a thousand times; I bow down repeatedly; I prostrate again and again.’

(39)

Vaayuryamognirvarunah shashaankah prajaapatistvam prapitaamahashcha, Namo namaste`shu sahasrakritvah punashcha bhooyopi namo namaste’.

Arjuna was frightened so badly that he could see only the Lord, wherever he looked. He asked, ‘Maharaj, from which side should I bow down to You?’

नम: पुरस्तदाध पृजतले नमस्ते ते सर्वते एव सर्वः, अनन्तवैयमिन्त्रविक्रमस्ते सर्वे समापोषि ततोंत : सर्व:। (40)

Namah purastaadatha prishtataste` namostu te` sarvata e`va sarva, Anantaveeryaamitavikramastvam sarvam samaapnoshi tatosi sarvah.

The Shastras forbid us to bow down to someone whose back is towards us. It is an offence to touch the feet of the revered person, as you walk behind him. You should not bow down to a person while he is waling, cleaning his teeth, eating, going to the toilet, is engrossed in some activity, or is in meditation. You should wait for him to lift his eyes and see you, and then bow down. These days, people study the Upanishads and become Vyakaran Acharyas and Darshan Acharyas (Masters of Grammar and Philosophy); but they do not study the Manusmriti (laws of Manu for righteous behavior). They lack the knowledge of आचारशास्त्र achaarashastra (what the Shastra says about proper behavior). What is the correct way to bow down? It is not proper to touch the left foot with the right hand, or the right foot with the left hand. The palms should face upwards, when you touch the feet of a revered person. नमस्कार Namaskara (bowing down) is done to obtain blessings. There are many people in Kashi, who are learned in many other fields, but you won’t find people who are competent in guiding you regarding Dharma Vyavasthaa (the proper arrangements for righteous living). There is a steady decline in आचारशास्त्र achaarashastra. Shri Udiyababaji
Maharaj used to say that no other Yuga (age) has witnessed such a dearth of asceticism, as the present age. Nobody is prepared to undertake the slightest discomfort for the sake of Dharma.

Arjuna says, "Namah purustaadatha prishthataste" - Maharaj, I bow down to You from the front, from behind, and on all sides. Sarvata e`va sarva - when You are everything that exists, what else can I do? Sarvam samaapnoshi tatosi sarvah. Your prowess and valor are infinite.'

Sakhe`ti matvaa prasabham yaduktam he` krishna he` yaadava he` sakhe`ti,
Ajanatan mahimaan tave`dam mayaa pramaadaatpranaye`na vaapi.
Yachchaa vaahamsatuktta`rtiis vaaharahsaahyasanabhojane`shu,
E`kothavaaapyachyuta tatsaamaksham tatkalshaamaye`tvaamahamaprame`yam.

(Maharaj, it was extremely impertinent of me to consider You to be my friend (as an equal). I had the audacity to address You as, 'Oh Krishna! Oh Yadav! Oh pal!' I did not understand how great You are.' Was this due to forgetfulness?

‘Yes, sometimes, I forgot, and sometimes it was out of deep affection – mayaa pramaadaatpranaye`na vaapi. I even laughed at You sometimes. I was impertinent, when we went for an outing, or chatted while in bed, or while eating our meals together. I was impertinent when we were alone and in the presence of others. Oh, Master! You are apratim (matchless). I bow down and place my body before You, in an attempt to please You.'
Pite`va putrasya sakhe`va sakhyuh priyah priyaarhasi de`va sodhum. (43, 44)
‘Like a father forgives his son, and a friend forgives his friend, and – priya: priyah priyaaya – a lover forgives the beloved, I beseech You to forgive me.’

Adrishtapoorvam hrishitosmi drishtvaa bhaye`na cha pravyathitam mano me`.

Tade`va me` darshaya de`va roopam praseeda de`ve`sha jagannivaasa. (45)
Arjuna said, ‘I am very happy to have seen a sight I had never seen before, but I was also deeply troubled by fear. So, Oh Deva, Oh Devesha, Oh Jagannivasa, please show me Your earlier form again.’

Kireetinam gadinam chakrahastmachhaami tvaam drashtumaham tathaiva,

Te`naiva roope`na chaturbhuje`na sahasrabahvo bhava vishvamoorte`. (46)
‘I wish to see Your four armed form, with the kireeta (crown), gadee (mace), and chakree (discus) – I like only Your four-armed form. I do not like Your vishvaroopa (cosmic) form, with the sahasrabahu (thousand arms).’

It seems that Shri Krishna normally stayed in His human form, most of the time. He would sometimes show His four-armed form to people He was pleased with. The Bhagwat has a number of descriptions of Shri Krishna having four arms. Once, when Bhimasena had a quarrel with Draupadi, Shri Krishna caught Draupadi with His two hands and Bhimasena with two hands. When Rukmini became unconscious, Shri Krishna lifted her up onto His lap using two hands, smoothed her hair with His third hand, and wiped her tears with His fourth hand. A King called Paundrak imitated Shri Krishna by attaching two artificial arms, and appearing as a four-armed person. He was a friend of the Kashi Naresh (King of Kashi), who fought on his behalf, and was killed in battle. Pundrak got the Pundits of Kashi to undertake a ritual for the destruction of Shri Krishna. As a result a demoness called Kritya emerged, and went to Dwarka, but was cut down by the Lord’s Chakra. There is a description of her body being thrown into Kashi.
The Lord said, ‘Arjuna, I showed this form to you because I am very pleased with you, and – आत्मयोगतः aatmayogaat – this Virat form is the essence of My infinite Atma, which is the essence of the Brahman.’

Please remember that there is no देहाभिमान de’haabhimaana (feeling of being the body) in Shri Krishna. Nor does He have any appendage like a gross body, or subtle body – the antahkaran – caused by past karmas. So, there is no factor which can create any barrier or obstacle to prevent Him from appearing in whichever form He chooses. He can manifest in the form of the world whenever He wants, or He can disappear at will. His साम्वित samvit (knowledge) is free of the veils of a gross body and the antahkaran, and free from the possibility of the removal of any veil. His essence is pure consciousness, without any encumbrance of the antahkaran or a gross body, and it has the qualities of being unrestricted, unknown, and indestructible. Hence, He can conceal or reveal Himself in any form; even as the world. All this is the luster of the Lord’s consciousness; the frolic of the Atmadeva. विराता ‘Viraata’ contains रात ‘raat’ – which means the brightness which is self-effulgent; and when ‘vi’ is added to it, it becomes Virat, revealed in multiple forms. It is like the flames which seem to take on the different forms of an Apsara or Devta. The Virat appears before the Yagniks (priests doing a Yagya) in beautiful forms, created by the ablutions they pour into the ritual fire.

The Lord said, ‘Arjuna, nobody – apart from you – has had a vision of this glorious, infinite, original world which has been shown to you through Atmayoga.’

इत्यजनेन वासुदेवस्तहोन्त्वम्यं स्वकम दर्श्यायामास भूयोः।
आत्मयोगायामास च भौतिकसंभूतव्यवस्थानम्। सौम्यवपुर्महात्माः। (५०)

Ityarjunam vaasude’vastathoktvaa svakam roopam darshayaamaasa bhooyah.
Aashvaasayaamaasa cha bheete’mam bhootvaa punah saumyavapurmaahatmaa.

Then, स्वकम रूपं दर्श्यायामास भूयो: svakam roopam darshayaamaasa hooyah – the Lord assumed His four armed form, and reassured Arjuna who was badly shaken. After that, He became सौम्यवपुर्महात्मा saumyavapurmaahatmaa – pleasant to behold. Even the four-armed form had some उग्र ugra (frightening) quality, because it contained एश्वर्य aishvarya (super-natural power). The Virat form is extremely frightening, with many people stuck in the Lord’s great teeth. The four-armed form is less terrifying. The Lord told Arjuna, ‘No, no, My brother,
what you saw is over. Now, My form is just like yours,’ and He assumed a human form.

Drishtve’dam maanusham roopam tava saumyam janaardana,
Idaaneemasi sanvrittah sache’taah prakritim gataah. (51)

Arjuna regained normalcy, and said, ‘Maharaj, Your saumya roopa is truly of the Chandra Vansha – it is born in the lineage of Soma (the moon). That is right and proper. You are my brother. I have regained equanimity. I am fit and fine.’

Sudurshamidam roopam drishtvaanasi yanmam,
De`vaa apyasya roopasya nityam darshanakaankshinah. (52)
The Lord said, ‘Never consider this vision of Mine – which you have just seen – to be something ordinary or commonplace. Great Devtas yearn to obtain such a vision.’ Then the Lord said something more –

Naaham ve`dairana tapasaa na daane`na na che`jyayaa,
Shakya e`vamvidyo drashtum drishtvaanasi maam yathaa. (53)

‘Arjuna, this vision of Mine cannot be obtained through studying the Vedas, asceticism, giving in charity, or Eajya ijjya, because the Vedas describe the different Devtas who bestow different boons. Asceticism is done for self-purification. Charity is done to gain punya, and Eajya ijjya – which means Yagya – is Eandraay svaha ‘Indraaaya svaha’ (offered to Indra). So, none of them can grant a darshan of My Virat form.’

Bhaktyaa tvananyayaa shakya ahame`vamvidhorjuna,
Gyaatum drashtum cha tattve`na prave`shtam cha parantapa. (54)
The Lord says, ‘It is only when a person gets this kind of ananta bhakti (endless devotion and faith) – that everything is the Paramatma – that he gets such a darshan of Mine.’

Matkarmakrinmatparamo madbhaktah sangavarjithah,
Nirvairah sarvabhoote`suh yah sa maame’ti paandava. (55)
The Lord addresses Arjuna as ‘Pandava’ (the son of Pandu). This means, ‘You are My (cousin) brother.’ Arjuna’s mother, Kunti, was Shri Krishna’s Aunt, and she was married to Pandu. ‘You five brothers are the sons of My Aunt Kunti, and I am the son of your mother’s brother. You are very dear to Me. Pandu means the one who has a pure antahkaran. Your essence is very pure.’ Using the word ‘Pandu’, to address Arjuna, the Lord makes five points very clear to him in this shloka. I request all of you to note these points.

The first point is, यत्कर्मकृत ‘Yatkarmakrit’. Who do you work for? An old gentleman lived close to our village. His son was studying L.L.B, at Allahabad. The old man would carry provisions – rice, dal, flour and ghee – tied up in a bundle, for his son, every fortnight, or once a month. On one occasion, his son was entertaining some friends when he reached. They were sitting on chairs, having tea and bread for a snack. Seeing the old man, they asked their host who this man was. The son felt ashamed of the way his father was dressed. ‘What will my friends think, if I tell them that this is my father, dressed in a dhoti and cheap shoes, carrying a staff in his hand and a bundle of food on his head?” He told his friends, ‘This is my servant. He has brought provisions from the village.’

The old man heard what his son has said. He went inside, and kept the staff and the bundle of provisions, and came out. ‘My brothers,’ he said, ‘I am indeed a servant, but not his servant. I am his mother’s servant.’

The important point is – who do you work for? कस्मे देवायविषया विषयं ‘Kasmie de’vaaya havishaa vidhe’ma?’ Do you feel any reticence? Do you feel ashamed? If you want to work, work for the Lord. Be a servant of Bhagwan. Be like Meera, who sang, चाकर राखो जी गिरिधारी ‘Chaakara raakho jee giridhaaree (Giridhari, make me Your servant).’ Let all the work you do, be in the service of the Lord. Consider it to be a service for pleasing Him. Don’t work for worldly gain. तत्कर्मकृत ‘Tatkarmakrit’ means that you should definitely work, but the work should be for the Lord.

The second point given by the Lord is मत्परम: ‘Matparamah’. मत्परम Matparam means – who do you depend upon? Will someone else give you the fruit, if you work for the Lord? For example, a priest in a temple serves the Lord, but is paid by the owner of the temple. The Lord says, ‘Don’t depend on the owner of the temple for the fruit of your labor. The one you worship will pay your wages. Don’t depend on anyone else.’

Oh, how does it matter, whether He gives you your salary or not? So what, if He lets you go hungry for two days? Have the faith, ‘The Lord gives me everything. Bhagwan feeds me.’ It is only those who don’t trust the Lord, who lack faith in Him and depend on others. Once you develop the faith that the Lord will definitely feed you with his own hands, your faith is bound to be vindicated.
There was a Punditji, who would go to a temple of Hanumanji, and do a कथा katha (discourse) every day. The temple was in a jungle, and hardly anyone went there. ‘This Pundit has been coming here for one month, and doing the katha every day,’ thought Hanumanji. ‘Nobody comes here, so he has no audience, and hence, he will get no दक्षिणा dakshinaa (monetary gift). I should see to it that the man gets something.’

Just then, a Vaishya (businessman) came to do darshan at the temple. Hanumanji told someone, ‘Hey! This Punditji has been doing katha for the past one month. We should give him something, shouldn’t we?’

‘How much should we give, Maharaj?’ asked the other man.

‘He should be given at least a thousand rupees,’ said Hanumanji.

The Punditji was not present when this conversation was held, but the Bania (businessman) heard it. He went to the Punditji, and said, ‘Maharaj, the formal completion of one months’ katha will be done tomorrow. How much dakshinaa will you get?’

‘My brother,’ replied the Punditji, ‘Nobody comes to hear the katha, so where is the possibility of any dakshinaa?’

‘Give me the ठेका the’kaa (contract),’ said the Bania. ‘You keep five hundred rupees, and the rest of the dakshinaa will be mine.’

This was agreed upon. The Punditji thought, ‘I had no hope of getting a single paisa. At least I’m getting five hundred rupees!’ The Bania gave five hundred rupees to Punditji.

Now, the concluding katha took place the next day, but nobody came to listen, and no dakshinaa was offered. The Punditji gathered up his books, and prepared to leave.

The Bania was furious. He told Hanumanji, ‘Yesterday you spoke of giving a thousand rupees dakshinaa. I gave five hundred, but why didn’t you give five hundred rupees? At least I would have got that!’ He was so frustrated that he kicked Hanumanji. His foot got stuck to Hanumanji’s idol.

‘Son,’ said Hanumanji, ‘You have arranged for Punditji to get five hundred rupees. Now, arrange for five hundred more! Give him another five hundred, and only then will your foot be freed; otherwise, it will remain stuck to me.’

The meaning is that if you serve the Lord, He will arrange for your Yoga-kshema (providing what you need, and protecting what you have).

The third word is मद्भक्त: ‘Madbhaktah’. Have Bhakti for Bhagwan. Bhakti means love, which will be described in detail in the next chapter. These three points are to be undertaken. All karmas should be for the Lord, your dependence should be on the Lord, and your love should be for the Lord. The one you love should be the one you depend upon, and the one for whom you work. श्रीम प्रेम Pre´ma (love), आश्रय aashraya (dependence), and सेवा se´vaa (service) – all three should be for the same person.
Two things are to be given up – सह्गर्भजित: निक्ष्टः sangavarjitaḥ nairvairah. Don’t have attachment for anybody in this world, and don’t have enmity either. These two are to be discarded, and the first three are to be held on to.

The Lord repeats, य: स मामेति पाण्डवः ‘Yah sa maame`ti paandava.’ मामेति ‘Maam e`ti’ – obtains Me; comes to Me; and gets to know Me. एति E`ti is a verb which indicates ‘comes to Me.’ एति E`ti also means ‘knows Me’, and ‘is liberated from this world’, as well as ‘attains Me.’

So, of these five commands of the Lord, the person who brings three into his life and gives two up, obtains the Lord. So, my brother, don’t have any attachments or enmity; attachment or aversion, for anybody in the world. And, have love for the Lord, depend upon Him, and serve Him – connect these three with the Lord. Then, you can take it that you have obtained the Lord.

Thus, this eleventh chapter called the ‘Vishvaroopa Darshan Yoga’ is completed.
Chapter XII

What is the main question in the twelfth chapter? It is about the best way to do उपासना upaasanaa (worship). Does the description of Bhakti mean Bhakti for the Lord’s two-armed form, four-armed form, or His Cosmic form? The Acharyas who have written commentaries upon the Gita differ considerably on this point. According to the people of Vrindavan, the दूसरे मानुष रूपं तव सांथे जनादेन drishtve’dam maanusham roopam tava aumyam janaardana – the two-armed form which was so pleasing to Arjuna – is the form for Bhakti advocated in this chapter. However, Arjuna also liked the Lord’s four-armed form – तेस्वे रूपेण चूतुपुर्णेन सहस्रांहो भवविभिन्नूं Te ’naiva roope ‘na chaturbhujey na sahasrabaaho bhava vishvamoorte’. This is why the followers of the Ramanuja sect feel that it is the Lord’s four-armed form which is praised in the twelfth chapter.

Seth Jaydayalji Goenka of the Gita Press used to say that the twelfth chapter advocates worship of the Lord’s four-armed form. In his opinion, the Lord’s two-armed form gave the impression that Shri Krishna was like any other mortal human, whereas His four-armed form showed Him to be like a Devta.

The sect of Shankaracharya says that the twelfth chapter refers to the Lord’s Virat form, because all the actions recommended in it are for His Cosmic form; the Virat form is the आश्रय aashraya (refuge); and love for the Virat form will result in a total freedom from attachment and aversion.

So, the final decision – about whether this chapter speaks about Bhakti for the निर्गुण-निराकार nirguna-niraakaara (the Lord without attributes and without form) here. The अव्यक्त avyakta (invisible) अक्षार akshara (indestructible essence of the Lord) is the object for worship. Gnan is not at all the subject of this chapter. The question is, ‘Which, of these two, is the योगवित्तम yogavittam (best knows the Lord) – the Yogi who worships the nirguna, nirakara (Lord without attributes), or the one who worships the saguna (with attributes), saakaara (with form) Virat, four-armed; or two-armed form of the Lord?’ The question does not refer to the उपासना upaasanaa. It is not even about which is the Ishwara’s forms is the most worthy of worship. The question is that even though both kinds of Yogis worship the Lord, one type worships the nirguna-nirakara, and the other type worships the saguna-sakara. Which kind is best? Which Yogi is ‘Yogavittama’, who best understands the secrets of साधना saadhanaa (methods for spiritual progress)? I ask you to think about this.
Shri Krishna’s sermon to Arjuna - starting from the second, up to the tenth chapter of the Gita - describes the upasana of the akshara, nirguna-nirakara, सर्वव्यापी sarvavyaapi (all pervading) Parabrahm. In the eighth chapter the Lord says, कविम puraananumanushasastraaraamanoraneeyaananasamanusmarmayah (8.9) ‘Kavim puraananumanushasastraaraamanoraneeyaananasamanusmarmayah’ (8.9). In the tenth chapter, too, He says, विष्ठभयाहमिदं कृष्णमेकांशेन स्थितो जग्ल ‘Vishtabhyaahamidam kritsname’kaanshe ‘na sthito jagat – the entire world is placed in a tiny part of Me.’ However, when Arjuna spoke about the darshan of the Vishwarupa, and the Lord revealed His Cosmic form, and then His four-armed form, He ultimately said –

Matkarmakritnmatparamo madbhaktah sangavarjitah, Nirvairah sarvabhootesha yah sa maame ‘ti paandava. (10.55)

The logical meaning of Bhakti here is that it is the Lord’s साक्षर saakaara form which is the object of worship – whether it be His Virat form, four-armed form, or two-armed form.

The crux of Arjuna’s question is, ‘Is Your frequent praise of अक्षरोपासना aksharopaasanaa (worship of the unseen form), निरगुणोपासना nirgunopaasanaa (worship of the form without attributes), निराकारोपासना niraakaaropaasanaa (worship of the formless Brahman) superior, or is the worship of the सगुण saguna saakaara form (described in the eleventh chapter) better suited for worship?’ Earlier, Arjuna had asked whether Karma-sanyas was better, or whether Karma Yoga was superior. The Lord replied, तायोस्तु karmasannyaasaat karmayogo vishishyate` ‘Tayostu karmasannyaasaat karmayogo vishishyate’ - Karma Yoga is better than Karma-sanyas.’ In the same way, the Lord should give some answer to this question as well, because a person can rise higher only after his foundation is firmly established. How can anyone rise higher, if his very base is weak and shaky? If someone fails to see Lord Vishnu in the Shaligram (round stone worshipped as Lord Vishnu), how can he consider space to be the Ishwara? He cannot even begin to imagine the sky as the Lord! Space will be an imagined substance, since there is no end to the East, West, above or below. Space has no आकार aakaara (form), and no विकार vikaara (distortion). Nor does it have प्रकाश prakaasha (brightness). The person will be unable to comprehend this, hence, he will be unable to develop a feeling of the परोक्ष paroksha (unseen Ishwara) in the प्रत्यक्ष pratyaksha (seen form of the Shaligram). How will he be able to develop a feeling of the अपरोक्ष aparoksha (experience) in that, which is not seen; which is paroksha?

After the last shloka of the eleventh chapter, Arjuna asked a question. Please listen to it once again:

एवं सतत्वक्ता ये भक्तास्वां पर्युपासते।
Ye chāṣṭṛaṣṭṛaṣ्यतयं तेषां के योगविद्यम:। ११ ।

E‘vam satatayuktāya ye bhaktastvāam paryupaasate’,
Ye‘ chaapyaṣṭhraṣṭramavyaktam te‘shaam ke‘ yogavittamaah. (1)

Please note that the words अन्यन्त ‘ananya’ (unbroken), and ऋषी ‘advīteeya’ (indivisible) are not used here; एवं ‘E‘vam’ is used. That means, ‘the person who does Your upaasanaa by remaining attached to You continuously, using the method You have just explained.’ The method is to be yoked – yukta – to the Lord at all times, in every place, adoring Him with a heart filled with love.

‘Is a person who worships You in this way superior, or is the person who worships You as described by You – ये चाप्याष्ठ्राष्ठ्राष्यतम् Ye‘ chaapyaṣṭhraṣṭramavyaktam, the indestructible, unseen form praised by You repeatedly – superior? Among these two types of Bhaktas, which knows You best?’ ‘Yogavid’, means साधानविद् saadhanavid – one who knows the methods for spiritual progress. There are three levels – साधानविद् saadhanavid (knows), साधानविद्गीत sdhanavittara (knows better) and साधानविद्म saadhanavittama (knows best). Which is the one who has the highest knowledge of the secrets of sadhana? In reply to this, Shri Krishna says –

Shri Bhagavānvaach

मध्यमस्थमनो ये मां नित्ययुक्ता उपासते।
श्रद्धवा पर्योपेतस्ते मे युक्ततमा मता:।। (२)

ये तवक्षरमनिदेश्यमव्यक्तं पुर्वपासते।
सर्वनिःश्चिन्तनः च कृतस्थमचलं ध्रवः।। (३)

Shreebhagavamvaaacha

Mayyaave‘shya mano ye‘ maam nityayuktaa upaasate’,
Shraddhayaa parayope‘taste’ me‘ yuktatamaa mataah.
Ye‘ tvaksharamanirde‘shyaamavyaktam paryupaasate’.

Sarvatragamachintyan cha kootasthamachalam dhruvam. (2, 3)

Actually, Arjuna’s question is a little crooked. A question was raised in the Supreme Court once, whether it has the authority to give a ruling on a certain issue. Now, if the Supreme Court were to give a ruling that it has no authority to give a ruling, it would be curtailing its own authority! It could, perhaps, result in the Supreme Court being closed down. So, the Supreme Court has full authority to debate upon any issue and give a judgment. In the same way, it is best to ask the Lord, Himself, ‘Oh, Lord, Is Your Bhakti superior, or is the Bhakti of Your formless essence superior?’

What reply will the Lord give?

The Lord says, ‘My brother, My Bhakti is the Mother of all fruits. My Bhaktas are those who immerse their minds in Me. It is not that I come into their mind; their mind sinks into Me. I do not enter a human body the way a spirit does. I am already established in every being.’
‘Nityayuktaah’ means constantly; continuously. ‘My Bhaktas adore Me continuously. The mental condition of such Bhaktas is automatically elevated – this is the man abhinive`sha (the mind being immersed); and nityayukta’ makes it attached continuously in time, and the object is the Bhagwan.

Now, what is the special factor in this?

The special factor is shraddhayaa parayope`taah – the paraa shraddha (faith in the unseen). This is the beginning of the twelfth chapter, and the chapter concludes with shraddha (faith) – shraddhaanaa matparamaa bhaktaaste`teeva me` priyaah.’

This is why shraddha is the main factor in Bhakti. And, what kind of shraddha? Paraa. Paraa means continuous, unbroken faith. A shraddha so strong that we are prepared to die, or get cut down, rather than give it up. Shraddha is actually the backbone of Bhakti. Bhakti will not come to anyone who does not have shraddha. The meaning of upaasanaa is to see something that is invisible, as clearly as something placed before you. When we look at an Idol, Guru, in meditation, see the Shaligram or Narmadeshwara, go to pilgrimages, or fast on Ekadashi and other special days (in time), we do not actually see the Lord. Bhakti is to see the Lord in places, objects and people, and sections of time, through the power of emotion. That is upasana – worship. Otherwise, how can we see the Almighty in a little child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child? The Ishwara should be the Father of all – how did He become a child?

What is the secret behind such arguments?

If a child holds his father’s finger while walking, it is said that he is holding his father. It is only the father’s finger he holds, but people will say that the son is holding his father as he walks. So, if anyone gets the Ishwara-buddhi (the thought that this is the Ishwara) in even a miniscule part of the Ishwara, that person’s vritti (mental tendency) becomes Ishwarakaara (a form of the Ishwara). We need to cultivate the tendency to see everything as a form of the Lord. The Lord clearly stated, ‘My brother, for this you first need to have shraddha.’ Secondly, your mind should retain the image of the Lord continuously. The third requisite is to be nityayukta – attached continuously to Him; and the fourth is to sit close to the Lord. How close are the Karma-kandis who do the rituals of worship, to the Lord? What is the level of their shraddha, Bhakti, or nitya-yoga? When bhavaaave`sha (overpowering love), nitya yoga, and paraa shraddha are combined, then that person becomes yuktatam (the most strongly attached).
now, if you ask, ‘What about those who worship the akshara?’

All the talk about the upasana of the akshara and ksaḥara is futile, because the fruit is one, and the same. The fruits are not two. Those who do upasana of the akshara – like meditating on ṣ, ḍ, ṇ, ṅ, ṣō, a, ka, kha, Rama, Aum, Soham etc – see it with their eyes, and say, ‘I worship this letter (or word).’ These people are निगुर्गे nigure’ - they don’t have a Guru, my friends! Those who do not have a Guru cannot fix their allegiance to one object of shraddha. A second, third and fourth person will come along, and change the object of their worship. Those who have no निष्ठा nisṭha (confidence) in their Guru, can not have faith in the mantra (given by the Guru), or in the इश्व Ishta (form chosen for worship). निष्ठा Nisṭha means the faith that the Lord is everywhere. You will find Him as soon as you are established firmly at one spot. No mantra is greater or lesser than any other – they are all made of letters. Nor is any Ishta greater than any other. Greater and lesser are false impressions of your intellect. So, have भगवद्वृद्ध bhagavadbuddhi in the Guru, have भगवद्वृद्ध bhagavadbuddhi in the mantra, and in your Ishṭadeva. Mantras are not mere letters; an Idol is not an inanimate object; and the Guru is not a mortal human. They are all manifestations of the Lord.

Ye त्वक्षरमनिर्देशम् ‘Ye’ tvakṣharamanirde’shyam’ – having mentioned akshara (akshara means a letter of the alphabet and it also means the indestructible Brahman), what was the need to say अनिर्देश Anirde’shya (indefinable)? It is because no akshara can give भगवद्वृद्ध bhagavadbuddhi in the Guru, have भगवद्वृद्ध bhagavadbuddhi in the mantra, and in your Ishtadeva. Mantras are not mere letters; an Idol is not an inanimate object; and the Guru is not a mortal human. They are all manifestations of the Lord.

Why is that?

अन्वयकम् ‘Avyaktam’ – because He is invisible, and people पर्युपासते ‘paryupaasate’ – worship Him without any divisions of place or space.

सर्वत्रगम्य ‘Sarvatragama’ – means ‘all pervading’. अचिन्त्यम् ‘Achintyam’ means that He can not be imagined, and कूठस्थ ‘kootastham’ means He is unaffected by the amount of rain that falls, or the climatic changes. He is the ‘koota’ (mountain peak) unmoved by abuse or praise. Someone throws dust; a factory is built up and ruined, but He remains. So many ornaments are broken and created on the निहाया nihaaya (anvil), but the anvil has no count of them, because it is a ‘koota’. A liar is called a ‘koota’. कूठस्थ स्थित ‘Kooavat sthitam’, means the truth in the lies. That is called कूठस्थ kootastha. Koota means false. In Sanskrit, a witness who gives false evidence is called a कूठ-साक्षी koota- saakshi. कूठस्थ ‘Kootastham’ means that the Judge holds on to the truth, even though many witnesses give false evidence and go away. कूठस्थ ‘Kootastham’.
The external sadhan (effort for spiritual progress) is the control of the indriyagraama (all the sense organs and organs of action); and the sadhan of the buddhi is – sarvatra samataa – having equal goodwill for all. Self-control, equality of attitude, and love rati (love) for the one who is nihit (present) in sarvabhoota (all beings), is sarvabhootahite ratah: ‘sarvabhootahite ratah.’ This is all it means, nothing more. Since the subject under discussion is the worship of nivrittiparaayana (inclined to withdraw from worldly activities), akshara, avyakta – sarvabhootahite ratah: sarvabhootahite ratah means only that the Paramatma is present in all beings. The differences are limited to names, appearances, and forms.

The Lord replied in the affirmative, and in the fourteenth chapter He stated –

Maam cha yovyabhichaare’na bhaktiyoge’na se’vate’, Sa gunaansametaaitaanbrahma bhooyaaya kalpate’. (14. 26)

‘If you do My upasana, you will obtain the Brahman.’

Shri Krishna goes so far as to say, ‘You will obtain Me, if you worship the Brahman.’ This means that there is something special about the ‘Me’ of Shri Krishna; and that is, the fruit of the worship of both the Brahman and Shri Krishna.
What is the condition of those whose चित्त chitta (mental inclination) is attached to the avyakta? Oh, attachment is not restricted to the Lord with form; attachment for the formless is equally strong. Are you surprised to hear this? I will give you a prize, if you can make a follower of the Arya Samaj worship the Lord with form! None of the Arya Samajis will do so, because they have become attached to their mental inclination for a formless Brahman. If they think about the Lord with form, they get agitated. ‘Oh, I’ve fallen into degradation because I thought about the Ishwara with form,’ they lament. However, what we are discussing is the meditating upon the nirguna-nirakara Brahman. Don’t compare the two.

Why?
Because, अव्यक्तासक्तचेतना ‘Avyaktaasaktache’tasaa’ – their mental inclination has become attached to the invisible Brahman. Attachment is never a part of the नीर्गुण ब्रह्मज्ञन nirmguna brahmagnan (knowledge of the Brahman who is free of attributes); that is a direct experience – a साक्षात्त अपरोक्ष saakshaat aparoksha. Attachment is for something (or someone), with whom there is a possibility of separation. The Brahman will never go anywhere, or come anywhere, and nor will its self-effulgent luster ever disappear.

Once, there was a dispute between the Arya Samajis (those who believe in the nirguna-nirakara Brahman) and the Sanatana Dharmis (who believe in the saguna-sakara Ishwara), and two platforms were readied for a debate.
When the Sanatan Dharmis invited Pundits to represent them, some of them refused to accept less than a thousand rupees. Pundits agree to debate only if they are given one or two thousand rupees, for debating for an hour or two. Both platforms were ready. The Arya Samajis came, but the Sanatan Dharma Pundits did not come.
A priest of a temple was present in the gathering. ‘I will establish the superiority of the Sakara,’ he said. ‘Our Lord is with us, why are you afraid? What can the Pundits of the opposition do, when we have the Ishwara on our side?’
The Pujari wrapped up the Idol he worshipped, the way Pundits wrap up their books, and went up onto the platform. ‘Begin the शास्त्रार्थ shastraartha (discussion about the purport of the Shastras),’ he said.
‘You begin,’ said the Arya Samajis.
‘No – you place the first question,’ said the Pujari.
The Arya Samajis thought that the Pujari is a fool, incapable of placing any questions.
However, the Pujari said, ‘Look, I have brought my sakar Bhagwan with me. Have you also brought your nirakar Bhagwan with you, or not?’
‘Our Bhagwan is always with us,’ replied the Arya Samajis. ‘We don’t need to bring Him.’
‘Very well,’ said the Pujari. ‘Pick up your formless Bhagwan, and hit me with Him.’
The Arya Samajis were speechless.
The Pujari said, ‘Look, I have brought my Bhagwan with me. I worship the Narmadeshwara (a stone worshipped as Shiva). He weighs anything between five to eight kilograms. I will hit you with my sak ar Bhagwan. Let it be proved today, which of the two is greater – your nirakar Bhagwan, or my sakar Bhagwan!’

So, my brother, attachment for the nirguna is also present. The Paramatma is separate from both the vyakta and the avyakta. The avyakta is the condition of the cause, and the vyakta is the condition of the effect. Both are present as different states of conditioning; they are उपाधि upaadhi. In the निरुपाद्धि nirupaadhi (unconditioned state), there is neither व्यक्तता vyaktataa (visibility), or अव्यक्तता avyaktataa (invisibility) The pristine Paramatma is beyond even the unseen.

Vyakotaat sanaataanah. Yah sa sarve’shu bhootes’hu ashyatsu na vinashyati.
Those who identify with their body are called देहभीमानी de’haabimaani. It is very difficult for them to walk on the path of the avyakta, or get the avyakta fruit. So, अव्यक्तासक्ति avyaktaasakti (attachment for the unseen essence of the Brahman) can never be connected to देहभीमान de’haabhimaana (identification with the body). A body will, in fact, get attached to another body. Since we have a body, our eyes will say that they wish to see the Lord, our ears will want to hear Him, our skin desires His touch, the tongue wants to drink Him, the nose wants to inhale His fragrance, and the heart says, ‘Come close to me.’ निराकार-बुध्दि Niraakaara-buddhi (the thought of a formless Brahman) is mere imagination, so long as we consider our Atma to be our form. It is only when we use discrimination, and separate the Atma from the अनात्मन anaatmaa (that, which is not the Atma), knowing ourselves to be free of any form and the five sheaths called the panchakosha, that we can know the Paramatma – who is beyond the five elements and beyond all forms. Then – having given up the conditioning of the sheaths and the elements – the nirakar-nirakar will merge, and become one.

Otherwise, an attachment to the super-imposed will become very painful for the Jeeva who still identifies with his body. That is why the Lord said, अव्यक्ता हि गतिर्दुःख देहविद्धर्वर्यायते ‘Avyaktaa hi gatirdukham de’havadbhiravaapyate.’

Ye’ tu sarvaani karmaani mayi sannyasya matparaah,
Ananye’naiva yoge’na maam dhyaayanta upaasate.\(6\)

tevaami samuddhaaraa mritusansaarasagaraat,
\(7\)
Te’shaaamaaham samuddhartaar marityusansaaraasaagaraat,
Bhavaami nachiraatparaarth sa mayyaave’shatacha’tasaam. (6, 7)

Now, let us take a look at the saguna-sakar. You see, we people are rather close to the sect of Shankaracharya, so our antahkaran is influenced by this line of
thought. So, when any such topic comes up – about what is the sakar here, or the dvibhuj, or the chaturbhuj, or what the Virat is, we think along these lines. There is no question of any opposition to this. To have faith (that this is the Almighty) in the Virat, means to see the Almighty everywhere; and to be totally free of attachments and aversions. ‘Look! This is Shyam (Shri Krishna)! This is Shyam, too! I see only Shyam everywhere!’ Oh, on the one hand, this is the music of Vrindavan, and on the other hand, it contains a feeling of being in the presence of the Lord wherever we go. There is so much similarity.

Hiyamein rahyo naahina thaura, Nandanandana achchata kaise` aaniye` ura aur!

Now, the Lord explains how the worship of the Lord’s saguna-sakar Vishwaroopa (Cosmic) form is easier to worship, than the akshara-avyakta. No other method can compare, for the development of a pure antahkaran. Whether you are mentally inclined towards Shri Krishna, or towards Narayana, or the Virat – the ‘me’ and ‘mine’ should be discarded from the वृत्त vritti (mental tendency). अहम Aham (I) and मम mama (mine) are the impurities of mental tendencies. घटाकार वृत्त ghataakara vritti (the thought that this is a pot) is not अशुद्ध ashuddha (impure). Nor is a पटाकार वृत्त pataakara vritti (the thought that this is a picture). It is the mine attached to them, which is impure. It is natural to observe the pot; but the impurity lies in the feeling of possessiveness. You are bound to notice, ‘This is a Devta; this is a man; this is a Brahmin.’ There is nothing wrong in that. However, your antahkaran is sullied as soon as you think, ‘I am a Brahmin with hands and feet,’ because you are attaching a दृश्य पदार्थ drishya padaartha (a visible object) to your Self.

What do Bhaktas do? First, they say, ‘Namah’, which means, इदम मम न भवैति, न मम इति namah. This is not mine.’ When the Pundits do the Homa (offer ablutions into the sacred fire), they say, इदम अभ्येन मम इदम अग्नये` na mama – this offering is for Agni; it is not for myself. It does not belong to me.’ So – I am not the owner of the pot. The owner of the whole world, and the owner of Prakriti, is also the owner of the pot. Adding ‘me’ and ‘mine’ to anything makes it impure.

The Bhaktas do not worship the avyakta akshara, or even know it; but they know, सर्वाणि कमयानि मयि संन्यासि मत्परसः: ‘Sarvaani karmaani mayi sanyasya matparah (offer up all your actions to Me, and be inclined towards Me at all times)’. This is the specialty of the Bhakti Dharma. It is an aspersion on the Smaarta Dharma and the Shruta Dharma, because in those the Almighty is worshipped only through certain specific rituals and Yagyas. There are specifications about the land, environment, and season; about the items to be used, the mantras to be chanted, and the proper procedure of the offerings. Only then will the Yagya-karma be successful.
In Bhakti, however, there is no need for any specific actions. Do any work today, and offer its fruit to the Lord. नाहाम न मे, अस्य कर्मण: कलं अहं न भवामि, इदं कर्मम मम न भवेति ‘Naaham na me’, asya karmanah kartaa aham na bhavaami, idam karam mama na bhavati – this karma is not mine. I am not the doer of this action. 

भगवान एव कत्ता कार्यिता Bhagavaana e`va kartaa kaarayitaa – the Lord is the one who does the work, and it is He who impels it.’ इदं भगवत: कर्मं ‘Idam bhagavatatah karma – this action is not my action; it is Bhagwan’s action.’ This special angle about the Bhagwat Dharma is –

स्वकर्मणा त्यस्य विनंत्यति मानवः। (१८.४६)

तत्स्वयमेवाय भगवद्वारे विद्यते सन्तानाम्। (०.२७)

Svakarmanaa tamabhyaarcha siddhim vindati maanavah. (18. 46)

Yatkaroshi yadashnaasi yajjuhoshi dadaasi yat,

Yat tapasyasi kaunte`ya tat kurushva madarpanam. (9. 27)

All that is done by the body-mind-speech, it all belongs to Narayana. The Shrimad Bhagwat Mahapurana contains a verse which my Grandfather taught me when I was a child. This prayer is neither Shrauta nor Smaarta.

कार्येन वाचा मनसे नंद्रीयां चुक्तायतमानं वानुसृतव्दावावतः।

करोति यद यत सकलं परस्मै नारायणेष्वति सम्यक्येतुः। (भा ११५.२३६)

Kaayeya`na vaacha manase`ndriyairvaa buddhyaatmanaa vaanusritisvabhaavaaat,

Karoti yad yat sakalam parasmai naaraayanaaye`ti samarpaye`tat.

(Bhagwat 11. 2. 36)

This is a special भागवत धर्म Bhaagwat Dharma. The word करोति karoti (you do) is used in the Bhagwat, but when I was taught this shloka, my Grandfather told me to say करोमि karomi (I do). Bhagwan Shridhar Swami’s commentary on this verse says that every action that is भगवान्त bhagavadaarpita (offered to the Bhagwan) is Dharma. The only condition is that no aham or mama should be connected with it. Don’t say, ‘I am the karta, and this karma is mine, and I should get the fruit.’

Say instead, ‘Well, let the fruit go to the one whose karma it is.’

Madhusudan Saraswati – the author of ‘Advaita Siddhi’ – says, ‘You may criticize the author of Advaita Siddhi, or praise him. मयि नास्त्येव कर्मृत्यम् अखण्डानूभावतमानि Mayi naastye`va kartritvam akhanadaanubhavaatmani. I am not the one who wrote Advaita Siddhi. I am अखण्डानू न akhandananda (unbroken bliss). I am the unbroken essence of experience, the Parabrahm Paramatma.’

The Vaishnavas (worshippers of Vishnu) say, यत्कृतम यत्सरिष्यामि तत सर्वं न मया कृतम् Yatkritam yatkarishyaami tat sarva na mayaa kritam – I have not done anything, Maharaj. त्यव कृतं त्वं फलभुक्तTvayaa kritam tvam falahuk – You have done everything, so please enjoy the experience of its fruit as well.’ This is the Vaishnava Dharma: Bhagwat Dharma. Nowadays, new sects like the Karashnee Dharma and the Sitarama Dharma have come up as separate sects, so it is not
enough to say Vaishnav Dharma. Sitaramis say that they do not worship Vishnu. ‘Our Sita-Rama are higher than Vishnu. Our Radha-Krishna are way above Vishnu.’ So, let us call it merely the Bhagwat Dharma. Bhagwan is beyond Brahma-Vishnu-Mahesh, so it is called the Bhagwat Dharma. संन्यास मतरा: ‘Sannyasya matparah’ – make Bhagwan your goal. Be परायण paaraayana (inclined) towards Bhagwan. ‘I will accept death, if that be Your desire, and I will live, if You so wish. I will eat, if You feed me, and I will go hungry if You choose not to give me food.’

अनन्यनेन योगेन ‘Ananyanaiva yoge’na’– Yoga, with none other than You! I see Bhagwan wherever I look.’ It is possible to think about the Lord whatever situation we may be in.

मां धायत्सः उपासते ‘Maam dhyaayanta upaasate’}. Now, the Bhakta is meditating on the Bhagwan. The Shrata Dharma contains a certain amount of हिंसा hinsaa (violence, like animal sacrifice). The Bhagwat Dharma has neither हिंसा-बाहुल्य hinsaa-bahulya (excess of hinsaa), nor आचार-बाहुल्य aachaara-bahulya (excessive rigidity in the methods of worship). The essence of the Bhagwat Dharma is quite different from the other two.

तेषामं समुद्रतः ‘Teeshaam samuddhartaa’ – now see, what is special about the Bhagwat Dharma? The special factor in this is that while other people have to cross the ocean of the world by their own methods, the Bhakta gets engrossed in the Lord, and the Lord lifts him up.

When I was very young, we needed to go across the Ganga in a boat. People would give two paise to the boatman to ferry them across. However, my Grandfather told me to give two annas instead. As a result, as soon as the boatman saw me waiting for the boat, he would get down from the boat, pick me up, and carry me to the boat. I did not have to take off my shoes, or get my feet wet, or wade through the mud. In the same way, the Lord says, तेषामहं समुद्रतः ‘Te’shaamaham samuddhartaa –Bhaktaraj, (King among Bhaktas), of all the beings who swim, sink, and flounder in the संसार-सागर sansaara-saagar (sea of the world), My Bhaktas do not need to put in any such effort to swim, and get out of this ocean. I pick them up in My arms, and carry them across. So, My beloved Bhaktaraj, all you have to do is just sit in the boat. I will pick you up and put you in the boat.

When My Bhakta offers to help Me to row, or steer the boat, I say to him, ‘Just sit and look at Me. I will look at you, and you look at Me. Let the boat flow on. There is no risk of its sinking, since I am seated in it. Come; let us feast our eyes on each other’s beauty. You are My beloved Bhakta, and I am your beloved Bhagwan.’

भवामि निचिरात्पारथं ‘Bhavaami nachiraatpaarththa.’ The Bhakta asks the Bhagwan whether it will take a long time to go across. The Lord says, ‘Not at all!’ The Bhakta has no idea of the time passing.
Mayyave shitache’tasaam – My Bhakta’s chitta is immersed in Me.’ This is why a Bhakta does not die. When Death comes to a Bhakta, and looks for the sukshma-shareer (the subtle body) to separate it from the sthoola-shareer (gross body), he fails to find it. Why can’t Death find the subtle body in the gross body? It is because the subtle body no longer stays with the gross body; it is with the Bhagwan. Death sees, ‘Oh, he has the Chaturbhuj in his heart; he has the Dvibhuj in his heart; he has the Vishwaroopa in his heart. Virat Bhagwan is seated in his heart – how can he die?!’ Death comes repeatedly, and turns back. It is not possible for a Bhakta to sink in the ocean of this world. Death cannot touch him.

Look – the two things said by the Lord – sarvakarma samarpana (offering up – or surrendering – all your actions to Him), and ananyabhaava (an unbroken outpouring of love for Him) – seem a little difficult to do. So, the Lord said, ‘I will now tell you something plainly. Much thought has been given to this, but we need to speed up.’

‘Place your mind in Me,’ said Shri Krishna – aadhatsva. If you keep your mind in your house, it will become restless and carry you off somewhere. Or, someone else will carry off your mind! There are plenty of thieves moving around, who can carry your mind off. They loot the mind. The mind is capricious and fickle – it is a child, after all. There is danger, if it escapes from the house, and if is kidnapped.’

I have a Bhakta who loved me deeply. His five year old son was playing in the compound of their house. A thief came, and scared the child by showing him a knife. He put the little boy into a sack, slung the sack over his shoulder, and walked off. The father of the boy is a devotee of Behariji. So, how did the Lord protect the child?

It so happened, that the child was terrified when the thief showed him the knife. After putting the child into the sack, the thief put the knife in the sack, as well. After five minutes, the child gathered his wits, picked up the knife, and cut a hole in the sacking. He tumbled down onto the road. People began to shout, ‘The child was in a sack! Thief! Thief!’ The thief ran away, but the child was saved. The boy is alive today, and so are his parents and grandparents.

So, my brother, if you keep your mind with you, it is quite possible that someone will come along and steal it. Or, it may run away like a juvenile delinquent. So, don’t keep it in your house.

Then where should we keep it, Maharaj?

Mayyeva mana aadatsva – entrust it to Me; place it in Me.’
And, मांि वृद्धि निवेशय ‘Mayi buddhim nive’shaya – immerse your buddhi (intellect) in Me, as well.’

निवेशय ‘Nive’shaya’ means to put to bed; let the intellect sleep in the lap of the Lord. There is no need to think too much. Thought is required, so long as false impressions prevail. Once the veil of ignorance has been rent asunder, thoughts are totally redundant.

मन मस्त हुआ तब क्यों बोले।
हीरा पायो गौंठ गठियायो बार-बार बाको क्यों खोले।

Mana masta hua taba kyon bole’;

Heeraa paayo gaantha gathiyaayo baara-baara baako kyon khole’.

(Now that my mind is carefree, what need have I to speak? I know that I have a diamond. I have no need to open my bundle to see if it is there.)

In such a condition, even a thought is a deflection. Thoughts are not Samadhi; they are a विक्षेप vikshe’pa (disturbance), because although they are worth accepting for the purpose of dispelling false impressions, they are useless once the fallacies have been dispelled. Place them in the Bhagwan, so that they can sleep there.

होनो होत सो होत रे!
में तो गिरधर हाथ बिकानी। होनो होत सो होत रे।

Honee hoya so hoya re’!

Mein to giradrhara hataha bikaani, honee hoya so hoya re’.

Meera sang, ‘I am sold to Giridhara; now I don’t care what happens.’

Please note one thing. When the Lord says, मांि एच, मांि एच ‘Mayi e’va, mayi e’va’, which spot does He speak from? If He speaks from some spot outside the buddhi, asking for your buddhi, then it will not be मयेव ‘mayye’va’ at all! We will give Him our buddhi when we are awake, but it will come back to us when we go to sleep. The buddhi is such a पतिव्रता pativrataa (devoted wife), Maharaj, that she may wander around during the day, but at night she sleeps only in her husband’s lap. This is the buddhi’s habit. So, unless the Paramatma is the husband – in the form of the one who abides in all beings – it would not be possible for the buddhi to go to sleep in the Bhagwan. It is only because the Lord abides in the antahkaran of the Jeeva that the mana-buddhi can be placed continuously in the Paramatma. So, the mind and intellect resting in the Paramatma even while we sleep, is possible only because the Lord abides in our heart.

Now, what would happen if the Lord was outside? When I was a little child, my Grandfather would make me sleep on his lap. When I fell asleep, Baba’s hand would slacken, and I would roll off his lap, and slide on to the floor. So, if you hold the Lord in your lap and sleep, you will not be able to continue to hold on to Him. However, if you sleep on His lap, there is no fear of being separated from Him, because He never sleeps.
Ata oordhvam na sanshayah. Ata oordhvam does not mean ‘after death’. Manobuddisamarpanaantaram – as soon as the samarpana (surrender) of the mana and buddhi is done, ata oordhvam – meaning, मन्येव निवसिष्यति ‘Mayye’va nivasishayti – you will live in Me. Na sanshayah – there is no doubt about that.

Now, as though Arjuna said, ‘Maharaj, You ask for the mana-buddhi, but what is the way to give it? When Vishwamitra asked Dasharathji to give Rama and Laxman to him, Dashrathji felt very nervous. He said, राम देत नहीं बनाई गोसाइं ‘Raama de`ta nahi banai gosain – it is not possible for me to give Rama to you.’ So, how do I give my mana-buddhi to You? Are they in my power, that I can simply give them away? If I had the possession of a piece of land, or a sum of money, I could have given it to You; but the mind and intellect are not within my control. How can I give them to You?’

अथ चित्तं समाधातुं न शक्नोऽष्टं मेव भिधरम्।
अभ्यासयोगेऽनं ततो मातिन्त्यातुं धन्यजया। (9)

Ata chittam samaadhaatum na shaknoshi mayi sthitam,
Abhyaasayoge`na tato maamichchaaptum dhanaanjaya. (9)

There are two points in this. The first is to offer up the mind and intellect to the Bhagwan – अथ चित्तं atha chittam (chitta means the mind as well as the intellect) samaadhaatum na shaknoshi – ‘If you cannot place your mind and intellect in Me, I will teach you how it can be done.’ The meaning of samaadhaana is ‘to bury’. Just as people make a Samadhi when a Mahatma dies, it is the same meaning here. सम्पथक आधालुम Samyak aadhaatum’ – totally submerged. People say: buried so thoroughly that he can never rise again. It becomes a चिर समाधि chir samaadhi – a permanent burial. However, we do not have the capacity for this.

So, the way to do the needful is to do अभ्यास-योग abhyaasa-yoga – repeat, and go on repeating. Suppose you sell your horse to someone, and the horse escapes and returns to your stable? You should take it back to the new owner. You must take it back each time it escapes and comes to you. Then, the horse will gradually get used to his new quarters, and no longer try to run away. Cultivate the habit in your horse, so that he learns to stay in the house of his new Master. This is अभ्यास-योग abhyaasa-yoga.

A Mahatma told me that abhyasa means दोहराना doharaanaa (to repeat). He used the rustic word, दुहरानी ‘duharaunee’. An ox first eats the hay he is given. Then, he sits down and chews the cud leisurely. In the same way, you should also practice repeatedly. Make a firm resolve that this mind belongs to the Lord, this intellect belongs to the Lord, and the Lord is the अन्तर्यामी antaryaami (the one who lives within). There is no harm if you consider it similar to chewing cud. Chew on the thought when you are alone. This is what is called ‘bhajan’.
A question is raised in the Gopaltapani Upanishad, किं नाम भजनम् ‘Kim naama bhajanam? What is bhajan?’
भजनं नाम रसं, पुनं पुनं आस्वदनम् ‘Bhajanam naama rasanam, punah punah aasvaadanam – bhajan means to relish the flavor repeatedly.’

This mind does not belong to me. It belongs to the Lord. This intellect is not mine – it is His. It does not belong to the अल्पज्ज alpagya (the one whose knowledge is limited); it belongs to the सर्वज्ज sarvagy (the one who is conscious). It does not belong to the अल्पशक्ति alpashakti (one with limited power); it belongs to the सर्वशक्ति sarvashakti (all-powerful). It belongs to the one who owns everything there is. Why do you consider it to be yours?

If you say that you can’t do even abhyasa, then listen to another method.

The number one method is the absolute surrendering of the mind and the intellect. The second method is to cultivate the habit of making this offering repeatedly. Now, listen to the third method.

अभ्यासं ज्ञमयसाधारण स मत्कर्मपरमो भव।

मदर्थमापि कर्माणि कुर्वन्तिसिद्धमवाप्स्य असि।। (१०)

Abhyaase`pyasamarthosi matkarmaparamo bhava,
Madarthamapi karmaani kurvansiddhimavaapasyi。（10）

The Lord says, ‘If abhyasa is not possible for you, then – मत्कर्म matkarma – work for Me. The पूजा pooja (rituals of worship) is for Me, the पाथ paatha (reciting passages) is for Me, the food you cook is for Me, your offering Me food, and sweeping the floor – do all that for Me. Let it be absolutely clear that you are doing all this for Me. मत्कर्मपरमो भव Matkarmaparamo bhava – get engrossed in doing things for Me all day long.’ Work night and day for the Lord.

Those who say that they forget the Lord while working, need to think a little. Oh, when you cook a roti, do you forget who is going to eat it? No. It is only when you cook for someone, and think about someone else, that you forget. You will not forget if your thoughts are with the person for whom you work.

‘So, work for Me. You will attain Siddhi (success) if you work for Me – मदर्थमापि कर्माणि कुर्वन्तिसिद्धमवाप्स्य असि madarthisapi karmaani kurvansiddhimavaapsyi.’ Here, again, the meaning of siddhi is अन्तःकरण शुद्धि ‘antahkaran shuddhi’ – the purifying of the antahkaran. (Siddhi means success, or it means having supernatural powers.) Then, the emotion of समर्पण samarpana (offering everything to the Lord) will rise repeatedly, and the mind-intellect will be surrendered to the Lord. This samarpan is the siddhi mentioned here. It is the अन्तःकरण शुद्धि antahkaran shuddhi.

अथेतदप्यास्तोऽसि कतः मद्योगमाश्रितः।

सर्वकर्मफलवायु तत: कुरु यतात्मवान्।। (११)

Athaitadapyaashaktosi kartum madyogamaashritah,
Sarvakarmafalatyagam tatah kuru yataamavaan。（11）

All the work for the Bhagwan? How is this possible?
It is possible. If you need to go to the toilet, go first; so that the urge does not bother you when you sit down to do bhajan. Unless the urge to go to the bathroom is over, it will not let you concentrate on the rosary, or the name of the Lord. It is better to be free of such discomfort before you sit down to pray, otherwise, you will forget the Lord whose name you chant – your urge to relieve yourself will occupy your mind. So, go to the bathroom first. Now – look, why did you go to the bathroom? You went, so that you could think about the Lord! So, every action can be done for the sake of the Lord – even going to the toilet and clearing your bowels!

Now, if you say you can’t do even this – अथात्द्यावशाक्षीसि athaitadapyashaktosi – then, the Lord says, ‘All right. If it is difficult to do everything for My sake, I accept it. Now, I give you leave to do whatever you want to do, but give up the fruit of your actions, and offer it up to Me. सर्वकर्मफलत्यागम् Sarvakarmafalatyagam. Offer up the fruit to me; don’t pull it towards yourself.’

At Shri Udiya Babaji Maharaj’s Ashram, there is a Bhakta. I saw him breaking bricks for many days. I wondered why he was doing this hard work, since he didn’t need anything.

Three or four days later, he brought a brass bucket to the Ashram. ‘For many days I’ve wanted to give a bucket to the Ashram,’ he said. ‘I never accept money for the service I render Maharajji’s Bhaktas. They are a form of the Lord, since they are Maharajji’s Bhaktas. Nor do I take money from the Ashram. I beg for my food. Even so, I worked for another man to earn money by breaking bricks, and bought this bucket for the Ashram.’

Now, you can gauge for yourself. People earn a million rupees and donate five hundred or five thousand from it. They pride themselves for being great philanthropists! Are they greater, or is the man who breaks bricks to earn the money to buy a bucket to give to the Ashram greater? Who do you consider to be the greater? The man who breaks bricks to donate a bucket is definitely far greater. He gave up the full amount of ten rupees which he earned by breaking bricks. This is called सर्वकर्मफलत्यागम् ‘sarvakarmafalatyagam’.

Use this example to check whether you draw the fruit of your action towards yourself, or whether you give it up. It is all right, if you give up the fruit. आत्मवान् Aatmavaana (seated in your Atma)! साज्ज्ञान Suavadhaana (alert)! This is the fourth method, and the most minute. The first method is the offering up of your mind and intellect. The second method is to cultivate the habit of repeatedly offering the mind and intellect. The third method is to work for the Lord, and the fourth method is to do any work, but not keep the fruit for ourselves. However, nobody does this. These days, everybody says that he will do something exceptional!

I will give you an example. There was an occasion in Mumbai, when some people announced that I would be giving talks on certain subjects. People said,
‘Who will come to listen to a discourse on Shakaracharya’s commentary on the Brahmasutra?’ I told them, ‘Whether anyone comes or not is immaterial. I want to read the text. Even if nobody else understands it, I will have the opportunity to study it.’

Now, Maharaj, when I started the discourse at the Bharatiya Vidya Bhavan, the hall was packed to capacity on the very first day. People said, ‘We have never heard a discourse on the Brahmasutra. I want to hear what the Brahmasutra says.’ The Bharatiya Vidya Bhavan has such a good reputation that highly educated people like doctors, lawyers, professors, and other experts in their fields do not hesitate to come there. People say, ‘We want to hear something profound. We are not interested in routine stuff.’

It is the same attitude here. We will surrender mana-buddhi, but we do not like the fourth option – that, of giving up the fruit. ‘I missed the Air Conditioned Coach, the First Class Coach, the Second Class Coach and the Inter-class Coach. Now should I travel Third Class?’ Maharaj, if the person was an advocate of any particular school of thought, he would refuse to go to the meeting. ‘You are offering me the fare for Third Class travel? I refuse to go, unless I get the allowance for First Class travel!’ Is it not so? So, the Lord said, ‘My brother, the fourth method is easy for all to follow.’ Thus, even the Lord had to resort to some flattery. He felt that He needs to motivate people by praising them. It is like saying, ‘Bravo, my boy!’

So, the Lord says –

\[\text{Shre'ya hi jnanam abhyaasajnaanaaddhyaanam vishishyate},\]

\[\text{Dhyaanaatkarmafalatyagaastyaasaaachchaantiranantaram. (12)}\]

\[\text{Shre'yo hi gnaa}naam \text{abhyaasaat gnaanaat dhyaanam vishishyate'}\].

Gnan is superior to the repeated surrendering which is lacking in Gnan. And, dhyana (thinking about the Lord) is superior to Gnan. And, the karmafalatyaaga (giving up the fruit of the action) is superior to dhyana.

You will observe that the Lord has reversed the order of the methods. He says that a strong foundation must be established first, on which the work is to be done. Tyaagaachchaantiranantaram – when you do tyaga (give up) your vaasanaa (desires), and do some work for the Paramatma, you will get shaanti (peace). Dhyaanaatkarmafalatyaga: Dhyaanaatkarmafalatyagaah (the
giving up of the fruit of the karma is superior to dhyana) is called स्तुति stuti (eulogizing). This opinion is shared by Madhavacharya, Shankaracharya, and Ramanujacharya. The Lord gave four methods, one after another, incase the earlier method was too difficult. At the end, He said, ‘This one is the best.’

What this means is, यस्यां भूमी निर्विपत्तिः तामालम्यविवृत्ते Yasyaam booomau nipatitah taamaalambya vimuchyate’ - you have to prop yourself on the very ground on which you have fallen. You have to use it to support yourself, and get up again. Two points are to be noted here: The Bhakti referred to – is it for the Dvibhuj, Chaturbhuj, or Virat form? The Lord is talking about the characteristics of a Bhakta, so you must now focus on them. Shankaracharya has caught them –

अद्वेष्ठास सर्वभूतानाम मेत्रः करुण एव च।
निरहंकारः समुःखसुः क्षणी।। (१३)

Adve’shtaa sarvabhootaanam maitrah karuna e´va cha,
Nirmamo nirahankaarah samadukhasukhah kshamee. (१३)

अद्वेष्ठा Adve´shhta – it is the Lord who is the Vishwaroopa. He has manifested in all the forms in the world. So, do not have हेष dve’sha (hatred) for anyone. This saadhan (method for spiritual progress), however, is अभावात्मक abhaavaatmak (based on the lack of hatred).

Not only that, have a feeling of मैत्री maitree (friendship) for all. Shower affection on all. Dvesha causes burning, and maitri gives comfort. For instance, if you get dry and tasteless food, it is a matter of अद्वेष्ठा adveshtaa (don’t hate it); and what if you get food you love? It is मेत्रः maitrah (like the comfort of friendship). Shower affection on everyone you meet, and fill them with the sweetness of your goodwill. This works for both – सर्वभूतानां अद्वेष्ठा सर्वभूतानां मेत्रः sarvabhootaanam adve´shhta sarvabhootaanam maitrah. Give a warm welcome to whoever comes to you. If it is a stranger, say, ‘I think I have seen you somewhere. I’m meeting you after a long time. What a good thing you came! How are you keeping? I hope all is well with you. Perhaps we studies at the same school. I feel we were good friends in the past.’ मेत्रः Maitrah.

करुण एव Karuna e´va – do not have hatred for those who do wrong; have friendship for those who do good; and have करुणा kaurnaa – compassion – for those who are suffering. निरहंकारः Nirmamah – have compassion by all means, but don’t get ensnared by ममता mamataa (possessiveness) the way Raja Bharat had compassion for the baby deer and then developed a weakness for it. Karuna is something quite different from mamta. Do not have mamta for anyone.

निरहंकारः Nirahankaarah – don’t even allow the अहंकार ahankaara (vanity) of not having mamta for anyone, to creep into your mind. There is a saying, जो फटकारे सो फिद ‘Jo fatkaare´ so siddha – the person who rebukes is a Siddha; he has supernatural powers’. This siddhi is not a virtue for a Bhakta. Never have अहंकार ahankaara; never sit in the car of the Aham (I)!
Karaabhyam chaalayate’ - that, which is moved with the ‘kara’ (hand) is called a ‘kaara’. Drivers turn the steering wheel with their hands.

Samadukhasukhah – the Lord tells us not to see the sukha-dukhha (joys and sorrows) which come into our life.

Then, what should we see?

Maharaj, see who is the one who sees! How lovable He is! When Sudamaji brought Him a gift of rice flakes – four kinds, all mixed up in a pathetic little bundle – the Lord did not see that it is only rice flakes. He never said, ‘Oh, we are used to dainty dishes, and this poor man has brought dry rice flakes for Me.’ The Lord said, ‘Oh, this is brought by a person dear to Me!’

What is so special about Bhakti? You see, according to the Sankya philosophy, joy and sorrow belong to Prakriti (Nature). They are caused by अविवेक avive'ka (lack of discrimination) – they are from the lineage of अविद्या avidyaa (nescience). They have no सत्ता sattaa (existence) for a Tattvagnani. Where is the separate existence of joy and sorrow, from the viewpoint of the Tattva (the essence, which is the Brahman)? From the viewpoint of a Bhakta, however, joy and sorrow are given by the hand of the Lord. It is not as though we will drink the sweet drink He brings, but throw away the glass if it contains plain water. No, my brother – it is the Lord who gives us whatever comes. It is His hand that brings everything. Don’t see the item – see the hand that brings it. What can be a cause for greater happiness, than the fact that it is He, who gives everything to us?

क्षमी Kshamee – if anyone does an injustice, have क्षमा kshamaa (forgiveness).

सतृप्तो सततं योगी यतात्मा दृढ़निश्चयः।
मय्यार्पितमनोबुद्धिः भद्रभक्तः स मे प्रियः। (१४)
Santushto satatam yogee yatatmaa dridhanishchaya,
Mayyarpitsmanobuddhiryo madbhaktah sa me` priyah. (14)

सतृप्त Santushtah – be happy and contented always. Oh – when the Lord is ours, why should we be dissatisfied? What is not available to us? Bhagwan is mine, and I belong to Bhagwan; we meet each other. The Lord is present before our eyes in the form of the world. He never disappears. Then, what cause is there for any discontent?

सततं योगी Satatam yogee – a person with such a mental state remains a Yogi constantly. Only someone who is constantly with the Lord can be constantly contented. And, who can be constantly with the Lord? यतात्मा Yataatmaa – the person who strives continuously. And, who will strive continuously? दृढ़ निश्चयः Dridha nishchaya – the one whose निश्चय nishchaya (resolve) is दृढ़ dridha (firm).

We have returned to the same point!

Where?

मय्यार्पित मनो बुद्धः Mayyarpitamanobuddhi – offer you mind – meaning love - and intellect – meaning thoughts – to the Lord. Love Him, and think about Him.
यो मद्भक्ता सा मे प्रियः ‘Yo madbhktah sa me` priyah – My Bhakta is My beloved.’ This indicates that the Lord loves the person who loves Him. यो मद्भक्त ‘Yo madbhakta’ means ‘the one who loves Me’, and सा मे प्रिय ‘sa me` priyah’ means ‘is My loved one.’

‘I love the person who loves Me. I am not an ungrateful God, who ignores a person who loves Him. I am a kृतग्य kritagya (grateful) Bhagwan. If someone gives me one thing, I give Myself to him.’

You know about तुलसिदलामते जलस्यजलुकेन च.‘tulasidalamaatre`na jalasya chulukena cha. ‘Vikreeeneete` svamaatmaanam bhaktyoh bhaktavatsalah.’ What is the price of the Lord? The Lord says, ‘Oh, buy Me! Purchase Me! I am telling you My price.’

What is Your price, Maharaj? You are very great, so your price will be very high.

‘Oh, no! My price is a single Tulsi leaf. If this is not available, then a little water in the cup of your hand will do. That is all.’

How great is the Lord’s gratitude! If we do not have bhakti for even such a Bhagwan, then – as Tulsidasji says –

जननी जाये जड़ तन तरुणता गैवाये।

Janani jaaye` jada tana tarunataa ganvaaye’.

‘If we feel no devotion for a Bhagwan who is so full of compassion; if we feel no love for Him, then our Mother wasted her youth by giving birth to us, feeding us, and keeping us alive.’

यस्मांनोदिज्यते लोको लोकामोहिकते च यः।
हर्षमयर्भोहेगैमुक्तो य: स च मे प्रियः। (१५)

Yasmaanodijate` loko lokaannodvijate` cha yah,
Harshaamarshabhayodvye gairmukto yah sa cha me` priyah. (15)

People continue to express doubts about how many people there are, who do not cause agitation for others, and don’t get agitated by others. Many such Sadhus (enlightened people) can be seen, whose minds remain fixed on the Lord even if they are beaten, abused, or insulted. They show no agitation. However, a Sadhu who is not a source of agitation for anybody, is not to be seen. Actually, won’t a Sadhu – who sees the world as a manifestation of the Lord – यस्मांनोदिज्यते लोकः yasmaannodvijate` lokoh – be the same as the साक्षी saakshee (the witness, the Atma in all)? So, the Sakshi is not agitated by anybody; and does not cause agitation in anybody.

One Mahatma wrote that countless creatures swim in the sea. There are tiny fishes and huge whales in it. None of them feel afraid that the sea will drown them; nor does the sea feel afraid that the fishes will gobble it up. The sea happily lets the fish live in it, and they frolic happily in the sea. Neither has any fear of the other.

Maharaj, a tiger cub does not fear the tiger. The Lord’s children play in His lap, in the same way. Little children poke their fingers into their father’s nose, pull
at his moustache, tug his choti (tuft of sacred hair), and even spit on him sometimes. Mothers lie down, and toss their babies in the air playfully. The babies urinate, and the urine falls into the mother’s mouth. But, does the mother throw her baby away? Oh, no! There is a popular saying, पूत को मूत प्रयाग को पानी ‘Pootako moota prayaaga ko paani – the urine of one’s baby is like the holy waters of Prayag.’ So, there is no cause for fear in this world, which is a manifestation of the Lord. Nor is there any reason for the world to be afraid of us.

One day, I thought long and deeply about what is the biggest sign of foolishness. I reached the conclusion that the greatest foolishness is to imagine something which causes our heart to burn. To cause our heart to burn is like setting fire to our own house.

A woman got a diamond ring made. She wanted the whole village to see and admire her ring, ask when she had it made, etc. However, nobody asked her a single question about her ring. This infuriated her so much that she set fire to her hut at night, saying, ‘What is the use of staying in a village where nobody asks about such a lovely ring!’

When people saw the fire, they rushed to help. They saw the diamond sparkle in the light of the flames, and asked, ‘When did you get this diamond ring made? Since when have you been wearing it?’ The woman began to lament, ‘Oh, God! Had you asked me this yesterday, I would not have set fire to my hut!’

So, these people with burning hearts are unable to make others unhappy, and their hearts keep burning. The Lord does not live in Bhakti; He lives on the hriday kamal (the lotus of the heart). So, keep your heart in order – only then will the Lord stay in it, and be happy. The Lord does not stay in a heart which is like a furnace. It is because of this furnace that people go on weeping, dying, burning, and heaving deep sighs. When the breaths are long and heavy, a storm begins to rage in the heart. A fierce wind rises, and the Lord hides in a corner. When greed fills the heart, it is like a flood. The Lord says, ‘I don’t want to drown in this flood.’ Similarly, when anger fills the heart, it sets the heart on fire. The Lord says, ‘My brother, a fire is raging here. Let Me hide Myself.’ So, my brother, take care of yourself and let your heart be serene. Only then will the Lord abide in it.

Anape’ksha shuchirdaksha udaaseeno gatavyathah,
Sarvaarambhaparityaagee yo madbhaktah sa me’ priyah. (16)

The Bhakta has no अपेक्षा ape`kshaa (expectation) from anyone. It is only our relatives who grumble about not being offered lavish hospitality and enough pampering! Bhaktas have no expectations from their देह de`ha (body) and इन्द्रियो indriyas (senses), or the sense objects. अपेक्षा- मेरे तो गिरिघर गोपाल दूसरों न कोई Anape`ksha – Me`re to Giridhara gopaala doosaro na koyee – nobody except Giridhar Gopal is mine.

Suchih – the Bhakta is always pure, and daksha – efficient. A fool is not called a Bhakta. Among the people who come to meet me, there are some who enter hastily, throwing off their shoes carelessly, stumble at the door, and bang against it as they enter. Their nails prick me when they bow down to touch my feet. I see them and understand that they must be making losses in their business. A person who is inattentive even when he walks, will also be inattentive in his work. He is an example of प्रामाण-बुद्धि pramaada-buddhi (a dull intellect).

One man went to meet a Mahatma. He threw his shoes off hastily, and one landed on top of the other. After entering, he slammed the door shut.

‘Maharaj’, he said, ‘I have come to obtain Atmagnan.’

‘You fool!’ said the Mahatma. ‘You did not treat your shoes respectfully. Get out! Go and place your shoes neatly, side by side, and bow down to them. Then ask the door to forgive you for banging it. Come to me when you have done this. You have not learnt to walk properly, or how to treat your shoes, or how to open and shut the door. And you have come to understand सर्व खल्विंद्र ब्रह्म ‘Sarva khalvidam brahm – everything is the Brahman’?’

So, a person who is a Sadhaka (seeker of God) should be daksha.

Udaaseenah – you should be above the stream in which worldly people flow. A wave comes from Russia, and people begin to imitate the Russians. A wave comes from America, and people want to be like Americans. They become Jan Sanghis, when the Jan Sangh comes into power, and Communists, when Communists come into power. A Bhakta should be above them all.

Gatavyathah – a Bhakta should never experience व्यथा vyatha (pain) in what the Lord does. And, he should सर्वार्थभारत्वाय सर्वाarambhaparityaagee – give up planning new ventures. I remember the time when I was sixteen or seventeen years old. Pundit Rambhavanji Upadhyaya was my विद्या-गुरु vidya-guru (teacher). He was a professor at the Queen’s College at that time. He wrote to me, saying, श्राद्ध कुर्यांन्वितस्तम् ‘Shraaddhe’ kuryaannavistaram – the rituals of श्राद्ध shraaddha (ancestor worship) should not be elaborate. The श्राद्ध shraaddha (faith) should be total, but elaboration in the ritual should be avoided, otherwise the faith will dwindle in future, and the different parts of the ritual will lose their purity.’ So, a Bhakta should not undertake a ritualistic resolve for huge projects. The Lord says, ‘Such a Bhakta is dear to Me.’

यो न हृष्टि न देप्टि न शोचि न कादिक्षरिति।
शुभाशुभपरिवर्त्यां भक्तिमान्यः स मे प्रियः।। (१७)
Yo na hrishyati na dve shti na shochati na kaankshati,
Shubhaashubhaparityaagee bhaktimaanyah sa me` priyah. (१७)
A person who does not get overjoyed when he gets some worldly benefit, does not hate anyone for doing something he does not like, does not grieve for the past, has no aspirations for the future, and lets go of all the शुभ shubha (auspicious) and अशुभ ashubha (inauspicious) things that come his way, is very dear to the Lord.

समः श्रो च मित्रे च तथा मानापमानयोः।
शीतोष्णसुखुःक्षेतु समः सह्यविवर्जितः।। (१८)
Samah shatrau cha mitre` cha tathaa maanaapamaanayoh.
Sheetoshnasukhadukhe`shu samah sangavivarjitaah. (१८)
In the words of the Lord, these are the characteristics of a Bhakta. You can use your brains to decide whether the Bhakti is for the Dvibhuj, Chaturbhuj, or Virat. A Bhakta maintains the same goodwill towards friends and foes. He retains his equanimity, whether he is insulted or honored. A worldly person gets upset if he is insulted – that is his characteristic. A person reveals his heart. A worldly person dislikes being insulted, and a sadhak dislikes being shown respect. A sadhak likes to be insulted, and dislikes being honored. A person who is a siddha is indifferent to both insult and honor; and for the Brahman, they have no existence. The Brahman remains unaffected by the heat, cold, and drought. He has no attachment for anything.

तुल्यनिददातुतिमृणी संतुष्टो चेन केनविचल।
अनिकेतः स्थिरतिभक्तिमाने प्रियो नरः।। (१९)
Tulyanindaastutirmaunee santushto ye`na ke`nachit,
Anike`ta sthiramatiirbhaktimaanme` priyo narah. (१९)
The Lord says, ‘The mental state of My Bhakta is such that he sees Me seated on the tongue of those who criticize and those who praise him.’ The people who praise are like those who encourage children, and the people who criticize are those who stop you from doing something. Both are good for us. The object of both praise and criticism is always the body. The Atma is not praised or criticized. There is a book called ‘Jeevanmukti Vivek’, which says, ‘If a person feels happy when he criticizes me, he is doing me a favor without my having made the slightest effort to please him.’
Why is that?
‘Oh, people spend money to please others, they press their legs and offer them food and drinks. Our critics, however, feel happy when they see our flaws and criticize us. How marvelous! I have become the cause of someone’s happiness. If he criticizes my body, well, so do I criticize my body.’
मौनी Maunee – the Lord says that a Bhakta should remain silent as far as possible. People go around expressing their opinions. Those who listen have no
need for it, and those who give their unsolicited opinion are often compelled to change their stand.

An elderly gentleman lived near our village. He explained to me, सराहो मत, सराहो मत ‘Saraaho mat, saraaho mat (do not praise)’, because, निन्दना पड़ेगा ‘nindanaa pade`gaa (you will have to criticize in future). And, निन्दो मत, निन्दो मत, सराहना पड़ेगा ‘nindo mat, nindo mat, saraahanaa pade`gaa (do not criticize, you will have to praise in future).’ The good and bad qualities are not dependent on the person who has them; they keep changing their host. So, it is best to remain silent.

Ye`na ke`nachit santushtah – be satisfied with what you get.

Play with it; and – if you get a Gnani – then talk about Gnan.

Anike`tah – do not feel proud of your house. Don’t build a house. The Lord is our house. He is our actual abode.

Sthiramaih – let your intellect be steady and unwavering.

‘Such a Bhakta is dear to Me.’

At the end, the Lord says –

Ye` tu dharmyaamritamidam yathoktam paryupaasate’, Shraddadhaanaa matparamaa bhaktaaste`teeva me` priyaah. (20)

Ye` tu dharmyaamritamidam – this is the elixir of Dharma. Nobody else – no religious leader has coined this. This is the speech of the Lord Himself. It is the Lord who has named these eight shlokas ‘Dharmaamrita’. This elixir is in keeping with Dharma. That means, that the elixir of Heaven – which is obtained by rituals – is gradually diminished. The indication in धर्म्यं च अमृतं चैव ‘dharmyam cha amritam chaive’ is, ‘go on drinking this amrit. Your Dharma will not diminish. Your buddhi will increase. Continue to be अद्वैता सत्यभूतानाम adve`shtaa sarvabhootaanaam – have no hatred for any. This is पर्युपासना paryupaasanaa (My worship). This is Bhakti.’

If you say that the Lord can’t be seen – then, my brother – those who do Bhakti after seeing the Lord are not praised at all. It is commendable to have Bhakti without having seen the Lord, and having a deep love for Him. When the Lord hears about this, He will feel overwhelmed that a person, who has not even seen Him or known Him, has so much love for Him! The Lord is less pleased with those who see Him before they love Him, than He is with those who love Him before they see Him. He says, ‘That man loves Me because he has tasted the elixir of My beauty.’

‘Shraddadhaanaah – the one who has faith in Me; मत्परमा matparamaah – is inclined towards Me.’

‘Bhaktaaste`teeva me` priyaah’ – on the earlier occasions, the Lord said, यो मद्भक्तास में प्रियाः ‘Yo madbhaktah sa me` priyah – this Bhakta is dear to Me.’ Here, however, He adds अतीव ‘ateeva’ (extremely). That means, ‘the Bhakta who does My Bhakti after seeing Me, is dear to Me; but the person
who does My Bhakti only because of his staunch faith in Me, is extremely dear to Me.’ The love of a blind man is more admirable than the love of a man who sees a woman’s beauty and falls in love with her. The Lord says, ‘I do not want the love of a Gnani.’

Why is that?

Because, प्रियाह ज्ञानीनोऽत्यत्तमं स च मम प्रिया: ‘Priyo hi gnaaninotyarthamaham sa cha mam priyah – our mutual love is natural. However, the person who loves Me only because of his faith, is extremely dear to Me.’

Thus, this twelfth chapter called ‘Bhakti Yoga’ is completed.
Chapter XIII

We now start the thirteenth chapter. The twelfth chapter described Bhakti, because the Lord is Dvaadashaatma (a name of the Lord).

Trayodashi – the thirteenth day of the lunar month is Sarvasiddhaa – it gives success in every field. According to our Indian astrology, the thirteenth day is considered very holy. The number thirteen is a holy number. That is why people say, Sarvasiddhaa trayodashi.

In the thirteenth chapter, the Lord begins a discussion on the Kshe’tra-Kshe’tragya (the field – which is the body; and the knower of the field – which is the Atma in all), the Gnana-gye’ya (Knowledge, and that which is known), and the Prakriti-purusha (the Lord’s power of Creation and illusion, and the one who gives power to Prakriti). These, however, are not six – they are one. It is one basic principle. I will give you an example first.

This shareer (body) is the Kshetra – the vishaya (object which is experienced); and the Kshetragya abides in it, as the vishayee (the one who has the experiences), and etad ve’tti – is aware of it.

The vishaya is Anitya (transient) and the vishayee is Nitya (eternal). Consider this at another level. Anitya means that, which is subject to change. The vishaya is the Aashrita (dependent) and the vishayee is the Aashraya (refuge). The vishays (objects of enjoyment) keep changing, but the shareeri (owner of the body) is unchanging. The Kshetra glimmers as something real, in the substratum of the Atma which shelters it. It is Mithyaa (a relative truth); it has no permanent reality.

So, one is a vishay, and the other is a vishayee. One is changeable and impermanent, and the other is unchanging and eternal. One is perceived in the adhishtaana (substratum) of its atyantaabhaava (absolute non-presence). One is mithyaa and the other is Satya (that which can never be negated). Only that, which is Satya, exists; the mithyaa has no existence. Hence, Satya is one, not two. This is an example I have given you.

Shreebhagavaanuvaaacha

Idam shareeram kaunte`ya kshetram ityabhidheeyate`,
E`tadyo ve`tti tam prahuh kshe`tragya iti tadbhidah. (1)

‘Oh, Kaunteya! Now see the intelligent people. You have inherited a high intellect. What is your mother, Kunti? Very fine hair is called ‘Kuntal’; and the dagger at the tip of a rifle is called a ‘kunta’. Similarly, a sharp intellect is called, ‘kunti’ – दृष्यते त्वग्रया बुद्धया सूक्ष्मम सूक्ष्मदर्शिभः drishyate` tvagrayaa sookshmayaa sookshmadarshibhih. You are so intelligent, because you are Kunti’s son, and you have the capacity to discriminate and understand this
subject.’ Only a विवेकी vive’ki (a person with discrimination) is eligible for this Knowledge. So, we will now use discrimination regarding the body.

इदं शरीरम् ‘Idam shareeram’ – what is the absolute characteristic of the body? इदं इदंताक्रान्तं, इदंतास्पंदितं, ‘Idam idantaakraantam, idantaaspaditam, idamte na prateeeyamaanam.’ That, which glimmers in the forms of ‘this’ and ‘this’, is called the shareer (body). What is the difference between ‘this, this’, and ‘I, I’? This shareer is continuously being worn out. It keeps aging. When Sadhus become Mahanta-Mandaleshwara (Heads of their Centers), even their body begins to tear – their limbs ache, and they need people to massage their aching limbs. That, which continues to tear, is called the shareer; and this is referred to as the Kshetra (the area, or the field). The place where Sadhus go to beg for their food is also called the Kshetra. भोगायतनं शरीरम् Bhogaayatanam shareeram – they go to the Kshetra only to eat, not to do bhajan. It is not where they dwell. This body is also an area for having experiences. Just give it a roti to eat, and nothing more! If it so happens that there is no wood in the Kshetra, no Sadhu will go and deliver some; if there is no fire, no Sadhu will go to light one; and if there is no cook, no Sadhu will go to do the cooking.

What will they do?
They will go only to get a roti for the sake of their body, which is the bhogayatan (the house for getting experiences).
The body, however, is not only a bhogayatan; it is also a Dharmayatan (a house for doing Dharma).

How?
The word ‘Dharma’ in धर्मक्षेत्रे कुरुक्षेत्रे (MÉÖò¯ûIÉäjÉä (Gita, 1. 1) ‘Dharmakshe`tre` kurukshe`tre` (Gita, 1. 1), establishes that this body can be used for doing Dharma. This is another reason why it is called the ‘Kshetra’.

Once, some of us had gone to Brahmapuram, in Andhra Pradesh. We got off at the Station, and stared to make enquiries for a suitable Dharamshala (free guest house for monks and pilgrims). Nobody seemed to be able to guide us. We got into a tonga (horse cart), and went into the city in search of a Dharamshala. Finally, we met a man who could speak Hindi, and he told us that a Dharamshala was called a ‘Kshetram’ in those parts. As soon as the driver heard the word ‘Kshetram’, he turned the cart and took us towards the Station again. He stopped in front of a building that had ‘Kshetram’ written on the Signboard.

So, this body is also a Kshetra. It is a Dharamshala. It is a place for getting experiences, for doing karma; and it is meant to be used as a Guest House. Dirt and impurities may gain permanent possession of it, but we will never have permanent possession of it. Constipation may have a permanent hold over it, but we certainly can’t. That is why it is called a Kshetra.

Because, श्रत-अण्ड ‘kshata-traanaat’ – it gets worn out. श्राणं ‘Ksharanam’ – it passes away. श्रेयसः वा अस्मिन् कर्मफल-निवृत्तेः ‘Kshe`travat vaa asmin karmafala-nirvritte’h – just as we sow seeds in a field and reap the harvest, in the same
way we do पाप-पुण्य paapa-punya (sin and meritorious deeds), and obtain the fruit. These are the reasons for the body being called the ‘Kshetra’.

Like everything else, the body is also the Brahman. However, just as we need to imagine a figure in algebra, to calculate the root of a figure, in the same way we need to give this shareer a name, to obtain the knowledge of the Brahman. Now, see who the Kshetragya is:

एतद् जीति तं प्राहः ‘E’tadyo ve’tti tam praahuh’ – having Gnan is the special characteristic of the Kshetragya, and to be known is the special characteristic of the ज्ञेय gye’ya (that, which is known). The special characteristic of the Kshetra is ज्ञेयत्व gye’yattva (being known), ज्ञान-विषयत्व gyaana-vishayatva (to be the subject of the knowledge), दृष्टत्व drishyatva (to be that, which is seen), and ज्ञात्व gyaatrītva (the subtle ego of having knowledge). That is why the one who knows the Kshetra – शेषत्ज्ञ हि प्राहः kshe’tragy iti praahuh – is called the Kshetragya.

Who calls that person the Kshetragya?

तद्विद् ‘Tadvidvah’ – those who know both the Kshetra and the Kshetragya are तद्विद् ‘tadvidah’. Tadvidah does not mean the one who knows the Kshetra. Nor does it mean the one who knows the Kshetragya. It means the one who knows both.

The Lord says, ‘I am that Kshetragya. There are many Kshetras, but I am the only Kshetragya. Kshetras appear to be separate and different, but I am the only Kshetragya in them all. It is the different उपाद्धिः upaadhis (conditionings) which make it seem as though the Kshetragyas are separate, but the fact is that – सर्वक्षेत्रपूर्व sarvaksh‘tre’shu – I am the Kshetragya in all the Kshetras.

You see, there is an अपर प्रकृति apara prakriti (the visible manifestation of Prakriti) which is the same in all beings. You know about the अपूर्व प्रकृति (७.४) ashtadhaa prakriti (Gita 7. 4). There is a जीवभूता परा प्रकृति jeevabhootaa paraa Prakirit (the unseen nature of different Jeevas), which is also the same in all beings – ज्ञेय ध्येय ज्ञातः एक सर्वाणि भूतानि yaye’dam dhaaryate’ jagat, e’kah sarvaani bhootaani. And, there is one – कूटस्थोऽक्षरः kootasthoksharah – which is also common in all beings. Here, even the Kshetragya appears to be separate (and multiple), because of individual conditioning. The Sankhya philosophy, however, believes the Purusha to be separate and many – एकू-बहुत्व-सिद्ध॥ Purusha-bahutvam-siddham. It says that the birth (of every individual) is separate, the death is separate, and they have separate organs of action, separate
activities, and separate fluctuations of the three Gunas. This is how the Sankhya philosophy establishes a separate Purusha in different beings.

Ask the believers of the Sankhya philosophy about the nature of the Purusha. Is the birth the nature?
No, the birth is the nature of Prakriti.
Is death the nature of the Purusha?
No, death is not His nature; it is also the nature of Prakriti.
Are the organs of action the Prakriti’s nature?
No. They, too, are Prakriti’s nature.

So, then, are you doing justice when you accept multiple Purushas because of a false understanding? Those who accept the Sankhya philosophy, and material objects – who accept many Purushas on the basis of the conditionings of birth, death, organs of action, etc., and the fluctuating Gunas – can never stand in a debate against the philosophy of Vedanta. If they state that the different Purushas (in different forms) will have different Guna-Dharmas (different tendencies and their different effects); then the Purushas will be different, and the Guna-Dharma of Prakriti will be different in different people, creating different Purushas. That is not logical. Sankhya is not a logically sound philosophy.

The Lord says, ‘There are many Kshetras, but one Paramatma in the form of the Kshetragya. The unseen power of creation) is another form of the Ishwara, because it is not inanimate; it is a combination of the animate and the inanimate. The Akshara Purusha, also, is not just a Jeeva (Atma attached to a body), and the Kshetragya here, is not inanimate either; it is चेतन che‘tan (conscious). However, it is called the Kshetragya because it is attached to the Kshetra; otherwise, it is the Paramatma. The Paramatma is called the Kshetragya when it is attached to the Kshetra. Hence, the क्षेत्रज्ञ kshe‘tragyataa (the Paramatma’s being the knower of the field) is a conditioning – it is उपप्रांधिक aupaadhika (superimposed) – whereas He is the Paramatma when He is निरप्रांधिक nirupaadhika – in a state free from conditioning.

Discriminate between the Kshetra and the Kshetragya. Then, if you wish to know them fully, use the methods of क्षेत्र-बाध-सामान्याधिकरण kshe‘tra-baadha-saamaanyaadhikaran (this field is God, when you remove the conditioning referred to as baaadh) and the ज्ञ-मुख्य-सामान्याधिकरण gnaana-mukhya-saamaanyaadhikaran (the knowledge of the substratum and the superimposition) – and you will see that it is a form of the Paramatma. This is the proper meaning here.

Tatske‘tram yachcha yaadrikcha yadvikaari yatashcha yat, 
Sa cha yo yatprabhaavashcha tatsameese’a me’ shrunu. (3)
Then, as though Arjuna wanted to know why the Lord describes the Kshetra in brief, the Lord says –

ऋषिभिरबहुद्वा गीतं छन्दोभिभिभिविषे: पृथक्।

ब्रह्मसूत्रपदेश्चेव हेतुपदिभिविनिर्विचते॥ (४)

Rishibhirbahudhaa geetam cchandobhirvividhaik prithak,
Brahmasootrapadaishchaiva he`tumadbhirvinishchitaih. (4)

Rishi means मन्त्रद्रास्ता ‘mantradrashta’ – an enlightened Sage who is able to actually see a mantra. The word Rishi is not attached to just anyone’s name. These days, if someone gives a good discourse – or is very learned – people call him a Rishi. There are some people who add Rishi to their own name, to publicize that they are enlightened people even though they are householders. Rishis lived in the Vanaprastha Ashram – the third and detached stage of life – and their wives lived with them. However, it is not that a person’s wife stays with him, and he calls himself a Sadhu! ऋषयं: मन्त्र-द्रास्तार: ‘Rishayah mantradrashtaarah’ – those who have the direct experience of the mantras of the Vedas are called Rishis. You know, of course, who was the first to see the Gayatri Mantra? The name of that Rishi was Vishwamitra. Vishwamitra is the first person to see the Gayatri Mantra, and therefore he is a Rishi. Similarly, there are many other mantra-drashta Rishis.

So, the Lord said, ऋषिभिरबहुद्वा गीतं ‘Rishibhirbahudhaa geetam – the Rishis have used many styles, and – छन्दोभिभिभिविषे: cchandobhirvividhaik, many kinds of meters like त्रितुप, अनुस्तुप, ब्रह्मसूत्रपदेश्चेव हेतुपदिभिविनिर्विचते॥ (4)

What is a चंद्र (meter)?

चन्द्रनात्तु छन्द: ‘Chandanaat cchanda’ – that, which covers the Paramatma with words, is called a ‘chanda’. It is a coverlet of the Bhagwan. He covers Himself with the chanda, and sleeps. For example, what is in Tulsidasji’s Ramayana? Ramayana means the palace of Shri Rama. In the चौपाई chowpai (a meter used in Tulsidasji’s Ramayana) is the चारपाई chaarpai - the four legged bed for Shri Rama to sleep on. The दोहा dohaa (another meter) is where milk is kept, for Shri Rama to drink. Sita-Rama sleep on the सोराठा soratha (another meter), and use the coverlet of the chanda. This is why it is called the Ramayana. Similarly, the Lord covers Himself with the छन्द cchand of the Vedas and sleeps.

Brahmasootrapadaishchaiva – this Brahmastra clearly reveals the one who sleeps under these coverings. The words of the Brahmastra explain
whether He has a dark complexion or a fair one, whether He is niraakaara (without form) or saakaara (with form). All the words of the Brahmasutra give us knowledge about the Brahman. It is not that we are obliged to believe what the author tells us. The Brahmasutra is not that kind of a book. In it, he’tumadbhih, each point is established. The Brahman is not subject to janma (birth), sthiti (physical existence), or pralay (death). It is free from idamtaa (being ‘this’), because ‘Janmaadasya yatah janmaadi’ – the idam (this; an object) is born form the Brahman, exists in it, and ends in it. The idam is proved by the Brahman. Hence, the Brahman is not idam; it is anidam (that, which is ‘not this’, meaning, it is Aham – I – the Atma).

Is the Brahman Gnan-svaroopa (the essence of Gnan), or is it merely sattaamaatra (a permanent reality)?

The Brahman is shaastrayoni (the birthplace of the Shastras), and therefore, the source of all the Gnan in the world. Hence, it is the essence of Gnan. ‘Janmaadasya yatah’ establishes the existence of the Brahman (as the matter the material world is made of); and shaastrayonitvaat ‘shaastrayonitvaat’ establishes its being conscious.

Aaha cha tanmaatram; kritsnastu pragyaaangaan e`va.

Now, see – ‘vinishitaih’ – there is no doubt in it; it is fixed in its resolve. If you wish to say something, speak in brief after you have decided what you want to say, and express the conclusion you have reached.

‘Come,’ said the Lord, ‘I will first tell you the essence of the Kshetra. Just have a glimpse of it. Banish the thought that this body – measuring three and a half arm-lengths – is called the Kshetra. The Shastra gives no importance whatsoever to the body.

Mahaabhootaanyahankaaro buddhiravyaktame`va cha, Indriyaani dashaikam cha pancha che`ndriyagocchaa. (5)

Here, the word mahaabhoota ‘mahaabhoota’ does not mean the gross matter of the five elements. It means the subtle elements, then the ahankaara (subtle universal ego), and the Rajas-Tamas tendencies which fluctuate. Beyond these is the buddhi – meaning mahat tattva (the unmanifest). Beyond that come the adhyasta (superimposed) kaarana shareera (causal body), Maya, Prakriti, agnana (ignorance) and avidyaa (nescience). Adhyasta means predominantly deluded. Now, you see, the Lord started from the mahabhoota and went up to kaarana avyakta (the unseen cause) –
kaaranashareeram avidyaa – the avidyaa, which is present before the effect of the form of the mahat tattva, is called avyakta.

Indriyaani dashaikam cha panchachndriyagocharaah – after the mahabhoota come the ten indriya (senses), one mind, and the objects of the five senses. Now, the Lord speaks of the emotions that stay in the antahkaran.

Icchaa-dve`sha sukham dukham sanghaatashche`tanaa dhritih, 
E`takshe`tram samaase`na savikaaraamudaahritam. (6)

Icchaa-dve`sha (desire and hatred), raga-dve`sha (attachment and aversion), sukh dukha (joy and sorrow), and their sanghaata (conglomeration) – the world created by them. The dhriti (steadiness) in this is the che`tana (consciousness).

E`takshe`tram samaase`na – in brief, this is the essence of the Kshetra.

The Lord said, ‘I have told you about the essence of the Kshetra in brief. The Kshetra and the vikaara (deterioration) of the Kshetra are both included. Some people say from mahaabhootaanyahankaaro’ up to panchachndriyagocharaah, it is the Kshara which is referred to; and icchaa dve`sha sukham dukham sanghaatashche`tanaa dhritih is the vikara. Savikaara kshe`ira (the Kshetra which deteriorates) means that the Kshetra is one topic, and the vikara is another topic. When a person becomes a Gnani, the Kshetra remains, but the vikara does not.

Let these intelligent people give a bit of thought about whether the sanghaata will remain after a person obtains Gnan. Those who are opposed to Tattvagnan have created this confusion, by saying that a person cannot be a Gnani if he has a physical body! ‘If people accept someone to be a Gnani, they will become his disciples. Then a disciple will also become a Gnani. So, let us spread such a rumor that nobody accepts any living person to be a Gnani.’ This is like spoiling the votes of an Opposition candidate.

Very well, even if we accept – by durjana-santosh-nyaya (the justification of appeasing wicked people) – that there is a vikara, then: Is the vikara the nature of the Kshetra, or does it come from some place else? The deterioration does not come from anywhere else; it is the nature of the Kshetra. So, as long as the Kshetra exists, there will be the wish to eat food. The person will also be averse to a snake that comes to bite him. He will feel happy when he has a bath in the Ganga. And, the day he is made to sit on a throne – as the head of some Organization – he will feel unhappy. ‘Oh, what a bad fortune I have today.’ For a Gnani, it is a misfortune to receive honor. Good fortune is when he gets detached from the world, and bad fortune is when he gets worldly
honor, wealth and fame. This is the viewpoint of प्रारंभ praarabdha (fruit of past actions).

So, in this सविकारमुदाहरतम savikaaramudahaaritam’, and सुख dux dux संघा sukham dukham sanghaata’ – the vikara which was the cause of the shareer – will continue as long as the shareer lives; and the sanghaata (the factors which combine to make the shareer) will also be aware of external factors. चेतना ‘Che`tanaa’ – he does not lose his consciousness when he remembers the world! He does not stop talking, or lose his ability to retain his convictions.

Now, it depends upon the intelligence of the individual, whether he believes himself to be bound by this Kshetra. Shri Udiya Babaji Maharaj told me long back, ‘My child, you are not a body of three and a half arm-lengths. You are neither clay, nor water, nor fire. If you wish to attach yourself to a body, then attach yourself first to Space. Think, ‘I am Space. I am che`tan (consciousness), and Space is vast.’ Superimpose the vastness of Space into yourself, and superimpose your own consciousness on to Space. Practicing this is the method for removing the false impression that you are attached to this body of yours. It is an अध्याय adhyaaasa (super-imposition), but it is a साधन saadhan (method for spiritual progress).’

The body of a Mahatma is not his physical body; the entire Space is his body. Actually, a Mahatma does not have a shareer at all. His body has no चित्त chitta (mental fluctuations), nor is he the one to whom the chitta or चित्ती chittee (awareness) belongs. That is the essence of a Mahatma.

The Lord promised to explain two things – the Kshetra and the Kshetragya. He described them, saying, इदं शारीयम् ‘Idam shareeram’ and, एतद् यो वै ति ‘E`tad yo ve`tti’. Then, He elaborated upon the Kshetra by saying महाभूताद्यहानास Mahaabhootaanyahankaarah, but the Gnan of the Kshetra is possible only by the विग्नाना vignaana (applied science). जत् हि तत् अहं न भवामि ‘Yat idam tat aham na bhavaami’ – ‘this’ (an object) can never be ‘I’ (consciousness). However, the Gnan of the Kshetragya can not rise up in an अशुद्ध अंतःकरण ashuddha antahkaran (impure antahkaran). An ashuddha antahkaran can have the Gnan of the Kshetra, but not of the Kshetragya. Hence, the actual essence of the Kshetragya is the Brahman; and the Brahman is the Kshetragya.

Sadhan (effort for spiritual progress) is required for obtaining this Gnan, and the Lord recommends twenty sadhans.

अमानित्वमदभिन्नस्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ्झ্ঝ
I had a friend who was considered mentally unsound by his family. He accepted only three things from his family – paper, pen, and ink. He would sit on his bed and keep writing. He wrote meanings for each number, from one to ten thousand. For example, one means the Parameshwara, two means the Parameshwara and Maya. Three means tribhuvana (the three worlds), and four means the four-fold antahkaran. Five means the five praana (life spirits). Thus, he wrote the meanings of all the numbers. The Mahabharata also contains a chapter which gives the meanings of numbers, but my friend’s interpretations were quite different. He wrote the Hindi numbers, saying, ‘panraha (pandrah or fifteen) means rakshaa (guard) your praana. Sora (solah or sixteen) means so (he) rahe ga (will endure), who praana ki rakshaa kare ga (guards his life). Satrah (seventeen) means satya hokar rahe satya hokar raho (always hold on to the Satya), and athaarah (eighteen) means yaheen raha yaheen raha (stay here).

Twenty sadhans are given here. You need intelligence and wisdom to understand these methods for spiritual progress. ‘Amaanitvam’ (absence of pride) does not mean standing with folded hands. Such a false understanding will result in vanity, because you will think, ‘I am so good that I fold my hands to everybody.’ You must first understand the meaning of ‘maan’ (pride). Maan is the combination of three factors – the size of your body, its weight and age. That, by which you measure the body – the weight in kilograms – is maan. When you measure length – one meter, two meters – that is the maan of de’sha (land, or area); and when you measure one year, two years – that is the measurement of kaala (time). Those who superimpose these maan on themselves, saying, ‘This is my weight, this is my age, I am so tall and fat,’ are called maanee (the one who has maan). The feeling of being a maanee is called maanitva – maanino bhaavah maanitva. What is agnan? It is maanitva. Discard maanitva. Don’t consider yourself to be a person who has a body which has a limited life, height, breadth, and weight.

Don’t get the false impression that the feeling of not having maan (pride) is aamaanitva. If you get this mistaken understanding, then the purpose of what I am saying will be lost, and all my efforts to explain will be wasted. Aamaanitvam does not mean having a feeling that there is no maan in you. It is a lack of maanitva (being attached to a measurable body) which is meant by aamaanitvam. Aamaanitvam... ‘Amaano asyaateeti amaane tasya bhaavah aamaanitvam.’

‘Adambhitvam’ (absence of hypocrisy) has a similar kind of interpretation. Dambha is to pretend to have qualities you lack, for the purpose of getting respect or fame. The Gnan-chor (thieves of Gnan) do not give due credit to their Gurus, from whom they obtained Gnan. They go around as svatah-siddha (self made Gnanis), saying, ‘Oh, we have had
this Gnan since birth. We did not find any Guru.’ They are all दम्भी dambhi (hypocrites). Sometimes, they say this because they are hypnotized by the things they have heard from other people, and they delude themselves that this is their original thinking. Such people are frauds who lack knowledge. They are pitiable, and should be forgiven. However, the Lord alone can protect the wicked people who are absolute frauds.

अहिःसा ‘Ahinsaa (non-violence) – we should not inflict any injury – mental, verbal, or physical – on anyone. And, what if someone inflicts pain on you? शांति ‘Shaanti’ (peace) – forgive them. आर्जवम् ‘Aarjavam’ (simplicity and straightforwardness) – we should always be straightforward and uncomplicated.

आचार्योपासनम् ‘Aachaaryopaasanam’ (worship of the Master). Sant Gnaneshwara has written ten pages on this, which are so moving that tears overflow when a person reads them. What is the उपासना upaasanaa (worship) of the Acharya (Master)? The fact is, दम्भ महादुपासनात् ‘dambham mahadupaasanaat’ – a person who does not stay with his Guru will never be able to get rid of dambh. What is the reason for his staying amongst his inferiors? So that he is in a position of superiority. If he stays with his superiors, he will have to bend his head with humility. He will have to sit at a lower level. How can he hide his true self from them? So, see what happens when you worship your Guru.

Disciples tend to imitate the way their Guru applies chandan (sandal paste) and keeps his hair. They say, ‘We will also keep our hair and apply chandan the same way.’ However, unless they stay with their Guru, they are unable to learn how liberated their Guru is, due to his integrated knowledge and self-mastery. The Guruji is no कर्म-पशु karma-pashu (bound to work, like an animal), देव-पशु de’va-pashu (bound to the worship of a Devta, for getting boons), or इन्द्रिय-पशु indriyas-pashu (bound by the pull of his senses). Nor is he an इश्वर-पशु Ishwara-pashu (he is not bound to the Ishwara, because he has realized that he is the Brahman). The Guru is free from any kind of animal instinct. He is liberated from the sins caused by animality. These matters are known and understood only when a person lives with his Guru. I know many people who don’t live with their Guru. They can never become पाप-मुक्त paapa-mukta (liberated from sin). Their lives can never have complete freedom. These poor people have both fists clenched, and fear in their hearts, incase some undesirable trait creeps into their body or mind. Oh, my good man, so many such as you have come and gone! निगुरा Niguraa (Guru-less) people can never have बोध bodha (realization). So, we should stay with our Acharya, and learn – not only the आचार aachaara (proper behavior), but also their स्वच्छन्दता svacchandataa (total lack of constraint). When person does something which the world considers wrong, how will he learn – unless he stays with his Guru – how a misdeed can be annihilated by just a look?
Shaucham sthairyamaatmavinigrahah – along with aachaaryopaasanaa, the other essential thing to learn is to carry out self-imposed disciplines with sincerity, to remain steady, and to control our senses, body, and mind.

Vairagya (detachment) for the objects of the senses, is required. So is the giving up of ahankaara (ego). We must understand that janma (birth), mrityu (death), vyaadhi (pain), dukha (sorrow) are all doshas (faults). You will see the cycle of birth and death as long as you live. You hear some talk, that no true Mahatma is subject to disease; so you refuse to accept him as a Mahatma, when you see that he has some disease! Oh, if your Guruji has no disease at present – but gets one later on – will you say that he is not a Mahatma?!

Asaktiranabhishvangah putradaaragrahaadishu, Nityam cha samachittatvamishtanishtopapattishu. (9)

Asaktih – putradaaragrihaadishu asaktih – you should have no aasakti (attachment) for your putra (son), daara (wife), or griha (home), and you should be free from partiality. ‘I am happy, if they are happy; when they are unhappy, I become unhappy, too.’ ‘Oh, I’m dead! I’m ruined!’

How are you dead, my brother? You were talking just now.’ ‘Oh, my friend has passed away. Now, I’m a dead man!’

You would have given some thought about where praarabdha (fruit of past actions) abides. Praarabdha stays in our antahkaran, and in our body. For example, if someone we love dies, he dies because of his prarabdha, and we weep because of our prarabdha. A separate factor was the cause of his death, and our weeping was in our antahkaran, which is the source of experiences that are favorable or unfavorable. We weep because we experience something that causes distress in our antahkaran, and which is connected to our prarabdha.
However, people say, ‘My prarabdha will affect my body; it will not affect anybody else. And, that prarabdha which affects another body does not affect my body.’ Suppose someone sets fire to a house, and the fire spreads to the neighbor’s house, which gets burnt down. It is not the house which is the cause of the owner’s sorrow. Nor is fire the cause, or even the man who set fire to the first house. The real cause of the man’s unhappiness is his own prarabdha. This is the way prarabdha works.

नित्यं च समांवितलम् ‘Nityam cha samachittatvam’ – my brother, circumstances will be favorable at times, and unfavorable at times. At times, you will get what you like and at times you will get what you dislike. Then, what should we do?

Retain your peace of mind under all circumstances.

मयि चानन्ययोगेन भक्तिर्व्यभिचारिणि। vibhaktadeshavataram prarabdhasvaradit।।(१०) Mayi chaanananyayoge’nabhaktirvyabhichaarini, ‘Viviktades’esha’svitvamaratirjananasansadi. (10) The Lord says, ‘In Bhakti, there should be no अन्य योग anya yoga (attachment to any other). You must have अनन्ययोग ananyayoga – Bhakti only for Me, not for any other.’ The Lord has used the word अन्याय्याचारणि ‘avyabhichaarine’ (unadulterated) here. What will happen if Bhakti is व्यभिचारणि vyabhichaarine (like a woman who practices adultery)?

The person will worship Bhairav for a few days, Bhoota (spirits) for a few days, Chandra (the Moon) for a few days, and Indra for a few days. This is not शुद्ध shuddha (pure) Bhakti. So – there should be no व्यभिचार vyabhichaara (unfaithfulness) in Bhakti. Bhakti should be such that there is no अन्य योग anya yoga – no attachment to any other.

The characteristic of Gnan has scope for two types of indications. One – vibhaktadeshavataram prarabdhasvaradit ‘Viviktades’esha’svitvam aratirjananasansadi’, and अमानित्वम् ‘amaanitvam’ – Sanyas is essential for this sadhana. However, आसक्तिर्नियंत्रणवक्षण पुज्वांग्रहादिशु ‘Asaktiranabhishvangahputradaragrihaadishu’ gives the indication that all these factors (son, wife, home) are with the Sadhak (seeker of God), but he has no attachment or partiality for any of them.

Sometimes, Sanyasis feel nostalgic about people they loved before they became monks, and they feel an attachment for them. However, this is also to be avoided. Therefore, ‘Viviktades’esha’svitvam aratirjananasansadi’ – you should stay alone, in a place which is pure; and not seek pleasure in society. You aspire to Brahmagnan, and want to be a Member of the Legislative Assembly! How many untruths you will be obliged to tell, to fight an election! And, how many people you will have to trick! So, this election is not what we want!
Adhyatmagnananityatvam tattvagnaanaarthadarshanam,
E’tadjnaanamiti proktamagnaanam yadatonyathaa. (11)

There should be nityatataa (continuity) in the aadhyatma gnaana (knowledge of metaphysical matters). Someone may say, ‘This is very difficult. I don’t think I can do it.’

Well, who is asking you to do it? Come only if you long for Tattvagnan. Come onto this path – abandoning everything – only if it appeals to you!

‘Adhyatmagnan’ means the knowledge of the Atma and the subjects connected to it. It tells us how the internal machinery of the body works.

‘Svabhaavoddhyaatmaavidya’ – our own temperament is called ‘adhyatma’. You have studied other people very thoroughly! I am convinced that there are people who imitate the way I speak and laugh, to perfection. Oh, people even imitate a dog’s bark, and a monkey’s chatter! I had once gone to a village called Dhaunsa, which is in the forests of Madhya Pradesh. The villagers would gather together at night for some entertainment. Some of them began to bark like dogs. The village dogs heard them, and came to investigate! When they howled like jackals, the jackals in the jungle howled back. Some people are excellent mimics.

So, people know a great deal about others, and can imitate them beautifully, but they know very little about themselves. People drive a car, but know nothing about the working of the engine that makes it move. Adhyatma is the science of how the eye sees, the ear hears, and the mind thinks. It is the knowledge of the aatma akhanda aatmaa (the unbroken, indivisible Atma), which gives the power to the senses and sense organs – or heats the plate on which the roti is cooked.

‘Tattvagnaanaarthadarshanam’ – what is the aim of Tattvagnan? Tattvagnan has no aim. The meaning – knowledge of the essence (of the Brahman) – is written, but tattva darshanam tasya arthah tasya darshanam. Tattvagnan is the aim of our life.

Many people have the desire to be happy. Many people want to see Bhagwan. However – how long will you continue to blunder in total darkness? Do you want to be happy in the darkness (of ignorance)? The Sadhus and householders who live in the jungles may not know that there are night clubs in Mumbai. They are called ‘Night Clubs’, which means ‘darkness clubs’. The rooms are kept dark even during the day, so it is not surprising that they are dark at night. People go and spend a couple of hours there, in a naked state. Similarly, those who are living without any knowledge of the Paramatma, are actually living in a state of utter darkness. And, their lives as human beings are wasted if they do not aspire to be free of this darkness. The best thing is that when we obtain the illumination of Tattvagnan, we will be eating in it, drinking in it, and walking in
it. It is the प्रकाश prakaasha (brightness) we want. We do not want a life of अग्नन अग्नान agnan. Our not wanting a life of ignorance is our only प्रयोजन prayojana (aim).

एतत्ज्ञाने प्रक्रमं ‘E`tadjgnaanam proktam – this is called Gnan. Gnan here, means the sadhan for getting ज्ञान-ज्ञायते अक्षेत्र ज्ञानम् Gnan-gyaayate` ane`na iti gnaanam’ The word Gnan means करण karan (organs of action) here, because they are the means for obtaining knowledge. And, what is the opposite – अज्ञानम् yadatonyatha ‘agnaanam yadatonyathaa’? That is called ‘agnan’ – ignorance. यत असल्ल ज्ञानम् अयथा तत्त्र ज्ञानम् ‘Yat asat gnaanam anyathaa tat agnaanam’ – when you become मानी maani (identify with your gross and subtle body), you become a हिंसक hinsak (one who perpetrates violence) – then, does your life have any goal? So, be a Gnani.

The method of प्रमाण pramaana (proof), and प्रमेय prame`ya (that which is proved) is special. I have no hesitation in saying that the path of those who desire धर्म, and the fruit given by धर्म; who want to worship the Lord and have a vision of Him; want to practice योग and attain समाधि; or wish to establish the प्रदृष्टि drashtaa (the inner observer) in its essence, is quite different.

The path of प्रमाण-प्रमेय pramaana-prame`ya is not the path of the साध्य-साधन saadhya-saadhan (that which can be achieved through effort, and the method used). तत्वज्ञान Tattvagnaana (the knowledge of the essence) is not a sadhan; it is effulgence. What is obtained by Tattvagnaan can not be obtained by any sadhan. It is सिद्ध siddha (established), and already exists. Only the veil of ignorance – the अज्ञानवरण agnaanaavaran – is destroyed. असल्ल ज्ञानसाधन saadhya-vastu (something obtained through effort) is destructible, and sadhan (effort) is कर्तृत्वपूर्वक kartrivaporvaka (done with the subtle ego of being responsible for the action). Sadhan comes under the aegis of ‘doing’, and is dependent of the कर्ता ‘kartaa’ (doer). It is the karta who decides whether he will do, or not do any sadhan, chant Rama-Rama, or Shyama-Shyama. कर्तृत्वक्षेत्र-अन्नत्वक्षेत्र ‘Kartum akartum anyathaakartum’ (will do, won’t do, will do something else), is the decision of the doer. Sadhan is something you can stop doing. The result of the sadhan is something that is cultivated. It is temporary, because it is the fruit of the sadhan – ज्ञानवरण yajjanyam tad anityam (whatever is born will die). Whatever it may be, the fruit of a sadhan is inevitably temporary. धर्म will give स्वर्ग (Heaven), but you will have to leave it again. उपासना will get you your इष्टदेव (chosen form of worship), by His Grace, but when He wants
to descend in an Avatar, He will say, ‘Come along. Become a monkey, become a bear,’ and bring you to the Earth with Him. Yogabhyasa will result in a Samadhi. As long as you concentrate, you will remain in deep meditation, but as soon as you slacken, your mind will rear up again.

Tattvagnan, however, is independent of the Karta. Its fruit is not derived through effort.

Then, does Vedanta consider sadhan to be useless?

No. Sadhan is never useless.

What is the use of sadhan, then?

Sadhan is done to remove the faults of the antahkaran. Impurities will be removed by doing Dharma and Dharmik rituals. The faults of the mind will be removed by doing upasana, and the rituals of upasana. The veil of ignorance, however, is shattered only by Tattvagnan.

What I now describe is not about sadhyā-sadhanā. If you ask, ‘Isn’t it good to be the Brahman?’ The answer is, ‘No.’ You have not yet learnt even the alphabet of Vedanta. Nor have you studied Horoscopy. A study of the Laghukaumudi, Tarkasangraha, Meemansa Paribhasha, etc, is necessary to understand Vedanta. You have not read any of these till now, then how will you have the knowledge of Vedanta?

The essence of the akāra-ākāraṇa (that, which is not done, and which has no cause) is called Gye‘ya’. It is a condition where you are free of saadhya, saadhana, and saadhya-kaarana (the cause behind the effort).

The Lord says that He will now give a discourse upon the Gyeya. Pravakshyaami. By adding the prefix ‘pra’ to ‘vaksyami’, it becomes, Pravachanam karishyaami – I will give you a sermon.’

What is Gyeya? Don’t get the false impression that the Gyeya is saadhya (obtained through sadhana). It is not so. The Gyeya already exists, and is known: whereas that which is obtained through effort does not exist earlier; it is created by sadhan. This is the difference between the Gyeya and the saadhya (that which can be obtained by sadhana).

Those who read books on Vedanta on their own fail to grasp the subtle points.
which is drunk by the cupful! He becomes amrita – as sweet as elixir – and, immortal.

Very well, but please tell me – what is that Gyeya?

The fact that a घट (ghata, pot) has a beginning and an end, is proved by the senses. The same is proved about the earth, by logic and surmise. The Shastras prove the same about Space. Prakriti is proved to be मथ्या mithyaa (a relative truth) by a direct emotional experience. It is mithyaa through experience, through न्त्रानुमूर्ति brahmaanubhooti – the experience of the Brahman. Prakriti cannot be negated if one continues to prove and accept matter as that, which is proved. Prakriti is the interaction of प्रमाण-प्रमेय pramaana-prame’ya (the proof, and that which is proved). Prakriti is negated only by स्वानुभूति svaanubhooti (experience of the Self). The spoken word negates space; logic negates the earth; and physical experience negates the pot. Hence, यज्ञावत्वामृदायणुण्येष्य आदिदत्यं वणुभूतं ‘Yajyavatvaamritamashnute` anaadi mat.’ आदिदत्य Aadimat means that none of the things that have an aadi (beginning) are the Gyeya. They are all created., and are destructible. They start, and change. They are not established.

Then, who is the Gyeya?

We call Him ‘Parabrahma’.

Isn’t it enough to just say, ‘Brahm’?

No. The सगुन brahma saguna brahma (the Brahman with attributes) is the अपर brahma apara brahma (the visible Brahman). I am describing the पर brahma para brahma (the invisible Brahman). ‘Param’ is an adjective used to separate the invisible Brahman from the visible Brahman.

All right, but is it ‘Sat’ (the truth which can never be negated), or is it asat (unreal)?

What you consider to be Sat-asat in daily interaction has no connection to the Brahman. What you believe to be अस्ति asiti (existing) is what you call ‘Sat’. And, what you consider to be नास्ति naasti (non-existent) is what you call ‘asat’. अस्ति सत, नास्ति असत ‘Asteeti sat, naasteeti asat’. घटाभाव: अस्ति ‘Ghataabhaavah asti’ – there is an absence of the ghata (a pot, indicating the body) – is also a common phrase. So, the existence (of the Brahman, the Kshetragya, the Gyeya) pervades everything. A pot is created in space, and it exists in space. Space exists even when the pot is placed in it, and when the pot is removed. Hence, the existence of the घट-घटाभाव ghata-ghataabhaava (the pot, and its absence) is not related to that ‘Sat’. (The Sat is the reality which exists regardless of the presence or absence of the gross and subtle matter which come under the aegis of Prakriti.) Sat is existence. It pervades everything, from the subtle to the gross; and, it exists as space, independent of the presence or absence of objects. It is
the substratum on which everything – seen and unseen – is superimposed. Sat is connected to Chit (consciousness), and thus, the Kshetra is known by the Chit aspect of the Brahman whose essence is Sat, Chit and Ananda.

The Lord says that He has no objection to either. ‘Call it Sat, if you want, or asat, if you prefer.’ The Shruti (Vedic verses) uses both terms for the Brahman – सदेव सोम्य इदम् अग्न आसित् sade`va somya idam agre` aaseet. The Lord insists neither on Sat, nor on asat, but He does insist on ना saduchyate Na means ‘not’, and उच्यते uchyate` means ‘rises up’ – तत् सत् न उच्यते, तत् असत् न उच्यते, sat sat na uchyate`. Don’t talk! Don’t explain it verbally. This is the witness of silence, the substratum of silence, it is where the Paramatma is. Didn’t agnan become sullied by being separated from Sat?

No, it did not.

Sarvate: पाणिपादं ततस्वर्तोऽविविरोधम्।
Sarvate: शृंगीलोके सर्वमात्रः निर्गतः।। (१३)
Sarvatah paanipaadam tatsarvatomkshihomukham,
Sarvatah shrutimalloke` sarvamaavritya tishthati. (13)
It is He, who gives सता-स्फृति sattaa-sfoorti (existence and energy) to all the पाणिपाद paani-paada (hands and feet). It is He who activates all the eyes, heads and mouths. It is He who lets our ears hear. And, there is no veil or covering which hides Him – it is He who has covered everything! सर्वभूताय सिद्धिति Sarvamaavrittya tishthati – everything is covered – and hidden – by the Brahman. इश्वरायमिद्वर्म् ‘Eeshaavaasyamidam sarvam’ (everything is pervaded by the Brahman) means the same thing. The Brahman is seated in all, and He is a factor which is अपरिच्छेद aparicchinaa (inseparable, indivisible), so everything about everybody is negated (only the Brahman actually exists).

Sarve`ndriya-gunaābhāsāṁ sarve`ndriya-vivartjitaṁ।
सर्वभृत्ते निर्गुणं गुणभोक्तृ च।। (१४)
Sarve`ndriya gunaabhaasam sarve`ndriyavivarjitam,
Asaktam sarvabrichaiva nirgunam gunabhoatri cha. (14)
All the indriyas (senses) and their gunas (tendencies) are seen in Him. They are all superimposed on the substratum of the Brahman. And, sarve`ndriya-vivartjitaṁ ‘sarve`ndriyavivarjitam’ – none of the senses exist in Him. They are all superimposed on the substratum of the Brahman. And, sarve`ndriya-vivartjitaṁ ‘sarve`ndriya-vivartjitaṁ’ – none of the senses exist in Him. असक्तं ‘Asaktam’ – the Kshetragya does not get attached to anyone. सर्वभृत्ते ‘Sarvabhrinchaiva’ – He is the substratum of all there is. निर्गुणं गुणभोक्तृ ‘Nirgunam gunabhoatri cha’ – there is no bondage in Him; no Satva, Raja, Tama (the three fluctuating tendencies). Nor does He have the infinite qualities
which bestow good fortune. He is such a निर्गुण nirguna (free of attributes) that He is absolutely free from attributes and tendencies.

Then, who is it that experiences the tendencies? गुणभोक्त्रा वा भोक्त्रवर्ग नामम् उपलब्धित्वे ‘Gunabhoktrì cha. Bhoktrivam naama? Upalabdhārītvam’ – it is He, who perceives all the Gunas.

Very well, but please give us some indication about whether He is within us, or whether He is outside. If He is within, we will close our eyes and see Him; and if He is outside, we will look at him with our eyes open.

My brother, the feelings of ‘I’ and ‘mine’ remain with the body and the eyes. This is why people have such an urge to see the Brahman. ‘I am determined to see the Brahman,’ they say.

Oh, how will you see the Brahman? This microscope made of skin (which we call the eyes) is not the right instrument for this. He is neither within us, nor without.

I was quite young, when I read a book called, ‘Sundar Vilas’. It said, ‘He is neither one, nor two. He is neither here, nor there. He is equally present within and without.’

अन्तः गूणो वहिः गूणं गूणं कुम्भं इवाम्बरे।
अन्तः गूणं वहिष्ठूणं गूणाकुम्भं इवाम्बरे।

Antah shoonya bahih shoonyah shoonyah kumbha ivaambare’,
Antah poorno bahishpoornah poornakumbha ivaambare’.

Don’t see the hollow outside and the hollow inside, and the empty space. See what fills the outside and the inside.

बहिर्नास्त्यं भूतानामविशेषं च चर्मेव च।
सृष्टिवत्सलविशेषं दूरस्यं चालिस्कं च तत्। (१५)

Bahirantashcha bhootaanaamacharam charame` va cha,
Sookshmatvaattadavigye` yam doorastham chaantike` cha tat. (15)

Maharaj, You spoke emphatically about discriminating between the Kshetra and the Kshetragya, and now You say, अचर चरमेव च ‘Acharam charame`va cha – only He exists, within us, and outside.’ How is that?

Yes, the चर उपाधि charā upaadhi (the superimposed objects which move) are none other than Him. Rocks, mountains, etc are the अचल achala – or अचर upādhi achara upaadhi (the superimposed objects which are stationary); and people, animals, birds, etc., are the चल chala – or चर chara – उपाधि upaadhi (the superimposed objects which move). It is the Paramatma who is in them all. The चर-अचर chara-achara depends on the senses. It is difficult to grasp, because it is extremely subtle.

All right, is the Kshetragya far away, or is He close to us?
‘Doorastham chaantike` cha tat’ – for agnainis (people who lack Gnan), He is very far, but for the Gnanis, He is very near.
The different elements, like the earth, water, air, etc. appear to be different, but actually they are not different at all. We all breathe separately, our lungs function separately, but the air is one. In the same way, the warmth in all our bodies is one. Water is one, and the space is one. Pardon my pointing it out, but even the mind is one. Those who have faith feel that their minds are different from the minds of those who lack faith, but the level of the mind is one in all. The only difference is that one group thinks that his mind is his, when he weeps or smiles; whereas the other group knows that the mind is mithyaa (a relative truth), and feels neither grief nor elation. The knowledge of its being mithyaa is absolutely one and the same.

Avibhaktam cha bhoote’ shu vibhaktamiva cha sthitam,
Bhootabhartri cha tajgye’yam grasishnu prabhavishnu cha. (16)

The Lord is present in all beings, as an integral part of them. He cannot be separated from them because He is Avibhakta (incapable of being divided, separated or broken up); and yet He is also detached from them. He is bhoota-bhartaa – He sustains all beings and gives them their existence and energy. And – grasishnu – He swallows everything. He is prabhavishnu, meaning, He detaches them from Himself. His behavior is like the spider, which spews out a web, plays in it, and swallows it up. To tell the truth, He is not the gnaanasvaroopa rajju (the rope which appears to be a coiled snake, before the person gets the Gnan that it is actually a rope); He is the consciousness imposed on the rope. Any student of Vedanta knows this. The consciousness imposed on the rope swallows the (apparent) snake. Actually, the consciousness imposed on the antahkaran is not separate from the consciousness imposed on the rope.

All right. Now, whether you see with open eyes, or closed eyes, you are conscious of the man in front of you. No third place is possible, you will agree. You will be aware of the person in front of you, whether your eyes are open or closed. Where is the awareness situated? It is an inclination of your antahkaran that identifies with him, and gives you this information. Even with open eyes, the awareness is in the antahkaran. Well, now, the Akhandanand you are aware of (in your antahkaran) – is the consciousness in him separate from the consciousness in you? Has his consciousness come from a previous lifetime? Will it go into his nest lifetime? Oh, the inseparable consciousness in your antahkaran is what appears as Akhandanand in your mind, and he is also the same consciousness. This is why it is said that it is not possible for a person to get Gnan about the object, until the inseparable consciousness in the individual antahkaran becomes one with the consciousness which is inseparable from the sense object, through a mental inclination which becomes a conduit for the consciousness. You will not be able to have the Gnan of the presence of
Akhandanand unless and until the inseparable consciousness of your antahkaran merges with the inseparable, indivisible consciousness of the Akhandanand who glimmers in your mind.

A learned Mahatma one told Swami Mangal Nathji Maharaj, ‘Nathji, you have become a प्रपाण्ची prapanchee (a worldly person).’ Nathji started smiling. ‘My brother,’ he said, ‘How can you have the Gnan of a prapancha, unless the consciousness in you merges with the consciousness of a prapancha? Oh, you and I are one! If I am a prapanchi, you are also a prapanchi; and if you are a prapanchi, then I am a prapanchi, too. We two are one.’

This is a true incident; it is not a cooked up story. After this incident, people started to call that Mahatma, ‘Prapanchi’. It became his second name, though nobody called Nathji by that name! Nathji was absolutely the Brahman! If you study the ‘Vicharbindu’ he wrote, the secret of the प्रमाण-प्रमेय pramaanaprame’ya (proof, and that which is proved) will be revealed clearly. If you read his ‘Veer Vijay’, you will have the bliss of experiencing liberation.

Hence, the भूत भर्ती bhoota bhartri is actually the inseparable consciousness in your antahkaran. It is the one who gives सत्ता-सृष्टि satta-sfoorti (existence and energy) to Akhandanand. It is the one who makes the antahkaran disappear; and gives birth to आक्षण्डानन्द akhandaananda (unbroken bliss).

ज्योतिषामपि तत्ज्योतिषस्तम्भः परमुच्यते।
जानं जेयं ज्ञानमयं हृदि सत्ताय विश्वितम्।। (१७)

`Jyotishaaamapi tajjyotistamasah paramuchyate`,
Gnannam gye’yam gnaanagamyam hridayi sarvasya vishthitam. (17)

The Lord next said, ज्ञानम् ‘Gnaanam’. Gnan is obtained by Gnan. One is the Gnan that is the method for obtaining Gnan, जायते अनेन हृदि ज्ञानम् gyaayate` ane`na iti gnaanam. And the Gnan here does not originate from the sense organs. It originates from emotion – ज्ञातिज्ञानम् gnaptirgnaanam. He is the essence of Gnan, and He is the only worthwhile object of Gnan. The Shruti says –

इह चद्वेदवद्व कत्वप्रसूतिः न च चद्वेदवद्विनत्त्वमहती विनिद्धः।
भवेशु भूतेशु विचित्रवृत्ती धीरः ग्याय्यायालोकाकात्मका भविष्यति।। (केनो ५.२)

`Iha che`dave`deedatha satyamasti na che`dihaave`deenmahatee vinasthiti, Bhooteshu bhooteshu vichitya dheeraah pre’tyasaamolokadadamatthaa bhavanti.`

(Kena Upanishad 5. 1)

If you get to know Him in this life time, you will have gained everything. And, if you don’t obtain the Gyeya in this lifetime, then – महती विनिद्धः: mahatee vinasthih – everything is ruined. So, भूतेशु भूतेशु विचित्रवृत्ती धीरः: bhooteshu bhooteshu
vichitya dheeraah – choose Him at every step, in all matters. Your identification with your body will vanish, and you will become amrita – प्रेतवास्माल्लोकादलित भवति pre´tyaasmaalokaadamiltaa bhavanti.

तदपश्यतः तद्‌भवतः ‘Tadapashyat tadabhayat’, is a Shruti from the Yajur Veda. It means, ‘He became what he saw, because he was that, from the very beginning.’ It is not that he became the Gyeya, because he was already the Gyeya. He saw what he was, and realized the truth about himself. Nothing new was seen, and nothing new was created.

‘Gnaanam gye’yam gnaanagamyam’ – you can attain Gnan about the Gyeya through sadhans like अमानित्व amaanitvam.

Where does the Gyeya stay?

Hrîd sarvasya vishthitam – He abides in all hearts. He is not far. Vîshthitam means प्रविश्थितम pravîshthitam – He is established there.

The Lord said, ‘I have described in brief, the facts about the Kshetra, Gnan, and the Gyeya.’

Maharaj, why did You describe only these three? You should have described all four – Kshetra, Kshetragya, Gnan, and Gyeya.

No, because the Gnan and the Gyeya are the Kshetragya, and nothing else. There is no separate Kshetragya.

‘Iti ks’tram tathaa gnaanam gye’yam choktam samaasatah, Madbhakta e`tadvigyaaya madbhaavaayopapadyate’. (18)

Madbhakta एतत्‌विद्या Madbhakta e`tadvigyaaya’ – so, you see, you must first be a Bhakta of the Lord. When you become a Bhakta, you become eligible for obtaining Gnan. This was also stated in the जान साधना gnaana sadhana (method for obtaining Gnan) described earlier. मन्यो चानन्ययोगोन भक्तिविचारिणी ‘Mayichaananyayoge`na bhaktiravyabhichaarinee.’ The आनन्ययोगोन ‘ananya yoge`na’ (attached continuously to Me), with अव्यभि चारिणी Bhakti ‘avyabhichaarinee bhakti’ (unadulterated Bhakti) indicate the method for obtaining complete knowledge. And एतत्‌विद्या ‘e`tadvigyaaya – having obtained the science for this, मद्भावायोपपद्यते madbhaavaayopapadyate’ – the Bhakta becomes My essence. The Bhakta becomes My essence on the जान-मार्ग gnaana- maarga – the path of Gnan. This means, he is actually My essence, but is constrained by agnana – which is removed by vignana (applied science).’

Prakritim purusham chaiva viddhyanaadee ubhavapi,
Vikaaraanshcha gunaanshchaiva viddhi prakritisambhavaan.
Kaaryakaranakartritve` he`tuh prakritiruchyate`,
Purusham sukhadukhanaam bhokritve` he`turuchyate`. (19, 20)

Now, what the Lord earlier explained as the Kshetra and Kshetragya, He now uses the method of Sankhya, using discrimination, and calls them the Prakriti-Purusha. Neither Prakriti nor the Purusha have a beginning in time. Both are anaadi.

Does this statement adhere to the principle of Vedanta, or does it dismiss it?
No, the principle of Vedanta stands. Vedanta is not a bird that flies off in fear if someone claps their hands! It is true that the Prakriti and Purusha are anaadi; but if something is without a beginning, it does not always mean that it is also ananta (endless). For example, take your ignorance. Is it not anaadi? Ignorance has no beginning, but it does have an end. That is the nature of ignorance. Similarly, Prakriti and Purusha are anaadi. How could the Ishwara be the Master of all, unless both Prakriti and the Purusha were anaadi?
Shankaracharyaji has written, 'Eeshitvyaabhaave` eesvaraabhaavaprasangah' – how can the Ishwara be the antaryaami (the one who abides in the heart) unless Prakriti exists? Who could the Ishwara control, if there was no Purusha? Hence, the Ishwara controls the Prakriti and the Purusha since the beginning of time.

Now, what is the vive`ka (discrimination) between Prakriti and the Purusha? Vive`ka (distortions) and guna (tendencies) are born from Prakriti. The world created by actions, the organs of action, and the Karta are all created by Prakriti. And, the Purusha is the consciousness which experiences the different emotions. However, don’t make the mistake of considering this consciousness to be an ordinary Purusha (man).

Purushah prakritistho hi bhunkte` prakritijaangunaan,
Kaaranam gunasangosya sadasadyonijanmasu. (21)

This Purusha abides in the Prakriti, in the work, and in the body. He abides in the indriyas and in the subtle ego of being the doer of the action. He gets attached to the body, senses, and ego, and establishes himself as being one with them. Then, Prakriti becomes the wife of the Purusha, and he weeps when she weeps. He is gloomy when she is displeased. He is sad when she is depressed. The Puranjanopakhyana in the Bhagwat gives an excellent description of this. Now, the Lord explains why this happens.

Karanam gunasangosya sadasadyonijanmasu' – due to the Purusha’s association with the gunas of Prakriti, he gets attached to her and identifies with her. This results in changes in the Prakriti, in which the Purusha is dragged along. If the Purusha did not identify with Prakriti and the
प्राकृत praakrita (her effect), He would declare that he was separate from them. Don’t you know how different the Purusha Devta is?

You must not make the mistake of any gender bias here. The Atma is called the Purusha here; it does not refer to a man or a woman. The Atma in both is one, and is called the Purusha. पुरु Puru means the शरीर shareera (body). It also means ‘many’, but here, it refers to the body. Many bodies die, and pass away, but the Purusha remains the same. That is why He is called the Purusha. The Purusha has seen the end, and the last rites of many bodies, without being affected in any way. However, Maharaj, He is no ordinary person. See His greatness –

उपद्रास्तानुमन्ताः च भर्ता भोक्ता महेश्वरः।
परामात्मेति चायुक्तो देहेः स्विन्युश्रुः: पर:। (२२)

Upadrashtaanumantaa cha bhartaa bhoktaa maheshvarah,
Paramaatme’ti chaayuukto de’he’sminpurushah parah. (२२)

A gentleman went to meet a Mahatma. ‘Maharaj,’ he asked, ‘I do the ज्ञा japa (ritual chanting) of the Gayatri Mantra. Is that all right?’

‘Certainly,’ said the Mahatma. ‘The Gayatri is the Veda Mata (the Mother of the Vedas). It is very good to do this japa.’

Then the man said, ‘Maharaj, the Gayatri Mantra seems very long. How would it be if I only did the japa of Aum?’

‘The Aum is the essence of the Gayatri Mantra,’ said the Mahatma. ‘By all means do the japa of Aum.’

‘Maharaj,’ said the man, ‘the japa of Aum entails many rigid restrictions. Why shouldn’t I do the japa of the name of Rama?’

‘Rama-Rama is the essence of everything,’ replied the Mahatma. ‘It is an excellent japa to do.’

‘It is hard to chant Rama-Rama so many times,’ said the man. ‘Can I say it just a couple of times?’

‘It is excellent if you chant the name of Rama even once!’ replied the Mahatma. ‘Suppose I can’t chant Rama every day, and I forget to say it some days?’

‘That is all right, my brother,’ said the mahatma. ‘It does not matter if you forget to chant it on some days.’
The condition of the Mahatma in this story is called अनुमंतता *anumantaa*. The Marwaris say, ‘Jo thaari raay so mhaari raay – I agree with all you say.’

So, the Atmadev goes on giving His consent to whatever you do. He stays aloof from everything. सबमें रहे सवसे नयार ‘Sabmein rahe’ sabse ‘nyaaraa’ – He abides in all but is aloof from everything. He is everybody’s भर्ता *bhartaa* (provider), He fulfills our needs, and is everybody’s Maheshwara (great Ishwara). This Purusha is the Paramatma.

य एवं वेदित पुरुष प्रकृति च गुणः: सह।
सर्वथा वर्तमानोपि न स भूयोभिजायते।। (२३)

Ya e ‘vam ve ‘tti purusham prakritim cha gunaih saha,
Sarvathaa varaattamaanopi na sa bhooyobhijaayate’. (२३)

The Lord says, ‘I had told you earlier, य एवं ‘Ya e ‘vam’, as the essence of the Purusha, as अस्मिन देहे ‘asmin de ‘he’’ in this body. Suppose the Purusha stays at Vaikuntha (the land of Lord Vishnu) in this body, and परिचित ‘paricchinna sambaddha’ – who is the Purusha? He is the one who is tied to that, which is परिचित परिचिन्ना – fragmented – and, पर: पुरुष: ‘parah purushah’; meaning, the पर पुरुष para purusha is the one who is not connected to the परिचित paricchinaa. What is that? His name is ‘Paramatma’. So know, that as soon as your connection with the paricchinna is severed – as soon as you stop identifying with your body and mind – you are the Paramatma. The gunas – Sattva, Raja, and Tama – are what make people do good and bad deeds. Prakriti stays with the gunas. सर्वथा वर्तमानोपि न स भूयोभिजायते ‘sarvathaa varaattamaanopi na sa bhooyobhijaayate’. Now you are no longer connected with your actions or birth. Your karmas will not be the cause of your birth. Neither will you go to Naraka (Hell), or Swarga (Heaven). You will not be reborn, and you will not remain in an unconscious condition. What is सर्वथा वर्तमानत्व ‘sarvathaa varaattamaanatva’? You can continue with routine activities like sleeping, staying awake, standing, walking, tilling the field, doing daily worship, reciting the scriptures, undertake rituals, go into a Samadhi like Vasishtha or wander carefree like Dattatreya. You no longer have any connection with rebirth. It is not that you will be liberated when you obtain Gnan and sit in a Samadhi. The Gnan of Vedanta is not the Gnan that needs a Samadhi.
See what the Lord says next! His statement is as explosive as a bomb! You will have to pay attention to grasp it. The Lord says, ‘I have described Gnan and the Gyeya, but you do not become liberated by merely knowing this.’

In the eighteenth shloka, the Lord has said, ‘Madbhakta e’tadvigyaaya madbhaavayopapadyate’ (My Bhakta becomes eligible for My state by merely knowing this) and the matter ends there. However, there are some people who are not satisfied with the knowledge of Gnan and the Gyeya, and their discrimination. I will give you an example of what happens in such cases.

A जिज्ञासु jigyasa (one who wants to know the Brahman) went to a Mahatma, and placed his question. The Mahatma was generous, and told him the truth. तत्त्वमाः ‘Tattvamasi’, he said. ‘You are the essence of the Paramatma.’

‘I am a sinner, with so many relatives,’ said the man, ‘I am just a puny fellow – how can I be the Brahman?’

The seeker was caught up in a false notion about his real self. He thought, ‘This Mahatma is not a true Mahatma – he says that I am the Brahman! Let me go to another Mahatma and see what he has to say.’

The man went to another Mahatma, and narrated all that had transpired. The Mahatma said, ‘Yes, yes, he told you the wrong thing. What he said was not right. You cannot get the Ishwara so easily! You must first spend twelve years getting firewood and making dung cakes for cooking. Then, spend twelve years washing utensils, and twelve years after that, in cooking food. You must work hard.’

The man was satisfied with his Guruji’s instructions. When thirty six years of labor were over, he said, ‘Maharaj, thirty six years are over now.’

‘Yes, my child,’ said the Mahatma. ‘Thirty six years are over. तत्त्वमाः Tattvamasi – you are the Paramatma.’

‘Oh,’ said the man, ‘The other Mahatma told me this on the first day! You made me work for thirty six years and now you tell me the same thing!’

‘You did not believe the Mahatma,’ explained the Guru. ‘So, you had to pay the penalty. Go and do your work.’

The Lord says, केचिद् ‘Ke‘chid – those who are not fulfilled when they hear about My Gnan and the Gyeya – and fail to be liberated – need to do निदिध्यासन nidadhyaasana (remember Me repeatedly).’ ‘Kechid’ means अन्ये ‘anye’ -
another. ‘My disciples, who have heard My sermon, do not need to do nididhyasana. Only others need to do it.’

Now, अन्ये ‘anye’ - what should we do, if we can’t even do nididhyasana?

सांख्ये योगेन ‘Saankhye’na yoge’na’ - discriminate between Prakriti and the Purusha. Then gather up your mind to a single pointed focus based on the reflection of the subtle illusionary world. Focusing the mind on the basis of gross matter is विचार vitarka (discussion). Focusing it on the basis of the subtle is विचार vichaara (reflection). Focus your mind on the basis of ananda (bliss), with all your senses at ease. Open your mind to bliss. Concentrate on the basis of identifying with your body, and then use discrimination to separate your Self from it. सांख्ये योगेन ‘Saankhye’n yoge’na.

We return to the same point. What will discrimination achieve? Dry discrimination won’t provide us with delicious sweets to eat! To get laddos, we need grams, sugar, a vessel for cooking, fire, and rarified butter. Oh, bring everything – कर्मयोगेन ‘karmayoge’na chaapare’. The अपरे ‘apare’ here, means अन्ये ‘anye’.

So, first is the discrimination of remembering again and again. If this does not fulfill you, then there is the discrimination of Sankhya. If even that does not achieve liberation, there is Karmayoga – कर्मयोगेन ‘karmayoge’na chaapare’.

But, Maharaj, I am unable to do even Karmayoga (attach myself to You through my actions).

All right, My child, do what I tell you.

अन्ये लेखमनान्तः ‘Anye’ त्वेमाजनान्ताः shrutvaanye’bhya upaasate’ - अन्ये ‘anye’ is given here as well. This is not the description of someone who has the same philosophy. केचिद् अपरे ‘Ke’chid anye’ ‘apare’ – all these are portions. Use the method of Gnan-Gyeya to negate all the proofs offered. Then, the प्रत्यक्ष चैतन्य ब्रह्म pratyak chaitanya brahma (the Brahman experienced as the consciousness within) is obtained through a process of discrimination of Gnan and the Gyeya. This conclusion is reached by the indication of the feeling, ‘I am that, which is proved’- प्रमात्तित च भवत् pramaattevabhaava. Now, come, listen. Do उपासना upaasanaa, become involved in knowing the Shruti, and go beyond the reach of death.

यावातसंजायते किचिद्विसचन्त स्थायरजंगगम्।
क्षेत्रक्षेत्रस्योपयोगतिहिष्ठिक्षं भरतर्मभ।।२६॥

Yaavatsanjaayate’ kinchitsitvam sthaavarajangamam,
Kshe’trakshe’tragyasanyogaattviddhi bharatarshabha. (26)

स्थायर-जंगगम् ‘Sthaavara-jangam’ – the Lord says that the rocks, trees, shrubs, people – all these are स्थायर-जंगगम् sthaavara-jangam (immobile and mobile). They are created, and they are destroyed. They appear to die. In them, there is no pure Kshetra or Kshetragya. There is a superimposition of one on the other.
Sanyoga (mixing) means each is imposed on the other. What is the consciousness of the Kshetragya, or the bliss of the Kshetragya? What is the sweetness apparent in the grape? The existence (Sat), consciousness (Chit) and bliss (Anand) of the Kshetragya has been superimposed on the grape; and its characteristic of being destructible, its inanimate condition, and its sorrow (of rotting) has come onto ourselves. This is parasparaadhyaasa (a mutual superimposition). This is what has caused the world to be created.

‘Oh, Bharatarshabha! You have forgotten your Self in this.’

Then what should I do, Maharaj?

Come, look at that One.

Samam sarve’shu bhooте’shu tishthantam parame’shvaram.

Visayatvavivashyantam y: Pashyati S Pashyati. (27)

Y: Pashyati S Pashyati ‘Yah pashyati sa pashyati’ – the person who sees the world from this viewpoint is the one who truly sees. The rest are all blind.

What should I see, Maharaj?

See that everything is false. Only the one Parameshwara is seated in all forms. All the false images are visham (disproportionate or disbalanced), and the Paramatma is sama (balanced equally). Samataa (a balanced attitude) is the foundation of the absolute absence of imbalance. Hence, the imbalance seen in the absolute absence of imbalance is only a relative truth.

Vinashyatsvavinashyantam – all that is false in the world is destructible.

What is the substratum of destruction?
The destructible glimmers in its own absence (since it is only an illusion, not a reality) on the substratum of that, which is indestructible. Therefore, all that is destructible is a relative truth. The indestructible exists, and the one who sees that indestructible is the one who truly sees.

Samam pashyanhi sarvatra samavasthitameeshvaram,

Na hinasyatvamataam tato yati paraa gaati. (28)

The Ishwara is equipoised and established everywhere. The Parameshwara is seated equally everywhere – this is the Tat padaartha (Tattvamasi means Tat = that [the Brahman], Tvam = you, Asi = is), the factor which indicates the Brahman, isn’t it?

Who is this Paramatma?

Aatmaanam ‘Aatmaanam’ – He is the Atma, and He is the Tvam padaartha – the ‘you’ factor.

Hence, pashyan ‘pashyan’. The one who sees that the Atma is the Ishwara, and the Ishwara is the Atma. That person is Na hinasyatvamataam na
hinastyaatmanaatmaanam’. न हिनस्ति ‘Na hinasti’ – does not separate himself from the Parameshwara. Then, since he does not separate himself from the Parameshwara, he ततो याति परं गतिम् ‘tato yaati paraam gatim’ – obtains the highest state.

प्रकृत्येव च कर्माणि क्रियमाणानि सवेशः।
यः पश्यति तथात्मानमकर्तारं स प्रज्ञिति। (२९)

Prakrityaiva cha karmaani kriyamaanaani sarvashah,
Yah pashyati tathaatmaanamakartaaram sa pashyati. (29)

‘Arjuna, all that is done, is done by Prakrti. All actions are done totally by her. They are done by अविष्ट्र avidyaa (nescience) and अज्ञा agnaana (ignorance). That, which cannot be changed, appears distorted. The person who sees this sees himself as the अकर्ता akartaa (the non-doer, a mere instrument).

भूतपूर्विभवाभक्षेपमानुष्यश्च।
तव एव च विस्तारां ब्रह्म संपन्नं तदा। (३०)

Yadaa bhootapritthagbhaavame`kasthamanupashyati,
Tava e`va cha vistaaram brahma sampadyate` tadaa. (30)

The one who sees all the प्रथम्यात्मा prithagbhaavaa (seemingly different objects) and knows that actually there is an absence of any difference in the substratum – which is one – and sees that everything in this world is seen in that, in which nothing else exists, that person – ब्रह्म संपन्नं brahma sampadyate` - is himself the Brahman. There is no other Brahman.

अनादित्वात्विगुणात्वायर्मानामव्यावहः।
शरीरस्थोधिः कोन्हेच न करोति न लिप्यते। (३१)

Anaaditvannirgunatvaatparamaatmaayamavyayah,
Shareerasthopi kaunte`ya na karoti na lipyate`. (31)

Who is this आत्मदेव Atmade`va? What is He like? He – शरीरस्थोधिः न करोति न लिप्यते shareerasthophi na karoti na lipyate` - stays in the shareer, but is not the karta of the karma.

You see, everyone says that the Atma is the कर्ता-भोक्ता kartaa-bhoktaa (the one who does the karma and experiences its fruit) but Vedanta says that the Atma is not the Karta-Bhokta. Sankhya established the अकर्ता akartaa (non-doer) by using force, but became shaky when it came to establishing the अभोक्ता abhoktaa (the one who does not actually experience all that happens to him). How could the Purusha be established, unless the Bhokta (the one who experiences) is established? In Sankhya, Prakriti works for the liberation and pleasure of the Purusha. If discrimination is applied, the person obtains अपवर्ग apavarga (liberation). If not, he will get भोग bhoga (pleasant or unpleasant experiences, depending on his karma). So, my brother, this Atmadev is one who is anaadi (without a beginning) and nirguna (not subject to the influence of the gunas); and the Paramatma is अव्यय avyaya (endless and inexhaustible). This is the same avyaya Paramatma.

Oh, He may be the Paramatma, but where does He live?
‘Shareerasthopi’ – His abode is the body. Don’t think that He lives in any other land like Vaikuntha or some other divine land. I accept that He lives in the body, but what does He do?

Oh, न करोति, न लिपयते ‘Na karoti na lipyate’ – neither does He do any Karma, nor is He subject to getting attached with the work and reaping its fruit. He is untouched by Karma. This Atma is not the Karta-Bhokta, even though it abides in the body. All the bodies have a beginning and an end; while the Atma is timeless – it has no beginning and no end. All the bodies are created by the gunas (the three fluctuating tendencies of Sattva, Raja and Tama) and get dissolved in the gunas, while the Atma is not created by the gunas, is not a guna, and it does not dissolve in the gunas. It has no connection with the gunas at all. It is nirguna. So, the Paramatma is anaadi and अविनाशी avinaashi (indestructible). It stays in the body, but has on relationship with the subtle ego of being the Karta or Bhokta.

‘And, listen, Arjuna! The Paramatma seated in your heart is not आदिमान् aadimaana (one who has a beginning). The Adimana has a beginning, and deteriorates, and gets worn out. The saguna (with gunas) gets worn out as its gunas weaken. However, being anaadi, the Atma’s essence does not deteriorate, and since it is nirguna, the gunas do not affect it in any way. No matter where a man is, one can know which object his eyes turn towards. We can see what the object of his focus is. His hands move, his legs move, he breathes, and his mind is restless. His intellect fluctuates. At times he is alert, and at times it is dull. Apart from this, there are the gross and subtle bodies which are conscious at times and unconscious at times. However, the Atmadev seated in the body is the substratum of the throne (of the body in which the Atma is seated), and न करोति, न लिपयते ‘na karoti na lipyate’ – neither does anything, nor gets attached to any action. उपाधिशु क्रियामणे कुर्वस्तु ‘Upaadhishu kriyamaane’shu kurvatsu’ – whether He works, or whether the work is done through Him, भुज्जानवः भोजयमानेव वा ‘bhunjaane’shu bhojyamaane’shu vaa’, whether He has bhoga, or someone forces the experience on Him, the Atmadev does nothing on His own. Our Gaudapada Dada has said something very nice –

वेदोदभवं यस्तु स भूज्जानो न लिपयते। (१.५)

Ve’daitadubhayam yastu sa bhunjaano na lipyate’. (1.5)

What is the condition of the भोज्जान bhogya (that, which is experienced) and भोक्ता bhoktaa (the one who experiences) in the three states (waking, dreaming and sleeping)? The bhogya is the जाग्रत्व jaagrata (waking state), भ्रमण svapna (dream state) and सुपुष्प असुपुष्प sushupti (deep sleep state); and the Bhokta is the Vishva (material world), and Taijas (subtle world), and Pragyaa (spiritual world). The person who knows both these, and illuminates them – स भूज्जानो न लिपयते sa bhunjaano na lipyate’ - is not attached to the experiences he has, even while having the experiences.
One man looks at a pot ghata (pot) and another looks at a picture pata (picture). The Gnan, however, is neither the form of the pot ghataakaara nor the form of the picture pataakaara. One man is dying, and another is living – but Gnan neither lives nor dies. One man feels unhappy, and another feels happy; Gnan is neither happy nor sad. One man sleeps, and another is awake, but Gnan neither sleeps nor stays awake. In the same way, this Atma is seated in the shareer, but does nothing.

Shareerasthopi konaḥ n karoṭi n līpyate. (31)

What is this shareer? The Atma stays in this shareer which changes and deteriorates, but it does nothing. It doesn’t do anything for itself or for any other. And, na līpyate ‘na līpyate’ – has no connection with the karmafala (the fruit of the action).

Yathā sarvagatāḥ sāṃskṛtyadākāraṁ nopaśīpyataḥ.

Yathā sarvagatam saukṣhyadāakaasham nopalīpyataḥ. (32)

Maharaj, this Atma is everywhere, in every body, at all times. It is the substratum of time, space, and the body. Then why doesn’t it get attached to all the things it supports?

The Lord said, Yathā sarvagatam suukṣhyaat – space is present in a bottle of wine and also in a cask of Gangajal. However, space is not attached neither to the wine, nor the pure water of the Ganga. Why?

Sāukṣhyāat ‘Saukṣhyaat’ – because it is a subtle form of matter. Even though it pervades everything, space is not affected by anything because it is a subtle form of matter. It is not that it vomits out the venom from within a snake’s fangs, or poison form a scorpion’s sting. It does not connect to the milk in the cow, or the physical indulgence of a Devta, or the ability to think, in a human being. Some people practice Yoga for twelve years, to cultivate the siddhi (supernatural power) of flying in the air. They may or may not succeed, but birds possess this ability naturally, and space pervades all beings. Space is not the one who has venom, or the sting, or milk, or the one who has experiences. Nor is space the one who thinks. It is detached from everything. The Atma is as detached as space.

Yatha prakāśayatyak: kṛṣṭaṁ lokamimam ravi:.

Yathā prakaāshaḥyaaty’kah kriṣṇam lokamimam ravih, Kṣhe’rām Kṣhe’rē tree tathaḥ kriṣṇam prakaāshaḥyataḥ bhaarata. (33)
The example of space is given mainly for the substratum, and the example of the Sun is given mainly to indicate effulgence and consciousness. It is the same Sun which illumines the whole world, and enters all eyes as light, it is the eyes which are separate. Most people have two eyes, some have just one eye, while Shankar Bhagwan has three, Brahmaji has eight, Swami Kartikeya has twelve, and Indra has a thousand eyes! However, there is only one Sun, and he is the Adhidevta (presiding deity) in all eyes, giving them awareness, and – as the Sun – is the Adhibhoota (the main element) that gives the external illumination. It is the same Sun, who – as the अत्यात्म आद्यात्म (spiritual) form – सतीत्वमादित्वम् धीमहि ‘saviturbhargo de`vasya dheemahi’ – gives intelligence and moral strength. Thus, the श्रीनिव ख्षे`त्रिया (owner of the Kshetra) is one, and everything else is the Kshetra. This was the introduction of the thirteenth chapter of the Gita: there is only one Khetra and only one Kshetree, and it is the Paramatma who appears as the Adhidaiva, Adhibhoota, and Adhyatma.

Kshe`trakshe`tragyayore`vamantaram gnaanachakshushaa, Bhootaparakritimoksham cha ye` viduryaanti te` param. (34)
The Lord is discriminating between the Kshetra and the Kshetragya thought the viewpoint of Gnan.

What is the Prakriti (nature) of the भूतों bhootas (elements, or the beings made of the five elements)?

The भूतों bhootas don’t have any existence. Nor does Prakriti. Both are negated if you let go of कार्य-कारण kaarya-kaarana (the effect and the cause). The effect may or may not be seen, and the cause may or may not be seen either. Shankaracharya has given the meaning of भूत-प्रकृति bhoota-prakriti as अव्यक्त avyakta (unseen).

Moksha (liberation) from Prakriti is माया-प्रधान अज्ञा maayaa-pradhaana agnana (the ignorance caused mainly by Maya). Moksha means to be free, to get a divorce – don’t take her name! Prakriti is not mine, nor do I belong to Prakriti. If Prakriti is left without a support, she will die a natural death. Those who know how to be liberated from her, how to recognize that she has no real existence, and how she can be negated – become the essence of the Paramatma.

भूतप्रकृति मोक्ष Bhootaparakriti moksha – being liberated from all the items that come under Prakriti. The meaning of the word ‘moksha’ here, is वसिन्न ब्रह्मणो धीमहि भूतप्रकृतिमोक्षः ‘yasmin brahmani adhishthaane’ bhootaparakritiyah prateeyante’ tasmin adhishthaane’ na santi iti gnaaname’va bhootaparakritimokshah’ – the impression of effect and cause appear as real in the substratum, but they are not actually present in it. इति ये विदुः ते परम चाति ‘Iti ye’ viduh te’ param yaanti’. The word ‘yaanti’ means that they obtain the direct experience of the Brahman. They obtain the Brahman.
Thus, this thirteenth chapter called the शेत्रशेत्रविभागयोग ‘Kshetrakshetragya vibhaagayoga’ is completed.
CHAPTER XIV

Having concluded the thirteenth chapter, the Lord said, ‘Come, Arjuna, let Me clarify this once more.’ The main point is one, but it is explained in different ways. The day you fail to find a new way to present your point, you can take it that your intellect is dull that day. The principle is one, but new angles and examples are needed to establish it. This is the characteristic of a person with a bright intellect. Otherwise, the example given in ‘Vichar Chandrodhay’ – that the person who sees the pot is separate from the pot – will be the only one used all life long!

My brother, how long will you continue to be a separate entity? You are separate from the body, but – when you are the (all pervading) Brahman – how can the body be separate from your essence? See it from this angle, also! You memorized the व्यतिरेक vyatire`ka (distinction), but do not know the अन्वय anvaya (connection). You have not achieved सर्वायत्मभाव sarvaayatmabhava (the feeling that everything is the Atma). You lack सर्वायत्मबोध sarvaayatmabodha (the knowledge that everything is the Atma).

So, it is only the eternal principle that we ascertain. Nothing else exists, apart from the प्रत्यक्ष-चेतनाभिभ्रम तत्व pratyak-chaitanyaabhinna brahma tattva (the essence of the Brahman, which is the consciousness in every being). This is the eternal subject and the eternal object. It is this that Babaji (a preacher) speaks of, when he says, ‘The Atma is the Brahman, and nothing exists, except the Brahman.’ However, in the practical application of the principle, it is necessary to use different methods, ways, and styles for explaining the same thing. Styles and methods change, but the principle is never outdated.

श्री भगवानुवाच
परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम्।
यज्ञा युज्यां मुनयोऽस्य परो सिद्धिमिलो गतााः।।१।

Shreebhagavanuvacha

Param bhooyah pravakhyaami gnaanaanaam gnaanamuttamam,
Yajgyaatvaa munayah sarve` param siddhimito gataaah. (1)

So, the Lord says, ‘Whatever is created because of the अध्यास adhyaasa (false impression) caused by the Kshetra and Kshetragya – so, भूयः bhooyah – let us ascertain the पर तत्व para tattva (unseen essence) once again.’ It is true that the Kshetra and Kshetragya are controlled by the Ishwara. In the Sankhya philosophy, neither is Prakriti controlled by the Ishwara, nor is the Jeeva controlled by Him. They are two – the purusha and Prakriti; the Kshetra and the Kshetragya; but, none of them are controlled by the Lord. Since both are independent, there is bound to be a conflict sooner or later, because individual factors always clash. If two independent Monks stay in the same hut, you will find them having a dispute after a couple of days. The surprising factor is that birth and death belong to Prakriti, but she tells the purusha, ‘Purushaji, you must go through these experiences.’ The purusha is detached, but until he gets the
realization of this fact, he is helpless before Prakriti and her dictates. So he says, ‘Yes, Ma’am, I have been born, and I will die, and I possess the organs of action.’ However, when the Ishwara appears, He tells Prakriti, ‘Keep quiet!’ He tells the purusha, ‘You are of My kind. Merge into Me.’ And, Prakriti dies when the purusha merges into the Ishwara.

The Lord says that this Gnan is the most superior among all Gnan. Gnan means that it is the highest, among the Gnan of Sattvaguna, Rajoguna and Tamoguna. The Gnan which was mentioned earlier is not the actual Gnan. That is not what is indicated by the use of the word ‘Gnan’ here.

Then what is the Gnan indicated here?

What is achieved by obtaining this Gnan?

The Lord explains what happens when a person takes refuge with this Gnan. Just as we get relief from the cold – or fear – when we sit by a fire, or in the Sun, in the same way, when we are close to this Gnan, we obtain a position similar to the Paramatma. You would have seen villagers sitting round a fire in winter, warming their hands. Whether it is a rich man, a lowly man, the village Chief, or the village barber, they all sit together round the fire and warm themselves. The Lord indicates that by taking refuge with the Gnan, every person becomes His equal – mama saadharmyamaagataah. And then, these people are never reborn in this world. Nor do they face the anguish of dissolution. They are completely freed of birth and death.
What can the supporters of Sankhya say now? Like the Charvaks, Jains and Buddhists, they don’t have an Ishwara at all. According to them, the world is not controlled by the Ishwara. There are two types of Nyaya philosophy – one is that of the Buddhists, and one is the one we believe in. As per our Nyaya, the Ishwara creates the world, which is made of atoms; but this is not accepted by the Buddhists. The Vaisheshika school of thought accepts the Ishwara, but calls it the Atma, which is one of the nine द्रव्य dravyas (fluid matters). They believe that six or seven kinds of matter exist, but there is a difference of opinion as to the exact number. Dravya is one matter. Dravyas are of nine types – the earth, water, brightness, wind, space, land, time, mind, and Atma. One of these is the Ishwara. Dravya is one of the six (or seven) kinds of matter; and of Dravyas, one is the Atma. But, even the Atma is not ज्ञानस्वरूप gnaanasvaroopa (the essence of Gnan). It is ज्ञानाधिकरण gnaanaadhikaran – the support of Gnan. The Vedantis ridicule the Naiyayiks (supporters of the Nyaya philosophy) about whether this Gnan is the real Gnan. Philosophers do not fear to speak out! They do not hesitate to express their opinion. People should have decorum when talking about their seniors, but this does not apply to philosophical discussions. Nobody can use his seniority as an excuse to impose his ideas on a younger person. Ideas are discussed on their own merit. If there is any gap in the logic, it must be rectified.

ममयोनिमहद्यो brahma ‘Mamayonirmahad brahma’ – the Lord ruled out the principle of Sankhya by saying this. He says, ‘The महद्य brahm mahad brahma (Prakriti) is My wife, and I am the one who sows the seed in her.’ The word ‘brahm’ used here refers to Prakriti. That means, the महद्य tattvaakaara mahad tattvaakaara (form of the essence) परिणत parinat prakriti (in the form of Prakriti) is the wife, and – तस्मिन्माता ‘Tasmiringbham dadhaamyahami – I place the seed in her womb.’ The Lord said, ‘Brahm’, because in the principle of ‘Self’, nothing exists except the Brahman. In principle, everything is the Brahman; but from the viewpoint of worldly interaction, Prakriti is the cause of all creation. She is the womb of Creation. The Lord combined both viewpoints and said, महद्य ‘Mahadbrahma’. This is also an adhyaasa. Mahad Brahman is the name of the superimposition of the महद्य tattva mahad tattva (the essence which glimmers as ‘I’ of all beings) on the Brahman. Garbha (womb) is the reflection of the consciousness in beings. The चिदाabhaasa chidaabhaasa (illusion of knowledge) is called the garbha, and the चेतन che’tan (consciousness) is called the पिता pita (Father). The consciousness connected to Prakriti is the पिता pita, and the Prakriti is the माता maata (Mother). From the viewpoint of the essence, she is the Brahman, but from the viewpoint of those who lack Gnan, she is the कारण उपाधि kaaran upaadhi (the cause of the conditioning). संभवं सत्यभूतानांत्यं भविष्यं भारत Sambhavah sarvabhootaanaam tato bhavati bhaarata.’ All beings are born from her.
There are different मूर्ति (forms) in all योनि (species). Some dance on two feet, and some walk on four legs. A peacock dances on two feet and uses his wings to fly. An elephant walks on four feet. If a lady wears a sari with the colors of a peacock, she is considered to be very stylish. A person, who walks with the dignified grace of an elephant, is praised for the way he walks. Similarly, if someone has large eyes like a deer, people will praise her eyes; and if a person is as courageous as a lion, people will praise his valor. All these are forms. That, which was unseen, was manifested, and took on the forms of different species.

The Lord says that there are three gunas (tendencies) – one is the Sattva (lofty), the other is Raja (mixed), and the third is Tama (lowly). The body – composed of bones, flesh and skin – is believed to be caused by tamoguna. This is a surmise – it is not an observation. What is evident is the body’s ability to do things like talking, doing some work, moving the hands, dancing, jumping, and other actions. The assumed cause of actions is Rajoguna. Rajas is the main cause of activity, and Sattvaguna is the assumed cause of mental tendencies like happiness, sorrow, identifying with the body or situation, etc. These three factors are परोक्ष paroksha – seen and experienced by the senses. Deep sleep can be considered to be Prakriti. When you wake up, there is a brief moment when you do not immediately remember who you are. That is the महतत्त्व mahatattva (the unmanifest). When you remember your worldly identity, it is the अहंकार
ahankaara (subtle ego). When you start seeing the world, it is the five subtle forms of matter.

You see, my brother, the fact is that anything that is contrary to the Shastras or to our experience – even if it is said by Brahmaji, and even if it glimmers from the beginning of time – it is negated; unless it is in accordance with this Gnan, and it is the Paramartha (ultimate truth). Nothing is authentic merely because it is old. Gnan cannot be true, unless the object is real. So, the Gnan of the Atma – which can never be negated, because it is the essence of Paramartha – is the real Gnan. Only the Gnan which is inseparable from the Atma is real. All other Gnan is false.

The three gunas – Sattva, Raja, and Tama – arise from Prakriti’s dormant state. In that state, they are evenly balanced, having equal results, and are indistinguishable. At the time of Creation, this balance becomes uneven, and then we know whether Gnan is increasing, and what actions are being done. Then, the combination of Sattva, Raja, and Tama is observed, and the drashtaa-saakshi (observer-witness) Paramatma – who is the consciousness within – identifies with these gunas, and binds Himself. It is said that the gunas are that, which bind the gunee (the one who has the gunas). Guna means a rope. The gunas of Prakriti bind the drashtaa and also liberate him. Apavarga (liberation) and Moksha (freedom from rebirth) are not the Dharma (natural virtue) of the drashtaa; they are the Dharma of Prakriti. According to the Sankhya school of thought, the Purusha accepts the bandhana (bondage) and Moksha of Prakriti, and considers himself to be bound – or liberated – as per her dictate. This is the identification with the mental tendencies in all states. He identifies with bondage and liberation.

Come, let us consider Sattvaguna first. Amongst the worldly people, there are many who are Sattvaguni (have a predominance of Sattva), and many who are Rajoguni – to make such statements is to insult the enlightened sages who are beyond the influence of the gunas. It leaves no scope for acknowledging those who have risen above the three gunas. Those who love Sattvaguna do not recognize the gunaateeta (those who are beyond the influence of the gunas) at all. Such people are guilty of a grave offence, and this offence is the cause of their continued worldly bondage. Therefore, Sattvaguna is a baadhaka (obstacle) as well as a Sadhak (one who strives for spiritual progress).

If you ask how Sattvaguna can be a Sadhak, then –

\[
\begin{align*}
\text{Tatra sattvam nirmalatvaatprakaashakamanamayam,} & \\
\text{Sukhahh e`na badhnaati gnaanasange`na chaanaagha.} & (6)
\end{align*}
\]

Sattvaguna is limpid. It does not have the tendencies of Rajoguna – like embarking on new activities, yearning for material objects, and lack of peace. It has no lethargy, indolence, or dullness of mind. Thus, it is a pure state of mind.
Because it is limpid, it can be seen clearly, and it is अनामयम्  

anamayam – free of sorrow. Sattvaguna does not result in the mind being inclined towards gloom or sloth. It has no Tamas, and no sorrow.

Maharaj, in that case, Sattvaguna is most desirable. It is worth holding on to.

No. If you hold on to it, you will get tied down. It is a very alluring factor, so beware!

The Lord says, ‘Arjuna, you are free of sin. I tell you the truth.’ It becomes a deceit if the truth is withheld from a man of truth. The fact is that the Sattvaguni people get trapped into bondage. They feel very happy for some time, and there is a glow all around them. Later on, they begin to weep, lamenting that the pure tendencies do not remain with them.

My brother, you have borrowed a watch from someone else – how long can you go on using it? सुखसंगेन चानाच् ‘Sukhasange`na chaanagha’ – as long as all goes well, there is great happiness. Then people grieve that the good times have gone. Rajoguna enters their lives. Tamoguna creeps in.

ज्ञानसंगेन चानाच् ‘Gnaanasange`na chaanagha’ – there was such a clear brightness of the mind that it seemed as though all three worlds could be seen. The person felt that he could know the past, present, and future. He felt that he could experience his नित्य-शुद्ध-बुद्ध-मुक्त आत्मा nitya-shuddha-buddha-mukta aatmaa (his Atma, which is eternal, pure, and enlightened). Where did that feeling go? Now – weep! That was a feeling of Sattvaguna that came to you, flashing briefly in your house. If you want that the prostitute who flashes before you, should come and brighten your house permanently, is it likely to happen? She will flash in your house and leave. How long will a pleasurable dream last? So, those who consider Sattvaguna to be the Gnan and source of happiness, feel happy while the Sattvaguna lingers, and weep when it leaves. However, there is no sorrow for those who recognize that their essence is pure consciousness, free of gunas, and free of attributes. Moreover, it has no restrictions of religious sects. They realize that their essence is परमानन्दस्वरूपः paramaanandasvaroopa – the essence of bliss. The world and worldly consideration do not affect them. Thus, this Sattvaguna also gives sorrow, because people get attached to it. संगेन Sange`na’ is the word used for the attachment to Sattvaguna. Sangena means attachment, getting joined, coming close, and getting stuck.

A gentleman who had once attained many विद्धि siddhi (supernatural powers), complained that these siddhis no longer came to him. ‘Earlier, I could know about events that were happening far away, but now I have lost this ability. Earlier, I experienced continuous bursts of joy, but that joy has disappeared.’

My brother, these are all borrowed goods. They come and go. They do not change you in any way.

रजो रागवः किङ्कि तुणाशंसेनमुद्भवम्।
श्याब्रजालि कौन्तेय कर्मसंगेन देहिनम्॥ (७)
Rajo raagaatmakam viddhi trishnaasangasamudbhavam,
Tannibadhnaati kaunte‘ya karmasange‘na de‘hinam. (7)

People sing, ‘Oh, color me in your hue!’ but that it is washable color that fades away. It is not a fast color that retains its original brightness. This cloth had no color when it was created; there was no color later on; nor will any color endure. It only appears for a little while in-between, and is very pale. It will get no deeper.

You see, rajoguni colors the antahkaran for a short while. Where does it come from? It comes from तृष्णा (craving) and आसंग (attachment). You become so attached to it that you begin to identify with it, and you yearn to get it in future, too. Trishna means thirst. You have an insatiable thirst for things. There is no end to your desires. When people grow old, their hair turns white, their teeth fall off – but तृष्णीका तरुणायते - desires remain young. As the husband (body) ages, the wife (desire) grows younger. She is not satisfied with the old man. This is where the color (of desire) comes from.

‘Tannibadhnaati kaunte‘ya’ – the Lord says, ‘Oh, son of Kunti, Rajoguna binds.’
How does it bind, Maharaj?
For example, someone will say, ‘Take this medicine and obtain eternal youth.’ Or, ‘Do this ritual and you will always be wealthy’. ‘Invest your money in this company and you will get a higher rate of interest.’ Etc., etc. This is trishna, and it binds people.

‘Karmasange‘na de‘hinam’ – the sanga to the karma binds you. Do this. Do that. It compels you and you become helpless before it.

Tamastvagnaanajam viddhi mohanam sarvade‘hinam,
Pramaadalaalasyanidraabhistannibadhnaati bhaarata. (8)

अग्नान (lack of Gnan) is the father of Tamoguna. The आसंग (unattached) Atma merges with the visible Prakriti, unaware of the fact that they are completely different and separate. This is agnani. It binds everybody. What are the three tendencies of forgetfulness, indolence and sleep? Sanatsujata asked, ‘Have you seen death? Is it red, black, yellow or blue?’ Oh, death has neither length nor breadth. It has no form, no color, no weight, age, face or form. There is nothing in death. न वै रस्मियर्वा नयायर्वाणापतिम: जन्तृतेऽ’Na vair mrityurnavyaarhavadaaaptim jantoon’ – death does not come like a hunter, to eat anyone.

Then, what is death?
‘Pramaadam vai mrityumahambraveemi’ – the forgetfulness in our lives is death.
The प्रमाता pramaataa (the one who proves) and the प्रमेय prame`ya (that which is proved) pulsates everywhere, but some people are deluded, and believe it to be an object; and some are aware that it is only a स्फुरण sfuran (pulsating) and derive enjoyment from it. From the viewpoint of the Charvak, Jain, Buddhist, Nyaya, Vaisheshik, Sankhya, Yoga, Purvamimansa, Uttarmimansa, Dvaita, Advaita, and Vishishtadvaita philosophies, the world is a स्फुरण sfuran. It is visible. There is no dispute about the world being experienced, but those who believe it to be real get bound to it. Those who know it to be a relative truth do not get bound by the different objects in the world. This is the simple truth. Similarly, what is आलस्य aalas (indolence)? It is when we remember what we should do, but lack the inclination to do what should be done. We find no रस rasa (juice, pleasure) in it, so we become अरस arasa. अरस Arasa has turned into आलस alas. We do not disperse our अनन्द ananda – our inner joyfulness – as we walk. Oh – do you know where the fragrance of the Jasmine came from? It is we who have placed the fragrance in the flower, you know! Who taught the peacock to dance so gracefully? It was us! Whose is the brightness that shines in the Sun? It is our brightness! From where did the moon get its soothing luminosity? It was we who gave luminosity to the moon! The origin of the showers of rasa is our Atma. Joy rises up in us and spreads all around. Whoever we touch is called Anand; whoever we see is called Beauty; the one on whom we bestow our love, is called Sweetness; and whatever we hear is called Music! Oh, what else is there, apart from us, in this world? This lack of rasa – which has entered our lives – is the cause of our lethargy. And, what is निद्रा nidraa (sleep, or lack of awareness)? You say that you were overcome by निद्रा nidraa; that it drives you into a stupor. This is bondage of Tamoguna. Tamoguna binds us when we sleep, when we feel lethargic, and when we fail to remember in time, what we ought to do. It is useless to say that we are tired out because we worked so hard. There is no fatigue.

सत्त्व सुखे संज्यति रजः कर्माणि भारत।

जानमातृत्वः तु तमः प्रमादे संज्यतव्यत।।

Sattvam sukhe` sanjayati rajah karmani bhaarata,
Gnaanamaavritya tu tamah pramaade` sanjayatyuta. (9)

सत्त्व सुखे संज्यति ‘Sattvam sukhe` sanjayati’ – the Lord says that Sattva binds us when we are happy. ‘Sanjayati’ means, ‘to come close’. Just as two things are stuck together with glue, Sattvaguna results in the Purusha getting attached to happiness. He wants circumstances to continue to be conducive. Oh, good times come, and bad times come; day comes and night comes. Let them come.

रजः कर्माणि भारत ‘Rajah karmani bhaarata’ – Rajoguna gets people stuck to activity, and Tamoguna covers Gnan and makes you attached to forgetfulness.

रजस्तमष्ट्वस्यभूत्व सत्त्वं भवति भारत।

रजः सत्त्वं तमश्चेव तमः सत्त्वं रजस्तथा।।

Rajastamashchaabhibhooya sattvam bhavati bhaarata,
Rajah sattvam tamashchaiva tamah sattvam rajastathaa. (10)
The Lord says that Sattvaguna rises up by suppressing both Rajoguna and Tamoguna. These three are never equal in this world. If they were to become equal, it would result in Dissolution. So, when Sattvaguna is predominant, it suppresses Rajoguna and Tamoguna. When Rajoguna is predominant it suppresses Sattvaguna and Tamoguna. And, when Tamoguna becomes predominant, it suppresses Sattvaguna and Rajoguna.

Vidyaranya Swami said, ‘Know first, who the thief is. Then, invite him into your house and offer him food and drink. This will result in his becoming your friend. But, if you recognize the thief and start screaming, he will want to kill you.’

Manuji has said –

Heenaagaanatiriktaanvidyaa-heenaanvayodhikaan,
Roopadravyaviheenaashcha jaatiheenaashcha naakshipe’tat.

Never called a काना kaanaa (one eyed man), ‘Oh, Kaanaa!’ Do not call a man who has six fingers, ‘Oh, chaangul!’ When you meet a blind man, address him as ‘Surdas’ (a famous Bhakta who was blind), or ‘Pragyachakshu’ (a person who has the vision of wisdom). If you want to call a cobbler, call him ‘Raidasji’ (an enlightened devotee and poet, who was from the community of cobblers). Say, ‘Come, Bhaktaji, please come in,’ and welcome him with respect.

Gnan increases when Sattvaguna increases. An effulgence is emitted from all the openings of the body. All the senses are sharpened. Everything that comes seems to be good. This is because the brightness within reveals the goodness hidden in others. We are unable to glimpse this goodness when our eyes are cold or weak. In the same way, the person whose Gnan is acute is able to penetrate, and see the hidden goodness in people. He is able to see the Paramatma hidden in all hearts; but when the Gnan is weak, it lacks the capacity to reach deep inside and see the Paramatma hidden there. It sees only the faults and the flaws. However, do not consider the person to be an offender; think that your eyes are weak.

The Lord addressed Arjuna as ‘Bharatarshabha’. Rishabhdev was the most venerated person in Raja Bharata’s dynasty. Rishabhdev was King Bharata’s
father. However, according to this address, Rishabhdev is of Raja Bharata’s lineage. Isn’t this topsy-turvy? Earlier, Rishabhdev’s eldest son was called Bharata; and here, Bharata’s son is called Rishabha. The indication is that Rishabha is Arjuna, born in the lineage of Bharata. This is an increase in Rajoguna. You must recognize it.

What happens when लोभ lobha (greed) enters the mind? A man had estimated making a profit of two rupees. He had come with the hope of earning two rupees, but earned three instead. Yet he said, ‘Oh, I made a blunder. I should have taken a profit of ten rupees.’ Thus, his greed increased — लाभात लोभः प्रवृत्ते laabhaat lobhah pravardhate.

What is व्रतिः‘pravrittih’ — what will happen if you go on talking about pravrtti (activity)? One businessman told me, ‘Maharaj, I have neither a son nor a daughter. I used to earn twenty thousand rupees. Then I began to earn two hundred thousand rupees. That reached fifty million! I began to worry about what to do with the money, where should I keep it.’ I suggested that he should donate it for a good cause.

‘No, Maharaj,’ he said, ‘I can’t just give it away like that!’ Ultimately, he was trapped badly. His books of accounts, cheque books and papers were all confiscated. He had placed money in different accounts, in the names of his servants, without their knowledge. He would sign in their name. He was beaten up by the men of the Tax Department, and lost everything. So, there is no end to the desire to find ways to make more money.

What is व्रतिः‘sprihaa’? It is the desire to retain what we have. It is a sign of Rajoguna increasing, so beware!

अप्रकाशोप्रवृत्तिश्च प्रमादो मोह एव च। 
तमर्यंतग्निजयन्ते विवृद्धे कुर्मनन्दन।। (१३)

Aprakaashopravritthe cha pramadaa mohaa e’va cha, 
Tamasye taani jaayante vivridhee’ kurunandana. (13)

The Lord says, ‘Arjuna, when Tamoguna rises, it destroys the person’s capacity to discriminate between the good and the bad. It makes him indolent and lethargic. He is unable to remember things in time, and is overcome by the darkness of delusion.’ Now, listen to what happens when Sattvaguna is predominant.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहमुनगः। 
तद्वित्तमविदा लोकानमललमलिपितत्वः।। (१४)

Rajasi pralayam gateva karmadriprapushya jaayate.

Tathaa praleenastatmam moodhanishnu jaayate।। (१५)

Yadaa sattve pravridhee’ tu pralayam yaati de’habhrat, 
Tadottamavidaam lokaanamalaanpratipadyate’. 
Rajasi pralayam gatvaak karmasangishhu jaayate’, 
Tathaa praleenastamasi moodhonyishhu jaayate’. (14, 15)
If death comes when Sattvaguna is predominant, you will go to the superior lands, because Sattvaguna is lighter. It is weightless. A person rises higher when seated on a weightless object. So, when the soul leaves the body while the person is filled with Sattvaguna, he goes to the unsullied land of the Devtas. However, what happens if he dies when Rajoguna is predominant?

Raja (dust) is attached to Rajoguna. Now, if you put a magnet into a pile of iron dust, the iron dust will attach itself to the magnet, and take on its shape. Similarly, a person gets attached to Karma, when Rajoguna rises.

If the person is immersed in Tamoguna when he dies, ‘moodhayonishu jaayate’ – he goes to lower forms of life.

The meaning of ‘sukrit karma’ is – be alert in the work you do. Sukrit means a work which brings spiritual merit. When a person’s work is motivated by personal desire, it is not sukrit; it becomes dushkrit (a bad action). So, consider carefully before doing anything, and do the right thing in the right way. You sweep the floor so carelessly that dust is left in patches. Would that be sukrit? No, it is not sukrit, because you were not careful in carrying out your task. It became dushkrit because of your lack of attentiveness. If particles of food are still stuck to the vessel after you have finished washing it, it means that your work was slipshod. Such work is dushkrit.

So, whatever you do, do it with care, and be thorough. Then, there is no scope for regret later on. There should be no occasion for you to say, ‘Oh, I made a big mistake! If only I had done this during my lifetime.’ When close to death, these people regret bitterly that they neglected to do things while they had the ability. They are all Tamoguni – filled with Tamoguna. So, do sukrit. The fruit of sukrit is pure. The fruit of Rajoguna is sorrow; and the fruit of Tamoguna is agnan, lack of awareness, to become a rock. Sattva gives Gnan, Rajas gives greed, and Tamas gives forgetfulness, delusion, and nescience. ‘Urdhvam gacchanti sattvasthaah’ – you will rise higher, and progress, if you remain steady in Sattva. You will remain at the middle level, if you
remain steady in Rajoguna — मध्ये तिथंत्ति राजस:; ‘madhye` tishthanti raajasah’.
And, if you enter into the tendency of Tamoguna at the time of death, you will
descend to the lower levels of existence — अथो गच्छन्ति तामसा; adho gacchanti
taamasaah.’
These gunas are ropes that bind you. Recognize this rope, and avoid turning it
into a noose for yourself. These three gunas are for committing suicide. A man
said, ‘I will use an iron chain to hang myself.’ Another man said, ‘No, Sir! If I
wanted to commit suicide, why would I choose an iron chain? I would get one
made of copper or brass, for my use.’ The third man said, ‘My brother, don’t
use iron, copper or brass chains for committing suicide. Get one made of gold!
If you are determined to die, why die by an overdose of opium? Eat diamonds
instead!’ Oh, when it is death you want, how does it matter whether it is by
opium or by diamonds?
Listen to a story on this subject. Duryodhan wanted to tie up Shri Krishna,
during the conference in Dhritarashtra’s Court. He sent for some coir rope.
Dhritarashtra said, ‘My son, I have heard that Shri Krishna’s body is very soft
and delicate. A coir rope will hurt His delicate skin. If you want to tie Him up,
send for a silken rope.’ He was not averse to Shri Krishna being tied up – all he
wanted was that a silk rope should be used instead of a coir rope!
Oh, God! This is the people’s thinking ability! Oh, when we are being tied –
whether it is Tamoguna, Rajoguna, or Sattvaguna – all three are causes of our
bondage, and bring us sorrow. The Karmis (who believe Karma to be of
paramount importance), उपासक upasaaka (who believe उपासना upaasanaa to be
of the utmost importance), and the Yogis, have given so much importance to
Sattvaguna that the desire to be free of gunas has deserted us. These people have
shut out मुमुक्षा mumuksha (the urge to be liberated from worldly bondage)
etirely. This is the result of associating with alien philosophies. The association
with the Karmis is alien to us. So is the association with upasakas and Yogis.
What they have done is to arouse a love for bondage. ‘This tendency should be
retained, and this work must go on.’ This is the feeling they have created.
Come, brother, pick up your staff and beggar’s bowl, and let us go from here.
Why?
Because, we do योगभ्यास yogaabhyasa (practice Yoga). We need milk and curd,
which we don’t get here. We will go and stay at a place where we get Sattvik
(pure and holy) food. We will stay with these – milk, cream, and other milk
products – where they are given with both our daily meals.
Why?
At least we will get Sattvik food!
My brother, food is food. It is also bondage when you say, ‘The water here is
pure. So it the air.’ Do you wish to be a गुनात्तेताgunaateeta (beyond the influence
of the gunas), or do you want to be tied to water and air?
If you consider this to be a \textit{ccheentaa} (droplet of water; metaphorically, a little sarcasm), then \textit{ccheentaa} are all round! When you want to sprinkle water on someone, why should you feel shy on the day of Holi (when people spray colors on each other)? So, a jet of water should also be aimed at those who love pure water, and air, and a Sattvik atmosphere, isn’t it?

\textbf{Naanyam gune`bhyah karttaaram yadaa drashtaanupashyati,}
\textit{Gune`bhyashcha param ve`tti madbhaavam sodhigacchati.} (19)

The Lord says, ‘You are the \textit{drashtaa} (uninvolved witness); the three gunas of Sattva, Raja, and Tama are the Kartas (doers). The \textit{drashtaa purusha} (inner witness) lets go of the feeling of being associated with the tendencies of Sattva, the activity of Rajas, and the gross body etc., which is Tamas. Then he sees that the gunas are actually the Karta — \textit{gune`bhyah anyam aatmaanam kartaa naanupashyati} – the Atma, which is separate from the gunas that come and go, is not the Karta.’

Now, let the gunas come! The time you spend on the bank of the Ganga is Sattvik. The time spent in applying soap and washing your clothes, is Rajasik. When you fall asleep, it is Tamoguna. All this is the play of the gunas.

Who are you? \textit{Gune`bhyashcha param ve`tti} – whatever you do, you remain yourself. You are present in the deep sleep, in indolence, and in forgetfulness. And, it is you, who stands in the cooling flow of the Ganga. You remain yourself, because — \textit{madbhaavam sodhigacchati} — you are now the Paramatma, not the Jeevatma (Atma attached to the body). Paramatma is the name of the one who remains unchanged (and unaffected) at the time of Creation, Sustenance, and Dissolution.

\textbf{Gunaane`taanateetya treenede`hee de`hasamubhavaan,}
\textit{Janmamrityujaraadukhairvimuktomritamashnute`.} (20)

‘Arjuna, let the three gunas that enter and leave this body, come and go. There is no need to try to block their path.’

You cannot enforce that only good people are allowed to walk on the road, and stop gangsters from walking on it. If you sit on the road with a stick in your hand to prevent any gangster from coming on to the road, people will start calling you a gangster! So, let whatever comes, come; and let whatever goes, go. You stay aloof from it all. You have no birth, and you have no death. You have no old age, and you have no sorrow. You are free from all these. You have tasted the \textit{amrita} (elixir) of immortality. You are the essence of that amrita.

\textbf{Arjuna Upanishad}

कैलिकृष्णीगुणान्तरसौभवति प्रभो।
Arjuna uvaacha

Kairlingaistreengunaanetanateeto bhavati prabho,
Kimaachaarah katham chaitaanstreengunaanativartate’. (21)

Now, Arjuna asked, ‘Maharaj, what are the indications that show us the man who has gone beyond the three gunas? By which methods can we go beyond the control of the gunas? What is the behavior of those who have achieved this – kimaachaarah? How can we recognize their characteristics?’

The Lord replied –

Shribhagavanuvaacha

Prakaasham cha pravrittim cha mohame`va cha paandava,
Na dveshti sampravrittani na nivritttaani kaankshati.
Udaaseenavadaaseeno gunaireyo na vichaalyate’,
Gunaa vartanta itye va yovatatishhati ne`ngate’. (22, 23)

‘You see, Arjuna, Prakasa (brightness) comes with Sattvaguna; Pravritti (activity) comes with Rajoguna; and Moha (delusion) comes with Tamoguna. And – cha-cha-cha – meaning the friends and relatives of the gunas accompany them’.

The Lord does not name all the tendencies attached to the three gunas. For example, Prakasa ‘prakaasham cha’ – happiness comes along with brightness. Pravritti ‘Pravrittim cha’ – good and bad consequences are attached to activity. If you plan a Yagya, won’t you have servants to do the work and run errands? Won’t businessmen come to give funds? Similarly, various factors accompany prakash and pravritti; and cobwebs and dust will accompany moha. All these will come. However, it is not a Sanyasi’s job to tell them to go away.

Then, what is to be done?

Just get up and leave. Our Acharyas (Masters) have told us about the right behavior for a monk.

Aagaccha gaccha tishthe`ti svaagatam suhridopi vaa,
Sammanam cha na vai broooyaat yatirmoksha-paraayanan.

‘There is no need for you to welcome those who come to you, or to ask them to leave. You need not suggest that they extend their stay, pampering and flattering them to enhance your Ashram with their presence.’

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So, the Lord says, ‘Arjuna, न द्रेष्टि संप्रवृत्तानि na dve`shti sampravrittaani – do not sow the seed of hatred in your heart. Whatever is, let is be. न निवृत्तानि कांक्षिति Na nivrittaani kaankshati – there is no need to bring back what is gone. And, don’t be averse to what the future brings.’

उदासीनवदासीनो गुणेयो न विचाल्यते।
गुण वर्तन्त इत्येव योद्वित्तिः नेवण्ते॥ (२३)

Udaaseenavadaaseeno gunairyo na vichaalyate’,
Gunaa varanta itye’va yovatisshhati ne’ngate’. (23)

‘Sit like an उदासीन usaseena (totally unconcerned observer).’ There is a difference between a मध्यस्थ madhyastha and उदासीन usaseena. A madhyastha is one who intercedes, and resolves the dispute between two people. An usaseena, however, is unconcerned with what people do. Unhappiness results when people get involved in the disputes of others. If there is a quarrel between a husband and wife – or between two brothers – and you try to intervene, they will gang up against you. They will accuse you of wanting to make mischief between them. You will thus have to withdraw, with a slur on your reputation. So, intervention is not always welcome. We should sit like an usaseena, and गुणेयो न विचाल्यते ‘gunairyo na vichaalyate’ – do not get agitated if some tendency surges up forcefully. गुण वर्तन्त इत्येव ‘Gunaa varanta itye’va’. You see, गुण गुणेयो वर्तन्ते इति मत्ता न सञ्ज्ञते ‘gunaa gune`shu vartante’ iti matvaa na sajjate’ – meaning, the senses move around among the sense objects, but we should not get attached to them.

Now the Lord says, गुण वर्तन्त इत्येव ‘Gunaa varanta itye’va’ – meaning, Sattvaguna, Rajoguna and Tamoguna are occupied in their respective activities.’ Come, let us sit quietly. They are like children playing their games. Let them play, let them dance – योद्वित्तिः नेवण्ते ‘yovatisshhati ne’ngate’.

Let us ponder upon this a little. In the eyes of the Bhakta, the Bhagwan is always सगुण saguna (with gunas, tendencies and attributes); and from the viewpoint of स्वदृष्टि svadrishti (the Atma, or the Self) the Lord is always निर्गुण nirguna (free of gunas, tendencies and attributes). If the Lord considers Himself to be गुणातीते gunaateeta, He will be forced to accept the difference between the गुण guna and the गुणे gunee (the one with the gunas). So, the Lord is never saguna from the viewpoint of the Atma, and He is never nirguna in the eyes of a Bhakta – because then there would be an absence of the very qualities they worship. This contradiction has always existed. So, those who see the Bhagwan from the viewpoint of a Bhakta, always see the saguna. They see themselves as nirguna, and say, ‘I am totally lacking in good qualities (guna also means good qualities).’ When the Bhakta is nirguna, the Bhagwan is saguna; and when the Bhakta is saguna, then the Bhagwan becomes nirguna! The ones who are beyond the influence of gunas become the link between them. If you see the world the way the Lord sees it, then you are गुणातीते gunaateeta. Connect your vision to His. There is no such thing as guna in पूर्णता poornataa (the totality),
because the gunas exist only for those who feel that they are गुणी guni. When the subject of गुणातीतेत gunaateeta came up, the Lord said, ‘There is not much connection with the gunas in this world. There is no superimposition of the influence of their association. At times, when we see good qualities in others, we feel envious. We also feel disgust when we see people who lack good qualities. Therefore, our main concern is with the gunas that come into our lives.

The Sadhak weeps, ‘Why did sleep overcome me when I should have been praying? How shameful that I became indolent, and forgot to do my duty.’ At times, he laments that he became disturbed and agitated, and sometimes he worries because he no longer feel the same joy he felt the previous day. At times, he even feels proud of himself because his mind is tranquil and he enters a Samadhi.

Note the description given by the Lord, about the गुणातीतेत gunaateeta. He says, उदासीनवत् ‘Udaaseenavat’. Just as we become indifferent to others, we should also become indifferent to the body, senses, and antahkaran we call our own. If we feel sleepy, we should take a nap. If we feel like going for a walk, we should do so. We should talk aloud, when we feel like talking. It is not right to suppress the cough that rises, because that can cause a disease. So, cough when you want to, but remember that our essence is unaffected by the gunas that come and go. Retain equanimity. गुणेयों न विचालयते ‘Gunairyo na vichaalyate’ – don’t let the gunas disturb your equanimity. The good gunas should not make you proud, and nor should you feel shame when bad gunas come. The Jeevanmukta (liberated person) remains free of vanity and shame. This is the characteristic of a गुणातीतेत gunaateeta.

I will tell you about a little incident. I was serving a Mahatma. He had walked along the bank of the Ganga, and come to our place. Whenever he was annoyed, he used such foul language and gave such abuses that decorum prevents me from repeating them. One day, he got angry with me, and abused me soundly. I bore his abuses in silence, because – to me – he was akin to God. When he calmed down and his mood improved, he came to the kitchen where I was cooking some khichri for him. He put his finger into the simmering pot of rice, and it got burnt. ‘Look, Guru,’ he said, “I got angry with you, and burnt my finger.’

Later on, I asked him, ‘Maharaj, why do you get so angry?’ The Mahatma was displeased with my question. ‘Do I come to call you?’ he demanded. ‘Then why do you come to me?’

‘I come because of my श्रद्धा shraddhaa (faith), Maharaj,’ I answered.

‘All right do I tell you to stay?’

‘No, Maharaj, you don’t tell me to stay.’

‘Do I tell you to go away?’

‘No, Maharaj, you don’t tell me to go away.’

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‘So, just as you come and go at your own sweet will, my anger also comes, stays awhile, and leaves when it wants to. Why worry about it?’

‘Gunaa varsta itye ’va’ – Oh, the gunas are always busy doing something or the other. The gunas that glimmer in others, and those that glimmer in us – both do their work. So, let them do their work, and let us do our work.

‘Yovatishthat e ne’ngate’ – here, because it seems to me that Shri Krishna had not studied Panini’s treatise on grammar! He did, certainly go to study at Guru Sandipani’s Ashram, but that was before Panini wrote his definition of grammar. If you question the justification for my opinion, then I will point out that in his works, Panini has described ‘Vasudev’. This proves that Panini was born after the birth of the Lord Shri Krishna, who was also called Vasudev. Panini has named Vasudev and Arjuna together in his treatise. So, Panini and his grammar came much after the birth of Shri Krishna. Then, too, who could have stopped Shri Krishna, saying, ‘Don’t say avatishtthati. Say avatishthate’? The diehard followers of Panini believe that the authentic word is yovatishthate.

Samadukha sukha samalotaashmakaanchanah,
Tulyapriyapriyo dheerastulyanindaatmasanstutih. (24)
The Lord now describes the attitude of a gunaateeta. ‘Samadukha sukha’ – the one who considers dukha (sorrow) and sukha (happiness) to be sama (equal). Actually, sorrow and joy are equal. If life were to be weighed, then just as day and night are equally balanced, in the same way in the ultimate reckoning, so do joy and sorrow come turn by turn. Sukha is when the hridayaakaasha (the inner sky) is clear and pure; and dukha is when the hridayaakaasha is murky, with a dust storm raging inside. In fact, the hridayaakaasha – called ‘kha’ – has neither su (good) nor du (bad). Su and du are visitors. They are artificial; they are hindrances. This is why a Mahatma is equally indifferent to both sukha and dukha. It may be hot; it may be cold!

Someone served a Mahatma an excellent meal. The Mahatma asked, ‘Today’s meal is excellent. What is the reason?’

‘Maharaj, a person has died in the village. Today is his shraaddha (a feast offered for the departed soul).’

‘Oh, is that so?’ said the Mahatma. ‘If such good food is prepared for a shraddha, Oh, Lord! let there be a shraddha every day.’

After this, there would be a death every day in the village. The village elders held a conference. It was decided that an outstanding meal should be served to the Mahatma the day a baby boy was born.
‘Today’s feast is outstanding,’ said the Mahatma. ‘What is the reason?’
‘Maharaj,’ said the villagers, ‘A son has been born.’
‘Oh, is that so?’ said the Mahatma. ‘If such good food is prepared to celebrate the birth of a son, Oh Lord! Let a son be born every day in this village.’
The Mahatma was equally willing to accept joy and sorrow.

स्वस्थ: ‘Svastha’ (established in the Self) – remain established in your essence, with a sense of total well-being, so that you don’t need to take a ride and go anywhere else. Svastha means, lead a life of self-reliance. Be healthy. Be seated in your inner Self. Don’t get attached to anything that is not your Atma. Be established in your Atma.

This was about being established in the Self from the viewpoint of the Tattva (essence; the ‘That’ factor in ‘Thou Art That’), and about having an attitude of equanimity towards both sorrow and joy.

Now, how is the Sadhak (spiritual aspirant) to be svastha from the viewpoint of matter? समालोचनाकथान: ‘Samaloshtaashmakaanchanah’ – in the outside world, there may be a clod of earth, a stone, and a nugget of gold. The enlightened person is equally indifferent to all three. The person who remains equally unaffected by joy and sorrow is svastha.

विलयप्रियायोह: ‘Tulyapriyaapriyoh’ – the Lord says that in life, there are good times which are pleasant and bad times which are unpleasant. Let them come, and let them go. They are आगम्यप्रच्छिन्न: aagamaapaayinah (things the come and leave). They are anitya (impermanent). Consider the desirable and undesirable to be equal. Don’t spoil the balance of the scales of your perception. Just as you give your friend a warm welcome, and extend hospitality, do the same for your enemy. Look at him with the same affection. Speak to both with equal sweetness. The one who has come in that garb is your own essence. He is your Lord.

धीर: ‘Dheerah’ (having fortitude) – you shouldn’t lose your fortitude. Keep your intellect under control; don’t let it waver.

One day, I told my people to talk about राग-वैराग्य raga-vairaagya (attachment and detachment). One person spoke on the evils inherent in attachment, concluding that we should have vairagya. I told him that detachment has no solid base, because our essence is unattached. Hence, there is nothing that can get stuck to us, or that we can get stuck to. The vairagya which comes from our unattached essence is firm. The vairagya which comes from seeing the evils of attachment is shaky. Detachment is a विवर्त vivaarta (accumulation) of our non-attachment. It is a vivarta of our innate aloofness. Vairagya is a ripple, a little whirlpool. Vivarta means whirlpool.

तुल्यनिदातमसांस्तुतिः: ‘Tulynindaatmasanstutih’ – people may criticize or eulogize you, but these comments are limited to your body. People who love the body, or want to make use of it, begin to eulogize it. In the Neetishastra (the code of ethical conduct) it is written that if someone comes to you and begins to praise
you lavishly, it means that he is planning to ask you for a favor. People praise lavishly when they have a vested interest. The fact is, शरीर यदि निदन्ति सहायते जनाः ‘shareeram yadi nindanti sahaayaaste’ janaah – if somebody speaks ill of our body, he is our benefactor. We also speak ill of our body. And, आत्मानं यदि निदन्ति सहायते जना� ‘aatmaanam yadi nindanti atmaanah svayame’va te’ – if somebody speaks ill of the Atma, well – his Atma and our Atma is one, so he criticizes himself.

So, one should not pay much attention to निदन्ता nindaa (criticism) and स्तुति stuti (praise). Just as particles of dust float in the air, and so does rain, the wind may be hot at times, and cold at times. Don’t give it any importance.

मानापेर्णायोखस्तुल्यस्तुल्य भिन्नविवर्णः
सवारस्वर्णत्वभूमिः गुणार्धतः स उच्यते। (२५)
Maanaapamaanayostulyastulyo mitraaripakshayoh,
Sarvaarambhaparityaagee gunaateetah sa uchyate`। (25)

A worldly person feels pleased when he receives respect, but a Sadhak feels unhappy. A worldly person feels unhappy when he is insulted, but a Sadhak feels pleased. Respect and disrespect are equal for a Siddha (one who has achieved enlightenment). The word मानापामान maanaapamaana (respect and disrespect) applies only to a person who identifies with his body, and considers it to be everything. However, respect and disrespect are meaningless for the person who knows that he is not the body. In his eyes, there is neither मान maan (respect), nor अपमान apamaan (insult). Both are equal. Oh, people place so many garlands on a dead body, and cover it with flowers – does it honor the corpse? No, it does not honor the dead body.

tुल्यो भिन्नविवर्णः ‘Tulyo mitraaripakshayoh’ – one is the मित्र-पक्ष mitra-paksha (the group of friends) and the other is the अरि-पक्ष ari-paksha (the group of enemies). People feel that the ones who give us nothing are our enemies. ‘Oh, he never gives us anything,’ they say. At our place, many families would send us two rupees every year. Some would send a sackful of grain, some several sacks of grain, and some would send a ton of grain. What is given depends on the whim of the one who gives. However, if nothing is sent on an occasion, people start saying, ‘Just see! He ought to have sent something! Why didn’t he give anything?’ The giver gives at his whim, but we tend to consider it our rightful due!

Similarly, when somebody gives a दक्षिणा dakshinaa (monetary gift given to a Brahmin), the receiver begins to consider it his due.

However, the मित्र-पक्ष mitra-paksha is absolutely imaginary. We should be impartial towards both groups – those who give, and those who don’t give us things. The body needs to be kept dry at times, and at times it needs an oil massage. Both are beneficial in their own way.

सर्वारस्वर्णत्वभूमिः ‘Sarvaarambhaaparityaagee’ – give up starting fresh schemes. People make a ritualistic resolve to collect donations to hold a great Yagya. ‘We
will have a great festival,’ they say. Such people are bound to have some personal gain in mind; or else, who would want to work so hard for nothing? People do not embark on large undertakings unless there is some benefit they hope to gain. So, if you wish to become a गुणातीतः gunateeta, you should refrain from embarking on any such new projects.

Actually, in this world, to say ‘Yes’, is the root of sorrow, and to say ‘No’, is the way to be free of sorrow. This is why नेतृ-नेतृ ‘Ne’ti-Ne’ti’ (not this, not this; negating the existence of the material world) is even greater than the Mahavakyas (the great statements, ‘You are That = Brahman). The meaning of ‘iti’ (this) in नेतृ ne’ti (Na = not + iti = this), is the same as तत्त्वमासि ‘Tattvamasi’ (You are That), and अहं brahmasmi ‘Aham Brahmasmi’ (Aham = I + asmi = am + Brahm = the Brahman), and other statements from the Upanishads. So, it is beneficial to say no, and bondage in saying yes. You are trapped as soon as you accept anything in this world. If anyone asks you if you have money, and you say no, he will go away at once. However, if you say yes, he will ask you to lend him two rupees. Then, you will have to chase him to recover the loan. So, there are more advantages in saying no, than in saying yes.

मां च योव्यभिचारेण भक्तियोगेन सेवते।
स गुणातीतेन ज्ञात्वभूय भूयं कल्पते॥ (२६)

Maam cha yovyabhichaare ‘na bhaktiyoge ‘na se’vate’,
Sa gunaansamateetyaitaanbrahmabhooyaaya kalpate’. (26)

The Lord first spoke of the way to be a गुणातीतः gunateeta, by pointing out that the Atma is not the Karta; the gunas are responsible for people’s actions. This is the त्वंदार्थ-ग्रहण Tvamadharma-pradhaana (where the त्वम tvam = you factor is predominant) method for becoming a गुणातीतः gunateeta. The Lord says, नान्यं गुणोभ्यः: कतरं यदा इश्वरूपश्चति ‘Naanyam gune’bhyah kartaaram yadaa drashtaanupashyatei – you are the drashtaa, and the gunas are the Karta. गुणोभ्यं परमेवं आत्मानं Gune’bhyashcha param ve’tti aatmaanam – I am beyond both. However, you must not get too fond of the Tattva, because too much Tattva also becomes a cause of sorrow.’ The person who loves the Tattva intensely ultimately develops a tendency for hypocrisy, since the Tattva will not be
constant (in your focus) and when it is absent, you will have to show that it is still retained.

Now, the तत्पदार्थ-प्रधान उपाय tatpadaartha-pradhaana upaaya (the method where the तत् tat = That + the Brahman factor is predominant) is that the Paramatma is गुणातीत गुणातीत, and so is the Atma. So, if your tendency is inclined towards the Paramatma you will become गुणातीत गुणातीत, and if you are established in the गुणातीत गुणातीत Atma, you will become गुणातीत गुणातीत, too. The truth of the matter is that both these – the Atma and the Paramatma – are गुणातीत गुणातीत.

If somebody says, ‘I will serve the Bhagwan through Bhakti Yoga, and become गुणातीत गुणातीत,’ I will say it can’t be done.

Why can’t it be done?

It is impossible because Bhakti Yoga will not remain consistent. Even when you are not yukta (yoked to the Lord) with Bhakti, you will be deluded into thinking that you are. People go to the Church once a week, and believe themselves to be Bhaktas! They present themselves before the Lord for a while, and say that they have great Bhakti. No, that is not the way.

Then how can someone become a गुणातीत गुणातीत?

अव्यभिधारिण भक्तियोगेन ‘Avyabhichaare`na bhaktiyoge`na’ – there should be no adultery in Bhakti, no lack of faultlessness in Bhakti Yoga. When is there no adultery? There is no adultery when the wife sleeps in her husband’s embrace; but there is adultery when she leaves her husband to sleep in someone else’s arms. Similarly, if we want our Bhakti Yoga towards the Lord to be pure, it is not possible if we consider the Paramatma to be separate from our Atma. The Bhakti Yoga will repeatedly bounce away from the object of your Bhakti, unless the Paramatma is your Atma. Bhakti can be अव्यभिधारी avyabhichaari (like a faithful wife) only when the consciousness in you is the Paramatma. And, then you will become गुणातीत गुणातीत.

Sa गुणातीत गुणातीत brahmabhooyaaya kalpate’ – after going beyond the influence of the gunas, ब्रह्मभूयाय कल्पते ‘brahmabhooyaaya kalpate’ – he will become the Brahman. The question now arises, ‘He will do Your unadulterated Bhakti, and become the Self? This is illogical. He should become that, which he has Bhakti for.’ If we do Bhagwan’s Bhakti, we become the Brahman!

The meaning of this is that the Brahman and Bhagwan are one and the same. If the oneness of the Brahman and Bhagwan is established, then a Bhakta of Bhagwan will become the Brahman; he will merge into the Brahman. त्वक्षरामिनिर्देश्यायं भक्तियोगेन ‘Ye` tvaksharamanirde`shyamavyaktam paryupaasate’. Sarvatragamachintyang cha kootasthamachalam dhruvam. ते` praapnuvanti maame`va – bhagavantame`va.’ Actually, this माम ‘maam’ (Mine) of Shri Krishna causes a great deal of confusion. Sometimes, He says ‘maam’ as a Yaduvanshi – of the
clan of Yadu; sometimes He uses ‘Aham’ (I) as a relative of the Pandavas, or even as just a human being. Sometimes His Aham refers to His Cosmic form, or to the Brahman. At times He means the Atma. It seems as though Shri Krishna has no hesitation in calling anything his ‘I’! Nothing exists, except the Aham.

‘What are you saying?’ asked Shri Krishna. ‘The one who does My Bhakti will become the Brahman? Yes, say this, because what we refer to as the Brahman is established in Me. ब्रह्माणो हि प्रतिष्ठात्मकः Brahmaṇo hi pratīṣṭhātmaḥ.’

Where does the Brahman stay, Maharaj?

‘ब्रह्माणो हि प्रतिष्ठात्मकः’ ब्रह्माणो हि pratīṣṭhaatmaḥ – I am the consciousness in all, from the ant to the Hiranyagarbha (the golden egg of Creation). The inner consciousness, which is Me, is the seat of the Brahman.’

Now I will tell you of some talk of the fakkads (the carefree mystics). All types of people are present in the audience here, but it is the carefree mystics who will appreciate it fully. The others may not understand.

Once, someone told Shri Udiyababaji Maharaj, ‘This individual Jeevatma (the soul who identifies with the individual body) who has a body, is the अंकल्प sankalpa (resolve) of the Ishwara who accepts an उपाधि upaadhī (conditioning). The Ishwara carries the individual Jeeva within Himself.’

Hearing this, Shri Udiyababaji said, ‘No, it is not so.’

Then what is the truth?

‘The fact is that something called the समाश्च samāṣṭha (the aggregate) exists only in the imagination of the antahkaran of an individual. The imagination of the individual consciousness glimmers in the form of the conscious world, and as the Ishwara. The consciousness in the universe is the imagination of the consciousness of the individual. The individual consciousness is not caused by the aggregate of the total consciousness.’

Now I have told you about the talk of the fakkads! This is not called ‘Abhasavada’ or ‘Pratibimbavada (terms used in Vedanta).

We knew a Babuji at Ramghat. One day he told Shri Udiyababaji Maharaj, ‘This whole world exists in the dream of the Ishwara. The Ishwara is dreaming, and we are walking around like the people in the dream world. We will be liberated when the dream ends. So – will we have to wait for that day?’

Baba said, ‘All right, we all exist in the Ishwara’s dream; but tell me – whose dream is the Ishwara in?’

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\text{ब्रह्माणो हि प्रतिष्ठात्मकः मृत्युयायायस्य च। शाश्वतस्य च धर्मस्य सुखस्यकृतिनिकत्वायस्य च॥ (२७) }
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Bramano hi pratīṣṭhātmaḥamamritasyaavyayasya cha,
Shaasvatasya cha dharmasya sukhasyaakaantikasya cha. (27)

So, who is the foundation upon which the Brahman is established?

It is the Aham.

No, the consciousness of Shri Krishna is also the प्रतिष्ठा pratīṣṭha (foundation) of अमृत amrita (immortality), of the अव्यय avyaya (inexhaustible), of the शाश्वत धर्म...
shaashvat dharma (eternal righteousness), and of the e`kaantika sukha (singular happiness). All these are established in the consciousness of Shri Krishna.

All right. I will tell you one more thing.

What is that?

By the Grace of God, I had once taken up Madhusudan Saraswati’s commentary on the Gita, and studied the fourteenth chapter in great depth. I found a new point. The modern scholars have to find something new when they write a thesis upon any subject. They cannot complete their thesis and get their Doctorate unless they present a new point. So, the new point I found was that the word brahma ‘brahma’ is never used for describing the poorna tattva (the whole of the essence). In mama yonirmahad brahma tasmin garbha dadaamyaham ‘mama yonirmahad brahma tasmin garbha dadaamyaham’, the Brahm is the mahad brahma (Prakriti). In tasmin brahma mahadyoniraham beejapradah pitaa, ‘tasmin brahma mahadyoniraham beejapradah pitaa’, it is also the Prakriti which is meant. In mama yonirmahad brahma tasmin garbha dadaamyaham ‘mama yonirmahad brahma tasmin garbha dadaamyaham’, the Brahm is the mahad brahma (Prakriti). 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Then I noticed that other commentators had also observed the plausibility of this interpretation. One commentator opines that the meaning of this phrase is that Brahman means the Vedas, and, ‘I am the support of the Vedas, and the purport of the Vedas, and the Vedas conclude in Me.’

Don’t think that the parisamaapta (final conclusion) of the Vedas occurs every day!

When does it occur?

When all differences disappear, and everything is seen as being only the Paramatma, who is the substratum of all that exists. Then the Vedas rise, when the world is created, and dissolve into Dissolution; existing, all the while, in the substratum of the Paramatma.

Thus this fourteenth chapter, called the ‘Gunatraya-vibhaga Yoga’ is concluded.
Chapter XV

We now start the fifteenth chapter. The Lord said, ‘Come, let the Vedas be given some importance. I have been praising the other साधन saadhans (methods for spiritual progress) only with the intention of revealing the importance of what the Vedas say. I elaborated on तत्त्वासाक्ति tattvaasakti (attachment to the Tattva) in the fourteenth chapter – सुखसांगेन बन्धनाति ज्ञानसांगेन चान्द्र sukhasange ‘na badhnaati gnaanaasange ‘na chaanaagha. So, become a गुणातीति gunaateeta – go beyond the influence of the gunas. Don’t try to be a गुणी gunee (one who has gunas). Leave the gunas! I have already told you this.’

Now, what exactly are the Vedas that people give so much importance to? This deserves some thought. यह तं वेद स वेदवित ‘Yah tam ve’da sa ve’davit’, was stated in the earlier shlokas, but the वेदवित ve’davit (the one who knows the essence of the Vedas) is not the conclusion. The conclusion comes in the ninth chapter – स वर्षिद्वर्भजीत मा सर्वभावेन भारत sa sarvavit bhajati maam sarvabhaave ‘na bhaarata. The subject starts with वेदवित ‘ve’dat’, and concludes with सर्वविद ‘sarvavit’ (the one who knows everything). Match the two, and see what happens when the introduction and the conclusion are shown to indicate the same thing. The vedavit is the sarvavid, and the sarvavid is the vedavit. Now, tell me – who is the vedavit and the sarvavid?

Oh, it is I, who is the vedavid!

Listen to this once again. यस्तं वेद स वेदवित Yastam ve’dsa sa ve’davit, is the start of the subject, and, स सर्वविद्भजीत माम सर्वभावेन भारत sa sarvavit bhajati maam sarvabhaave ‘na bhaarata, is the conclusion. अहमेव वेदवित Ahameva ve’davit is the अभ्यास abhyaasa (study, or practice), and वेदशास्त्र सर्वभावेन्द्रेव ve’disha sarvairahameva ‘ve’dyah means, ‘The purport of all the Vedas is in Me.’ This is the knowledge of the Vedas.

श्रीभगवानुवाच

ुष्ठवभूमिकाः शाखामन्त्रित्वं प्राहर्वत्यम्।

ष्ठूसर्सि यस्य परान्नि यस्तं वेद स वेदवित।।

Shreebhagavaanuvacha

Urdhvamoolamadadh shaakhamashvattham prahuravyayam,

Cchandaansiyasya parnaani yastam veda sa ve’dati. (1)

One is the पीपल peepul tree, another is the गूलार goolar tree, and the third is the बड़ा bada tree. The Shastras describe these three kinds of trees. The peepul is called the ‘Ashvattha’ in Sanskrit. The goolar is called the ‘Udumbura’, and the bada is called the ‘Bata’. The goolar is Brahma’s tree, the peepul is Vishnu’s tree, and the bada (bata) is Rudra’s tree. The ashwattha is of two kinds – ब्रह्मास्वत्त्व brahmaashvattha and कर्मास्वत्त्व karmaashvattha; which means, one is the peepul of karma, and the other is the peepul of Brahma. The Upanishad says –
In this, the Brahmaashvattha – तदेव शुक्रं तदृ ब्रह्म तदेवामृतमूलयते।।
Urdhvamoolorvaakshaakhah e`shoshvatthah sanaatanah,
Tade`va shukram tad brahm tade`va vaamritamuchyate`.

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Ashvatthe`vo nishadanam parne` vo vasatishkritaa. (Rig Veda 10. 97. 5)
You are living on a peepul tree, and your house is made of its leaves. A village
has been built – अथाथते निषदनम् ashvatthe` nishadanam. Ghosts and spirits live in a
peepul tree, and – परं वो वसतिकृता parne` vo vastishkritaa – the fluttering leaves
are the material of which your house and village are made. They can fall any
minute, like a drop of water drops off a leaf. This is the karmaashvattha. What is
surprising about it?

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surprising about it?
When a horse rests, he put his weight on three legs, and raises one leg. Similarly, the three पाद ‘paada’ of the Brahman are the Vishwa, Taijas and Pragya. They are the प्रपंच prapancha (the interactive world created by the five senses). And, the fourth foot of the Brahman is the Turiya. The Lord has raised this foot, and keeps it separate. This is why He is – अष्टवीण tishthati iti aashvathah – He has three feet on this earth, and one above it. However, despite being the Ashvattha, He is avyaya. Meaning, He flows continuously through Time. Avyaya does not mean that He is an eternal, solid base; it means that the Brahman is as fluid and endless as Time. This Ashvattha – the interactive world of ours – continues till a person gets Tattvagnan or Brahmagnan. It is only when a person obtains the Gnan of the essence - which is the Brahman – that he realizes that this world is मिथ्या mithyaa; it is merely a relative truth.

प्राहः: Praahuh – what does this mean? It means that this is a discourse on the Vedas. The Lord says, ‘This is not just My opinion. The Mahatmas of yore have given the same description, and it is also the opinion of the Vedas.’

चन्द्राक्षस सम्ध पर्णानि Cchandaansi yasya parnaani – the Lord analyzes the absence of discrimination. He says, ‘This world was quite bare. It had nothing that we could accept with सद्भुद्ध sadbuddhi (as the Sat), चिदबुद्ध chidbuddhi (as consciousness), or आनंदबुद्ध anandabuddhi (as bliss). This world is अश्वत्थashvattha (temporary), it is जड़ jada (inanimate), and it is दुःख dukha (sorrow). It is not worth looking at. However, the Vedas have covered up the naked truth with green foliage. They divided it into sections like स्वर्ग svarga (Heaven), Indra (the King of the Devtas), the Devtas, Dharma, and adharma.

Earlier, there were no divisions of the Divine and the not-divine. By adding Dharma and adharma, the Vedas turned half of it into Svarga, and covered it up. चन्द्राक्षस Cchandanaat cchandaansi – the Vedas covered up the nakedness, the inanimated condition, lack of permanence, and sorrowfulness, by making different sections. Otherwise, it is as the Mahatmas describe – full of sorrow, and a fleeting experience. It has nothing worth working for. Nor is there any abode in it which is worth having.

However, the Vedas have trimmed this world into two sections, and covered up its faults. They told the Kshtriyas (the warrior castes), ‘Kshtriyas, if you wish to indulge in violence, do so with your inner and outer enemies.’ To the Brahmans (the priests who practice ritualistic worship), they said, ‘Brahmins, if you want to burn something, say, स्वाहा ‘Svaahaa’, (offering the objects as ablutions in the fire) and burn them.’ Similarly, the Vedas channeled the faults latent in lust, by restricting it by marriage; and the latent faults in greed by telling people to trade ethically.

चन्द्राक्षस सम्ध पर्णानि वेद स वेदवित्त Cchandaansi yasya parnaani yastam ve’dā sa ve’davit, वेदवित्त ve’dave’ttaa – the one who truly knows the purport of the Vedas – is the one who understands this ब्रह्माक्षात्य brahmaashvattha and कर्माङ्गत्य
The organs of action are the karmashvattha in our body, and our sense organs are the brahmashvattha in it. Our life is a combination of both.

**Aghashchordvam prasrutaatasya shaakhaa gunaprarviddhaa vishayapraavaalaah,**

**Aghashcha moolaanyanusantataani karmaanubandheeni manushyaloke.**(2)

- The branches are spread over all species, from the human to the smallest worm. It has the three gunas of Sattva, Raja and Tama. Some have more of Sattva, some have more of Raja, and some have an access of Tama. The three gunas are combined in all.

The sense objects are the leaves which look very good but have no flavor. And, we rise higher by our good actions, and obtain a human birth.

One may ask, is it real or is it false? The world is described as *mithyaa* (a relative truth) here. To understand this better, think deeply about what the next shloka says –

- When we ponder deeply upon it, the world is not what it seems to be.

- Neither can we see the end of the world, nor can we see its beginning. We can’t even see where it is established! When we try to think about it, we are unable to define it, or accept its existence. So, it is as unreal as the son of a barren woman. However, its roots are imbedded deeply because of our agnan.

What is the way to cut it down?

- A strong detachment is the axe you must use to chop down this tree. Don’t get attached to anybody. Don’t get connected to the world. The handcuffs and chains that bind your hands and feet may be made of gold or iron, but they make you a prisoner all the same. So, separate yourself from all the things considered by the world to be good or bad. Don’t tie yourself to Sattva, Raja, or Tama.

- Shatter it with the axe of detachment. A half-hearted attempt won’t work. The tree of the world has to be
cut down at one stroke. Don’t think that you can cut it away gradually. What were you doing all this time?

I am gradually detaching myself emotionally from my mother. Then I will detach myself from my father, and then my brother, and then my son. Ultimately, I will get detached from my wife.

How will you get detached from your wife?

Oh, my wife and I will live separately, away from the rest of the family. Isn’t this a half-hearted attempt? Can anyone get totally detached this way? Such weak attempts won’t work. Cut away all attachments with one sharp stroke of the axe of detachment.

Tatah padam tatparimaargitavyam yasmingataa na nivartanti bhooyah, Tame`va chaadyam purusham prapadye` yatah pravrittih prasrutaa puraanee. (4)

The seeker sought his own Self, so he could not find it by going anywhere. And, since he did not have to go anywhere to look for it, he did not have to come back. The Atma is where it is; and it is what it is. Oh, what the inebriated man thought to be lost was seen clearly as soon as the effect of the drink wore off. The man did not need to go anywhere, or come to any place, to find it.
What is this Adya Purusha, Maharaj? Is He at the aadi (beginning) of Time? Is He at the start of the tenses?

Does Time – or the tenses – ever have a beginning? If you apply your mind and think about it deeply, you will never find the time that has passed. When you can’t even find the time that has passed, how can you find the beginning of Time?

Very well – is there any point from which the East, West, North or South begin? When the directions have no beginning, how will you find the Ishwara there?

Your wisdom lies in looking for the adhisthan ādādi – the substratum – at the source of your own mind, from the place where your ‘Aham’ (feeling of individuality) starts. Look there for the saakshee (the inner witness), and for his adhishthān.

Yataḥ pravṛtti prasṛtata purāne. Look for the Paramatma at the place where this ancient ahamvṛtti (feeling of ‘I’) pravṛtti (is activated). This is where you will find Him. The Paramatma is where your Aham is; that is where the aadi is. You have to give up something to look for this.

Nirmaanamohaa jitasangadoshaa adhyaatmanityaa vinivrittakaamaah, Dvandvairvimuktaah sukhadukhasangairgacchante padamavyayam tat. (5)

Nirmaanamohaa – The one, whose maana (having the pride of identification with the body) and moha (delusion) have gone away, is nirmaanamohaa. Earlier, you had maan as well as moha. Let them both go now. Say, ‘Gaccha-gaccha surashre’stha’ (the words used to bid farewell to the departing Devtas when a Yagya is over). However, say only the words of farewell; don’t say the next words which ask them to return! Maan comes mostly because of the feeling of Aham, and moha is created mainly by the feeling of Idam (this). So remove maan and moha from both idam and aham. Jitasanga dōṣā: Jitasanga doshaah. We get attached to the external objects that come from the outer world. Now, what happens when there is no attachment to any external factor, and no delusion about the things that are separate from our Self, and no subtle ego of individuality?

Adhyaatmanityaa. Come within the boundary of your body. Don’t go out of your physical body.

But, Maharaj, many desires come to our minds from the outside world.

Oh, if desires come, then – vinivrittakaamaah – you should let go of them. You should send them away. When temptations come, tell them, ‘Maharaj, please step outside my heart. Please show me this grace.’
Avoid getting deeply involved in the whirlpool of paapa and punya. What is this doubt? It is a tug of war between two things. The first dvandva is paapa-punya. The second is raga-dvesha, and the third is sukha-dukha. Of these, sukha-dukha are such that they stay with us even when we go to Hell or Heaven. They follow us to future births. They have tremendous reach. So, liberate yourself from the doubts and dualities that result in sukha-dukha. Don’t become engrossed in a twelve year penance because you killed an ant! When a person’s nishtha (commitment, or faith) lacks the ability to liberate him from sukha-dukha at will, it indicates that his faith is weak. If sorrow comes into your life, and you are able to dispel it by remembering the Lord, it means that your bhakti is firm.

Similarly, if you can overcome sorrow by realizing that it is mithyaa, then your nishtha in vive`ka (intellectual discrimination) is firm. And, if you consider it to be your svaroopa (essence), then your nishtha in your essence is firm. We should dispel our sorrow with our faith. If the Bhakta goes to do penance, the Yogi goes to the temple to pray, and the viveki (one who has discriminating) goes to the Police Station to file a complaint, then their nishtha is weak. We should remove our sorrow by using the source we depend upon.

Those who are moodha – stupid, stuck in the material world – do not reach the avyaya pada (the unshakable state). A moodha is one who has lost his way. That is the Sanskrit meaning of the word moodhah. In the Ayurveda it is said, ‘Garbho moodhah’, meaning that the unborn baby has lost the path for coming out of the womb. So, don’t get stuck.

What is that ‘avyaya pada’? What is it like? Oh, it is so easy that even a sheep can attain it. I ask the pundits of Sanskrit seated here, to pay attention to the word ‘avyaya’. The bhe`d (sheep), especially, are the daughters of the Virat (the Cosmic form of the Lord). Thamsaad jaataa ajaavayah – tasmaad ajaavaya jaataah. ‘Avi means a goat, and avyaya pada is such that even sheep can go there. People, however, are unable to go. Why is that?

The pratyagaatmaa (the Atma in the individual) is actually the Brahman, but even though you are a human being, you don’t know your Atma! I say that if even a sheep knows her Atma, she will be the Brahman; yet you – in spite of being a human being – are unaware of it!
This is a commentary on यस्मिन गता न निवर्तसि भूयः ‘Yasmin gataa na nivartanti bhooyah’ stated earlier. That should actually have been निवर्तसि ‘nivartante’, not निवर्तसि nivartanti. The grammar of Panini states that the correct word is निवर्तसि nivartante, not निवर्तसि nivartanti. We can, indeed, analyze it in a way which makes निवर्तसि nivartante grammatically correct, but what is the need to do so? The Lord says that if you wish to see that avyay pada with your eyes, what would you see? You are unable to look at even the Surya Devta who graces you in so many ways. The eyes cannot see the Adhibhoota (gross) form; they can’t see the Adhidaiva (subtle) form of the sun; and nor can the intellect see the Adhyatma (metaphysical) form of the avyaya pada.

The sun is not the brightness; meaning, the eyes cannot be seen by you. The moon is not seen, meaning the mind is not a visible object. The Chandrama (moon) is the presiding deity of the mind.

Sound can reach places that the Chandra and Surya can’t reach. If a person goes into a dark room, he won’t be able to see anything. His mind will not be able to identify whose footsteps he hears. He won’t be able to make an accurate estimate of the identity of that person. However, where the obvious and the assumed fail to give information, you can call out, ‘Who is it?’ The person will answer, giving you the information you could not obtain through your eyes or mind. So, पावक paavaka is able to reach places that the Surya and Chandra can’t reach. Pavaka means fire – speech. So, this is something that the eyes can’t see, the mind can’t imagine, and the voice can’t speak about.

Then, who is that?

It is the one who is behind the Surya, behind the Chandra, and behind Agni. He sits behind the eyes. Behind the mind, and behind speech. And, He controls them all. Recognize Him. It is the ब्रह्म तत्त्व kootastha tattva (the unchanging essence), and that is where the Paramatma is.

What will happen if you know yourself to be ब्रह्म kootashtha?

The Lord says, यद् गत्वा न निवर्तसि तद्धाम परम मम ‘Yad gatvaan na nivartante’ taddhaama param mama – that is My supreme abode.’ Once you know it, there is no return for you. In Sanskrit, गत्वा gatva (to go) also means ज्ञात्वा gyaatvaa (to know).

Taddhaama. One meaning of द्वाम dhaama is the house or establishment. Another meaning is the form of brightness. द्वाम स्वेन सदा निरस्त - कुहकं सत्यं परं शीममि ‘Dhaamnaa sve`na sadaa nirasha-kuhakam styam param dheemahi’. The indication is that the self-effulgent substratum is called ‘dhama’. The word dhama is used when consciousness is combined with existence.
The Lord now gives a commentary on how that Paramatma interacts in the world. All of you know the calculation of infinity. A percent of the infinite is also infinite. The incalculable will remain incalculable, whether it is multiplied by one, two, three, or four. There cannot be two infinite figures. Nor can the infinite be divided by two or any other figure. In the same way, the Paramatma is infinite, and every portion of His infinite quality is also infinite. Even though He appears in different forms – which seem to be a part of Him – He remains infinite. 'Because', says the Lord, 'mamaivaanshah – he is My essence.'

Mamaivaansho jeevaloke' jeevabhootah sanaatanah,
Manahshashtaaendriyaani prakritisthaani karshati. (7)

Shareeram yadavaapnoti yachchaapyuktmaamateeshvarah,
Griheetvaitaani sanyaati vaayurgandhaanivaashayaat. (8)

Even though the Paramatma becomes a Jeeva as a mortal in this mortal world, the Jeeva has great capabilities. He has the power to drag the Ishwara wherever he wants. Shareeram yadavaapnoti yachchaapyuktmaamateeshvarah. Ishwara means the Jeeva here. However, this Jeeva has such immense capabilities that it carries the subtle body into whichever gross body he enters or leaves. It catches hold of the subtle body and carries it off, just as the wind carries off the smell of whatever it passes over.

Now, what are they to do? They made the body the Karta (doer) – shareeram yad avaapnoti. So, the Jeeva forgets his true essence. He holds on to his mind and swings along with it. He carries the mind with him wherever he goes. Thus, the Jeeva foists this burden on himself. What is this burden?

The karna (ears), chakshu (eyes), sparsha (touch), rasanaa (tongue), graana (nose), and the mana (mind). These six form the burden.
carried by the Jeeva. The Jeeva gets attached to them because of a lack of detachment. It is just like the wealthy people who become dependent on the chamcha around them. These ‘chamchaas’ (chamcha mean a spoon, and the word is used for indicating flatterers) are not made of metal; these chamchaas are people. Just as we use a spoon to eat, the Jeeva asks for sense objects to indulge his senses.

Shrotram chakshuh sparshanam cha rasanam ghraaname`va cha,
Adhishthaaya manashchaayam vishayaanupase`vate`. (9)

The Jeeva controls his mind and enjoys the sense objects. The Atma does not indulge in the sense objects directly. It indulges through these six superimposed factors. When a person is freed from the false identification with the mind and senses, he gets the experience that he is not the mind or the senses; nor do the mind and senses belong to him. When he is liberated from this false belief that was superimposed – that the body is attached to the mind and senses – then the arthaadhyaasa (materialistic outlook) also leaves him. My brother, this mind and senses are nothing at all.

Utkraamantam sthitam vaapi bhunjaanam vaa gunaanvitam,
Vimoodhaa naanupashyanti pashyanti gnaana chakshushah. (10)

The Atmadev may leave the body and depart; or it may abide in the body. It may eat, or drink, or do anything else. However, all this is possible only when the Atmadev is connected to the gunas. If the Atmadev was unconnected, it could not depart, abide, eat, or drink. Existence and experience are present only due to the gunas being superimposed on the Atma. Actually, the Atma is not connected with the gunas. Nor does it have any connection with the mind or the senses. However, the विमूळ vimoedha people do not see that all this is caused by the superimposition.

यत्तत्तो योगिनः चैनम पश्यन्त्रात्मन्यावस्थितम्।
यत्तत्तो निष्कृतात्माः नैनेन पश्यन्त्र्यात्मन्येतसः।। (11)

Yatanto yoginaschainam pashyantyaatmanyavasthitam,
Yatantopyakritatmaano nainam pashyantyache `tasah. (11)
The Yogis, who have the ability to discriminate between the पुरṇ-पूर्ण drashtaa-drishya (the one who sees; and that, which is seen), and are striving continuously to obtain Tattvagnan, see that the Atma is established in its own Self. It is not established in the मन-पूर्ण manashasha (six, including the mind). However, the अक्रियतम: akritaatmanah – those who have not succeeded in controlling their minds and senses – and have not obtained Gnan from their guru – do not understand this.

You see, when someone obtains knowledge through an instrument like the microscope, telescope, etc, he develops a subtle ego of having conducted a successful research. In such cases, you will certainly have some special knowledge. You will be a specialist, but you will not be the Brahman whose very essence is Gnan. When Gnan is given by the Guru and religious sect, it does not give rise to the vanity of having acquired Gnan. Does any Mahatma feel that the Ganga, in which he bathes, was brought to that spot by a canal dug by him? ‘Oh, the Ganga flows, and I took a bath in it. This is the true Gnan, and I have recognized it.’ This is what he thinks. Where is the scope for the vanity of being a ज्ञानवान gnaanavaana (one who has Gnan)? Any such vanity will die.

So, अक्रियतम: akritaatmaanah means that the person has not gained control over his mind and senses, and he is अचेत ache’taa. अचेतस: Ache’tasah means that the man is not conscious of his self-effulgent Atma, because he has not had the benefit of the guidance of his Guru-sampradaya (the Guru and his religious sect) in controlling his mind and senses. This is why such people always retain their ego. They have no means of getting rid of it.

If you say that the Ishwara will get rid of their ego, then – in that case – they will have the vanity of having obtained the Ishwara through their own efforts! Who will get rid of that vanity? All right let us assume that the Ishwara will dispel their vanity. The question then arises as to why the Ishwara should dispel only their vanity? Why not everybody’s vanity? They will claim to be such superior candidates that the Ishwara was compelled to shower Grace on them! What then?

यदादित्यगतं तेजो जगदभासयतेऽखिलम्।
यच्चन्द्रमसि यच्चामी तत्सेवं विवः मामकम्।। (१२)
गामाविश्वय च भूतानि धार्यायम्यहमोऽजस।
पुण्यमि चौषधी: सवां सोभा भूत्वा रसतमक:।। (१३)
अहं वैचानानो भूल्व तार्क्याणां देहान्निष्टः।
प्राणायांसमायुक्तं: पुच्छमें चन्तुविच्यं।। (१४)

Yadaadityagatam te’jo jagadbhaasayate’khilam,
Yachchandramasi yachchaagnau tatte’jo viddhi maamakam.
Gaamaavishya cha bhootaani dhaarayaamyahamojasaa,
Pushnaami chaushadhhee sarvaa somo bhootvaa rasaatmakah.
Aham vaishvaanaro bhootvaa praaninaam de’hamaashritah,
What is the source of the light in your eyes? How do you see the form before you?
The form is seen by the eye, and the eye sees by the Grace of the Sun. In this, the form is the Adhibhoota (gross matter), the light in the eyes is the Adhyatma (subtle matter), and the Surya is the Adhidaiva (presiding deity). And He, who is present in all three, is the Paramatma. It is the same Paramatma who reveals the world by His brightness. What you consider to be प्रिय-अप्रिय
(pleasant and unpleasant) – that priya-apriya is the Adhibhoota; the mind is the Adhyatma; and the Chandrama (Moon) is the Adhidaiva. The Chandrama – through the grain you consume – is the cause of the sustenance, creation, and destruction of the mind. If the Chandrama did not bestow the juice in the wheat, rice, vegetables, etc. then the mind would not be created. It would not be sustained either, and nor would it die. So, the Chandrama is the cause of the mind.

What is the condition of the वाणी vaanee (speech)? What is said is the Adhibhoota, the वाक vaak (power of speech) is the Adhyatma, and Agnidevta (fire) is the Adhidaiva. Who abides in all three? The Lord says, ‘Tatte`jo viddhi maamakam – know it to be My power. तेषा तेजस्विनाम Te`jah te`jasvinaam – I am the source of energy in all the things that illuminate, activate, and encourage.’ Whether it is an electric bulb, or the force that moves the world, or the one who calculates on a computer – it is the Lord.

The Lord says, ‘I become सोम soma (nectar), and give nutrition to all ओषधि oshadhi (medicinal plants). Oshadhi does not mean the
medicines prepared in the Ayurvedic laboratories. According to the Amarkosha, an oshadhi is that, which dies after bearing fruit once. The Paraskar Grihyasootra’s commentary explains the word oshadhi as that which destroys our faults, and bestows good qualities. Oshadhi is the method for giving the दोषापनन्यन (doshaapanayana removal of faults) and गुणाध्यन (gunaadhaana) (giving good qualities) संस्कार (subtle inputs). The सर्वाश्चिद्धन्या Sarvaashchadi-snaana (a ritualistic bath) which priests insist upon, is done for the purpose of doshapanayan and gunadhan.

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What does it mean, when people say, प्राणों वै बुधुक्षु, प्राणों वै पिपासु – the prana is hungry, the prana is thirsty; not I. ।

There should be four qualities in food. One is that food should have an appetizing fragrance. Another is that it should look attractive. The third quality is a delicious flavor, so that as soon as it is placed on the tongue, you feel that this is ब्रह्मानन्द brahmaananda – the bliss of the Brahman. The fourth quality is that it should be easily digested. आनंत बहु kurveeta – show all respect to food. It is written in the Manusmriti that we should never criticize food. Food is the आनंत बहु Anna brahm – the Brahman in the form of food. The person who never criticizes food will never be short of food.

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Sarvasya chaaham hridayi sannivishto mattah smritisraamanamapohanam cha,
Ve`daishcha sarvairahame`va ve`dyo ve`daantakridv`divide`va chaaham. (15)

Look, our Shri Krishna has the habit of saying, ‘Aham-Aham’, and Shri Ramchandra Bhagwan has the habit of listening to ‘Tvam-Tvam’. Shri Ramchandra Bhagwan belongs to the branch of Tattvamasi (Tat = That; Tvam = You; Asi = Are. The essence of Vedanta is, ‘You are That’, meaning, ‘You are the Brahman.’) Shri Krishna Bhagwan belongs to the branch of Aham Brahmaasmi (Aham = I; Brahm = the Brahman; Asmi = Am. ‘I am the Brahman’. This is also the essence of Vedanta, because ‘I’ refers to the Atma, and the Atma is the Brahman.) When Guru Vasishthaji speaks, he says, ‘Rama, You are the Brahman.’ When Shri Krishna speaks, He says, ‘Arjuna, I am the Brahman.’

Sarvasya chaaham hridayi sannivishtah. Here, it is as though Arjuna asked Shri Krishna where He lived.
‘I do not make a separate hut for Myself. My abode is in everybody’s hut. I sleep wherever I am, at sunset. I allow Myself to be covered by whatever covering anyone places on Me. I eat whatever I am offered, because I am an Avadhoota (wandering Monk). I have made everybody’s hut my own, and I abide in their hearts hriday (heart).’

Well what do You do, sitting in all hearts? Do You go to sleep?
‘No, I don’t go to sleep,’ said the Lord. ‘I abide there.’
Then, what do You do?

Mattaḥ smritisraamanamapohanam cha – I show people all kinds of dreams about the past and the future. It is I who awaken them. I abide in their hearts, and My effulgence enables them to know the waking, dreaming, and deep sleep states.

Smriti means the dream state, which is dominated by memories. Gnan means the waking state, which is dominated by awareness; and apohanam means the deep sleep state, which is a refreshing experience. ‘I abide in the hearts of people and make them aware of these three states.’ The deep sleep state is such that it contains neither memories, nor the awareness of the waking state, and no dreams either.

The, what do You do?
‘I just give people the consciousness about these three states. I am the Aham.’

What is the Aham?

Na hanyate hanyamaane sharere - Aham means that, which can never be negated. Aham is that, which can never be given up. Na jahaati iti ahah, Na hinaati iti ahah. Aham never leaves us to go off anywhere. Jahaati means it never leaves us. Na hinaati means it never dies, and Na hanyate means
that it is never killed. That, which has these qualities is called the ‘Aham’. Aham is the actual meaning of all the words, verses, and sentences created from all the letters starting from ‘a’ to ‘h’ (the first and last letters of the script of the Sanskrit language). We worship the Aham.

Ve`daishchrserv`r`ame`va ve`dyah – the Lord again refers to the Vedas. He has cut away all the false notions of those who believe that the Vedic mantras pertain mainly to ritualistic worship. The Lord said, ‘The entire purport of the Vedas is in Me.’ That means, that even the purport of the section of mantras is none other than the Lord. एकम विरेव प्रभवं \( \text{E}’\text{kam sad vipraa bahudhaa vadanti} \) – the Truth is one, but people express it in many ways. People fail to grasp this. सर्वाः एव वेदे: ‘Sarvaih e`va ve`daih – I am the subject of the Vedas.’

I will give you one more interpretation. If you connect एव e`va to सर्वाः sarvaih, it will encompass every word and mantra of the Vedas. That would indicate, ‘I cannot be known without the Vedas. I can be known only through the Vedas.’

Yet another interpretation is, वेदे: अहमेव वेद: ‘Ve`daih ahame`va ve`dyah – if you wish to obtain some knowledge from the Vedas, obtain knowledge about Me. Don’t obtain knowledge about ritualistic worship.’

Ve`dantakrit ve`divide`va chaaham. The question rises as to who created the Upanishads. Oh, where is the question of somebody else being the creation of our own experience? Where a personal experience is concerned, there is no question of anything being created. Vedanta is the experience of the Self – वेदांतकृत् ve`daantakrit. And, वेदविदेव चाहम् ‘Ve`divide`va chaaham – only I know the actual purport of the Vedas.’

Here, in the Gita, the Lord says, स वेदांतकृत ‘Sa ve`daantakrit – only he has the experience of the purport of the Vedas.’ After saying this, the Lord combines the meanings of the seventh and thirteenth chapters, and says –

Dvaavimau purushau loke ksharashchaakshara e`va cha, Ksharah sarvaani bhootaani kootasthokshara uchchyate’. (16)

The Lord earlier described everything as the Prakriti, dividing it as the परा paraa and अपरा prakriti, in the feminine gender. He described Himself as अहम kritisnasya jagatah prabhavah pralayastathaa. Then, in the thirteenth chapter, He described the क्षेत्र Kshetra-Kshe`tragya (the field and the knower of the field), making the Kshetra the neutral gender and Himself, the masculine gender.

The Lord then spoke of क्षर-अक्षर Kshara-Akshara (the changing world, and the unchanging Atma), bringing both into the masculine gender. What this indicates is that gender differences are meaningless, as far as the Tattva (essence) is concerned. It is absolutely clear that from the viewpoint of words, the Prakriti is feminine, the Kshetra-Kshetragya are neutral and
masculine genders, and the Kshara-Akshara are masculine. These genders have no existence in the essence of the Brahman.

Dvaavimau purushau loke` ksharashchaakshara e`va cha. One is the चेतन che’tan (consciousness) on which the Kshara has been superimposed, and the other is the चेतन che’tan on which the Akshara has been imposed. When there is any doubt, regarding the superimposition, it is called, कार्य-कारण ‘kaarya-kaarana’ (the effect and the cause); and when there is any doubt about what is placed, then the Akshara is called the Jeeva, and the Kshara is called the superimposed matter. The Kshara (the transient world) is the उपाधि upaadhi (superimposition), and the Akshara (unchanging Atma ) is the Jeeva-Prakriti (the Atma attached to the body, which is a part of Prakriti) – जीवभूतां महावाहो यथेऽ धार्यते जगत् ‘Jeevabhootaam mahaabaaho yaye`dam dhaaryate` jagat.’ However, both the Kshara and the Akshara are, under all circumstances, poorna (complete, a part of the wholeness).

क्ष: सवर्णिण भूतानि कूटस्थोक्षर उच्चते
Ksharah sarvaani bhootaani kootasthokshara uchyate’.

The forms of all the भूत bhoota (beings) are Kshara. भूमिपाराजलोबुः ‘Bhoomiraaporanalo vaayuh’ – this is the Kshetra.

Then, what is the शेषक्ष Kshetragya?

कूटस्थोक्षर उच्चते ‘Kootasthokshara uchyate’’ – this Jeeva is कूटस्थ kootastha (unchanging) in comparison to the Kshara. Shridharswami has interpreted the word अक्षर Akshara used here, as the Jeeva; while Shankaracharya has interpreted it as the कारण kaarana (cause), the अव्यक्त avyakta (unseen). There is, however, no real difference in what they say. The अव्यक्त avyakta cannot exist without a substratum, and the Jeeva cannot exist without superimposition. Take note of this point. If the meaning of the word ‘Akshara’ is the Jeeva, then isn’t the superimposition attached to it? So, the Chetan which has a superimposition, is here referred to as the Jeeva. The interpretation of Shankaracharya – that the word ‘Akshara’ means the cause, the invisible factor – well, can the invisible factor exist unless there is a supporting substratum? If the substratum exists, the Chetan is obviously present. What I mean to say is that from the viewpoint of consciousness, it is the द्रष्टा-दृष्य drastaa-drishya (the witness and that, which is seen); and from the viewpoint of Anand, it is the भोक्ता-भोग्य bhoktaa-bhogya (the one who gets the experience; and that, which is experienced). All these differences are, however, totally false, because all the pairs have only one Purushottam.

उत्तम पुरुषस्वयम्: परमात्मेयुद्यत:।
यो लोकज्ञमातिविद्य विभलय्याय ईश्वरः॥ (१७)

Uttamah purushastvanyah paramaatme`tyudaarhitah,
Yo lokatrayamaavishya bibhartyayaya eeshvarah. (17)
Uttamah purushah. All these forms – which are the Kshara – are the para aatmaa (the Atma which abides within), and the Akshara etc, are the para aatmaa. Hence, both are the Paramatma. Are they the third person singular, or are they the second person?

Na tu prathamah purusha bhavat (they are not ‘you’).

Then, koyam (who are they)?

Uttamah purusho bhavati – they are the Uttama purusha (first person singular), meaning Aham. They are not separate from our ‘I’.

The Lord now explains the special factor, about the Paramatma being separate from the Kshara-Akshara. He is not separate from the Aham, and He is the prime meaning of the Atma. When you say, param madhura’ (supremely sweet), the sweetness is inherent; the expression indicates that there is no deficiency in the sweetness. Any lack of sweetness was removed in the process of making it supremely sweet. When the upaadhi (superimposition) was attached to the Atma, it became a Jeevatma; and when the upaadhi was removed, he became the Paramatma. It is the same person.

Yo lokatrayamaavishya. As the abhinna nimittopaadaana kaarana (the cause which is also the basic matter of creation), the Atma pervades all the groups of three. Drashtaa-drishya-darshan (the one who sees, that which is seen, and the act of seeing); gyaataa-gnaana-gye`ya (the one who knows, Gnan itself, and that which is known); and jaagrit-svapna-sushupti (the waking state, the dreaming state, and the deep sleep state). This is the triputi (group of three). It is the lokatraya (three planes of existence). Aavishya means to enter into, and support. This is avyaya. This topic started with Avyaya, which also means endless.

And, why did He say, ‘Ishwara’?

The Lord used the word Ishwara, because the Ishwara is the one who is not joined to any upaadhi (superimposition). If a King is controlled by his Queen, he is not really the Monarch. Nor is he the King if the Prime Minster dominates him. Under such circumstances, the King is a mere puppet. So, the Ishwara is the one who is not controlled by any superimposed factor. The decision maker is truly independent when he does not get pressurized by the recommendations of the Queen, Prince, Manager, or Army General. This
independence is the quality of the Ishwara. विभात्यवयाय jŚɦÉiªÉÇ´ªÉ <Ç·É®ú ‘Bibhaatyavyaya eeshvarah’ – to be the Ishwara is to be free of any extraneous consideration.

Yasmaatksharamateetohamaksharaadadapi chottamah,
Atosmi loke` ve` de ` cha prathitah purushottamah. (18)

The Lord says that He is beyond the Kshara because His relationship to it is बाधसामान्याधिकरण्य baadhasamaanyaadhikarany (having nothing in common). He transcends the mutable Kshara, and also the Akshara. His relationship with the Akshara is सामान्याधिकरण्य saamaanyaadhikarany (of the same type) – अक्षराद्धिकरण्य aksharaadapi chotaamah,’ so the Akshara is superior to the Kshara. ‘The Purushottam (most superior Purusha) described by people and by the Vedas, and the description of महापरुष mahaapurusha (great souls) is My description.’

Raajaano yam prashansanti yam prashansanti panditaah,
Saadhavo yam prashansanti sa paartha purushottama.

Who is called the ‘Purushottam’? It is the one, to whom even the King folds his hands respectfully, the Pundit folds his hands respectfully, and the Sadhus say, ‘Oh, this is my most Beloved!’ Purushottam is His name.

पुरुषेश्व प्रथमादिशु उत्तम: पुरुषोत्तमः।
पुरुषेश्व अक्षरादिशु उत्तम: पुरुषोत्तमः।
षो मामेवस्मांहो जानति पुरुषोत्तमः।
स सर्वविद्वर्णितम मां सर्वभावेन भरत।। (19)

Purushe`shu prathamaadishu uttamah purushottamah,
Purushe`shu ksharaadishu uttamah purushottamah.

Yo maame’vasamoodho jaanaati purushottamam,
Sa sarvavidbhajati maam sarvabhaave`na bhaarata. (19)

An असम्मूढ asamoodhah is one who does not get stuck anywhere. The Lord says, ‘Don’t get stuck in the दृष्य drishya (the visible world). Don’t get stuck with the Maya avidyaa (nescience caused by Maya). You should become asamoodha, and know Me, the Purushottam.’

A person who knows the Purushottam becomes सर्वविद्वर्ण sarvavit (all knowing). However, only the Purushottam is omniscient; hence, that person will become the Purushottam. It is He, who is सर्व sarva (everything), and it is He, who is स्थित sthita (established). Therefore, सर्वभावेन मां भजति ‘Sravabhaave `na maam bhajati – people worship Me in every way.’ Now, you will see Him smiling, wherever you look. You will see Him playing, and going crazy! सर्वभावेन Sravabhaave `na – whatever type of emotion you have, whichever kind of feeling you get, it is the
Parameshwara in all the forms. The Paramatma is everything you see, whatever it may be.

The Tantriks declare vehemently that their Shastra (scripture) is गुह्या guhya (secret). Some people say that the Gnan of their branch is more secret than others. The Lord says, ‘You can go on arguing about how secret your Gnan is. The Gnan I am giving you is the most secret.’

What is that?
It is that everything is the Atma, and all feelings are bhagavad bhajan (loving worship of the Lord).

The Lord says, ‘O sinless Arjuna, I – Myself – have told you this secret. It is not passed on to you through any middleman like Brahma, Rishi, Maharshi, or any other person. I have communicated it directly to you. The person who understands this obtains the authentic intellect. He is the truly intelligent person.’

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E’tad buddhvaan buddhimaan syaat – the बुद्धिमान buddhimaan (intelligent person) here, means, to be fulfilled, to obtain full achievement. People carry the burden of duty, saying, ‘This is my duty; it is my duty to do this’, lamenting their inability to fulfill all duties. Such people are bound to weep! Intelligence has nothing in common with lamenting; there is no samaanaadhikaranya between them.

In the eighteenth and nineteenth shlokas of the fifteenth chapter, it is clarified that the Kshara and Akshara are illumined by the Paramatma, who is present in both. The Paramatma is the substratum who upholds both the Kshara and the Akshara. From the angle of the superimposition, the Kshara-Akshara are the kaarya-kaaran (effect and cause); and from the angle of the uphita (that, which is placed), the Jeeva is the Ishwara.

Then, the Lord said, Sarvavid bhajati maa sarvabhaave ‘na bhaarata’ Once a person knows the Purushottam, he knows...
everything. It is obtaining the knowledge of the one science which explains all sciences. Sarvabhaave‘na bhajati’, means that everything that exists is worshipped. Thus, Bhakti becomes sarvaatmak – He is everybody’s Atma – and, so Bhakti is sarvaatmak, too.

One Mahatma used to say, ‘You are free to see the Paramatma wherever you want, whenever you want, in whoever you want, in whichever form you want. Sab yaar ka deedaar hai – everything is the vision of the Beloved.’ He explained that we are free to do this, since the principle – that there is nothing but the Paramatma – is firmly established beyond doubt; and so is the principle that every action is a bhajan.

In that case, why do some people appear to possess daivee sampadaa (divine qualities), while some have aasuree sampadaa (demoniac qualities)?

This is the way they are made. It is because of their inherent tendencies. Just as day and night are both natural, it is the nature of some people, to worship the Lord, but not in the nature of some to do so.

However, there is no need to find good or bad tendencies in people, because the Lord takes His own steps to straighten them out! When it is the Lord who gives them a smack at the right time, the Sadhu-Mahatma should not involve himself in their dispute. Those who got involved with bhajan, got involved; those who did not get involved, did not get involved.

What is it?

It depends on the nature of the individual. Some people like the roti cooked in a tandoor. Some like it roasted on fire. Why should we have an urge to make everybody eat rotis cooked in a particular way? The Bengalis ask why all people don’t eat rice. The Punjabis want to know why everybody shouldn’t have tandoori rotis. However, all this is due to different temperaments and habits.

So, people should adopt the path of the daivee sampadaa; and not the aasuree sampadaa. A person should deliberately tread the path of the divine tendencies. It was to clarify this, that the Lord described both types of natural tendencies, and both kinds of temperaments. This is also the opinion of Shankaracharyaji.

आसुरी राक्षसी चैव माहिनाः श्रीत: ‘Raakshaseem aasuree chaiva mohineem shritaah’, was stated in the ninth chapter. Now, this chapter is to tell us to inculcate the daivee sampadaa into our lives, and discard the राक्षसी rakshasee (demoniac) traits in our nature.

This is the conclusion. The conclusion has great impact. Another Acharya (Master) of ours explains this in a different way. He says that our life contains one kind of Gnan which is given by the Vedic verses, and is eternal – since time began – and is अपारुष्य apaurushe’ya (not given by any mortal). Not असम्बेदन-कार्त्तिक sampradaayaavicche`na bestowed.

It is free of bhram (false understanding), pramaaada (forgetfulness),
विप्रलिप्सा vipralipsa (being adamant), कारणापट्ट्या karanaapaatava (inefficiency of the senses and the sense organs), and other faults. This Gnan can be obtained only through the गुरु-सम्प्रदाय Guru-sampradaaya (the Guru and the religious sect). If someone wishes to understand the meaning of the mantras of the Vedas by studying them on his own, he will not be successful in this effort. The real meaning is obtained only by the Guru-sampradaya. It is only when the Guru-sampradaya explain the subtleties of what the Yajur Veda gets done, what the Sama Veda makes us sing, and what interaction the Atharva Veda leads us into, that we derive proper understanding. The Vedas make even conception a Yagya. The Chandgya Upanishad gives the details of this Yagya. You cannot obtain such a pure and sanctified teaching without the Veda-Guru-Aagam (sacred writings).

You may say that while you accept the obtaining of the Gnan of the Vedas from the Guru, you feel that one’s intellectual capacity should also be utilized. How does this happen? Well, the Lord, Himself, speaks on this later on –

\[\text{Vimrushyaitadashe} \text{`shena yathe`cchasi tatha kuru.}\]

The Lord commanded us to investigate on this point. He told us to discuss it and use our intellect to meditate and concentrate repeatedly. The Lord does not relieve us of all our obligations after we have obtained Gnan from the Guru-Sampradaya. We obtain a level of Gnan from the Guru-Aagam-Sampradaya, and then we have to use the effulgence of our intellect to ponder deeply, investigate, and discuss the matter; meditating and concentrating repeatedly. We then come to a conclusion, and inculcate it into our lives. That means, we obtain some Gnan from the Guru-Sampradaya, and some from the application of our own intelligence. However, we need some capability to use the intellect we possess. The sixteenth chapter tells us about our intellectual capacities, and that is the देवासुर-संपद-विभाग yoग daivaasura-sampad-vibhaaga yoga – the divisions of the daivee and asuree sampadaa with which people attach themselves to the Lord.

This, this fifteenth chapter called the Purushottam Yoga is completed.
The Lord says, ‘Abhayam’ (lack of fear). Do not instill fear in anyone, and do not feel fear, because you are Sacchidananda (Sat=existence; Chit=consciousness; Anand=bliss. The Brahman is Sacchidananda). Don’t be afraid, and don’t be the cause of another’s fear.

The first point is to be without fear. Fear destroys the intellect. People do much wrong, to save themselves from what they fear, or to instill fear in others. However, we should not do this, because we desire neither Vaikuntha (the abode of the Lord Vishnu), nor Samadhi, nor Heaven. Abhayam – अभयं अभयं जनक प्रान्नास abhayam janaka praapnosi. Abhayam – अभयं ब्रह्म, तद्विजिज्ञास्य abhayam brahm, tad vijijyasa. The Upanishads declare that what we want is to be established in a state of fearlessness. And, the साधन saadhan (method or instrument) for achieving fearlessness is to be fearless.

अभयं सत्त्वसंशुद्धिः Abhayam sattvasanshuddhiv. ‘Sattva’ means the antahkaran. Sat (the ultimate truth, or existence) is the Paramatma, and when the emotions are directed towards Him, it becomes सत्व सत्त्वa. Sattva is the name of the state when the emotions are filled with the ultimate truth. Sat is absolutely free of any specific attributes or qualities. However, the feeling in Sat means the संशुद्धिं sanshuddhi (purification) of the antahkaran. It is a state where no thought of cheating, cunning, or deceit is allowed to enter the mind. Only then will it be सत्त्व-संशुद्धिः Sattva-sanshuddhi.
Gnanayogavyavasthitih. Gnan-vyavasthiti and Yoga-vyavasthiti are the two systems. Gnan-vyavasthiti is to obtain Gnan – and establish it firmly in the mind – through manan and nididhyasana (deep thought and meditating repeatedly on the subject). Yoga-vyavasthiti means to strive to obtain Gnan by other methods, but discard the other methods if you can obtain Gnan through the (spoken or written) word.

Sarvatraiva cha vigyaanam sanskaaratve`na gamyate` - all kinds of Gnan contain sanskara (subtle impressions) which prompt learned people towards action. The Atma-vigyana (the applied science of the Atma) leaves no impression which influences action, because the result of Atma-vigyana is the removal of the veil of ignorance. That is why it is said, याद्वृक्ष्यानं तात्त्विक बोध ‘Yaadrik gyaanam taadrik bodhah.’ There are two निष्ठाः (beliefs) – ज्ञान-निष्ठा gnaana-nishtha, and योग-निष्ठा yoga-nishtha. A sadhak chooses the path of Gnan to attain the Lord (by obtaining the experience that the Atma and the Brahman are one), or he chooses the path of Yoga (yoking himself to the Lord through actions of devotion). The Gnan-nishtha is connected to the philosophy of Sankhya, and the Yoga-nishtha is connected to doing karmas to please the Lord. Gnan-nishtha is the name of the science of discriminating between the Atma and objects; while Yoga-nishtha is the science of offering up all actions as worship.

Daana. Pay attention to the meaning of the word ‘daan (giving in charity). One meaning of daan – in the Sanskrit language – is to withdraw our feeling of ownership from an object, by giving it to someone (who will then feel that it belongs to him). However, in the Sanskrit language itself, the different schools of thought – like the Darshan Shastras, Mimansa, and Vedanta – give the meaning of daan, as अध्यात्मिक adhyaatmik (metaphysical) daan is to cut away the feeling of possessiveness.

Dravya-daan is giving material items or money. This is the मानसिक bhautik (gross) daan. Offering things to the Lord is the अध्यात्मिक adhyaatmik daan (offerings to the demi-gods), and removing possessiveness is the Adhyatmik daan.
Now, examine which kind of daan you do! You get two guava fruits, and place them before an image of the Deity you worship. ‘Lord,’ you say, ‘These are not mine. They are Yours, now.’

That much is true. Then, the Lord makes no statement of acceptance, so the offering becomes ownerless. Any object that belongs to nobody becomes the property of the Ruler. Now, the fruit becomes śrāvād prasaāda (sanctified food, a benediction). This is the extent of the Prasad in the item offered to the Lord. You gave up your feeling of ownership; the Lord did not express His acceptance, and – unless the priest takes it away – the item that belongs to nobody belongs to the Almighty!

Who do the clouds belong to? Who owns the stars? Whose property are the sun, and the moon? The owner of these fruits is the owner of the sun, moon and stars!

In the Adhyatmik daan (where the offering is gross as well as subtle), the one who gives is not evaluated. The Adhidaivik daan is for the Ishtadev (chosen form of worship), and in the Adhibhautik daan, the देशे च, काले च, पात्रे च ‘de`she` cha, kaale` cha, paatre` cha’ is taken into consideration. The place, time and recipient are all evaluated.

दमशा Damasha. What is ‘dama’? It is to restrain our sense organs from indiscriminate indulgence. The recommended restraints for humans is daan. For the Daityas (demons) it is दया ‘dayaa’ (compassion), and for the Devtas (demi-gods), it is दम ‘dama’. People have three basic tendencies. Dama is he method prescribed for those who love to indulge their senses. Compassion is prescribed for those who have a streak of cruelty. And, daan is prescribed for those inclined to greed and hoarding.

Daan is for the लोभी lobhee (greedy); dama is for the कामी kaamee (filled with desires), and dayaa is for the क्रोधी krodhee (angry). The Upanishads state this with absolute clarity.

यज्ञश्च Yagyashcha. Yagya is the continuous, unbroken activity of Nature. The Surya is doing Yagya, giving light to all. Gangaji is doing Yagya, giving water to all. The Prithvi (Earth) is doing Yagya, bearing the weight of all; and the Chandrama (moon) is doing Yagya, by spreading soothing moon-beams.

Similarly, this physical form of ours should be used for doing Yagya. Give someone a glass of water, or a handful of grain, or a piece of clothing. Apply a salve on somebody’s wound, or soothe a burning heart with a little affection. That becomes a Yagya. When we offer sweet words to ease the hurt of
somebody to whom harsh words have been spoken, it becomes an आहुति aahuti (ablution). The ears become the कुण्ड kunda (the structure in which the ritual fire is lit), and sweet words become the offering, making it a Yagya.

This is called a Yagya. A Yagya is not performed only by ablutions in the sacred fire; it is also performed by (other) ablutions in the ears, mouth, eyes, etc. Devtas abide in all our organs, and they accept the ahotis offered to them. What the Lord indicates, is that we should make our lives a Yagya.

स्वाध्याय: Svaadhyaaayah, means to study. Read at least one chapter, my brother! Don’t do परास्थ्याय paraadhyaaaya (study other people); do स्वाध्याय svaadhyaaaya – study yourself. Generally, we waste our time studying other people. We talk about someone’s daughter, and someone’s daughter-in-law, and about other acquaintances. We do अनैतिकाय anaatmaadhyaaya – study things other than the Atma! Svadhyaya is introspection. It is to understand what the Atma is. It is obtaining Atmagnan. Study about the Devtas (divine powers), or the Ishwara, is Adhidaivik svadhyaya. If the Ishwara seems to be other than the Self, He is Adhidaiva. That is not Adhyatma (spirituality).

If you are a Brahmin, you should definitely study the scriptures of the branch of your lineage. That is called ‘svadhyaya’. The Yogs have used the word ‘svadhyaya’ as a definition. They tell us to do the जप japa (repeated chanting of a mantra) of the Devta whose दर्शन darshan (vision) we wish to have. स्वाध्यायदुङ्क्षेत्र सम्योजङ्गः (योग सूत्र २.४४) ‘Svaadhyaaayaad ishtade`vtaa samprayogah’ (Yoga Sutra 2. 44).

Chant the द्वादशाक्षर Shadaakshara mantra and get the vision of the Lord. Chant the षड़क्षर Shadaakshara mantra of Shri Rama, and obtain a vision of Him. The षड़क्षर Shadaakshara mantra of Shri Krishna can give you a vision of Shri Krishna. Svadhyaya (meaning japa) is required to obtain the experience of the Ishtadev.

Svaadhaayaad yogamaasiieta yogaat svaadhyayamaamane`t,
Svaadhyaaya-yoga-sampaattyaaa paramaatma prakaashate`.

Obtain Yoga through svadhyaya, and achieve svadhyaya through Yoga. When you obtain both, you will experience the Paramatma. My Guruji had told me a shloka which I still remember, although I do not know where this shloka is from. The shloka is –
If you feel tired of doing japa, start doing dhyana (meditation); and when you feel bored of doing dhyana, take up your maala (rosary) and do japa. If you feel tired of both, do svadhyaya. Read, and recite devotional passages.

तपः: Tapah means asceticism; to endure the discomfort of heat. Let yourself be cooked to ripeness. You will mature and die anyway! So, make yourself mature and firm by your own efforts. To be ripened, is tapa. Endure some discomfort for the sake of your Dharma.

For example, if you refuse to eat food cooked by others, people will criticize you for being orthodox and rigid. If you do your own cooking, people will not notice the amount of work it involves, to make up the fire, cook the food and do the washing up. Then, the food cooked by you will truly be fit for the ritual of offering to the Lord. It is not only the lentil and rice that are used, it is also the effort and asceticism involved, which makes this a reason for the Lord’s being pleased with the offering, and bestowing Grace.

Consider it this way – if a Mahatma goes to someone’s house, and the man sends him a glass of hot (or cold) milk with a servant, it will not be a worthwhile offering. However, if the man comes himself, with a glass of milk he prepared lovingly, with sugar and saffron, then that will be a suitable offering for the Lord. This is called ‘tapa’.

So, it is necessary to do a little tapa to fulfill your duties, and bear a little discomfort. If you order a meal at a hotel, paying five rupees in advance, and instructing them to send the food to a Mahatma at noon, that is not tapa!

आरजावम्: Aarjavam means to be simple and straightforward. Don’t allow deviousness into your mind. Be open and direct, and you will definitely be victorious. Accept this to be a fact. Worldly people think of ways to cheat people and achieve their ends. Don’t do that. Just go on the straight path, that is all! Let your words and actions match what is in your heart. That is ‘arjavam’.

अहिंसा: Ahinsaa means not hurting anyone by word or deed. If you wish to bring some laughter into the situation, crack a joke on yourself. Don’t make someone else the butt of your humor. He may, at that time, join in the laughter, but the feeling of being insulted will linger in his mind. The victim of a joke is placed in the position of a fool, and we should not make a fool of anyone. For instance,
if you want to give a definition of पाप paapa (sin), don’t say, ‘If you steal something, you will be a sinner.’ Say, ‘It is a sin to steal.’ This guards the principle of ahinsa. When people give their own example for sin, it does not have a positive effect either. Similarly, when you wish to describe how detached and stoic a Mahatma should be, give the example of other Mahatmas. However, give your own example when you speak about lapses and mistakes. This ensures that ahinsa is retained. Ahinsa is to avoid causing pain to any by our thoughts, words, or actions.

सत्यम् Satyam means the truth. A lover of truth will be a जिज्ञासु jigyaasu (seeker) of truth. If we take a vow to speak the truth, we will want to know what the truth is. When you realize that you don’t know what the truth is, you will ask others about it. Ultimately, your search for the truth – for Satya – will lead to the Paramatma, because everything else is shown to be unreal. Hence, speaking truthfully becomes a method for obtaining Gnan.

अक्रोध Akrodha means staying calm. Your heart will burn if anger fills it. Sometimes, the दाल dal (lentil) or रोटी roti (bread) get burnt, and we rebuke the cook for being careless. We point out the burnt taste, smell, and appearance. We get angry with the cook for burning our food, but we fail to see the burning in our heart caused by our anger. We fail to get the smell of the burning in our heart. So, we should save ourselves from succumbing to anger.

त्याग Tyaagah means giving up. We should always be in favor of tyaga; not ग्रहण grahan (taking). Ultimately, we have to give up everything, anyway! No matter how much you take and hoard, राम नाम सत्य है ‘Raama naama satya hai’ (‘The only Satya is the name of Rama,’ chanted when the body is carried to the crematorium) will come at the end. The things you have gathered will be of no use. If you don’t give things up yourself, don’t expect others to do so on your behalf.

I know of five or seven people living in Bombay, who had resolved to donate ten or fifteen lakhs, in the past decade or so. They did not make the donation themselves, but told their sons to donate the money when they died. Once the father passed away, the son declared that his father had become senile. One of the mothers comes to me, and weeps. ‘My husband had resolved to do daan for Dharma, but my son refuses to give the money,’ she laments. The son tells me, ‘Swamiji, my Mother has gone mad! Am I to go bankrupt just because she wants to give away such a large sum? It is twenty five years since my Father passed away. My Mother tells me to add interest to the amount, but I am not in any position to give even the principal!’
So, always be inclined towards tyaga, because, त्यजते व हि तत्त्वायā ‘Tyajataiva hi tallabdham’ – only the person who gives up the अनात्मा anaatmaa (that, which is not the Atma) obtains the Paramatma. The essence of the Atma is the one who does tyaga – the inner witness. A person who does tyaga will obtain the Paramatma.

शांति: Shaantih means peace. You will not need to tell lies, if you have shaanti. If there is peace in your heart, there will be no hinsa, no stealing, and no hoarding. Nor will there be any break in your celibacy. Oh – shanti is the mother of all good qualities.

अपेशुनम् Apaishunam means not seeing faults in others. Goswami Tulsidasji says, विश्वन पति प्रा पा कही देही ‘Pishuna paraaya paapa kahi de’heen.’ The pishuni (a person who has paishun) notices even the slightest deformity in another’s eye, but fails to notice a large mole on his own face! So, we should not focus on the faults and flaws in others. The habit of discussing others should be avoided.

dया भूलेखः Dayaa bhoote’shu – we should have compassion for all beings. Daya is a softening of attitude. The Valmiki Ramayana describes the compassionate nature of Shri Rama. If Shri Rama saw that someone was unhappy, He became doubly unhappy. The commentators have analyzed the cause, and appreciated it. They say that it is similar to a child’s losing a golden bangle. The child starts crying for the bangle he has lost, but he is not aware of how valuable the gold bangle was. However, the mother is aware of the value. She realizes that it is due to her negligence that the bangle was lost. In the same way, when the Lord Shri Ramchandra sees someone unhappy, He feels that the sorrow was caused by His negligence! Thus, Shri Rama is so compassionate that His heart is softened whenever He sees a new-comes, and He gives a warm smile, talking affectionately to the newcomer. ‘I hope all is well with you, and you are in a happy frame of mind? I hope you are keeping good health.’ This is how Shri Ramchandra talks to people – even to total strangers. He is not at all proud. He passes the joy in His heart to others – स्मितपूर्वाभिभाषण च smitapoovrabhibhaashee cha.’

अलोलुप्तवम् Aloluptvam means never having ‘loluptva’; never craving anything. It is not good to go on longing for something. If a desire comes, allow it to go away. Don’t let it come back to you.

मार्दवम् Maardavam means gentleness. Your frame of mind should be sensitive and sympathetic. We become hard-hearted when our heart is filled with possessiveness and partiality. Your hand will harden when you clutch something tightly. Our hands are soft, my brother. Let people take what they want.
There is a description of Ramleela (a frolic of Shri Rama) in the ‘Yoga Vasishtha’. Whenever anyone came to Shri Rama, asking for something worldly, He would say, ‘Why do you want this, My brother? It is filled with problems. I am filled with sorrow because I have it. You may definitely take it, if you want to – I will be freed of sorrow if you take it off My hands! However, why do you wish for something that contains sorrow?’ Saying this, Shri Rama would give away all His worldly possessions. The servants would go and report this to King Dashrath, ‘Maharaj, there is nothing in Shri Rama’s palace. He has given away everything, even rice, and flour, and lentils!’ King Dashrath would then send more things to Shri Rama’s palace.

है: Hreeh means modesty, decorum, or a sense of shame. Those who lack है are called shameless and brash. A person who wears dirty clothes does not hesitate to sit down anywhere, because his clothes are already dirty. Similarly, when someone has lost his sense of shame, he deliberately misbehaves in public. He starts boasting that he is going to a prostitute. He carries a rod, and announces that he intends to hit someone on the head with it. Such lack of shame should never come into our lives. We should feel ashamed when we do something wrong.

अचापलम् Achaapalam means freedom from restlessness. It is not good to succumb to impulses. To say or do something impulsively is चपलता chapaltaa. It is also chapaltaa to do something before the right time, or in the wrong place. A person who acts without considering what is right and proper, is called ‘chapal’.

तेज: Te`jah means a bright personality. If someone asks you to give a false testimony in their favor, you should rebuke them. ‘How dare you come here, asking me to tell a lie?’ Such a fiery attitude is needed in life.

क्षमा Kshamaa means forgiveness. Forgive the person who wrongs you. Do not wrong anyone, but forgive those who do wrong to you. This Dharma is especially applicable to a Sanyasi. Amongst the vows taken by a Sanyasi is, अभयं सर्वभूतेः मत अस्तु स्वाहा ‘Abhayam sarvabhoote`bhyo matah astu svaahaa – may all the beings in the world cease to fear me in any way. It is no longer my duty to punish someone who does wrong. No matter how great a crime anyone commits, let the King, a Kshatriya, the Army, or the Police give the deserved punishment. I have accepted the दंड danda (danda refers to the staff carried by a monk, and it also means punishment) for myself, so what danda will I give to any other?’ This is called ‘Abhay daan’ – the gift of fearlessness! None of the other daans in this world are worth even one sixteenth of this Abhay daan.

धृति: Dhritih means, to keep yourself under control. It is not proper to speak impulsively, or go wherever the urge takes you. If that is what you wanted, why
did you become a human being? You should have been an animal! The meaning of being a human is to possess the power of self control, धृतिशक्ति dhriti-shakti.

शौचम् Shaucham means, purity. Purity is of two types. One is the inner purity, and the other is the outer purity. Both are needed in life.

अद्रोहम् Adroham means not hating anyone. It is said that you can give up anything else, but never give up शील sheela (the values natural to a good person). Once, Indra dressed as a Brahmin, and spent some time serving Prahlad. He came to know the secret of Prahlad’s greatness. When Indra asked Prahlad for his sheel, Prahlad said that this was the one thing he could not give up.

अद्रोह: सर्वमृत्युष्कर्मणा मनसा गिरा।
अनुग्रहश्च दान च शीलमत्त्वै प्रसहाते।।
Adrohah sarvabhoote’shu karmanaa manasaa giraa,
Anugrahashchaa daanam cha sheelame’tad prasahyate`.

Do not show antipathy to any. Show benevolence to all. Be kind always, and accept everyone as your own. If you meet a bhangi (an untouchable who collects the night soil, and cleans the toilet) who is in trouble, you should lift him up and embrace him.

Why should we do this? The bhangi carries away the excreta.

My brother, we also clean ourselves after going to the toilet, so we are just like him. We should always help a person who is facing sorrow. We should never have an aversion for him.

नातिमानिता Naatimaanitaa means, not having excessive pride. Regarding Gnan, the Lord said, निर्माणारोहहाह: ‘Nirmaanamohahah (do not identify with your body, and do not be deluded by worldly objects)’. He also said, अमानित्वम्-दम्भित्वम् ‘Amaanitvam – adambhitvam (do not have pride, and don’t be a hypocrite).’ However, He is not speaking about the चाचन saadhan (method) for Gnan, here. He is speaking about the general lifestyle proper for a human being. So, the Lord said, नातिमानिताह ‘Naatimaanitaa’. It is one thing to not have अति मान (excessive pride), and another thing to not have मान maan (self-respect). It is yet another thing to negate मानित्व maanitva (the possession of pride). So, मान maan and मानित्व maanitva are rejected in the search for Gnan, but here, the Lord is teaching us how to live in the world. He says, न अति मानित्व ‘Na ati-maanitva’, meaning, don’t carry humility to excessive lengths. Don’t consider yourself to be inferior, and do not humiliate anyone, either.
Once, some of us were going with Shri Udiya Babaji Maharaj, from Anupshahar to Vrindavan. The Capital of a Raja Saheb comes on that route, about a mile off the main road. We were all tired, and sat down under a tree to rest for a while.

The Manager of the Raja Saheb came to us, and told Baba, ‘Maharaj, Raja Saheb is very eager to have your darshan, but he is not feeling very well today. I humbly request you to come to our city and bless him.’

Baba told him that it was important that he reaches Vrindavan that day, so it would not be possible for him to go to Raja Saheb’s palace. Hearing this, the Manager went away.

A little later, we saw Raja Sahib come running, bare-headed, in the hot sun. He fell at Baba’s feet. ‘Baba,’ he pleaded, ‘you are passing this way; please rest at my palace today!’

‘All right,’ said Baba. ‘Let us go.’

What was the reason behind this? The health of important people becomes poor, when they wish to avoid walking to invite a Mahatma. Raja Saheb wanted Baba to come at the invitation of a servant! Now, when Raja Saheb came personally, Baba accepted his invitation. Reaching Vrindavan the same day was no longer of any importance. Raja Saheb offered us lavish hospitality. For the next three days, everybody enjoyed kirtan (singing devotional songs), satsang (spiritual discussions), and katha-shravan (listening to religious discourses).

Hence, naatimaanitaa. We should not have excessive pride, but if our self-respect is destroyed, then Dharma is also destroyed. If you do not accept that you are a Brahmin, you will fail to do svadhyaya; you will not study the scriptures. If you do not accept that you are a Kshatriya, you will fail to protect those who are entitled to your protection. So, we should maintain a little maan.

Bhavanti sampadam daiveemabhijaatasya bharaata. (3)

The Lord described the Daivee sampada – the wealth of noble qualities. He described the lofty qualities of a person born with Daivee sampada. After this, the Lord describes the Asuri sampada – the demonic tendencies.

Dambho darpobhimaanashcha krodhah paarushyame`va cha,
Dambha means to display qualities that we don’t have. I know a gentleman who is perfectly happy to eat food brought by anyone, but in public he declares, ‘I only eat pure food cooked by a noble Brahmin.’

I will tell you about another incident of dambha. Once, Brahmagi held a great meeting. One gentleman entered the hall, holding a kamandalu (vessel for water) in one hand and a tuft of kusha grass in the other. He had smeared ash on his high forehead, and wore a pile of matted locks on his head. He sprinkled water with the kusha, as he walked, chanting, ‘Aum apavitra pavitro vaa’, which is a mantra for purifying the ground. He did not bow down to any of the elders present. He just entered the hall and stood there.

Brahmaji thought, ‘This must be an exceptionally great Mahatma, even greater than I, which is why he did not consider it proper to bow down to me.’ So, Brahmaji got up and went to the man, saying, ‘Please come, Maharaj.’

‘Very well,’ said the visitor, ‘but where shall I sit? All the thrones and seats here have been used previously. How can I sit on any of them?’

‘All right,’ said Brahmaji, ‘sit on my lap.’

The visitor dipped the kusha in the water, and sprinkled it on Brahmaji’s lap, chanting the mantra of purification. After purifying Brahmaji’s lap, he sat on it. Then he said, ‘Hey, Brahma! When you breathe out, the impurity in your breath touches my head, so stop breathing.’

This made Brahmaji very nervous! ‘Who can this be?’ he wondered. He bent down to see the face of the man sitting on his lap. ‘Oh, my child Dambha!’ he exclaimed. ‘Where had you been all these days? Oh, this is my own child, and I didn’t recognize him! Where had you disappeared to, for so long?’

‘Father,’ replied Dambha, ‘I had wandered off towards the districts around Madras.’

Darpan refers to ‘darpan’, which means a mirror. Even an ugly man finds something good in his face, when he looks into a mirror. ‘Well,’ he says, ‘my complexion may be dark, but my eyes are very shapely, and my lips are like the thin leaves of the paan creeper.’ Every person finds some beauty in himself, when he looks into a mirror. So, दर्श्यम् अनें इति दर्शण: drishyate’ ane’na iti darpanah – a darpan is that, which gives rise to pride when someone looks into it. Darpa means self-importance and vanity; and क्रोधं krodha (anger) is that, which causes our heart to burn. पारुश्य Paarushya means dryness or roughness,
and agnan means to fail to understand something properly. It is agnan when people refuse to accept something even when it is explained clearly. All these are the characteristics of a person born with an Asuri sampada.

\[ \text{Daivee sampadvimokshaayaa nibandhaayaasuree mataa,} \\
\text{Ma shuchah sampadam daiveemabhijaatosi paandava. (5)} \]

Now, check what it is, that your behavior reveals. My brother, you should be vigilant. Don’t start saying that your Mother is आसुरी asuree. Say, ‘My Maiya is Daivee. I am born from a Daivee sampada. I am not created by any Asuri sampada!’

The divisions of Daiva (divine) and Asura (demoniac) created in this world are actually included in the three gunas of Sattva, Rajas and Tamas. Daiva is that, which contains brightness. The word ‘Daiva’ means, द्वित dyuti (radiance), सूति stuti (eulogizing), मोद moda (delight), कांति kaanti (glow), and गति gati (progress). Daiva has kanti, gati and dyuti. And, Asuras abide in the Asuri sampada. People who are constantly trying to satiate their senses are called आसुर ‘asusu’ - indriye’shu ramate’ iti asurah. They are the Asuras. While talking about the Asuri sampada, the Lord says –

You see, Moksha (liberation) is an enduring Purushartha (achievement), whereas काम kaama (desire) is a temporary achievement. Artha (wealth) is not the main Purushartha; it is a साधन saadhan (instrument) for achieving something
else. You can use Artha to obtain Kama; or you can use it for doing daan, and make yourself eligible for Moksha; or you can use it for Dharma. Dharma will purify your antahkaran. Hence, Dharma is the sadhan for both the nitya (eternal) and the anitya (temporary) Purusharthas. If the Dharma is sakama (undertaken for some worldly desire), it is the sadhan for an anitya Purushartha. If the Dharma is nishkaama (free of personal desire), it leads to the nitya Purushartha – Moksha.

Artha is external. It is that, which is put into a safe or a locker. Dharma is what is in the Vedas, and Kama is the desire in the mind. And love in the heart. The controlling capacity of the intellect is called ‘Dharma’, and the essence is called the ‘svaroopa’. Kama is more internal than Artha. Dharma is at a deeper level than Dharma. Hence, Moksha is the param Purushartha – it is the highest achievement.

Artha can be stolen by thieves. Kama may be fulfilled at times, and not fulfilled at times. Dharma will help you in this world as well as in the next world. Moksha, however, is the self-established essence of your Atma, and it will never leave you. Therefore, Moksha is the param Purushartha. Kama is a lesser Purushartha, while Artha and Dharma are helpful for the two other Purusharthas. In other words, Artha and Dharma are smaller achievements than Kama and Moksha. Kama is anitya, while Moksha is nitya.

The Lord says, ‘Come, Arjuna! We should get involved with the work that brings us achievement. These Asuras don’t know this work. Nor do they understand which activities turn into obstacles in their reaching their desired goals. प्रवृति च निग्रवृति च जना न विदुरासुरा: Pravrittim cha nivrittim cha janaa na viduraasuraah.’

न शौचं नाशिष्ठं किमन्यत्तमम्? - they have neither purity nor proper behavior. Nor do they have Satya. These are the characteristics of the आसुर सम्पदा aasura sampadaa.

असत्यतमप्रतिष्ठ्दे ते जगदाहुरनोञ्चरम्।
अपरस्परसंशोध्यं किमन्यत्तममहेतुकम्।। (8)
Asatyamapratishthham te `jagadaahuraneeshvaram,
Aparasparasambhootam kimanyatkaamahaitukam. (8)

These people declare that there is no सत्य adhishthaana – no authentic substratum – of this जगत jagat (world). It would not be possible for the (transient) superimposed world to be seem, if it did not have a (sustaining) substratum to support it. So, असत्यम् asatyam means, सत्याधिष्ठान-रहितम् satyaadhishthaana-rahitam abaadhita-satya-rahitam. अप्रतिष्ठ्द्
Apratishtham means, without ‘pratishtha’; without being unequivocally established. They say, ‘It is fleeting’. Then they say that it is अनीश्वर्म aneeshvaram, which means that there is no Ishwara who is the Creator of this world. People with Asuri sampada claim that there is no Ishwara who creates this world, and that it has no supporting substratum.

अपरस्परसंभृतम् Aparasparasambhootam. In the eyes of the Asuri people, the son gives birth to the father, and the father gives birth to the son. The grammarian Panini has explained अपरस्पर aparasparam as that, where the cause and effect cannot be conclusively determined. किमन्यतकामहेतुकः Kimanyatkaamahaitukam – the whole world is moved by desire.

Accepting this viewpoint will lead to the destruction of the antahkaran. It reduces the importance of the intellect. Mankind will be inclined towards violence, working towards destruction. He will become harmful and destructive. Kama is so great that it has no end. Kama is a fire that blazes ever higher, the more it is fed. Manuji has stated that the more you try to satisfy your desire, the stronger it will become.

Na jaatu kaamah kaamaanaamupabhoge`na shaamyati,
Havishaa krishnavartme`va bhooya e`vaabhivardhate`.

Dambha (hypocrisy), भ्रूण maana (pride), and मद mada (arrogance) all follow Kama. If a person does not practice dambha, how will he increase his following?

When I was young, I had heard a little story. Please don’t go looking for its historical authenticity! Just accept the message it contains. Stories are not real. What is real is the Gnan they give.
The story is that Swami Dattatreya and Shankaracharyaji both went to get भिंत्रा kshaa (begged food), at Karnavas, on the bank of Gangaji. Dattatreya got bejar roti (unleavened bread of mixed grain), and Shankaracharyaji got laddoo-puri (rich, sweet food). They met at the riverside, dipped their bhiksha in the Ganga, and gave away the excess food, as is customary for monks. Then, they sat down to eat.

Dattatreya said, ‘Why is it, Guru, that you got laddoo-puri, and I got bejar roti? Did you display your learning to impress people?’

Shankaracharyaji replied that he had not displayed any learning. He had merely wandered around a little, and was given this food.

‘All right,’ said Dattatreya. ‘What were you doing, while walking around?’

‘I was reciting the verses of ‘Saundaryalahiri’,’ replied Shankaracharyaji.

Dattatreya said, ‘In that case, the person who gave you this food would surely have heard you, and felt that the best food should be offered to such a learned Pundit. So, you have exchanged your learning for good food!’

The purpose of telling you this little story is that those who are filled with demonic tendencies like dambha, maan and mada, display good qualities to impress others and earn a living. However, a spiritual person shouldn’t earn money this way.

Moahadgriheetvaasadagraahaan – the Lord says people believe the false images shown by moha (delusion). They accept the असद्ग्रहः asadgraaha (that, which cannot be accepted as the truth). And, प्रवर्तनेऽशुचिव्रतः pravartante‘shuchivrataah – they take a प्रत्र vrat (vow) of अशुचितः ashuchitaa (impurity). There are some साधन saadhan (methods) which are to be undertaken in impure conditions. Why should I sully my mind and yours by describing them? The siddhi (power) obtained by impure methods is also impure. These people suffer terribly at the time of death.

Chintamaparime‘yaam cha pralayaantaamupaashritaah, Kaamopabhogaparamaa e¨taavaditi nishchitaah. (11)
Their chintaa (worrying) is as though they have acquired this right forever, until doomsday! They worry constantly and endlessly. Their worrying is impossible to contain! They even worry about what will happen after a hundred years, after a thousand years, and after five thousand years. They say, ‘Five thousand years from now, there will be no food for people to eat.’

Well, what can we do about it?

Start eating coal from now!

This is their intelligence! They say that rocks should be converted into edible matter. Trees should be turned into food. There will no sweet water left after a hundred years, so we should cultivate the habit of drinking salty sea water. They never think that the future will bring new movements of the earth, and fresh streams of water, and many other changes. Their limited assessment of these incalculable factors causes much harm.

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Aashaapaashashatairbaddhaah kaamakrodhaparaayanaah, Eehante` kaamabhogaarthaamanyaaye`naarthasanchayaan – even their wealth is gathered by unjust means. When thieves slit someone’s pocket to steal money, they are called criminals. These people, however, cut into other people’s brains in broad daylight, and cheat them. Why do they do this? What will they do with the money?

They will enjoy doing things that give them pleasure.
However, can such enjoyment continue to give pleasure all life long? Will they always find pleasure in these activities? Oh, you will lose your consciousness because of over-indulgence; you will die! So, why do you perpetrate injustice to obtain fleeting pleasures?

What are their thought patterns?

‘Oh, I made this profit today – idam adya mayaa labdham. I obtained this, and my other desire was also fulfilled. I have accumulated this much wealth, and I will get this much more. I have killed this enemy, and now I will destroy my other enemy.’

Then they say, Eeshvarohamaham bhogee siddhoham balavaansukhee. They remove the Ishwara from His throne, and place themselves on it, as phony Gods. Then, they declare, ‘I am a bhogee (the one who enjoys), I am a siddha (powerful and glorious), I am balavaana (mighty), and I am sukhee (happy).’

‘I am Aadhyya (wealthy),’ they say, ‘and I have immense man-power behind me. I have so many votes. What I say, is the voice of the people. I will do Yagya and daan, and I will always be happy.’

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All these are delusions, caused by their agnan. Their mind is filled with false images – अनेक विचारविभाज्या: aneka chitta-vibharaantaah. They take several kinds of decisions, and make many resolves. They wander here and there, entangled in the web of delusion. They are attached to their desires and pleasures. Such people fall into unclean Hells – पतंति नरकेऽशुचे: patanti narake´shuchau. The only place they will find is in the terrible Mythological river, Vaitarini. They will be thrown into pits filled with urine and excreta.

आत्मसंभाविताः: स्तव्या धनमानमदानित्व।

यजन्ते नामयज्ञस्ते द्राप्तेनाविधिपूर्वकम्।। (१७)

Aatmasambhaavitaah stabdhaa dhanamaanamadaanvitaah,
Yajante` naamayagyai:st Yüksek daha`naavidhipoorvaka:am. (17)

आत्मसंभाविताः: Aatmasambhaavitaah – they sing their own praises, saying there is nobody else like them. ‘Who is greater than me? Only I have all the good qualities.’

स्तव्या: Stabdhah – they never bend before anyone. Stabdhaah means, to stand stiff and unmoving, like a pillar. They say, ‘Who should I bow down to?’ because they consider all others to be inferior to them.

धनमानमदानित्व।: Dhanamaanamadaanvitaah – they are intoxicated with wealth and vanity. They are filled with arrogance.

About forty years back, a committee was formed at Kankhal. It was called, ‘Madak Dravya Nishedha Samiti’. The purpose of this committee was to stop the Sadhus from smoking toxic weeds like ganja and charas. When one of the Committee members went to one Sadhu, the Sadhu asked, ‘What is the definition of ‘madak dravya’ (intoxicating items)? Just explain this to me. All your great Mahants (Heads of Mutts) have enormous wealth, and hoards of women followers. Aren’t they intoxicated by these? Are these items included in the madak dravya, or not? Don’t people get drunk on wealth and power?’

Similarly, there was a saying in our village – which was a very poor village – that a person who gets a hundred rupees, gets the intoxication of one bottle of liquor. We Brahmins have मान-धन maan-dhan (the wealth of self-respect), and तपोधन tapodhan (the wealth of asceticism). So what, if we don’t have a hundred rupees? The one who has a hundred rupees is dead drunk!

यजन्ते नाम यज्ञस्ते Yajante` naamayagnaiste’ - the Yagya they do is not a proper Yagya. They have no idea about what is right for them. Nor do they know the rules and regulations to be maintained. The mantras are faulty, and there is no proper resolve regarding the fruit. Their Yagya is a Yagya only in name.
The Mahatmas have interpreted this in two ways. ‘Naam (name) Yagya’, means a Yagya only in name. The other meaning is, a Yagya done to glorify their name. They gather funds from the people of the village, but sit as the Yajamana (sponsor) of the Yagya. The Yagya is done for self-acclaim.

Dambhe`naavidhipoorvakam – they do the Yagya with dambha. There is no vidhi (proper procedure) in their Yagya.

Ahankaaram balam darpam kaamam krodham cha sanshritaah, 
Maamaatmaparade`he`shu pravishantobhyasoyakaah. (18)

They have refused to take the support of the Ishwara. They have taken the support of अहंकार ahankaara (arrogance), बल bala (power), दर्प darpa (vanity), काम kaama (desire), and क्रोध krodha (anger).

This is an abuse, given by the Lord! He says, ‘Those who are filled with hatred, hate the Paramatma – Myself – who abides in the bodies of all beings. They are cruel. They are lowly. I fling them into this world repeatedly. ‘Go, My child,’ I say. ‘Stay in an Asuri yoni (species),’ and these fools are born again and again in Asuri yonis. They did not attain Me when they had the opportunity, as a human being. Had they so desired, they could have caught Me with their hands, drunk Me with their mouth, and imbued My loveliness through their eyes. They could have experienced Me. However, their folly led to their downfall.’

Trividham narakasyeyd sam naashanamaatmanah, 
Kaamah krodhastathaa lobhastasmaade`trayam tyaje`t. (21)
‘This Asuri sampatti is the doorway to Hell,’ said the Lord. Trividham narakasye dama dvaaram - there is only one doorway to Hell, but it has three facets. These three tendencies destroy the soul. The three sides to this door way are kama, krodha and lobha. Actually, desire is anger, and anger is desire; and the combination of these, is greed. And, greed is present in both kama and krodha. What is the common factor in these three? It is giving importance to other objects. To give importance to the anaatma (that, which is not the Atma) is kama, it is krodha, and it is lobha. Men and women are the objects of kama, enemies are the object of krodha, and wealth is the object of lobha. And, the doorway to Hell is the importance given to these three; to that, which is not the Atma.

So, Kaunteya, be free of these three entrances to Hell. Save yourself – keep far away from them.’ The Lord’s indication is to save yourself before bothering about anything else. ‘Vimukta’ means, save yourself first. Go forth only after saving yourself from kama, krodha and lobha.

The question is: why do we refuse to do what we are told to do? The Shastra has said, ‘Aharahah sandhyaamupaseet.’ We should do the ritual of Sandhya Vandan every day. This is the duty of every person who has received the Yagyopaveeta (sacred thread). A person who has received the Yagyopaveeta, has been given the Gayatri Mantra by his Guru, in the presence of the sacred fire, with Brahmins chanting mantras form the Vedas.
The Brahmins went on their way, the Mantra was left behind, and so was the sacred fire. The person who was given the Yagyopaveeta should have done the Sandhya Vandan every day to remove his negative tendencies, but he ignored the injunction of the Shastras. He only did what he felt like doing. What will the result of this be?

न स विद्धमाम्योऽनि न सुखं न परं गतिम्. Na sa siddhimavaapnoti na sukham na paraam gatim. The Lord said that the man was demeaned to such an extent that he could not maintain a state of desirelessness for even five or ten minutes, to fulfill his duty! What worthwhile achievement can such a person attain? If he joins the Army, and is ordered to shoot, he will refuse to obey the order. He will have lost the habit of obedience, because he has lost the habit of obeying the dictates of duty. He will demand a hundred rupees, to be paid in advance, before he shoots! He will be disobedient and undisciplined. However, a person who obeys the commands of the Shastras and does the selfless daily ritual of the Sandhya Vandan, will fulfill his duties conscientiously.

Sandhya Vandan is always निश्काम nishkaama (free of selfish desire). You may – or may not – be aware of the fact that sin is incurred when you neglect to carry out your pledge to do rituals like the Sandhya Vandan. If you chant Rama-Rama, it will bring you spiritual benefits. You will go to Vaikuntha (the abode of Lord Vishnu), and you will obtain the Lord. However, you will not incur sin if you don’t chant the name of the Lord, and you won’t go to Hell. But, if you make a pledge before the sacred fire, and neglect to keep your promise, there will be a प्रत्यावाय pratyavaaya (spiritual regression).

Nobody who gives up the norms of the Shastras, will ever succeed in purifying his antahkaran. All right; forget the talk of pure and impure, but there should be happiness in a person’s life. Such a person won’t even get happiness, because he discards Shastra, and – कामकारतः kaamakaaratah – sits on the ‘car’ of kama, and goes as his whim takes him. Can anybody obtain enduring happiness by behaving erratically? His antahkaran can never be purified. He will get no siddhi (power or glory); nor will he get happiness. There will be no spiritual progress in his life.

Then, what should be done, Maharaj?

I will tell you a little story in this context. Two Mahatmas met, by the side of the Ganga. One said, ‘My brother, they say that the Ishwara is in our heart, and speaks to us, and we hear Him. So, I have decided to do whatever my heart tells me.’
'You are very simple-hearted, my brother,' said the other Mahatma. ‘Don’t get trapped in such supernatural urges. We Vedic people obey the command of the Shastras.’

The Shiva Purana contains a description of Bhishma Pitamah doing a श्राद्ध shraaddha (ancestor worship) for his father, Shantanu. When Bhishma took the offering of food, called the ‘pinda’ in his hand, Shantanu’s hand appeared to accept the offering. Bhishma asked the learned Brahmin whether he should place the offering on his father’s hand, or on the mat of kusha grass the Brahmin had indicated. The learned Brahmin said, ‘Beware, Bhishma! If you place the offering in the hand that has appeared, people will refuse – in future – to do pinda daan unless they see the hand of their ancestor. The Shastras command us to place the offering on the kushasana. So, place your offering there. The proper ritual will be maintained in future.’

What am I to tell you about shraddha? Even fools, little children, rustic people and people without learning – when they see this ritual – develop the faith that the Atma exists even after the body has perished. This ritual easily achieves what the Vedantis want people to understand – that the Atma is separate from the body.

Worship of the Devtas gives strength to our senses. Worship of the Rishis increases our Gnan. Worship of the ancestors ensures that our lineage continues and our culture is preserved. Worship of the Ishwara results in our becoming free of attachments and aversions. Tattvagnan gives us the realization that the consciousness within every being is the essence (of the Brahman).

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The Lord says, ‘Arjuna, your whimsical thoughts will not give you a proper assessment of your duty. No celestial voice will give you the proper guidance. Nor will you get the answer in a dream. In fact, sometimes, it can happen that demons come, in the guise of the presiding Deities! Will their commands be right for you? No – it is only the ruling of the Shastras – the command of the Scriptures – that clarify the कर्त्तव्य kartavya (our duty) and अकर्त्तव्य akartavya (not our duty). So, as far as the correct duty is concerned, only the Shastras establish what is right and proper.’

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So, our actions should be according to the laws of the Shastras.
‘Keep Left’, is written on our roads. Sometimes, you see that the road is empty, and you go on the right. You may safely do this on one or two occasions, but one day there will be an accident, and you will be caught by the Police. So, even if there is no vehicle, pedestrian or Policeman on the road, you should keep to the left side of the road, as per the law. This is the rule for people in this country. The law of the land has greater authority than the President, the Prime Minister, or any Minister. They will be removed, if they don’t obey the law. So, rules are more important than individuals.

So, in the context of the Sanatan Dharma (eternal righteousness) and Tattvagnan, there is nothing greater than the eternal law of the Shastras. Understand them, and live according to them.

Thus, this sixteenth chapter, called the ‘Daivasura Sampad-Vibhaga Yoga’ is completed.
Chapter XVII

Arjuna uvācha
Ye śāstra-viṣayam hṛdayaṁ ca yajante śhraddhayaṁ
Tetāṁ nishtha tu kā kṛṣṇa sattvaṁhṛ tajastamaṁ. (1)

It has been stated that a person who gives up the śāstra-viṣayam (the norms established by the Shastras), and behaves whimsically will not achieve sukha (happiness) or śiddhi (success) in this world. Obtaining paramartha – the highest achievement, spirituality – is something far beyond his reach. Paraagati refers to the obtaining of Paramartha. Such a person gets nothing worthwhile in this world, or in the next world. He gets neither Paramartha, nor sukha, nor śiddhi. And, it has been established that those who follow the rules of the Shastras are absolutely on the right path. śāstra (scriptures) and śhraddha (faith) are both appropriate paths for people to take. If a person gives up śāstra and behaves as he pleases, it is not good.

Are there only these two methods, or is there a third path as well?

A third method can be included. That is, what will happen if a person gives up adherence to the Shastras, but continues to have śhraddha? Maharaj, incase anyone is displeased by my words, I ask their pardon straightaway. I ask for their forgiveness, first of all.

Customs like slitting the ears and wearing some ornament – followed by some of the Sampradayas (Religious Sects) – are not mentioned in the Vedas and Puranas. However, there is no doubt that people have a staunch faith in their Sadguru and Sampradaya. We must acknowledge and appreciate their faith. However, the vidhi (proper procedure) of their customs can be found only in the Shastras of their particular Sects, not in the Vedas, main Scriptures, or the Puranas. The question is – what is their method? This is the third question.

Consider another example of this. According to the Shastras, we should take a bath in the Ganga or particular days like the Sankranti, or on the day of an eclipse. However, some people take a bath in a well. ‘I do not know the Shastras,’ they say. ‘My Father (or Grandfather) brought me up with great love. He told me that for me, the well is the Gangaji, it is the Narmada, Godavari, and the ocean. I bathe in this well because I have faith in my Father’s (or Grandfather’s) words.’

Now, according to the Shashtra vidhi, a bath in a well will not give the same merit as a bath in the Gangaji. However, the shraddha (faith) the man has for his father (or grandfather) is Sattvik. What will the result be?

We face an obstacle at this point. Those who have both the Shashtra and shraddha are śṛṇḍ śhrē’sḥtha (superior); those who have neither are āḍham adham.
(lowly). However, what is the गति gati (consequence) for those who are on the middle path? These people don’t have the Shastra, but they have shraddha. This is the condition of dogmatic people who are unable to rise above the confines of their Sect. Those who do not accept that their ultimate goal is the पूर्णता poornataa (totality), अपरिचितता aparicchinnataa (inseparable characteristic), अद्वितीय adviteeyataa (indivisible quality) of the Brahma, are unable to attain the सिद्ध पदार्थ siddha padaartha (established objective).

However, is there no power in their shraddha?

A question comes up here. The foundation of shraddha is an अंश ansha (part) of the Parameshwara Himself, who is the सर्वकर्म sarva karma (the actual doer of all actions), सर्वज्ञ sarvagyaa (all-knowing), and सर्वशक्ति sarva shakti (all powerful). If the person catches hold of shraddha, won’t he get the power to tear all the veils of avidyaa (ignorance)?

I believe that all the sadhans given by the Shastras, Gurus, and the Sampradayas – for obtaining पूर्णता poornataa, are faultless and beyond dispute. However, doesn’t the intelligence that fills shraddha have any power? Our shraddha is because of our intelligence, so it is not proper to think that faith has no power.

Arjuna says, सत्त्वम् Sattvam: ‘Sattvamaaho rajastamah’, with this in mind. In this, सत्त्व राजस-तामस Sattvam placed on one side, राजस-तामस rajas-tamas is placed on another side, and आहो aaho is placed in-between. Further, if the shraddha is for the Shastras, the person should get spiritual benefit, but is it is filled with Rajo guna or Tamo guna, it need not bring spiritual benefits! We can accept that it is not as per our Shastras, that it is strict and rigid; but we cannot say that a Muslim does not have shraddha in the Koran Sharif, or in Mohammed Saheb, or in Allah, or in the Kalaama. The question is, how great is the power of shraddha, and how great is the power of the Shastra?

श्रीभगवान्वाच

विविधा भवति श्रद्धा दैहित्यं सा स्वभावजा।
सात्त्विकी राजसी चेत तामसी चेति तात्रुणु०।। (२)
Shreebhagavaaauvaacha

Trividhaa bhavati shraddha de’hinaam saa svabhaavajaa,
Sattvikaa raajajsee chaiva taamsee che’ti taam shrumu. (2)

Shri Krishna replies by saying that shraddha is स्वभावजा svabhaavajaa – as per the individual nature. Shraddha is not an emotion created by the individual, it is not artificial, and it is not made. स्वभाव Svabhaava (inherent nature) is the result of the actions of the individual’s past lives, and the maturing of the resultant tendencies, right up to the moment of death. This svabhava reveals itself in the next birth, manifesting as shraddha. Therefore, svabhava is not natural (created by nature). It is, however, a condition of the antahkaran, and the natural tendencies of the antahkaran are created in the final moments of the previous life; and they are built up by the maturing of all past actions. Shraddha is, actually, only one; but it shows up differently due to the objects it connects
with. This natural tendency shows up in three ways – one is सत्त्विक साधनभूता sattvik and inclined towards the recommended sadhans), one is Rajasi, and the third is तामसी असाधनभूता Taamasi (lowly and disinclined towards recommended sadhans).

Sattvaanuroopaa sarvasyashraddhaabhavati bhaarata,  
Shraddhaamayoyam puruso yo yacchraddhah sa e`va sah. (3)

It is a fact that all beings have Sattva – existence, truth, authority. Sattva is the name of the antahkaran that has a variety of different संस्कार (subtle impressions). The shraddha in different people is according to these sanskaras. In the seventeenth chapter, there is no ‘should do’, and ‘should not do’. Then, what should we do?

We should do that, which is Sattvik. This is the indication we get, from the praise of the Sattvik; and criticism of the Rajas-Tamas gives the indication that these are to be avoided. The निषेध nishe`dha (forbidding) of Rajas-Tamas is by indication, and so is the विधि vidhi (recommendation) of the Sattvik. This is how people interpret the meaning, or the principle, of the विभूति Vibhuti (excellence) described in the Vedas.

Shraddhaamayoyam purushah. This Purusha – a human being – is श्राद्धमयया shraddhamaya. People say, लवणमययोऽयं शाक: ‘lavanamayoyam shaakah’, to indicate that there is an excess of salt in the vegetables. They say, शरकरामययोऽयं पायसः ‘sharkaraamayoyam paayasah’, if the rice pudding has an excess of sugar. In the same way, this human form has an excess of shraddha. People who claim to have no faith, are either bluffing others, or they are too stupid to understand themselves.

Tell me – do you have a direct Gnan, when you say, ‘This is my Mother’? Who has a direct experience of his father? Oh, people around you told you that you were born from her womb; that this is your mother, and this is your father. You had faith that they spoke the truth, and accepted your parents in good faith. Sometimes, it so happens that prostitutes do not know for certain who the real father of their son is.

So, it is shraddha that establishes our parents for us. It is also our shraddha that the barber will not slit our throat when he gives us a shave. It is shraddha that the doctor will give us medicine to make us well; that he won’t kill us. We get into a car with the shraddha that we will reach Delhi. We cannot live in this world without shraddha.

That is why it is said, अयं पुरुष: ‘Ayam purushah shraddhapaachoorah’ (a human being is filled with faith). You proclaim loudly that your Guruji has had a darshan of the Lord – is it not your shraddha, that makes you say this? It is not as though the Lord had given you a vision of the darshan He
gave your Guruji! You believe what your Guruji told you, and that is why you say this.

Yo yacchraddhah e`va sah. The point is that you are what the shraddha in your heart is – या श्रद्धा यथस स यच्च्रद्धाः: yaa shraddhaa yasya sa yacchradhah. The form of the shraddha is the form of the person – स एव सः; sa e`va sah. Actually shraddha is the human form.

The Lord now says, ‘Come, recognize shraddha.’

Yajante` saattvikaa de`vaanyaksharakshaansi raajasaah,
Pre`taanbhootaganaanshchaanye` yajante` taamasaa janaah. (4)

There are देव-श्राद्ध de`va-shraaddha (offerings for ancestors by the Daivee methods), and there are आसुर-श्राद्ध aasura-shraaddha (offerings for the ancestors by Asuri methods). In Sanskrit, श्राद्ध shraaddha means, done with श्राद्धा shraaddha.

Ashaatravihitam ghoram tapyante` ye` tapo janaah,
Dambhaahamkaarasanyuktaah kaamraagabalaanvitaah.
Karshayantah shareerastham bhootagraamamache`tasah,
Maam chaivaantah shareerastham taanviddhyaasuranishchayaan.(5, 6)

The Lord speaks about those who lie on a bed of thorns or nails, and endure other forms of physical suffering. He says that their tapa (asceticism) is not शास्त्र विहित shaastra vihita – it is not the one recommended by the Shastras. It is घोर ghora (terrible), and it contains दम्भ dambha (hypocrisy). These people go to fairs, and pretend to be great ascetics. If they want to do genuine asceticism, why don’t they do it privately, in a closed room? Such people have vanity. They say, ‘The Babajis (Monks) wear good clothes and eat good food. They lack our capacity to endure pain.’ They harbor a desire to get money from the public. They crave adulation. They have राग raaga (attachment) for their body, and they use their बल bala (strength) to endure pain.
Karshayantah shareerastham bhootagraamamache`tasah. These people have weakened the presiding Deity of the Earth, who abides in their body. Karshayantah means, they have made her krish (emaciated). However, it is not their body that they weaken. They show disrespect to the Devtas of the earth, water, fire, and other elements of which the body is composed. You can look up the Shrimad Bhagwat, which describes the different places the Lord can be worshipped in. It is written that Brahmins should be worshipped, fire should be worshipped, cows should be worshipped, and Vaishnavas (true devotees of the Lord Vishnu) should be worshipped. Along with this, it is written that the Lord should be worshipped in the Atma. The methods of worship are given. Havana (ablutions) in the fire, green grass for the cows, offering water to the Sun, etc, are ways of worshipping the Lord in them.

How can we worship the Lord in the Atma?

We should worship the Lord in the Atma by giving the body all that is required for good health.

The Lord says that those who do terrible asceticism starve the Prithvi Devta, Jala Devta, Agni Devta, because they are agnani; they lack Gnan. They are fools. Maam chaivaantah shareerastham – keep Me hungry, too! They do not remember that I abide in their body, and I also grow lean. When they starve themselves, I become so emaciated that they are not able to see Me. Such people go into Asuri forms, because they become as incapable as the Asuras, of seeing the Lord. So, we should satisfy the Devtas of the elements in our body, and we should also offer proper food to the Lord seated within – Maam chaivaantah shareerastham taanviddhyaasuranishchayaan.

Aahaarastvapi sarvasya trividho bhavati priyah, Yagyastapastathaam daanam te`shaam bhe`damimaam shrunu. (7)

‘Arjuna,’ said the Lord, ‘People are fond of three types of food. They are also inclined towards three kinds of Yagya, tapa, and daan. Listen to the factors that cause these differences.’ The Lord wants to clarify the Sattvik, Rajasik, and Tamasik qualities in people.

Aayuh sattvabalaarogyasukhapreetivardhanaah, Rasyaa snigdhaah shihraa hridayaa aahaaraa saattvikapriyaah. (8)

The Lord does not say, ‘You should not eat this kind of food.’ He wants us to understand which type of food is chosen by Sattvik people. This is not a shaasan (rule), this is a shansan. Shansan means description, or translation.
It gives the characteristics of a Sattvik person. If you will to enroll with this group, you should adopt these characteristics; make appropriate choices. This is what it means.

आयुः: *Aayuh* (longevity) refers to the breath we take, which goes inside and touches the हृदय कमल hriday kamal (the heart, which is like a lotus). It touches the Vishnupada (the feet of the Lord Vishnu), and comes out again. In Sanskrit, आकाश aakaasha (the space) is called Vishnupada. व्यापक Vyaapaka vishnupaada (Vishnu is all pervading). The breath comes out from the lotus-like heart, and touches the Vishnupada. It gathers power, and then, as ग्लानि praana (the life spirit), it goes into the heart, removes the impurities therein, and throws them out. Our food should be such that it helps to increase our longevity. It should not result in a bloated stomach, and difficulty in breathing. We should be able to breathe comfortably, so that our प्राणःशक्ति praana-shakti (the power of the life force) can repeatedly touch the Vishnupada, and touch the all-pervading wholeness.

सत्त्व Sattva should be understood as अन्तःकरण शुद्धि antahkaran shuddhi – the purification of the antahkaran. And, बल bala indicates that our body should be strengthened by the food we eat. सत्त्व, बल, आरोग्य, सुख Sattva, bala, aarogya (good health), sukha (feeling of well-being), and प्रेति preeti – meaning तृप्ति tripti, satisfaction – are increased; and the food is juicy – that is the Sattvik food. The body needs रस rasa (sweet juices), it needs स्नेहा sne’ha (soothing substances), it needs स्थिरता sthirata (stability), and हृदय hridyaa (beneficial) food. One should avoid the तेजस te’jas (heat producing) items. The food should be beneficial for the heart.

A friend of mine began to subsist only on चना chanaa (grams) for a few days. Later on, he fell so ill that he needed prolonged treatment. People who experiment this way have to suffer for it. We humans have been given hands, and a brain. We should cook the foods that require cooking, and eat the sun-ripened foods that don’t need to be cooked. The food we eat is an ablution in the जठरान्गि jatharaagni (the digestive fire in the stomach), so we should only eat what the jatharagni can digest with ease.

If you say, ‘I want to pour ghee (rarified butter) into the fire’, then the reply is, ‘Don’t pour so much ghee that the fire gets extinguished!’ We should eat only food that will build up the digestive powers. The body should get rasa, so that a feeling of happiness prevails. It should get sneha, so that benevolence for all prevails in us. स्थिरता Sthirataa (stability) is needed to avoid indecision and fickleness. And, hridya is important for strengthening our heart. This is the food dear to the Sattvik people – आहारः aahaaraah saattvikapriyaah.

People get a Westernized education, and apply it to us, poor Indians. They say, ‘Don’t take ghee; it is poison.’ My brother, the body needs sneha – it requires something that has the lubricating properties of ghee. Then, these people tell us
to remove the cream from the milk, and take fat-free milk power instead. They
tell us to remove the butter from the curds, and drink fat-free butter-milk.
Now, we ask, what are we to eat? They tell us to eat eggs! This is Westernized
knowledge! ‘Don’t have rotis made of wheat flour; it has high sugar content.’
Very good; you advise deserves all appreciation. However, bajra (millet) is not
as nutritious as wheat. Then they say, ‘Eat meat!’ They advise diabetics to eat
meat, and forbid them to eat wheat! They forbid us to have ghee, milk and
curds; and advise us to have eggs! Such doctors should be dispatched – like
unstamped letters – back to where they came from! They do not understand the
circumstances in our country, and they do not know the Indian सदाचार
sadaachaara (good habits). They consider themselves experts in medical
science. Maybe! But, they are not experts in the Bharatiya Prakriti (the nature of
the Indians).

वातावरण गतरसं पूकति परसिपितं च यतः।
उच्छिष्टतमं चामेश्य भोजनं तामसप्रियम्। (१०)
Yaatayaamam gatarasam pooti paryushitam cha yat,
Ucchishtamapi chaame’dhyam bhojanam taamasapriyam. (10)
Yaatayamam – we should not eat unripe foods. For example, mangoes should be eaten only when they are ripe. Even tiny raw mangoes, or unripe tamarind, are harmful. You can, however, safely enjoy chutney made of ripe tamarind. If you eat rice or dal (lentils), you can soak them in water and have a little. If they are cooked, you can have a good meal. However, if they are half cooked, they will cause acute discomfort.

Gatarasam – that, which has no rasa, which is absolutely dry. And, pooti paryushitam cha yat. Paryushit means state, and uchishthamapi chaame’dhyam means rendered impure (if touched with impure hands). None of these foods should be eaten. Some people like to eat the food from which someone else has taken a bite. Ame’dhyam means that, which is not pure by nature; which cannot be used for a Yagya. People who eat these types of food are Tamoguni. People with Tamo guna are fond of this type of food. The Lord did not say, ‘Don’t eat,’ here; He merely said that this is a characteristic of people with Tamo guna.

Once, a Sindhi gentleman asked me, ‘Maharaj, I have not studied the Shastras, so I don’t understand what I should eat, and what I should not eat.’

‘Look,’ I told him, ‘you need not read the Manusmriti, or the Shastras. Just think, before you eat, whether the food is suitable to be offered to the Lord.’

The gentleman at once understood the matter. We are shy of offering the Lord any item that is criticized by the Satpurushs (learned, saintly people). Somewhere, somehow, we have heard about the things spoken by the Satpurushs.

In the same way, there was a gentleman who was an alcoholic. People took him to Shri Ramakrishna Paramhansa, praying that he be cured.

‘Give up drinking, my brother,’ said Paramhansa ji.

‘I can’t,’ replied the man.

‘All right, have a drink once in fifteen days.’

‘Even that is not possible for me, Maharaj.’

‘All right, then, limit yourself to one drink a day.’

‘Even this is impossible!’

‘Very well, then,’ said Paramhansa ji. ‘Whenever you feel like drinking, offer the drink to the Lord before taking it.’

The man would keep the bottle with him, but when it came to offering it to the Lord, he would think, ‘Oh, God! How can I offer this rotted water of barley to the Lord?’

Thus, a day passed, then two days passed, three days passed, and then Paramhansa ji said, ‘Since you have already abstained for three days, you can abstain for three months, or even three years! Why don’t you give up drinking altogether?’

Ultimately, the man did give up drinking completely.
The Yagya of the Sattvik people has the special feature of being free of \textit{falaakaanksha}. There is no desire for any personal benefit.

The first point is that a Yagya should not be motivated by selfish considerations. The second point is that the ritual should be in keeping with the strictures of the Shastras. The third point is that we should do the Yagya with the same attitude with which we do the prescribed daily rituals like the Sandhya Vandan. It should be done as a duty. The Lord added one more point – the mind should have a single pointed focus while you are doing the Yagya. It should not be disturbed by thoughts like, ‘How will the Yagya be completed? Where will the funds come from?’

A Yagya done by \textit{chanda} (contributions collected by several people) does not bring any result. Even if we accept that a fruit does arise from such a Yagya, it will hover in the sky, wondering which of the donors it should go to. ‘Should I go to the one who gave four annas, or to the one who gave five rupees, or to the one who gave the highest amount?’ it wonders. The fruit is scattered, and it vanishes. That is why the Yagyas organized by funds collected from several people gives no fruit.

Look, my brother, I tell you what is written in the Shastras. Incase anyone present is involved in collecting funds to do a Yagya for the benefit of the world; I am not referring to them. I withdraw my comments.

\begin{verse}
\textit{Abhisandhyaaya tu falam dambhaarthamapi chaiva yat, Ijyate’ bharatashresha tam yagyam vidhi raajasam.} (12)
\end{verse}

Yagya undertaken for a worldly fruit is \textit{dambhaartha}, which means, done for the sake of showing off. ‘We are great Yagniks (people who do Yagyas),’ is the impression they wish to create. This is a Rajas Yagya. The words of the Lord indicate that we should not be inclined towards Rajas Yagyas.

\begin{verse}
\textit{Vidhiheenam asrishtannam mantraheenamadakshinam, Shraddhaavirahitam yagyam taamasam parichakshate’}. (13)
\end{verse}

If you wish to understand what this means, you should refer to the first question, whether there is any description of this type of a Yagya. \textit{Vidhiheenam} means, there is no \textit{vidhi} (proper method) in it; and \textit{asrishtannam} means, there is no \textit{anna} (food) \textit{daana} (giving). The Yagya becomes \textit{asrihtannam} when no food is offered, no mantras are chanted, and no
dakshina (monitory offering) is given to the Brahmins. Further, when it is done without faith. How can this be called a Yagya at all? It will be called Tamas. Five things are essential in a Yagya. They are, विधि, अन्न दान, मंत्र, mantra, दाक्षिण्य दानी and श्रद्धा shuddhāa. Only then is the Yagya complete.

Devidhurgentrampragyapoojanam shocharmanvarnam.

श्रद्धगर्भोहिंसा च शारीरं तप उच्चते। (१४)

De `vadvijagurupraagyapoojanam shauchamaarjavam,
Brahmacharyamahinsaa cha shareeram tapa uchyate`. (14)

There are three types of tapasya (asceticism). The difference is caused by the physical, verbal and mental asceticism and the underlying motive of the person. The Lord explains which type should be done and where it should be done, giving the details of the three underlying inclinations. Then, He explains how the same kind can become Sattvik, Rajasik and Tamasik. Then, the three kinds of inclinations, multiplied by the three levels of tapasya, make nine kinds of tapa.

Now, considering the अधिष्ठन भेद adhishtaana bhe`da (the difference in the mental inclination underlying the tapasya), what is the पूजा poojaa (worship) done by the शरीर shareera (body)?

It is, देवपूजा de`vapoojaa (worship of the Devtas), द्विजपूजा dvijapoojaa (worship of the Brahmins), गुरुपूजा gurupoojaa (worship of the Guru), and प्राणपूजा praaagyasvapoohjaa (worship of the learned and wise).

The Guru should be worshipped even if he is not pragyaa. It is not as though he should be worshipped only if he is a Gnani, and neglected if he is not a Gnani. No, even if our Guru is not a Gnani, he is worthy of our worship. If a person is pragyaa, we should worship him even if he is not our Guru.

While doing puja, we should be careful that शौच shaucha (purity) is maintained, and that we have आरजन्य आर्जवम aarjavam (a simple and straight-forward attitude). ब्राह्मचर्य Brahmacharya (celibacy) is physical, and so is अहिंसा ahinsaa (non-violence). To avoid doing हिंसा hinsaa (violence) means not allowing anger to overcome us. To observe celibacy means not allowing desire to overcome us. देव-द्विज-गुरु-प्राण-पूजनम् De`va-dvija-guru-praagya-poojanam means not allowing arrogance to overcome us, not doing anything despicable, and remaining free of deceit and cunning. The present context indicates that Brahmins, Kshtriyas and Vaishyas should all be shown due respect.

पूजा Poojaa (worship) means सत्कार satkaara (to show respect). Whose satkara should a Brahmin do? Take it this way – it is acceptable if the Brahmin shows respect to one (caste), the Kshtriya to two, the Vaishya to three, and the Shudra to all four castes. If you wish to organize this according to the वर्णाश्रम धर्म varnaashrama dharma (the right behavior for the castes), it will be this. Dvija means a person ho has received the proper संस्कार sanskaara (rituals which create subtle impressions) like the thread ceremony, and who does the prescribed daily...
rituals like the Sandhya Vandan, Balivaishvadeva and Agnihotra. Such people will be superior to an ordinary Vaishya. He should be shown greater respect. The Brahmins and Kshtriyas should also show him greater respect, so that other Vaishyas are encouraged to follow his example.

Anudve`ga karam vaakyam satyam priyahitam cha yat,
Svaadhyaayaabhyaasanam chaiva vangmayam tapa uchyate`. (15)
Anudve`ga karm vaakyam. The Lord now tells us about the proper way to talk. Don’t speak in a way that is hurtful for others, and causes their hearts to burn.

When we were little children, and we saw the wells fill up to the brim during the rainy season, we would fling sticks into the water with all our might. The sticks would sink in, and rise up again. Similarly, उद्वेग means that the words we use to hit others with, pierce their hearts and rise up again. That is called ‘udvega’. Don’t say things that cause udvega. Udvega is the same as vomiting, or throwing up. Many people think of retaliating sharply. They want to make the other person squirm. The purport is that our conversation and behavior should not contain sarcastic or cutting comments. Our talk should be free of barbs and shafts.

Satyam. Speak the truth. Speak with sweetness. And, speak in a way that will be beneficial. If you speak the truth, it will contain Gnan. You can only speak satya if you know what the satya is. If you do not know the truth, and say something claiming it to be satya, then you are speaking asatya (untruth). Moreover, if you have the Gnan – but don’t speak according to it – then, too, my brother, you are speaking an untruth.

However, we forget one thing. What is that?

We forget the आनन्द ananda in it. We give respect to satya. We say, ‘I know this for a fact. I have seen it with my own eyes. I am a witness to what happened. I have seen the base, which is absolutely real.’

Very well, but if anand is omitted, then there is a deficiency in your Gnan and satya, because satya and Gnan always stay with anand. There is goodwill between them, and their goal is the good of all.

Svaadhyaayaabhyaasanam – we should have the अभ्यास abhyaasa (habit) of स्वाध्याय svaadhyaaya (studying the Shastras). Abhyas does not mean that you read a book once and put it away, saying, ‘I have already read this book, Maharaj.’ To read a book once and put it away is not the tapa of the वाणी vaani (speech). You should form the habit of daily study. At the second reading, you will understand things you missed earlier. More meanings will be revealed at the third reading. When a Sadhu (Monk) goes to a village to ask for भिक्षा bhikshaa (begged food), and does not get it at the first house, he gets it on his
second visit, or even the third visit. The Shastras are our Grihasthas (householders, who feed Monks). We go to their door, to ask for bhiksha. If we don’t get it on one day, we will get it on the next or third day. Like the Grihasthas, the Shastras also give bhiksha to the Sadhus; and they definitely give it. So, one should study the Shastras repeatedly. This is the tapa of speech.

मनःप्रसादः सौम्यत्वम् मौनमात्मविनिग्रहः ।
भावसुंदरित्येतत्तत्यो मानससमुच्यते । (१६)

Manahprasaadah saumyatvam maunamaatmavinigrahah,
Bhavaasanshuddhiritrye‘tattapo maanasamuchyate‘. (16)

मनः प्रसादः Manahprasaadah. Now the Lord speaks of the tapasya of the mind. He tells us to keep our mind प्रसन्न prasanna. Prasanna means, निर्विशय nirvishaya – without any object of desire. Do not attach your mind to the past, and don’t worry about the future. Let your mind be tranquil and untroubled. Satya will manifest in it. The truth rises up involuntarily in the mind when inner peace prevails. It is only in a limpid mind that the satya rises. So, मनःप्रसादः manahprasaadah means, the प्रसन्नता prasannataa (serenity) of the mind. It does not mean joy; it means, when the mind is uncluttered, and limpid. Keep your mind free of all desires. Your eyes should function, but not have any form imbedded in them. Your ears should function without your being pulled towards any particular sound. We should retain our faculty of speech, without having any compulsion to say something. Allow the tongue to rest, let the ears relax, and let the mind be at peace.

सौम्यत्वम् Saumyatvam means that we should be simple and straightforward. We should have a friendly attitude. The mind should be luminous like the moon.

मौनम् Maunam means that we should maintain the attitude of a Mauni – an ascetic and hermit. The mind should be controlled – don’t let it rush hither and thither. And, भावसुंदरि: bhaavasanshuddhi means, keep your inclinations pure. Let your interaction with people be free of cunning and deceit. Don’t try to bluff or mislead anyone. This is called मानस तपा maanas tapa – the asceticism of the mind.

श्रद्धया परया तप्तं तपस्तत्तिन्तविनं नरेः ।
अफालकालिकश्चित्विप्रयुक्तं सालिवं परिचक्षते ॥ (१७)

Shraddhayaa parayaa taptam tapastatritvaidham naraih,
Afalaakaanshibhuryuktaaih saattvikam parichakshate‘. (17)

After enumerating the three good points, the Lord now speaks about the three types of tapa – Sattvik, Rajas, and Tamas. A man may speak with sweetness, maintain mauna (silence), and also do puja. Actually most people who do puja are eligible for मूर्ति-पूजा moorti-poojaa – idol worship. You can take this to be a fact. I say this with considerable personal experience, that when someone brings wet flowers, the clothes, hand and feet of the Mahatma all get wet. The immediate thought that rises is, ‘This man ought to have offered water to the form of Shankarji in a temple! He shouldn’t have poured it on me!’
Then, when the man stands before the Mahatma saying, ‘Tvame `va maataa cha pitaa tvame `va – you are my mother and you are my father,’ the Mahatma says, ‘My brother, go to the temple. Why are you saying such prayers before me?’ Therefore, the people who are eligible for worshipping the Lord in a Mahatma are different from those who are eligible for worshipping Him in an idol.

A person, who serves with devotion and has shraddha for the Mahatma, is eligible for worshipping a Mahatma. A person who wants the Deity to fulfill his desires, is eligible for idol worship. There is little doubt that people worship the Lord in idols, and there is no doubt that the Lord’s Avatars are filled with compassion. However, the Avatar is not always in the present time, and you don’t know how a Mahatma should be worshipped. So, you should first learn about puja by worshipping an idol. Otherwise, this tapasya (of puja) done by people gets spoilt.

How does it get spoilt?

It gets spoilt because in the three types of tapasya, one vital factor is shraddha (faith). Shraddha is essential for the puja to be Sattvik. The second factor is that there should be no falakanksha (desire for a fruit). Falakanksha will bring Rajo guna. Yuktaih means that the puja should be connected to sadachaara – a pure lifestyle. If you are inclined towards lowly activities, and you worship a Devta, a Brahmin, your Guru, or a Pragya – then, your puja becomes Tamoguni. So, the tapa becomes Sattvik if it is done with faith, lack of selfish desires, and a pure lifestyle. Then, all three (body, speech and mind) become Sattvik. However, unless all three are Sattvik, the tapa will become Rajas or Tamas. A desire for some fruit turns it into Rajas, and lowly behavior turns it into Tamas.

Sakarmanupajargachayopadevdvayatratah
Kriyate tadah prakrteh rajasasa chalabhyum. (18)

Satkaaramaanaapoojaartham tapo dambhe `na chaiva yat,
Kriyate` tadiha proktam raajasam chalamadhruvam. (18)

Tapasya that contains hypocrisy, and is done for winning honor, respect and adulation is Rajas. The fruit it gives is temporary.

Moodhagraahe` naatmano yatpideya kriyate` tapah,
Parasyo `vadyaatpadaartho va tattamasa `mudra `hutam. (19)

Moodhagraahe` naatmano yat – to cling obstinately to something. ‘I will keep standing. I will keep standing in water. I will live in a tree and not come down.’ These are examples of tapa which give pain to the Atmadev. This type of tapa is not recommended in any of the Shastras. Moodhagraahe `na means catching hold of something stupid.
Parasyotsadanaartha vaa – even the tapasya done for destroying someone, or disrupting another’s progress is not good. For example, if there is a Sadhu who is highly respected, and another Sadhu goes to him and starts a dispute. Then he begins to do such severe asceticism that people start showing him more respect. Thus, tapasya done with the intention of belittling or harming someone is also Tamas tapasya.

De`she` kaale` cha paatre` cha tahan`n sa`arv`i`k`e` smurtama. (20)

Daatavyamiti yaddaanam deeyate`nupakaarine`,

Daatavyam. When you give with the thought that this person is worth giving the daan to, that he is needy, then is it not placing yourself in a position of superiority? It is considering that person to be beneath you, and considering him to be needy. The vijnana (skill) of daan is different. In daan, we give some item, and the result is the purification of our own antahkaran. It becomes a Dharmik daan when an external object or action results in internal purification. A daan that does not purify our antahkaran is absolutely worldly. Actually, daan is Dharma. When the fruit of the daan is material gain, or worldly fame, then the daan is sukhshma (subtle), and the fruit is sthoola (gross). However, what is the secret of the gross daan which has a subtle fruit? People neither know nor understand, that the purpose of physical actions and material daan is to create the subtle.

To whom should we give daan?

Svajanaarpanaat. People justify giving daan to their svajan – their own people! It used to be the practice at our house, to give the paltry daan to just anyone. But, when some valuable daan had to be done, people would say, ‘After all, our daughter is wedded to a Brahmin, so let us give it to our son-in-law.’ Such daan becomes svajanaarpanam. It is the custom to feed the Brahmin at a shradha (ancestor worship). People feed their cook saying, ‘He is a Brahmin, too. He will be pleased, and will cook well, if we offer him the food, clothes and money.’ This can hardly be called daan! When daan is connected to self-interest, worldly benefits, or any kind of favoritism, it destroys Dharma and shraddha (faith). It does not cultivate a pure antahkaran. So, the method of daan has to be understood. It is not that everyone who has wealth understands how to do daan.

De`she` kaale` cha paatre` cha. In daan it is important for the de`sha (place), to be suitable, the sthana (spot) to be proper, and the paatra (recipient) to be excellent. It is not right if a person goes to an opium den and gives something as daan. Daan should be done in a place that is pure. Certain timings, like the ekaadashi (eleventh date of the lunar colander), poornima (full moon), etc should be chosen, and eligible recipients should be selected for daan. Such daan is called Sattvik daan.
Another factor must also be considered. The Shrimad Bhagwat gives details about which is the best place, time, and candidate for daan. It says, "Satpatram yatra labhyate.' Who is the satpatra (best recipient)?

It is the Lord! The item belongs to the Lord, and He has come to take it. So, don’t look up the auspicious time for doing daan, and tell Him to come on an auspicious day like an eclipse or Sankranti. When we give something with the feeing that we are offering it to the Lord, it is the best possible place, time and person. Actually, it is not we who are giving. The Lord had kept His own property with us; and He has come to take it back. So, we are not the daataa (giver). The Lord has relieved us of this burden.

Yattu pratyupakaarar yalamuddishya vaa punah,
Deeyate cha pariklishtam taddanam raajasam smritam. (21)

Yattu pratyupakaaraatham. An Income Tax officer has the authority to grant Tax Exemption to a Charitable Trust. He tells you that he will grant the Exemption if you donate various sums to those he recommends. What is that? The daan you do at his bidding is done for the purpose of avoiding taxes. You give something to get something in return. This daan is given with a desire for some fruit.

Deeyate cha pariklishtam. There was a baniya (businessman) who came to Vrindavan on one occasion. He was sitting with a group of people, when a lady came and tied a rakhi (a bracelet tied by a sister) on his wrist. People who need to raise funds are very clever. They know that a wealthy man will be embarrassed to refuse to contribute for a good cause, if he is asked in the presence of other people.

‘Who are you, Mother?’ asked the baniya. ‘What do you want? I am not even acquainted with you.’

The lady explained that she was the principal of a local school. ‘I tied the rakhi to make you my brother,’ she said. ‘I don’t want anything for myself, but please donate five thousand rupees to the school.’

‘Very well,’ said the baniya. ‘I will donate five thousand rupees to your school.’

He gave the money. Later, when he went home, he began to lament. ‘Oh God! I threw away five thousand rupees today!’ Thus, people do daan and the regret giving it. This daan is Rajas.

Ade’shakaale yaddaanamapratre bhyaachcha deeyate’,
Asatkritamavyaatam tattamasamudaahritam. (22)

Ade’shakaale’. I saw a gentleman buy fifty cinema tickets and distribute them to poor people. What kind of a daan is this? Consider the matter
— was that the proper देश de’sha or काल kaala for daan? He said, ‘I am doing daan. I will distribute cinema tickets to the poor, and provide entertainment for them. They will enjoy the cinema.’

असाक्रितमवायूतम Asatkritamavagyaatam. I was at the house of a Seth (wealthy businessman), when someone came to beg for some money. The Seth spoke harshly to him. ‘Go off! Get out! How did you manage to come up to this office?’ I felt embarrassed and ashamed to see such a wealthy man behave so shabbily. At our village, there was a custom to give at least a handful of rice, if we had nothing else to give a beggar. We would never turn away anyone without giving something. The Seth glanced at me, and felt ashamed. He also felt some pity for the man. He told his clerk to give the man a coin and send him away quickly. What daan was this?

— तत्सत्त्वतिं विद्वेषो ब्रह्मणसिद्धिश्च: स्मृतं इ। 
ब्रह्मणसेनं वेदावृत्य यजावृत्य विहितं पुरा॥ (२३)

Aum tatasditii nirde’sho brahmanastrividhah smritah,
Braahmanaaaste`na ve`daashcha yagyaashcha vihitaa puraa. (23)

The Lord says, now, that no matter what you do, every action contains some flaw or mistake. I have seen a very big Karma (ritual for some specific benefit). By the Grace of God, many great Pundits and Vedacharyas (Masters of the Vedas) were involved, but they forgot the संकल्प sankalpa (formal resolve)! They forgot that every religious undertaking must begin with a formal resolve. Now, what was I to say? A Vedic Karma, a Shrouta-smaarta ritual, becomes futile without a sankalpa. This is written in the Shastras.

It is not a matter of just the sankalpa. Other mistakes are made, too. People make mistakes in the mantras. देवहितं यजामहे ‘De’vahitam yajaamahe’’ is given in the Rig Veda, and मैयी ‘Mayi de’vahitam’ is written in the Yajur Veda (both have the same meaning). Now, the Pundit doesn’t remember that the words of the Rig Veda can’t be used when a Yagya is being done according to the Yajur Veda. A pure mantra becomes impure when the application is misplaced. So, there are three injunctions for a successful karmakanda.

What are they?

They are, ॐ तत् सत् ‘Aum tat sat.’ This is the triple command of the Vedas – Brahmin, Veda, and Yagya! These three come from those three.

— तस्मादोमित्युदाह्रत्य यज्ञदाननालय:क्रिया:। 
प्रवर्त्तने विध्यानेक्तः सतां ग्रहस्वार्थिनाम्। (२४)

Tasmaadomyadaahritya yagyaadaanatapahkriyaah,
Pravartante` vidhaanoktaah satatam brahmavaadinaam. (24)

Tasmaadomyudaahritya. When you want to do any Yagya, daan, or tapa, you should begin with the Aumkara. Say, ‘Hari Aum’, first. If you ask where ‘Hari’ (a name of the Lord Vishnu) comes from, then – this is the method handed down from generations. It is not written in the Vedas, that ‘Hari
Aum’ should be said. However, the reason this is accepted as the proper method by so many previous generations is that it has the effect of purifying the person, and making him eligible for uttering the word ‘Aum’. By saying ‘Hari’, the Brahmin becomes purified, and eligible for saying the Aumkara. His impurities are removed. Aum means acceptance, and the one who protects. This is why the ब्रह्मवादिस (those who believe in the Brahman) start with the Aumkara when doing any ritual. The Aumkara does not contain an incomplete name of the Lord. Some of the Lord’s names refer to His different aspects or manifestations. For example, विश्वात्मा Vishvaatmaa, हिरण्यगर्भ Hiranyakagarha, सूर्यत्सा sootraatmaa, तैजस Taijas, प्रायोग्य Praagya, इश्वर Ishwara, and तृतीय Turiya. This Aumkara, however, enfolds the essence of the Parabrahma Paramatma, right form the Vaishvanara up to the Turiya Brahman. So, there is nothing left out in the Aumkara. It makes Yagya, daan, tapa, etc whole, complete, fulfilled.

Tadityanabhishandhaaya falam yagyapatapahkriyaah, Daanakriyaashcha vividhaah kriyante` mokshakaankshibhih. (25)

Tapa means, don’t harbor any desire for a fruit. Whether you do Yagya, daan, or tapa, it is mixed with a yearning for Moksha (liberation). Tapa means, न मह्यम ‘Na mahyam. I don’t want anything. I want only Mukti.’ However, who are you doing the Yagya, daan and tapa for? तस्माओ Tasmai means that we do it for the Paramatma, not for ourselves.

Sadbhava means सत्ता existence, authority. Combined, they become sadbhava. Sadbhava
means the सत्ता sattaa of the Paramatma. सद्भाव Sadhubhaava means the godly inclinations that come into our mind. The word ‘sat’ is used in two ways. One is the pure Sat, and the other is sadbhava. The third is Karma. Sadbhava is subtle, it is the परमार्थ paramaartha (supreme attainment), it is a godly inclination, and it is a strong Karma-kriya. It is present in Paramartha, and it is in the inclination – meaning, it is in the antahkaran. सच्चता Sачchabda (the shabda = word that is Sat = godly) comes next. It is the main word, and its presence in the Yagya, daan, and tapa is also called ‘Sat’. दाने च स्थिति Daane` cha sthiti.

कर्मचावतः Karmachiva tadartheeyam. To render services like uprooting kusha grass for a Yagya, digging the ground for it, building the structure and getting bricks for it, etc is also tapa. So, Sat is the purification of the त्वम-पदार्थ tvam- paddartha (tvam = you. You Are That = the Brahman. This is the foundation of Vedanta principle. It means that everything is the Brahman). Tapa is the purification of the तत्त्-पदार्थ tat-padaartha (tat = That), and the Aumkara is the purification of the Karma. Tapa gives eligibility to those who lack it. It also reveals the essence of the Parameshwara who is the goal of the Yagya; and the Aumkara purifies the tapa.

अश्रद्ध्या हुलं दर्शनं तपस्लयं कृतं च यतः।
असतत्वमृत्युंचत्यः न च तत्त्रेव नो इह॥ (२८)

Ashraddhayaa hutam duttam tapastaptam kritam cha yat,
Asadityuchyate paarthaa na cha tatpre`tya no iha. (28)

The Lord said, ‘Look, brother, shraddha is essential for everything. Nothing can be achieved without it.’ The Lord – in the form of the Vedas – has stated, नाश्रद्धानेंथ्यो हवि अत्नलिदेवः. ‘Naashraddhaane`bhyo havi ashnanti de`vaah. The Devtas will not accept your ablutions unless you have shraddha.’ The Devtas are not hungry for any item. They have सूक्ष्म sookshma (ethereal) bodies. Subtle bodies expect only feeling, from us, who have gross bodies. Unless you serve the sukshma Devtas with your subtle body (the mind), why should they accept your offering? However, what can be done if there is no shraddha in the सूक्ष्म shareera sookshma shareera (the subtle body; the mind)?

You see, shraddha is a primary requisite in everything regarding the साध्य saadhya (desired goal) and the साधन saadhana (methods) recommended by the Vedas, Shastras, Puranas, religious sects, and the traditions of Sadgurus. The Vedas are not needed when the methods and goals are material and obvious. If we hit a pot with a stick, the pot will break. We do not need the Vedas to tell us this! The Vedas do not speak about things which are seen, and estimated accurately. It is only when the subject is beyond the range of our senses and intellect, that the Vedas are needed to give us the Gnan we seek.

However, for this it is necessary that we have shraddha. It is not possible for you to see – or calculate – how you can obtain Heaven by pouring ablutions of ghee in the ritual fire. So, have faith in the Vedas. Where the fruit is always
unseen, and the connection between the fruit and the method is unknown – that is where the Vedas establish the method to be used for achieving what we desire.

Pratyakṣeṇanāmuṇītya va yastūpyo na vidyate.
Evaṁ vidanti ve`de`na tasmaad ve`dasya ve`dataa.

This pertains to the Vedas. Now we will discuss the Upanishads a little. What is that? It is the Gnan of the नित्य परोक्ष nitya paroksha (the eternally unseen) and the नित्य अपरोक्ष nitya aparoksha (the continuous personal experience). The nitya paroksha is स्वर्ग svarga (Heaven). We cannot obtain Gnan about Svarga without the Vedas. The Atma, however, is nitya aparoksha. Neither is it प्रत्यक्ष pratyaksha (seen directly) like a pot, nor is it परोक्ष paroksha (unseen) like Heaven. It is, moreover, experienced continuously. However, in spite of being nitya aparoksha, we are not aware that the Atma is the Brahman. So, where even a continuous experience fails to give the Gnan, it is only the वाक्य-प्रमाण vaakya-pramaana (the proof established by words) that gives the Gnan. No other form of proof is of any use – neither pratyaksha nor anumaana (surmise or estimate).

A man will say, ‘My watch has vanished.’ Another man will point out, ‘Look, it is in your pocket.’ The Gnan of the aparoksha is like that.

There was a man who was very forgetful. Before going to bed, he would make a list of where he was putting his things, and he would check the list in the morning. ‘I am keeping my walking stick in the corner. I am hanging my umbrella on the stand. I am keeping my watch in the niche in the wall. My coat is hanging in the cupboard, and I am sleeping on my bed.’

One morning, his walking stick was checked. His umbrella, spectacles, and coat were checked. However, ‘I am not sleeping on my bed!’ He felt frightened, and ran around, looking for himself.

‘What are you looking for?’ asked his wife.

‘My list says that I was sleeping on my bed, but I am not there now,’ he replied.

‘Who is it,’ asked the wife, ‘who is searching? Who are you?’

You see, our Self is an unbroken experience, but we are not conscious of ourselves. This is what is called a mistake. The man realized his mistake only when his wife drew his attention to it. Sometimes, a man turns the house upside down, looking for his pencil. Then, the son asks, ‘Which pencil are you looking for? Is it the one tucked behind your ear?’ This is called वाक्य-प्रमाण vaakya-pramaana.

Yesterday, a gentleman was narrating a true incident. A man was ill at somebody’s house. The doctor was sent for. He checked the pulse, put his stethoscope to his ear and examined the man. ‘This man is dead,’ he said.
man’s wife started to cry. ‘My husband has died,’ she wept. Just then, the man sat up and said, ‘Look – I’m not dead. I am alive!’

‘You keep quiet!’ said the wife. ‘What is the value of your opinion? Do you know more than the doctor?’

So, the Atma is always present in every part of its essence. It transcends space, time and matter. It is present in all the factors that are common, and it is present in the factors that are not common. It is a continuous, unbroken experience. However, the Atma’s indivisible, eternal essence can only be established by वाक्य-प्रमाण vaakya-pramaana. This is why there is a great need for shraddha.

Shraddha for the Upanishads ends in the personal experience. Unseen factors – like attaining Heaven after death – are the result of mental tendencies built up through the rituals prescribed by the Shastras. The shraddha that the Atma is the Brahman concludes in this experience. Once this experience is obtained, there is no further need of the Shastras or for shraddha. They both die. This is their frolic. अश्रद्धया हुतम् Ashraddhayaa hutam means those who do होम homa (pour ablutions in the ritual fire) without having shraddha in the Devta, mantra, Brahmin, or the Yagya. Where will their homa go? It will turn into smoke and vanish in the air.

दत्तम Duttam. People do daan, but they have no shraddha. They do tapa without having shraddha. Their daan and tapa are of no use. Shraddha is a Sattvik emotion. श्रद्धाया सत्यमायते Shraddhayaa satyamaayate - satya can be obtained only if there is shraddha. The Rig Veda has a Shraddha Sukta (Hymn to Shraddha), which contains this mantra – श्रद्धा प्रातःप्रायमेण श्रद्धा मध्यदिनं परि (१०.१५१.५) shraddhaam praatarhavaamahe` shraddhaam madhyandinam pari. (10. 151. 5)

One thing more. You do Satsang, you listen to discourses, do bhajan and sadhan. That is very good, but do you have shraddha in these activities? Oh, shraddha is the one Sattvik inclination that develops your belief in them. So, if your shraddha is diminished when you attend any Satsang or discourse, please stay away from there, otherwise, your Ishwara and your ब्राह्मात्मायक्यं-बोध brahmaatmaikya bodha (the knowledge that everything is the Brahman) will be blocked. Your अश्रद्धा ashraddhaa (lack of shraddha) will make these activities an obstacle in your spiritual progress. So save yourself from ashraddha, and remember to observe whether the talks you hear increase or decrease your shraddha. Only with the currency of shraddha can you procure a ticket for the Paramartha. You need a ticket to reach your destination, don’t you? You need food and water for your journey. How will you get them, if you have no cash?

What is the currency we need?

It is shraddha. So, carry the currency of shraddha. Carry this treasure, and go on the path. श्रद्धावित्तो भूत्या आत्मायेवात्मानं परम्यति (माध्यम ३७२.२८) Shraddhaavitto bhootvaa aatmayan` vaatmaanam pasyati.

असदित्युच्यते पार्थ Asadityuchyate `paartha. The Lord says, ‘O son of Prithaa, if there is no shraddha, then there is no homa, no tapa, and no Sat. न च तत्रेत् नो इह
Na cha tatpre’tya no iha – it has no invisible fruit, either. No apoorva (invisible fruit) is created without shraddha. नो इह No iha – nor is there any visible fruit. The person will not obtain any worldly benefit like fame, nor will his antahkaran be purified. नो इह No iha should not be taken to mean only fame, son, or good health. The purification of the antahkaran is a visible fruit, which is obtained in this lifetime – not after death. Brahmagnan is also obtained in this lifetime. It is not obtained after death, like Heaven or other such invisible fruit. If you wish to create a bank balance for fruits like going to Vaikuntha, or any other divine land after death, you have to earn a spiritual credit accordingly. You will get the result after you die.
However, if you want the fruit in this lifetime, and gain some immediate benefit, then you should always have the wealth of shraddha with you.

Thus, this seventeenth chapter, called the ‘Shraddhatraya-Vibhaaga Yoga’ is completed.
Chapter XVIII

The eighteenth chapter of the Gita gives the concise essence of all the factors described in the previous chapters. These include त्यागः (tyaga, giving up), सन्न्यासः (sannyaasa, taking the vows of Sanyas), the direct experience of the तत्पदार्थः – त्वम-पदार्थः (the principle that everything is the Brahman), and the साधनः (saadhan, method) recommended for achieving this realization. The Mahabharata has eighteen Parvas (sections), of which seventeen are indicative of the seventeen subtle essences, of which the antahkaran is formed. The eighteenth Parva is an अपर्वः (not a section), so it has been given an honorary status, and used for describing the Paramatma.

Now, give your attention to the question raised by Arjuna, at the beginning of this, eighteenth chapter. You have already heard that the Gnan of the नित्यः (nitya paroksha, eternal and unseen) cannot be obtained without the Shastras. The nitya paroksha includes Swarga (Heaven), and the sadhan for obtaining it. None of these can be established by other methods like प्रत्ययः (pratyaksha, seen), or अनुमानः (anumaana, estimated or calculated) either. These days, people who consider themselves to be very smart, do describe Swarga and the sadhan for its attainment, but they only expose their own foolishness. The Shastra is the only authentic method which connects the invisible goal (Heaven) to the methods prescribed for its attainment. This is a basic principle. Even when the नित्यः (nitya aparoksha, continuously experienced) item – the Atma – is unknown, it is not known consciously even though it is present – then neither the direct vision, nor the an intelligent estimation succeeds in making it known to us. The वाक्यः-प्रमाणः (vaakya-pramaana, the proof of the word) is the only method through which we can obtain this knowledge. The indivisible quality of the Atmadev is not known. It quality of being unaffected by space and time is not known. The common and unique factors are also not known, and nor is its पूर्णता (poornataa, its quality of being complete). Even so, the Atma, itself, is a continuous, unbroken experience. It is नित्यः (nitya aparoksha). The only method for removing the factor of अग्नानः (ignorance) from the Atmadev is the word – वाक्यः-प्रमाणः (vaakya pramaana). None of the other methods can succeed in dispelling this ignorance.

The vaakya-pramana begins with श्रद्धा (shraddhaa, faith). However, the subjects of Gnan – like Swarga – are established on the basis of shraddha that proves the परोक्षः (paroksha, that, which cannot be seen); while the अपरोक्षः (aparoksha, experienced) indivisibility of the Atma is established by the shraddha in what
the Shastras say. So, shraddha for the Upanishads ends in the direct experience (that everything is the Brahman). It is limited to this experience. Once this experience is obtained, there is no Shastra and no shraddha. However, both the Shastra and shraddha are always required for Swarga. Both are essential right until the experience of the Brahman is attained. This is the difference in the two goals that can be obtained by shraddha and the Shastras.

Sannyasasya mahaabaaho tattvamicchaami ve`ditum,  
Tyaagasya cha hrisheeke`sha prithakke`shinishoodana. (1)

Observe the words selected by Arjuna in placing his question. He addresses Shri Krishna in the same terms as Shri Krishna uses for him. Shri Krishna repeatedly calls Arjuna भ्रीषुकेश 'Mahaabaaho' (mighty-armed), and Arjuna also calls Shri Krishna by the same name. Shri Krishna calls Arjuna, ‘Purusharshabha’ and ‘Bharatarshabha’; and Arjuna calls Shri Krishna, ‘Purushottama’. Here, Arjuna says: ‘Mahaabaaho, sannyaasasya tattvam ve`ditum icchaami.’ He says that he wants to understand the purport of the term, and the essence of the word, सन्न्यास ‘sannyaasa’ (monk-hood); not merely its exact meaning. Had it been some grammarian, he would have broken up the word and explained its root. Arjuna does not want to know the exact meaning of the word. He wants to know the full implication of all that is indicated by this word. ‘O Hrishikesha, O Master of all my senses, please show me the Grace of explaining the full implication of the word त्याग tyaaga, and its essence, after separating it from Sanyas.’

The Lord is Hrishikesha, so how can He reveal the meaning of Sanyas? He should show the essence of keeping the केष ‘ke`sha (hair)! And, केशिनिषुद्दन ‘Ke`shinisudana’ (the one who killed the demon called Keshi) should explain the essence of cutting the hair! So, the forms of address are, ‘Hrishikesha’ and ‘Keshinisudana’. Both require great strength, and hence, ‘Mahabaho, please Grace me by explaining this.’

Kaamyaanaam karmanaam nyaasam sannyaasam kavyayo viduh,  
Sarvakarmanafalatyaaagam praahustyaagaam vichakshanaah. (2)

The Lord now clarifies that both these sections are meant for people who are eligible for the path of Karma. The learned people who have already obtained the Gnan of the प्रत्यक्ष-चैतन्याभिभ्रक्त्य pratyak-chaitanyaabhinna brahmataattva (the essence of the Brahman, which is not separate from the consciousness of every individual) can in no way be connected to any Karma, कारण kaarana
(cause), कर्ता kartaa (the doer), or कर्मफल karmafala (the fruit of the action), because they know that their essence is अकर्ता akartaa (not the doer), अभोक्ता abhoktaa (not the one who has the experience), असंसारी asansaari (not of this interactive world), or परिचित paricchinta (separate or fragmented). So, for them, there is no question of being connected to anything, since they know that no connection is possible.

However, when a person is eligible for doing Karma, then the Shastra prescribes Karma for such people. काम्य कर्म Kaamy karma - meaning, Karma done for the fulfillment of worldly desires – are the Rajasi Karmas. These include Yagyas for getting a son, or some worldly benefit. There are also rituals for defeating or destroying an enemy. They are all Vedic rituals, but they should be given up totally. Sanyas is, to not undertake any action with the thought of obtaining any fruit. The Kavi (visionary poets) know this.

All right, then, what is त्याग tyaga?
Tyaga is to continue doing our prescribed duties and recommended activities, without harboring any desire for the result. Tyaga is संग-त्याग sanga-tyaga (giving up the influence of the association) and फल-त्याग fala-tyaga (giving up the wish for the fruit). And, to give up all सकाम कर्म sakama karma (Karmas for selfish desires) is called ‘Sanyas’.

विचारणः: Vichakshanaah – who is it that says this? It is those who have विशेष vishe`sha (special) vision. ‘Vichakshana’ means one who has the wealth of विशिष्ट vishishta (special) चक्षु chakshu (eyes) – one who has special eyes. This is what it means.

त्याज्य दोषविद्यार्थीके कर्म प्रहुरमनीषिणः।
यज्ञदातनप: कर्म न त्याज्यमिति चापि ।। (३)
Tyaaajyam doshavadikye`ke` karma prahurmaneeshinah,
Yagyadaanatapah karma na tyaaajyamiti chaapare`. (3)
Some learned people say that kaamya karma should be rejected, just as violence, stealing, adultery, etc are forbidden, and to be rejected. Forbidden actions have inherent faults, and so do actions motivated by selfish desires. We should give up such actions the way we give up forbidden actions.

Other learned people feel that it is not proper to give up all Karmas, considering them to be full of faults, like the Karmas that are forbidden. As long as we are eligible for doing Karmas, we should continue to do Yagya, daan and tapa. Yagya contains benefits for others, and its fruit is the purification of the antahkaran. The worldly fruit of the Yagya is the fame and praise the person gets, when the Yagya brings rain and people gather in admiration. However,
when a person does the Yagya for some worldly gain (rather than for purifying the antahkaran), it is not Dharma. Dharma is when we undertake a worldly Karma for the purpose of purifying the antahkaran.

To purify external matter is श्रम shrama (labor), and to purify the mind is Dharma. So, a Yagya will be Dharma when it is done to purify the mind. Suppose you wish to eat a Tulsi leaf. If you chew some leaves of the Tulsi because scientists have proved that they have medicinal properties which cure fever, and protect you from getting a cough or even cancer – then the fruit will be a healthy body. The fruit of the सूक्ष्म sookshma (subtle) will be sthoola (material). However, if you think that having Tulsi leaves will purify your mind and please the Lord, then the Tulsi leaf is स्थूल sthoola and the fruit is सूक्ष्म sookshma. These days, the trend is to use the subtle for material gain; whereas we are inclined to use material substances for subtle gain. This causes confusion in the proper understanding of Dharma.

यज्ञ-दान-तपस्या: कर्म Yagyadaanatapah karma. The activities of Yagya, daan and tapasya. तपस्या Tapasyaa (asceticism) purifies our senses. Daan purifies our wealth. The purification of wealth means, a reduced possessiveness. Our sense of being the owner of the wealth is reduced, which means that our feeling of possessiveness is purified. In the same way, it is not the smoke of the Yagya that is purified; it is the प्रसाद prasaada (Grace) of the Deities who are worshipped through the Yagya, which is procured.

निष्कांयं श्रुणु मे तत्र त्यागे भरतसत्तम।
त्यागो हि पुरुषव्याग्रः त्रिविध: संप्रकीर्तित:।। (४)

Nishchayam shrunu me` tatra tyage` bharatasyattama,
Tyaago hi purushavyayaagrah trividhah samprakeertitah. (4)

निष्कांयं श्रुणु ‘Nishchayam shrunu (listen to My decision)’. The Lord explains that the learned people – the maneeshis – are divided in their opinion. They have different opinions on the subject. Maneeshi means the intellectuals who are profound thinkers. The Lord says, ‘I have told you the opinion of the maneeshis. Now, let Me give My opinion.’

What is that?

त्यागो हि पुरुषव्याग्रः ‘Tyaago hi purushavyayaagrah – Oh, you are a tiger, Arjuna!’ Purushavyayaagrah means a man who has the qualities of a tiger. ‘You are a पुरुषव्याग्र purushavyayaagrah. You are a tiger amongst men – and yet you are asking about tyaga and Sanyas? Anyhow, since you have asked, I am telling you that there are three types of Karmas.’

यज्ञ-दान-तपस्या: कर्म न त्याज्यं कार्ययेव ततै॥
यज्ञो दानं तपस्येव पावनानि मन्निषिणाम॥। (५)
Yagyadaanata tapah karma na tyajyam kaaryame`va tat,
Yagyo daanam tapashchaiva paavaanaani maneeshinaam. (5)

Yagya Karma, daan Karma, and tapa Karma are the three kinds of Karmas. Yagya means आधिदैविक देवोपासन – the propitiating of presiding Deities through metaphysical methods. Daan means the giving up of tendencies of greed and possessiveness. Tapasya is done for the purpose of giving up the desire to indulge the senses. These three Karmas should not be given up, because only a person who is eligible for Karma, considers himself to be the doer, and has the organs of action, will undertake Yagya, daan and tapa.

Tapa’s special feature is the tyaga of indulgence. Daan’s special feature is the tyaga of material possessions, and Yagya’s special feature is the propitiation of the presiding Deities of the subtle body, through specific actions. These are such, that – पावणानि मनीषिणाम paavaanaani maneeshinaam – if done with intelligence and wisdom, they can purify the mind. However, no foolishness should be attached to them.

How is foolishness attached to them?
It is when the daan is publicized, in the newspapers. It is when a person receives lavish praise for doing a Yagya, or fame for doing tapa. These are signs of foolishness, or lack of intelligence. पावणानि Paavanaani refers to thoughts that purify the mind. So, be alert, and observe whether your mind is indeed being purified by the Yagya, daan and tapa you do. Your heart will definitely be purified if you do them wisely.

E`taanyapi tu karmāṇi sāṅgā tyaktvā cha,  
Kartavyaanteeti me` paartha nishchītān mātumattām. (6)

Ultimately, the Lord gave His decision. He said, ‘Do Yagya, daan and tapa, but be watchful about two things. One is that you should not get so attached to them that you can’t give them up.’

Don’t develop a compulsive urge to always do any particular Karma. You need ghee (rarified butter) for the Yagya. You may be tempted to steal it, if you can’t get it by other means. Your attachment to the Yagya will prompt you to procure the ingredients you need, by fair means or foul. Similarly, don’t get attached to daan or tapa, either. Furthermore, you shouldn’t have any desire for the fruit that the Yagya, daan and tapa give. You should continue with these Karmas for as long as they can be done naturally and ethically. Otherwise, they should be given up. Let the lamp burn, so long as the oil lasts, and let it die out when the oil is used up. Why have an urge that the lamp must burn all night long?
A Punditji was giving a discourse. There was only one man sitting in the audience. The Punditji gave a long discourse, and the man continued to listen. The Punditji was encouraged by the man’s continuing to listen to him. Ultimately, the man asked the Punditji when he would finish his discourse.

The Punditji replied, ‘Yaavat tailam taavat vyaakhyaanam – I will go on talking till the oil in the lamp lasts.’ ‘I am also waiting to take back my lantern,’ replied the man. ‘I can only take it when your discourse is over.’

The Punditji had become attached to giving discourses. He had a compulsive urge to talk, even if there was nobody to listen to him. This was the desire for the fruit – that he would get things, if he gave discourses.

So, give up two things. One is the hope that you will get any fruit in the future; and the other is the wish to complete the work you have started. If the Ishwara summons you, get up with alacrity and go to Him without a moment’s delay. It is another matter, if the Ishwara tells you to cover yourself with a cloak! Otherwise, go at once, without waiting to cover yourself with a cloak. Oh, what is it that you are to do? You are to do your duty in such a way that you have no attachment for either the work, or for its result. There should be no impulse, to tell the Lord to wait even an instant!

Now the Lord explains the three aspects of the path of Karma. Note one point in this – is it meant for the learned people who are eligible for karma-sannyasa (giving up all Karmas), or is it meant for those who are not authorized to give up doing Karmas? It is absolutely clear that it is meant for those who are not authorized to give up all Karmas.

नियतस्य तु संन्यासः कर्माणि नोपपद्यते।
मोहात्स्य परित्यागस्तात्मसः परिवृत्तितः।। (७)

Nityasya tu sannyaasah karmano nopapadyate,
Mohaattasya parityaagastamaasah pariveeritah. (7)

Nityasya tu. नियत Niyata refers to the actions needed to maintain your body. Once, we had gone to a wedding that was being held at a mandap (a decorative cloth shelter), and it began to rain. The bride and the bridegroom remained seated without any protection against the rain, and the Pundits held umbrellas over their heads as they chanted the mantras. We decided to go indoors, since there was no point in sitting in the rain to watch the wedding ceremony.
Then it was time to sit in a row for the wedding feast. The rain pelted down harder, falling on the leaf plates and soaking all the curries and even the puris (fried bread). However, we were determined that we would not leave without eating! The wedding ceremony was not so important, but food was needed for our body. This is a नित्य कर्म nitya karma, my brother. We should have food every day. Weddings are held once in a while. It does not matter if we don’t attend weddings. However, it is not logical to give up our nitya karma.

Now, where does the talk of ineligibility for Sanyas come into the topic? मोहत्स्व परित्यागः Mohaattasya parityaagah – giving up Karma due to मोह moha (delusion). Had the person been genuinely eligible for Sanyas, had he been learned and felt an acute dilemma, then his attachment would not have allowed him to give up the world. This man is giving up Karma (taking Sanyas) because of his delusion. He is a Tamas tyagi. तामसः परिवृत्तिः Taamasah parikeertitah. So, we should not allow delusion to induce us to stop doing काम्य कर्म kaamya karma (actions for fulfilling worldly desires).

तावत् कर्माणि कुच्चि न निविद्येत यावतः।
मन्न्यः-श्रवणादो वा श्रव्या यावस्म जायते॥

Taavat karmaani kurveeta na nirvidye ’ta yaavataa,
Matkathaa-shravanaadau vaa shraddhaa yaavanna jaayate`.

We should give up Karmas when we lose our eligibility for Karma. What will happen if a man gives up Karma due to his delusion?

मोह Moha – delusion – is Tamas. According to the principles of Sankhya, Tamo guna and moha are the same thing. According to the Nayaya philosophy दोष dosha (faults) are of three basic kinds – राग raaga (attachment), द्वेष dve’sha (aversion) and मोह moha (delusion). Gautam Maharshi – who is also called ‘Akshapada’ – has seen the faults of the world by walking. Aksha (eyes) pada (feet) means, the one who sees by walking. His feet could see. He has come to the conclusion that all the faults in this world come within three categories. He has also said that these three are raga, dvesha and moha.

So, a false knowledge causes a dosha – a fault. The dosha causes inauspicious activity. Inauspicious activity causes adharma (that, which is contrary to Dharma). Adharma takes the Jeeya (the Atma attached to the body) to rebirth, which causes sorrow. Adharma is the cause of sorrow, and the Jeeya has to be born repeatedly to undergo the sorrow. So, the five causes of this interactive world, called the संसार sansaara, are जन्म janma (birth), दुःख dukha (sorrow), प्रवृत्ति pravritti (activity), दोष dosha (faults) and भ्रमण mithyaa gnaana (faulty
knowledge). Giving up Karma due to moha is a Tamo guna tyaga. Such a person does not have a basic eligibility for Sanyas.

Very well. Now, **kaayakle’sha** – what is it, when a person gives up Karma to the fear of physical discomfort? Some people want to escape the botheration of having three baths a day, and do the prescribed rituals like Sandhya Vandan. They want to avoid doing the ritual of **agnihotra** (pouring ablutions into the fire), and cooking their own food. So, they take Sanyas! However, such giving up of Karma does not make them eligible for Sanyas. Such a person is a **dehaabhimana**. He identifies with his body, and fears the **kaaya-kle’sha** (physical discomfort). Hence, his tyaga is a Rajas giving up of Karma, and he derives no benefit from such tyaga.

Maharaj asked Brahmachariji, ‘I have heard that you desire to take Sanyas?’ Brahmchariji confirmed that this was true.

‘Have you thought about the fact that once you become a Sanyasi, you cannot cook your own food?’ asked Baba. ‘God alone knows whose hands would have cooked the food you get!’

‘Maharaj,’ said Brahmcharji, ‘I will not eat food cooked by Shudras (low caste people).’

‘Then how can you become a Sanyasi?’ asked Baba. ‘When a man becomes a Monk, he is not allowed to touch fire.’

‘Maharaj, in that case, I will not become a Sanyasi,’ said Brahmcharji. He gave up the thought of taking the vows of renunciation. So, continue with your routine work.
The Lord tells us not to have karmaasakti – not to be attached to our Karma. Tyaga (giving up) is of two things; not merely the fruit of the Karma. In निष्काम कर्म nishkaama karma (Karma done without any worldly desire) only the fruit is given up. Here, however, even attachment to the Karma itself is to be given up. The completion of the work is beyond our control, and so is the fruit of the Karma. According to Vedanta, it is the Ishwara who bestows the fruit; and the Karma will be completed only if the body remains fit. So, we should fill in our time with good activities, and remember that these activities may continue for some time, or end any moment. This is Sattvik tyaga.

न हेतुत्वकृत्य तर्क फुसले नानुष्जते।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः। (10)

Na dve’shtyakushalam karma kushale’ naanushajjate’,
Tyaagi sattvasamaavishto me’dhaavi cchinnasanshayah. (10)

Na dve’shtyakushalam karma – this is the unparalleled principle of the Gita. Even if you make a mistake or do something inappropriate, do not consider yourself to be beyond redemption. Continue to work to the best of your ability. Have you been made responsible for the wrong things done by others? Why do you stand up with a stick, telling people you will not allow them to do some things? The other person will not listen to you. You will only lose your साधन (spiritual progress) into the bargain. So, don’t develop an aversion for the अकुशल akushala (faulty) Karma, and don’t become attached to the कुशल kushala (skillful) Karma either, saying you will continue doing these Karmas.

त्यागी सत्त्वसमाविष्टे: Tyaagee sattvasamaavishtah. This is called ‘Karma tyaga’. It refers to the one who is authorized to give up Karma.

Why?
Because he is seated in a pure antahkaran, has the right understanding, and his doubts are all cut away. He has no aversion for अकुशल कर्म akushala karma; nor is he attached to कुशल कर्म kushal karma. He continues to work without any attachment or aversion. There is no longer any doubt in his mind.

न हि देहभूता शक्यं त्यक्तं कर्मांयःश्रेष्ठः।
यस्तु कर्मफलयायागी स त्यागीत्यभिभीवते। (11)

Na hi de`habhritaa shakyam tyakturn karmaanyashe`shatah,
Yastu karmafalatyayege sa tyagaetyabhidheeyate`. (11)

You see, my brother, Sanyas is primarily for two kinds of people. One kind is those who have an intense yearning to obtain the Gnan of the Paramatma. Such a person has विविदिशा vividishaa, not प्रेम pre’psaa (a desire to obtain). If he has a desire to obtain the Lord, he should do उपासना upaasanaa (worship). Vividisha
means a longing to know the essence of the Lord, where He abides, which ages He manifests in, and what He actually is. Sanyas is for the person who is determined to see His unchanging essence. The person who has seen that everything in the world is only a mutation of the indivisible Brahman – whether we die in it, or live in it; whether we exist or not; whether Dissolution takes place today itself; or whether a new world is created – the Parabrahm Paramatma is the only reality, then Sanyas is for him.

So, of the two kinds of people authorized for Sanyas, one is those who have विविद्ध्या vividishaa and the other is the विद्वत् vidvat (who have the Gnan). The rest are all कर्म-काण्डी karma-kaandis – people who undertake rituals for worldly benefits. Some people say, ‘My brother, I have lived as a Vanaprastha (the third, semi-retired stage of life) for many years. Now I will live as a Sanyasi (the fourth stage). I am a क्राम सन्यासी krama sannyasi (one who has progressed step by step to the state of Sanyas).

Or they say, ‘I am a Karma Sanyasi (a Sanyasi who has given up all rituals). ’I am veer Sanyasi (a Sanyasi because of my courageous decision)’; ‘I am an आतुर सन्यासी aatura sannyasi (I have an acute longing for renunciation).’ All these are only delusions of being eligible for Sanyas. The authentic Sanyas is of only two kinds – one is the सादन-सन्यास saadhan-sannyasa (the effort for total detachment), which is the vividisha Sanyas; and the other is फल-सन्यास fala-sannyasa (the giving up of all desire) which is the vidvat Sanyas. The rest are mere glimpses of Sanyas. Only an acute desire for the Lord or for Tattvagnan actually authorizes a person for Sanyas.

न हि দেহাভিষ শাক্য ত্রাকুম কর্মাভিষেকঃ Na hi de’habhiritaa shyakyam tyaktum karmaanyashe`shatah. A দেহাভিষ de’habhrita is a person who identifies with his body, his senses, and his mind. He considers himself to be an intelligent কর্তা karta – the one who does the Karma – and ভোক্তা bhokta – the one who has the pleasant or unpleasant experiences. He considers himself to be a পাপী paapi (sinner) or কৃপায়াপ্তা punyaatmaa (pious person), সুখী-দুঃখী sukhee-dukhee (happy or unhappy). He believes that he will go to Heaven or Hell after death, and feels that he is an individual. A person, who believes the conglomeration of the gross and subtle body to be ‘me’ and ‘mine’, is a দেহাভিষ de’habhrita. দেহ De`ha (body) refers to a সংগ্রাম sanghaata, a conglomeration. If a person who believes himself to be a body – or believes that the body belongs to him – thinks that he will completely stop doing all Karmas, it is not possible for him to achieve this.

यस्तु कर्मफलत्वागी सं त्यागी। Yastu karmafalatyaagee sa tyaageetyabhidheeyate – a त्यागी tyaagee (one who gives up) is the one who has
no desire to obtain the fruit of any Karma. Look, I am giving a talk just now. What does it mean, if I think that I will get the fruit of my talk when I go back to my hut? It means that I desire the fruit of my action (of giving a talk). That is फलेच्छा fale'cchaa, isn’t it? What is it, when a person expects to get the fruit in some other place, after one moment or some time in the future, and that the fruit would be something other than our Atma? The fruit is obtained through another person, at another time, and in another object. However, our own स्वरूप svaroopa – our essence – is neither a fruit, nor a साधन saadhana (method for spiritual progress). It is not even साध्य saadhya; it cannot be obtained by any effort on our part. For the person who has realized this, no time, space, or anything except his own Self exists, so why would he desire any fruit? This is why यस्तु कर्म फलत्यागी yastu karma falatyagee – the person who has given up the desire for any fruit is called a tyagi.

अनिष्टमिष्टं मित्रं च त्रिविशं कर्मं: फलम्।
भक्तव्यायानं प्रेयं न तु संयस्तिनां क्वचित।। (१२)
Anishtamishtam mitram cha trividham karmanah falam,
Bhavatyatyaaaginaam pre’tya na tu sannyasinaam kvachit. (12)
The Lord now explains the difference between कर्मधिकार karmaadhikaara (being authorized for Karma) and Sanyas. The अत्यागी atyaagee (one who has not given up), meaning the one who is eligible for doing Karmas; who has the desire for the fruit of his actions, and is still attached to the Karma as well as its fruit, will have to go through the pleasant and unpleasant fruits of his actions. It may be after death or it may be while he lives, but he cannot escape the consequences of his deeds. Some of the fruits will bring happiness, some will bring suffering; sometimes they will be a mixture of joy and sorrow. These are the three consequences of people’s actions.

I will tell you one thing more. Some people say that rituals like the Sandhya Vandan, are नित्य कर्म nitya karma (a part of our daily duties), and no fruit is created by doing them. That, however, is not the basic principle of the Shastras. Since not doing these rituals results in a प्रत्यावाय pratyavaaya (spiritual regression), doing them would surely get पुण्य punya (spiritual merit). What would that punya be like? It will result in antahkaran shuddhi – the purification of the mind. It is accepted that doing rituals like Sandhya Vandan do not bestow fruits like Heaven, but they will have the beneficial affect of a limpid mind. So, every action definitely has some effect. Antahkaran shuddhi is a fruit, and the pratyavaya (caused by not doing the ritual) will carry the Jeeva (soul attached to the body) to Hell. The fact is that nobody can give up Karma totally. The person who is eligible for Karma, and desires the fruit, has to experience the fruits of his Karmas.
However, न तु सम्प्रदायम् कर्षितः na tu sannyaasinaam kvachit – the Tattvagnani Sanyasi’s antahkaran will not be purified by Sandhya Vandan, because he is no longer authorized to do these rituals. Nor will he have a pratyavaya for not doing them. So, no fruits – pleasant or unpleasant – arise for those who have become totally free from the desire of the fruits of their actions.

But, understand well, what Sanyas actually means. The real Sanyas is the realization of our essence; that our essence is the Brahman, and we are अकर्ता akartaa – we are not the doers of the Karmas. We are अभक्ता abhoktaa – it is not we who get the joy or sorrow. We are असंसारी asansaari – we do not belong to this interactive world. We are अपरिचित aparicchhna – we are not separate. And, we are अद्वितीय adviteeya – we are indivisible. The Atmadev is in no way connected to the karmas. It is a mistaken belief that the Atmadev has any connection with the karta or the karma.

The Sankhya philosophy says that five factors are the causes of all our actions. When we think, ‘I have done this’, it is like taking all the credit for work done by the five village elders. In earlier times, it often happened that the family members of a girl went to another village to see a prospective bride groom. The boy’s family would say, ‘My father had this well dug. My grandfather had this pond made. This field belongs to us.’ They would also borrow oxen and horses, and tie them at their front door, and show them as their own. Such deception was very common earlier. I don’t know whether people still tell such lies, but I assume they do! Similarly, five people do the work but one person comes forth to take the credit.

The Sankhya Shastra gives the method to liberate people from the karmas (and their effects). The Sankhya Shastra is कृतां तपस्या kritaa te tapasvya. It is like the Yama Raj (the God of death) for karmas. It destroys all karmas. In the Sankhya philosophy it is written that no single person does anything. Everything is done by five. ‘So why do you tap your chest and say that you did the karma?’

Now listen to what these five are.
Adhishthaanam tathaa kartaa karanam cha prithagvidham,
Vividhaashcha prithakche shtaa daivam chaivaatra panchamam. (14)

Adhishthaanam tathaa kartaa. Indriya refers to the hands and feet, the mind, the intellect, desires, attachments and aversions. The base on which they exist is called the Adhishthana. The word ‘adhishthaana’ is used here with reference to the body. A car moves when it has all the components. Similarly, the body that is made of many parts is the adhishthana. The one who gathers the components is the ahankaara – the subtle ego of being an individual. He considers himself to be the kartaa (doer); and the organs like the hands and feet are the karana (instruments). Only when all the factors combine, can any karma be done. None of them can do anything on their own.

Worldly people do not understand this. One Seth earned five crores. His clerk had also contributed to this earning. One day, the clerk told the Seth, ‘Sethji, my daughter’s marriage will be held soon. I have worked for you all my life. Please give me five thousand rupees to help us with the expenses. I desire nothing more from you.’

‘Munimji,’ replied the Seth. ‘You have worked for me all you life, but you did not work for free. You were paid a salary for the work you did. I earned five crores. Who are you, to get five thousand?’

The Seth’s attitude hurt the clerk deeply. He went to the Income Tax Department, and gave them the full information about the Seth’s many account books and pass books, and where the money was kept. The Seth was caught, and had to spend two or two and half crores to save himself. His refusal to give five thousand rupees – which were well deserved – caused him to lose two or two and half crores! This is a true happening.

It is very wrong if someone takes all the credit for the work. The son of Prakriti – the karta – sits in this body. There are a number of desires and drives. There are the senses, the sense organs, and the organs of action. The, देव चैवात्र पंचमम् daivam chaivaatra panchamam – the five winds like the प्राण praana, समान samaana, अपान apaana, etc. have their own movements. The sun and the moon also affect all beings. How could you work, if the sun did not give light? How could you work if there was no fire? What would you do if there was no moon? How could you work if you were not able to walk on the earth? How could you work if you had no rotis to eat? People give nothing to the clay. If they are told to pour some milk into the water of Gangaji, they say it is a waste. They are not able to understand that the water of Gangaji helps in growing the food we eat.
The Gangaji helps us to breathe in and breathe out. In the same way, all the Devtas help us to do our work.

\[ \text{Shareeravaangmanobhiryatkarma praarabhate` narah,} \\
\text{Nyaayam vaa vipareetam vaa panchaite` tasya he`tavah. (15)} \]

It is not we alone who do all that is done by the body, spoken by the tongue, and thought by the intellect. The five also make a substantial contribution.

Under the circumstances, a person who considers the pristine Atma – the \text{brahmaabhinna pratyakchaitanya} \text{ (the consciousness within, which is not separate from the Brahman)} – to be the Kartaa, does not understand the truth of the matter. So, the pristine Atma does not do the Karmas. All five factors combined to the work. They help the Atma in doing the work. Therefore, the one who thinks that he alone does the work – \text{na sa pashyati} – has not acquired a proper understanding from his Guru and the Shastras. In the words of the Lord, he is \text{durmati}. The Lord does not call him \text{amati}\text{ (lacking in intelligence)}; He says, ‘Durmati’, which means a wicked intellect. Such people are unethical; they are rascals. It is not merely that they lack understanding. What the Lord indicates is that a person who considers himself to be the karta is absolutely blind.

\[ \text{Yasya naahankrito bhaavo buddhiryasya na lipyate',} \\
\text{Hatvaapi sa imaannlokaanna hanti na nibadhyate'. (17)} \]

\text{Yasya naaham krito bhaavah} \text{ (feeling) has no \text{ahankaara} \text{ (subtle ego of being the ‘doer’)}. What is \text{ahankrita}? It is, ‘I’, ‘I’, ‘I’! When the dal is being cooked, it bubbles while it is still raw. When sugar cane juice is boiled for making treacle, it bubbles until it is fully cooked. The boiling ceases when the item is fully cooked. The bubbling of ‘I’, ‘I’, and ‘mine’, ‘mine’, is a sign of an immature intellect. My brother, the work is being done by the three gunas, and by Prakriti (Nature). The \text{indriya} \text{ (senses) wonder among their objects. Everything is done by the temperament of the individual. It is all Maya (the Lord’s power of Delusion). It is done by the Ishwara. It glimmers as real, without having any existence. Then who are you?} \]
We knew a carefree Monk when I was young. In those days I was unable to understand much of what he said, but I had absolute faith that what he said was authentic. One day he said, ‘Come, Guru! When so much is seen without anything being done, if you do something, all this will only increase, not decrease. The more people try to escape from their bonds, the more their bonds tighten.

Once, while walking on the bank of the Gangaji, we got trapped in a patch of quicksand. We had sunk up to our knees, when a man called out from the edge of the patch, telling us not to try to get free. He told us to lie down, and lift up our legs, and then slither towards the edge very slowly. ‘If you try to walk, you will sink,’ he said. It is the same with the quicksand of this world. The way to escape is to lie down!

有一次，我们在Gangaji的岸边走着，不小心陷进了快速的泥浆。我们陷到了膝盖处，这时一个男人从泥浆的边缘叫我们不要尝试逃跑。他叫我们躺在地上，抬起腿，然后慢慢地向边缘爬去。‘如果你走路，你会陷下去的，’他说。这就是这个世界快速的泥浆。逃离的唯一方式就是躺下！
you believe that nivritti gives Gnan, then pravritti also gives जिज्ञासा jigyaasaa (the desire for Gnan). From the angle of usefulness, both pravritti and nivritti have their uses, but neither exists in the Tattva.'

राज्य रोश न कौनिज्य कोई कहे क्यों ही।
हंस के उत्तर दीजिये हाँ भाइ यों ही।
Rajjaba rosha na keejiye` koyee kahe` kyon hee,
Hunsa ke` uttara deejiye` haan bhayee so hee.

Someone asked a Mahatma, ‘Maharaj, Goloka (the abode of Shri Krishna) is the highest, isn’t it?’
‘Yes, indeed,’ said the Mahatma. ‘Goloka is the highest of all lands.’

Another person said, ‘No, Maharaj. Goloka is not the highest. Saket (the land of Shri Rama) is the highest. Goloka is where the cows stay. Shri Ramachandra Bhagwan stays at Saket, and Krishna Bhagwan stays in a lower land, to graze the cows.’

‘Oh, yes,’ said the Mahatma. ‘Ramachandra Bhagwan is the greatest. He is a Maharaja.’

The first man said, ‘No, Maharaj. Goloka is a private palace, in the interior, and Saket is the Court of a King. A personal palace is different from a Court meant for the public.’
‘That is true,’ said the Mahatma.

Someone said, ‘I have seen a Swarga (Heaven) where an apsara (celestial nymph) was an old lady.’

The Mahatma said, ‘Yes, my brother, I am sure you would have seen such a sight.’

Another man said, ‘No! No! Nobody ever grows old in Swarga! This man is not speaking the truth.’

‘What you say is true,’ said the Mahatma.

The Mahatmas thus give their assent to all, and then negate everything, saying that none of these factors exist in the essence of the Paramatma, which is नित्य शुद्ध-मुक्त nitya-shuddha-buddha-mukta (eternal, pure, enlightened and liberated). They say, ‘Yes’ to everybody, because everything is their Atma; whereas none of these things have any existence in their svabhava (nature) or their svaroopa (essence), and so they also deny everything. If anyone at all can say, ‘Yes,’ to everyone, and also, ‘No’, to everyone, it is the Tattvavit (one who has known the essence of the Brahman).

So, कर्त्तृत्व kartritva (the feeling of being the doer) has been negated, and भोक्तृत्व bhoktritva (the feeling of being the one who experiences) has also been negated.

Now, the Lord says, हत्वापि स इमान्लोकान् ‘Hatvaapi sa imaamllokaan.’ What is the meaning of this? Does the Lord Shankar have Gnan, or not? If he has Gnan,
does He get paapa (sin) when he causes Dissolution? Does Vishnu Bhagwan have Gnan, or not? If He has Gnan, does He get punya (spiritual merit) for giving milk and food to all beings, and sending wealth to people’s houses? This is daan, so does He get punya for doing daan? No, my brother, Vishnu Bhagwan gets no punya for doing daan, and nor does Shankar Bhagwan get paapa for destroying the world. Similarly, Brahmaji Maharaj goes on creating children, but the Family Birth Control rules don’t apply to him. The Planning Commission has no say, as far as Brahmaji is concerned!

The fact is that if a Tattvagya (one who has the Gnan of the Tattva) were to destroy the whole world and kill everybody, he would not be killing anyone. Oh, how can a corpse be killed? How can you destroy that, which does not exist?

One Mahatma has said, ‘I have killed many people.’ How many people have you killed, Maharaj?

‘Oh, I have lost count of the people I killed.’ Then you must have incurred great sin!

‘I incurred no sin.’ How is that possible, Maharaj?

‘Because they never existed! They were sons of barren women, who could not bear children.’

Therefore, my brother, nobody dies, and nobody s in bondage – न हति न निबध्यते na hanti na nibadhyate’.

The Lord now speaks about the trio of Gnaana (knowledge), gye`ya (that, which is known), and gyaataa (the one who knows). He clarifies that the Sattva guna, Rajo guna and Tamo guna are attached to them, and also that the three gunas attached to the kartaa (doer), karma (action) and karan (organs of action) are all gathered up – संक्षेप संग्रहा sangraha. Sangraha means संक्षेप sankshe`pa – brevity. Everything can be explained in a concise form. The Lord says that the gyaataa, Gnan and gye`ya are each of three kinds because of the three gunas attached to them. So are the kartaa, karma and karan.

The Lord says that the gyaataa, Gnan and gye`ya are each of three kinds because of the three gunas attached to them. So are the kartaa, karma and karan.
According to Sankhya, this enumeration of the gunas should not give the impression that enumeration increases the importance of anything. Many people feel that naming huge figures in chronological order adds to their importance. Oh, no! That has been calculated; and once something is calculated, its parameters are fixed. In what part of the incalculable does this calculation come? The consequence of that, which is calculated, is reduced because it is limited. The principle of Vedanta is that that, which has been measured, loses its importance, because the Brahman is beyond calculation; it is infinite.

What is the highest figure that can be calculated? Our ancient mathematicians went up to figures like नील neel and महानील mahaaneel, पदम padam and महापदम mahaapadma, शंकha shankha and महाशंकha mahaashanka, which come to trillions of billions. Now, what is the worth of the highest calculable figure, in the incalculable? What is its proportion in the infinite? The substratum of the infinite is the reality upon which this interactive world glimmers as though real, and in which calculations are made. It makes the highest calculated figure paltry by comparison, and these figures are only a seeming reality in the infinite. Even the Vaishnavas accept this viewpoint.

The Vaishnavas, Shaivas, and Shakta philosophies all believe that the Ishwara is Satya, and the जगत् jagat (interactive world) is also Satya. The question should be humbly placed before them, whether – in their opinion – the jagat has an equal degree of Satya, or slightly lower, than the Ishwara. If they say that the jagat is किचित् kinchit (slightly) less Satya than the Ishwara – then, my brother, it is that किचित् kinchit, that the Vedantis refer to as अनिर्वचनीय anirvachaneeya, in the substratum that supports it. No conclusion can be reached, about how paltry the jagat is.

Now – come, Maharaj, we will ascertain the position of the gunas according to the twenty-five Tattvas of Sankhya, in which the trio of Gnan, karta, and karma are included; and how they are मिथ्या mithyaa (relative truths).

There is one Gnan that reveals the Sattva, and there is one Gnan that is revealed by the Sattva. The Atma reveals the Sattva, while the sense objects are revealed by the Sattva. Sattvik Gnan is when the Gnan has a slight touch of the sense objects. Sarvabhoota येनेकं भावमत्वप्रकाशते। अविभक्तं विभक्त्तं तत्ज्ञानं विद्धि साविक्षिम।। (20)

Sarvabhoothe’shu ye’naikam bhaavamavayayameekshate’,
Avibhaktam vibhakte’shu tajgaanam viddhi saattvikam. (20)

There is one Gnan that reveals the Sattva, and there is one Gnan that is revealed by the Sattva. The Atma reveals the Sattva, while the sense objects are revealed by the Sattva. Sattvik Gnan is when the Gnan has a slight touch of the sense objects. Sarvabhoota येनेकं Sarvabhoothe’shu ye’naikam – what are all these भूत bhoota? One Mahatma told me that actually, there are only bhootas everywhere. भूत Bhoota means the भूत-प्रेत bhoota-pre’ta – the ghosts and spirits – seen in burial grounds.
When I was small, a man in our village told me, ‘Come, I will show you a bhoota.’ I agreed. Just opposite the courtyard of our house, there was a large mango tree. After a little while, there was a flash in the tree, and flames fell, and died out. ‘Look! That was a bhoota!’ said the man. The same thing happened after five minutes. Again, the man told me, ‘Look! You can see the bhoota, can’t you? See the games the bhootas play!’

Just then, my uncle came there. He rebuked the man sternly. “Why are you frightening the child?” He told me to go with him, and I went readily. We went under the tree, and I saw that a long cloth was tied to a branch of the tree. It has intermittent knots, with gunpowder inside. The cloth was smoldering from the bottom, and as it burnt on to the next knot, the gunpowder in it would burst into flames. There was no bhoota, and no preta. It was only a burst of fire that fell and died out.

Similarly, the वृत्तिज्ञान vrittignana (the knowledge with tendencies) splutters in the mixture of the animate and inanimate in the indivisible Paramatma. This is the bhoota (mortal being). Actually, an अज्ञात भाव avyaya bhaava (the feeling of being endless), an अखंड सत्ता akhanda sattaa (unbroken existence), which is indestructible, permeates everything.

Whenever we see the अविभक्तविभक्त avibhaktam vibhakteśu. Everything in this world is fragmented and separate. The Gnan that is not fragmented is the Sattvik Gnan. To see the one in the many is Sattvik Gnan. You can understand it this way, that Sattvik Gnan is the Gnan that sees the common factor in all the apparent differences. There are many pots, but the clay in them is one. There are many waves, but the water is one. There are many sparks, but fire is one, and the Space in a thousand pots is one! In the same way, the knowledge that there are millions of bodies, with millions of antahkarans, and millions of galaxies, but one, single consciousness is seen in them. This Gnan is the Sattvik Gnan. The त्रिगुणात्मक gnaana – the Gnan that is beyond the three gunas – is even more special. The impression of divisions is destroyed in that Gnan. Nothing remains separate. The essence of the Gnan of the निर्गुण nirguna (without gunas) is separate; it is different.

What is वृत्तिज्ञान vrittignana? Actually, what Vedantins refer to as vrittignan, is Gnan, in the Nyaya school of thought. Even for Vedantins, the substratum of
vrittignan is the Atma; because, for both, the Atma is the substratum of Gnan. There is no other substratum – apart from the Atma – in anything. Hence, it is established for them all, that the Atma is the essence of Gnan.

I have no wish to oppose or criticize the knowledge about different objects – like, this is good, this is bad; this is a pot, this is a picture; this is a Muth, etc. – which is relevant in daily interaction. A number of people will be distressed to hear this, but I can tell you how much पाप paapa (sin) there is in little things, and how much पुण्य punya (spiritual merit) is hidden in पाप paapa. There is अहिंसा ahinsa (non-violence) in हिंसा hinsa (violence); while ahinsa also has hinsa in it. Even from the viewpoint of Sankhya, everything is a mutation of Prakriti. So, there is nothing that does not contain Sattva guna, Rajo guna, and Tamo guna. The principle of Sankhya is, सर्वस्वस्य सर्वस्मि Sarvasmin sarvam (everything contains everything). The principle of the Shaivas is the quintessence of the आत्म-सचिव aatma-samvit (the sentient Atma). The principle of Vedanta is that everything is अध्यात्म adhyasta (superimposed) on the अधिष्ठात adhishthaana (substratum), Brahman, which has no connection to the गुण-दोष guna-dosha (good or bad qualities) of the super-imposed world. So – then – what is it, when we think about the guna-doshas? Oh, Dissolution will happen, Maharaj! Then, a new world will be created, and Dissolution will take place for the new world, too. Then, why should we worry? It is like sitting on a camel.

There was a Marwari Seth (businessman) who was traveling, riding a camel. He had a bundle weighing twenty or thirty kilos. He felt sorry for the camel that carried him as well as the heavy bundle. He felt that this was unfair to the camel, so he placed the bundle on his own head. ‘What are you doing?’ asked his companion. ‘I am carrying the bundle on my head, so that the camel doesn’t have to bear the double weight of me and my bundle,’ he replied. ‘Oh, you are seated on the camel. The weight of the bundle is on your head, and the total weight is on the camel anyway! You have only increased your burden by placing the bundle on your head – you have not reduced the camel’s load in any way! So, let the bundle remain on the camel’s back.’ The one who carries you, is carrying your bundle, so why worry? A lady’s husband went to another country. Her neighbor asked her, ‘Has your husband made provision for what you will eat, while he is away?’ The lady replied, ‘The husband who eats has gone, but the one who provides is at my house.’

People get agitated with worthless worries. Nobody knows what will happen in the next minute. They don’t know what they’ll get at the next inch! Just tell me, what thought will enter your mind next? Then, why do you buy worries and
tension? There is no need to read the story, about which scene comes next in the movie. Enjoy the scenes as they come. If you read the story first, you will not enjoy the cinema fully.

So, the Lord says that the impression of all being separate is a Rajas Gnan.

Yatu kritisnavade’kasminkaarye’saktamahaitukam, Atattvaarthavadalpam cha tattaamasamudahritam. (22)

What are all the कार्य kaarya (effect)? The body is the effect of five elements; it is the ultimate achievement of Nature. This body is the one karya, in which all karyas repose. After this, there can be no karya. Karya does not mean karma. It means the effect of some cause, कारण-निषेधा kaarana-nisppadya. Karya means made, created, like a pot. A man was very attached to his pot. He was determined to keep it with him all his life. Now, one day, the pot broke, and the man began to weep.

‘Why are you weeping?’ asked his neighbor. ‘Just get a new pot, my brother. After all, it is water you want.’

‘No,’ replied the man. ‘I want that pot.’

‘Then you can weep and kill yourself lamenting,’ said his neighbor. ‘There is no way you can get that pot back.’

One Sadhu used to carry a black clay handiya (rounded pot), commonly found in Chunar. He had no other possessions. He had no disciples, no hut, and neither did he have any money. However, he always wanted that handiya from Chunar at hand. He went to Lahore, and the handiya broke while he was there. After all, it was made of clay; and it broke.

‘I can’t stay without my handiya,’ said the Sadhu. He bought a ticket and traveled all the way to Chunar, bought a new handiya, and got another ticket to go back to Lahore. Oh, the handiya of this body is just the same. What else is this body, if not a pot? And, what is this pot made of? It is made of blood, and mucus, and flesh, and excreta, and urine, and bones. If you peel off the skin, you will see that this handiya is filled with such disgusting matter. And yet people consider it to be their all in all, and get attached to it.

All right, people must have given it some thought, and have a reason for getting attached to the body.

The Lord says, ‘No. आहितकम् Ahaitukam.’ There is no logic or reasoning behind this attachment. Nor is any desire fulfilled by considering the body to be the all in all. It is अतत्त्वार्थवत् atattaarthaarvat – no Tattva is to be obtained from it. Had it been clay, it would have endured for some time. The transient quality of the
ghata (pot) is seen. It is established by *pratyaksha* – direct observation – that the ghata has a beginning and an end in time, and therefore it is *mithyaa* (a relative truth). *Mithyaa anumaane`na aadyantavattvaat*. The *prithivee* (earth) is also mithyaa, because we have made the inference that it is made of countless grains. It is *anitiya* (transient), and *aadyantavaan* (with a beginning and an end). Even Space is mithyaa because of the description of the Creation and Dissolution in the Shastras.

In the same way, *svabrahmatvaamubhave`na baadhamaanatvaat* – all the duality in this world is also mithyaa; because when we experience the Brahman as our Atma, the duality is negated. Then – where is your attachment? By what logic does attachment exist? Is it from pratyaksha? By what comparison? Which Shastra, and which personal experience justifies attachment? Then, how can there be *aasakti* (attachment) for the *kaarya* (the body)?

The Lord says, *Atattvaarthavadalpam cha* – this is not a Tattva.’ Tattva is that, which remains even when the name and form are negated. However, neither the ghata, nor the body, remain when the name, appearance, and form are negated. The name and form that has nothing superimposed on it, is the Tattva. These (the ghata and the body) are superimposed. So, they are *tattvaarthavat*. And, their lifespan is limited. They exist in a limited space. In comparison to the innumerable objects in this world, they are negligible. Can anyone tell us which part of the clay of this world is called a pot? Or, which portion of Space is called the *ghataakaasha* (the Space in the pot)? Or, which part of our self-effulgent Gnan is called *ghatagnaana* (knowledge of the pot)? *Yadalpam tanmartyam* – the small is mortal. And, *yo vai bhoomaa tatuskham* – the whole is happiness. So, the attachment for the *kaarya* is a Tamas attachment.

Swami Shankaracharya and Swami Shankarananda have both explained एकसिन कार्ये e`kasmin kaarye’, saying that people sit with a Shaligram or Narmadeshwara stone, saying, ‘This is our Parameshwara.’ Oh, if that is so, what is the meaning of जन्मादायण यताः ‘Janmaadasya yatah’, and, वर्णन वा इति भूतानि जातान्ते ‘Yato vaa imaani bhootaani jaayante’, and other such statements of our Shastras? How can the claim of our Shastra – एक विज्ञान से सर्वविज्ञान e`ka vigyaana se` sarvavigyaana (the Gnan of everything through the science of the One) – be established? So, it is a Tamas Gnan when anyone believes just one कार्य kaarya – that is created and destroyed; formed and broken – to be the Parameshwara, and gets attached to it.
So, look at the आत्मचाईतन्य aatmachaitanya (the consciousness of the Atma) in its totality. The Atma can’t be परिपूर्ण paripoorna (whole, complete, all-encompassing) unless it has the विभुत्व vibhutva (the quality of being all-pervading), and सर्वाश्रयत्व sarvaashrayatva (the quality of being the refuge of all). If every Atma contains विभुत्व vibhutva, there will be a separate विभुत्व vibhutva and the common विभुत्व vibhutva will also be अदितीय adviteeya (indivisible). The विभुत्व vibhutva will be negated. Therefore the principle of accepting विभुत्व vibhutva in every Atma remains un-established from the viewpoint of Vedanta.

The Lord now discusses karma.

नियतं संगरहितमरग्रहेऽत: कृतम्।
अफलप्रेसुन्ना कर्म यत्तसात्त्विकमुच्यते॥ (२३)

Niyatam sangarahitamaraagadve`shatah kritam,
Afalapre`psunaa karma yattatsaattvikamuchyate`. (23)

This is the trio of karma. What is it? Is the work you do, like the नित्य karma (daily routine activities), of rituals like the Sandhya Vandan, or going to the toilet, etc? Nitya karma is not of only one kind. We do Sandhya Vandan to examine what पाप paapa (sins) we have done through our mind, speech, hands, feet, and stomach. We bathe to remove the external dirt of the body, and go to the toilet to throw out the refuge inside the body. And, the actual karma is the cleansing of अविद्या avidyaa (nescience) from our antahkaran.

The Lord says, संगरहितम् ‘Sangarahitam – do not get attached to the karma. And, whatever you do, अरागद्वेषतः कृतम् araagadve`shatah kritam – do it without having any राग-द्वेष raga-dve`sha (attachment or aversion).’

Then He adds, अफलप्रेसुन्ना ‘Afalapre`psunaa – do not have any desire for the fruit, but continue to do the work. This is the Sattvik karma – यत्तसात्त्विकमुच्यते yattatsaattvikamuchyate’. ’

Come; let us ponder a bit on this shloka. In it, the Lord explains what Sattvik karma is. निषिद्ध nishiddha (forbidden) karma can never be Sattvik, in any case. राग-द्वेष raga-dvesha are connected to every काम्य-कर्म kaamya-karma (a karma done for the fulfillment of some specific desire); whereas तामो guna is obvious when a person is too indolent to do anything at all. ‘Niyata’, therefore, undoubtedly refers to Nitya karma – the daily routine activities like clearing the bowels and bathing. Both these are forms of दोषापनवतं doshaapanayana – removing the undesirable.

Nitya karmas wash away our sins, undesirable traits, and dirt. They need to be done to ward off internal and external murkiness. Niyat karma is also that,
which – if not carried out dutifully – results in a प्रत्यवाय pratyavaaya (spiritual regression).

संगरहितम Sangarahitam – there should be no सङ्ग sanga – no attachment – even for the Nitya karmas. For example, you may miss the time, or lack the facility, or items needed for a Nitya karma. If there is an attachment, you will feel distressed about this. ‘Oh, I could not do the Sandhya Vandan on time. I was late!’ Your attachment for the Nitya karma should not become a cause of distress.

Then, what should we do?
You should do the Nitya karma, but – अरागद्वेशः kraagaadve’shatah kritam – without attachment or aversion. No karma is Sattvik if attachment or aversion are connected to it, because राग raaga has रण ranjan (coloring), and द्वेष dve’sha has जलन falan (burning).

You see, raga engrosses us, and sanga involves a separate factor. When attachment creeps in, it is for another. Raga colors your outlook completely. We feel that this, and this, and this, gave us happiness. To remember the factors that brought us pleasure, and imprison our mind in these memories, is raga. ‘I want to eat only kadhi and rice.’ ‘I want to have halwa-puri every day.’ This is raga; and when we have an aversion to anything, that becomes dvesha. द्वेष: Dve’shatah. When we have dvesha for something, we want to never set eyes on that person again!

अफलप्रेपसुना Afalapre`psunaa – do not desire any fruit for anything you do. All Acharyas – except one – have interpreted this to indicate that we should do the work without desiring any fruit. One Acharya, however, has said that अफल afala means the Brahman. The फल fala (fruit) of the karma is not the Brahman. अफलप्रेपसुना Afalapre`psunaa means the fala that is separate from any फल fala that can be obtained by any karma, उपासना upaasanaa (worship), or Yoga. That is अफल afala.

Who is afala?
It is the Brahman. अफलप्रेपसुना Afalaprepsunaa means ब्रह्मजिज्ञासुं ब्रह्माजिज्ञासुं brahmajijyaasunaa. The karma done due to a जिज्ञासा jigyaaasaa (desire to know) for the Brahman, is called the karma done for the अफल-प्रेप्सुं अफल-pre`psaa. He has analyzed the word ‘fala’ as, किं नाम फलम् ‘Kim naama falam?’ What is fala? फले विषम मौंले वद Falam vishayam meeyate` yat – fala (fruit) is something very paltry. Thousands of grapes hang on a branch of the grape vine, and they seem so tiny. If there is a delay in plucking and eating these fruits, they rot. This is called a fruit. However, this Parabrahm Paramatma is not a fruit, because He is
inseparable from Space, Time, and matter. He is not small, and He is not destructible. So, He is afala – meaning, He is the Brahman. The karma done by a ब्रह्मजिज्ञासु brahmajigyaasu (one who desires to know the Brahman) for obtaining Tattvagnan is called Sattvik.

तत्त्व कामेपुना कर्म साहंकारेण वा पुनः।
क्रियाते बहुलायासं तद्राजसमुदाहतम्।। (२४)

Yattu kaame’psunaa karma saahankaare’na vaa punah,
Kriyate’ bahulaayaasaam taddrayasaamudaahritam. (24)
The desire for any item, or pleasure, is कामना kaamanaa. Kamana is what gathers matter in the antahkaran, and आहंकार ahankaara (the subtle ego that gives a feeling of individuality) is common to all beings. Ahankara is born in the lineage of Prakriti, and अस्मिता amsitaa (identifying with the body) is born in the lineage of अविध्वा avidyaa (nescience). Ahankara is strengthened when they are combined. I have seen highly learned people refrain from folding hands before a Sanyasi. They do not accept the hierarchy of the Ashram system of our Shastras, or the superiority of त्याग yaaaga (giving up). They stand as unbending as pillars – साहंकारेण वा पुनः saahankaare’na vaa punah.

क्रियाते बहुलायासम Kriyate’ bahulaayaasaam. Ahankara arose within, kamana entered the mind, and a great external effort had to be undertaken. What is it that happened?

Maharaj, I have seen that rice and dal are soaked two days in advance. The soaked mixture is ground into a paste on the third day, to make dosas and idlis. This is the daily food in Madras. They eat very little – perhaps two idlis or two dosas – but it entails three days of preparation! This is called बहुलायासम bhulaayaasaam, in which much effort is put in. My brother, karma should not involve undue labor; it should be quick and easy. Food should also be quick to cook and easy to digest. The Shrimad Bhagwat says, पथ्यं पूर्तं अनायासम ‘Pathyam poootam anaayaasaam’, meaning, eat what is good for your health, pure for your mind, and easy to prepare. Only three points are given in all. The karma that is done with some desire, and great effort, is a Rajas karma.

अनुबंधम् क्षणं हिंसामनवेक्ष्य च पोष्यम्।
मोहादारभ्यं कर्म यत्ताममस्मूच्यते॥। (२५)

Anubhandham kshayam hinsamanave’kshya cha paurusham,
Mohaadarabhye’ karman yattattaamasasamuchyate’. (25)
Now the Lord speaks on the Tamas karma. What is this? अनुबंधम् Anubhandhan is that, which is tied from behind. That means, a person does not consider the consequences of his action. He does not bother to know whether he is eligible to do the particular work. If there is a rock weighing a ton, and a puny man rushes
to lift it, it is because he does not realize that he lacks the strength to do so. He is not eligible for this task.

So, eligibility is a consideration, the object is a consideration, the connection is a consideration, and the need for doing the karma is a consideration. अनुबंधन चतुष्ठया Anubandhan chatushtaya is to consider four factors. Am I eligible for this Karma or not? What is the essence of this Karma? Does this Karma get attached to me? What purpose will this Karma serve?

शष्यम् Kshayam (harmful). We should carefully consider whether the Karma we plan to undertake, will be harmful in any way. Will it do damage to me? And, हिंसाम् hinsam – will it harm any other? And, अनवेष्य च पौरुषस्य anave’kshya cha paipurusham – do I have the capacity to accomplish it? We should first ensure our ability, the requisite mental and physical and material strength, to undertake Karma successfully. It would be Tamasik karma for a weak King to attack a powerful neighboring Kingdom. This is called battering a rock with your head! We should not try to fight a powerful enemy; we should have a treaty with them. Maharaj, it is not known to you which enemy of yours will become powerful. When we make someone our enemy, people who have ill-will for us (even though they may not show it openly) automatically become the allies of our enemy. This makes our position weaker. So, we should gauge our capabilities before attempting any karma.

मोहादाराघ्येन कर्म Mohaadaraabhate’karma – a karma becomes Tamas when it is done due to delusion, and without due consideration.

मुक्तसंगोऽनहंवादी धृत्युत्साहस्मन्नितः।
सिद्धयसिद्धर्निर्विकारः कल्याणसाध्य उच्यते।। (२६)
Muktasangonahamvaadee dhriyutsaahasamanvitah,
Siddhyasiddhyornirvikaarah kartaa saatvika uchyate’. (26)
The Lord now elaborates upon the threefold aspect of the karta, because the karta exists within the three gunas. He is not nirguna (without gunas).

मुक्तसंगोऽनहंवादी Muktaasangonahamvaadee. One point is that the karta should be मुक्ता mukta (free) of झंगा sanga (attachment). Another point is that he should be अनहंवादी anahamvaadee – he should not have any अहम aham (ego). No vanity should sully his nature and natural behavior. Even the subtle ego of Dharma should not be there. Considerations like, ‘I am a Brahmin, and that man is a Chandala (low-caste),’ should not affect him in any way. We should not speak Aham, we should not keep Aham, and we should not think Aham, either.

धृत्युत्साह-समन्नितः: Dhriyutsaaha-samanvitah. We should work with धृति dhriti (self control), and we should have उत्साह utsaaha (zeal). To ride a cycle or drive a car, without being able to apply the brakes, is not right. We must always retain our
abilities to keep our activity controlled. The work gets spoilt unless we have this ability. So, both dhriti and utsaha should be with us, because nothing can be achieved without zeal.

Siddhyasiddhyornirvikaarah. We must remain nirvikaara (equipoised), whether we get siddhi (success) or asiddhi (failure). Such a karta is called a Sattvik karta.

Look – this retaining equanimity in success and failure is something great. Once, I walked several hundred miles to meet a friend. At that time, I had a total of three annas (sixteen annas made a rupee) with me. I resolved to reach his house without spending more than what I had. I bought rice flakes worth one anna. Whenever I felt hungry, I would mix some with water, add a little salt, and have this meal. I certainly felt confident that I would be well looked after once I reached my friend. However, when I reached, I found that my friend had gone to another place, some hundred or two hundred miles away. My friend was younger than me, and his wife was alone at home. Nobody else lived with them. I sent a message to inform my friend’s wife of my coming. She sent back a message of welcome, saying that her husband had spoken about me to her, and she knew he held me in high regard. She asked me to go to their house. She called an elderly lady who lived next door, to stay with her. She prepared bedding, and a good meal for me. It would have been improper for me to stay on, though I did stay there that night because it was already evening when I reached. The next day, however, I set off even though I had no money. It was a mistake on my part, to set out thinking that I would meet my friend and achieve my purpose. It was wrong to set out empty handed, depending on success. I ought to have considered the possibility that my friend may be away. What will happen if we don’t get good cards when we sit down to gamble? In this world, we have to consider the possibility of both success and failure dispassionately, in the karmas we undertake. Such a karta is called a Sattvik karta.

Raagee karmafalapre(psurlubdho hinsaatmakoshuchih,
Harshashokaanvitah kartaa raajasah parikeertitah. (27)
A Raagee is a person who is attached to karmas, and their fruits like Heaven. Karmafalapre(psuh is a person who desires various things, like a wife, son, wealth, house, respect, praise, and fame, and also Heaven after death, as fruits of his Karmas. People who undertake Karma for self-interest are called Karmafalapre(psu.
Lubdhah means a greedy person. When greed prevents a person from making proper use of his wealth, or if he hoards wealth gained by unscrupulous means, he is called Lubdhah.

A hinsaatmakah person is inclined to inflict pain on others. He does not care about the suffering caused to others in the fulfillment of his own desires.

Ashuchih refers to the person who neglects to cleanse his body and clothing, as per the recommendation of our Shastras. His behavior is not in keeping with the norms of decorum and ethics. He discards purity and decency in his avarice for indulgence. Such a person is called Ashuchi.

Harshashokaanvita (filled with joys and sorrows). The Mahabharata says that a person who laments and rejoices a hundred times a day, is a moodha (stupid and misguided person).

A moodha weeps, and gets nervous a hundred times a day. When asked, he says, ‘My brother, I was laughing because I remembered a funny incident that happened on the day of my marriage.’ Or, if he is asked why he looks sad, he says, ‘I was thinking of the time my Grandmother passed away.’ Such repeated fluctuating between happiness and unhappiness is the characteristic of a person with Rajo guna.

Ayuktah means one who is filled with indecision. He wavers between planting barley or wheat, uproots the wheat to plant millet, changes his mind again and plants sugar cane. Ultimately, no crop is reaped! Such a person is fickle minded in everything. One such man took a resolve to do the ritual of Durga Path, to please the Goddess. His son developed a fever, and he changed his resolve, and said, ‘Roganivaaranaartham’ – for removing illness. Just then he had a loss in his business, so he altered the resolve again, and said, ‘Dhanapraaptyartham’ – to gain wealth. He did not complete the ritual, but kept changing the resolve about which fruit he desired from the ritual. Where will the poor Durga Path go? What fruit is the ritual to
bestow? Thus, we should keep our mind and senses under control, and be firm and resolute.

प्राकृतः Praakritah means that संस्कार sanskaras (subtle impressions created for improvement) should be retained in our heart. We should not allow our lower nature to rule us. We should always be guided by the elevating strictures of our Shastras. Some people are प्राकृतः prakrita (uncontrolled and unrefined), and some are संस्कृतः sanskrita (cultured, refined). When we speak in an unrefined manner, it becomes prakrit; and when our speech is cultured, it becomes sanskrit. We should always maintain a refined attitude, and not let our lower nature overcome us. निसर्गः Nisarga is that, which drags us down. We should not be at the mercy of natural impulses; we must be cultured and ethical.

स्तब्धः Stabdhah means unmoving. Some people stand like a pillar, too proud to bend before anyone. They have pride because of their wealth and position.

नैश्चर्यः Naishkritikah refers to a lazy person, who is careless about carrying out his duties.

A विषादी vishaadee is one who is constantly depressed, always finding some reason to be unhappy. I have known one gentleman for several years. I generally receive two or three letters from him every month. I saw him get married, and become the father of four or six offspring. He is financially quite comfortable. Even so, I have not received a single letter from him saying that he is happy! His letters are always full of woe. His antahkaran is filled with विषाद vishaada (unhappiness).

There is a worm called ‘gabrail’, which lives in cow dung. If you place a heap of sugar, with a spot of dung on top, it will climb up the sugar to eat the dung. If you place a pile of dung before an ant, with a few grains of sugar on top, it will climb up the dung and eat the sugar. So, is your mind inclined to eat sugar, or is it inclined to eat dung?

Oh, find happiness in what the Lord does! If he has kept you alone in the world, then think that He has made you a Sanyasi. The Babajis (Monks) cut off their sacred tuft of hair, renounce their sacred thread, wander around, and then they become Sanyasis. You have been made a Sanyasi by the Lord, if He has taken away your companion. What is there to cry about? What is the need to be unhappy? The Lord has made you independent. You could never have acquired such independence by yourself. So, abandon विषाद vishaada, and be happy.

Deerhasootree means a person who is a habitual procrastinator. ‘Not today; I’ll do it tomorrow.’ ‘Not tomorrow. I will do it the day after.’ Oh –
When I was a child, I had heard Mahamahopadhyaya Pundit Panchanan Tarkaratna narrate a little story. He said that a man had four sons, each involved in a different activity. One was a student, another was in the Army, the third used to do rituals like Veda Path, and the fourth was a farmer. Every day they would quarrel among themselves. Each claimed that his activity was the best. They decided to have a conference one day. ‘We should stop doing different things. We should get together in some activity. Which is the best work for the four of us to do?’

After considerable thought, they came to a unanimous decision. ‘Our Father is old. When he dies, all four of us will have to lend a shoulder to carry him to the cremation ground. This should be done by all four of us. So, why not finish it quickly?’

One brother said, काली करें सो आज कर ‘Kaali kare` so aaju kara’ (do today what you are to do tomorrow?) Another brother said, आज करें सो अब ‘Aaja kare` so aba’ (do now what you are to do today).

The Father was fast asleep on his bed. The four brothers lifted up the four legs of the bed, and said, ‘Let us start the journey to the cremation ground.’ The old man awoke, and understood that his sons were doing something foolish. He jumped off the bed, and picked up a stick. He slapped his sons and scolded them for being so foolish.

So, we shouldn’t behave like that! Every person should be watchful about his work. We should not be दीर्घसूत्रे deerhasootree. To procrastinate constantly, is the characteristic of a Tamas karta.

After this, the Lord explains the difference between बुद्धि buddhi (the intellect) and धृति dhriti (retention). He explains it in its totality and also separately.
A सामास बौद्ध saabhaasa buddhi (a deluded intellect) is called a karta. Buddhi is a vritti (tendency or inclination) and dhriti is वृत्त-विशेष vritt-visorsha (a special tendency held by the mind). The one to absorb the common, routine things, is called the buddhi; and dhriti is that, which focuses, and holds on to something special.

The Lord’s definition of the Sattvik buddhi given in the thirteenth chapter should be accepted as valid. We should understand how long we should continue doing karmas, and when it is time to take Sanyas.

प्रवृत्ति च निन्मृत्ति च Pravrittim cha nivrittim cha – there is a need for taking Sanyas. If a person had the thought at the back of his mind, that he will relinquish the world one day, he will not get attached to it even while living a worldly life. But, what will happen if there is no thought whatsoever about giving up the world?

Fifty years ago, a Sadhu (Monk) lived at Ramghat. He wore white clothes. He had twenty one gold coins. He had no disciple to attend to his needs. He wondered what he should do with the guineas he had. He was determined to do something! He made some halwa (a hot pudding) and swallowed the guineas, along with the halwa. After he died, his followers began quarreling among themselves about where the guineas went. Finally, they were found among his ashes, in the cremation ground. The Sadhu’s followers discussed what to do with the guineas. Finally it was decided to use them for a bhandara (a feast for Brahmins and Monks). When the bhandara was about to start, a pack of stray dogs raided the place. They did not allow any Brahm in or Sadhu to eat the halwa-puri prepared for the feast. They despoiled all the food.

So, my brother, there should be an inclination towards renunciation at the back of one’s mind. A framework of pravritti as well as nivritti should be chalked out. And, we should use our intellect to obtain a proper understanding of both.

कार्याकार्य Kaaryaakaarye`. We must understand what our क्तव्य kartavya (duty) is, what is not our duty, what we should fear to do, and what we should do fearlessly.

बन्धन moksham cha yaa ve’tti – कन्यन bandhan (bondage) is caused by अज्ञा agnaana (ignorance or nescience), and मोक्ष moksha (liberation) is attained by Gnan. When you grasp the fact that an impure antahkaran is the cause of bondage, and a pure antahkaran gives liberation, then you can take it that your buddhi is Sattvik.

यथा धर्ममयमयं च कार्य चाकार्यमयेत् च।
अयथावत्प्रजाजनालि बौद्धः सा पार्थ राजसी।। (३१)
Yathaa dharmamadharmam cha kaaryam chaakaaryame`va cha,
Ayathaavatrajaanaati buddhih saa paartha raajasee. (31)

What should we do if we are unable to perceive clearly which is Dharma and which is adharma; what is the right thing for us to do, and which Karma is not right for us? We should realize that our buddhi is Rajasi – राजसी: सा पार्थ राजसी buddhih saa paartha raajasee.

Adharmam dharmamiti yaa manyate` tamasaavritaa,
Sarvaarthaanvipareetaanshcha buddhih saa paartha taamasee. (32)

Adharmam dharmaiti yaa – many consider adharma to be Dharma. Why does that happen?
That happens when the buddhi is filled with the darkness of Tamo guna.
Sarvaarthaanvipareetaanshcha. The buddhi of such people sees everything negatively. If anyone gives them good advice, they think they are being deliberately misled.

I will tell you something to make you laugh. There was a woman. She was not an urban housewife; she was a rustic from a village. She had the habit of doing exactly the opposite of what she was told to do. Gradually, her husband realized her perverse tendency, and deliberately told her to do just the opposite of what he wanted. As a result, she would do the opposite of what he said, which was exactly what he really wanted. For example, if he wanted her to cook a meal, he would tell her, ‘Don’t cook any food today.’ She would at once declare that she would cook a full meal.

On one occasion, she was expected to go to her father’s house. The husband said, ‘I will never take you to your father’s house.’ Immediately, she responded by saying, ‘I am determined to go to my father’s house today,’ and set off, followed by her husband. They came to a fast moving stream. ‘I refuse to cross this stream, whatever happens,’ said the husband. ‘I will definitely cross the stream, and go ahead,’ she said. The stream was deep and the current was strong. ‘If you must cross, don’t hold on to that branch,’ said the husband. ‘I will certainly hold on to the branch,’ she replied. She caught the branch and stepped into the stream. In his concern for her, the husband momentarily forgot that he should say the opposite of what he wanted her to do, and called out, ‘Hold the branch tightly!’ At once she let go of the branch and was swept away in the current!
So, सर्वार्थान्विपरेताः sarvaarthaanvipareetaanshcha means that the buddhi that cannot see things as they are, and forms the wrong understanding of things, is Tamasi.

धृत्या यथा धारयते मनः प्राणेन्द्रियक्रियाः।
योगेनायभिचारिण्या दृष्टि: सा पार्थ सात्त्विकी।। (33)

Dhrityaa yayaa dhaarayate’ manah praane’ndriyakriyaah,
Yoge`naavyabhichaarinyaa dhrithi saa paartha saattvikee. (33)
You see, buddhi refers to a correct comprehension, and dhriti refers to what it holds on to. For example, if you are driving a car, you must observe and understand the kind of road you are driving on. This understanding is the buddhi. And, keeping the steering wheel and brakes in good condition, is dhriti. In other words, dhriti is the ability to control the mind, life spirit, and senses. And, dhriti can control them successfully only when the buddhi becomes अय्यायभिचारीनी ayabhichaarinee (faithful and true) through being yoked to the Lord. If the buddhi is विभिचारीनी vyabhichaarinee (adulterated), it will jump form one object to another. When a promiscuous daughter-in-law comes to the village, the villagers rue the coming of a wanton woman. They see her flit from one door to another. She is seen standing at the window, ogling passers by. Such a buddhi achieves no good, so we should do योगाभ्यास yogabhyasa (yoke ourselves constantly to the Lord) so that our intellect loses its tendency for fickleness. The buddhi that keeps the mind, spirit, and senses under control, is Sattvik.

मया तू धर्माकामाध्यायुः धारयते जूनः
प्रसंगेन फलाकांशी दृष्टि: सा पार्थ राजसी।। (34)
यथा स्वयं धर्मो शोके विरांद मदमेव च।
न विमुच्छति दुःपथा दृष्टि: सा पार्थ तामसी।। (35)

Mayaa tu dharmakaamaadhyayu dhārayate’ jūnā,
Prasange`na falaakaankshee dhrithi saa paartha raajasee.
Yayaa svapnam bhayam shokam vishaadam madame`va cha,
Na vimunchati durme`dhaa dhrithi saa paartha taamasee. (34, 35)
The dhriti that inclines a person towards Dharma, अर्थः artha (worldly gain), and काम kaama (fulfillment of desires), is Rajasi.

प्रसंगेन फलाकांशी Prasange`na falaakaankshee – your intention should always be for the best for all, whatever occasion arises. You can do the Gayatri japa, or attend a religious discourse, depending on the opportunity you get. Sometimes, you can do the japa to please Gayatri Devi, so that your antahkaran becomes pure. If you buddhi is unable to decide what is best, you can chant, धियो यो न: प्रछोदयात् Dhiyo yo na prachodayaata’, and take a formal resolve that the Gayatri mantra should inspire your buddhi with the right guidance. Similarly, if
someone is mentally disbalanced, you can do a Gayatri अनुष्ठान anushthaana (ritual) for him. Such buddhi is Rajasi.

The Tamasi dhriti is the intellect that is incapable of grasping things correctly. Such people are called दुर्मेध अनुष्ठान ‘durme`dhaa’. मेध मेधा is the buddhi that guides a person. The buddhi that creates delusion and misunderstanding is called ‘durmedha’. There are Yagyas called Gomedha (the cow sacrifice) and Ashvamedha (the horse sacrifice). The root word, मेधा me`dha indicates violence. Buddhi is actually that, which destroys ignorance and nescience. Medha means worship, as well as धारणावती बुद्धि dhaaranaavatee buddhi (the intellect that grasps and retains).

However, just see what the human being catches hold of. He does not let go of his sleep. His wife tells him that it is time for his daily ritual, but he says that he is too sleepy to get up. Get up, my brother, take your bath and then you can eat your food. How will you think about Gnan, unless you show respect for brightness? Surya Bhagwan – who gives us the brightness of day – is coming; show due respect to him. The husband, however, says that he is facing West, and will get up when the sun comes to the West! Thus people give up their prescribed daily routine, but they don’t give up their sleep.

भयम Bhayam means fear. People are unwilling to let go of fear, just as they refuse to give up sleep. One Badshah was traveling by ship, with many others on board. Among the passengers was a Maulvi (a learned Muslim). He would scream in terror every time the ship rolled and pitched. His shouting kept the Badshah awake. He called the Maulvi and tried his best to convince him that there was nothing to fear, and he should stop screaming and shouting. The Maulvi, however, continued to shout. Ultimately, the Vazir told the Badshah, ‘If your Highness grants me permission, I will see to it that Maulviji stops shouting.’

The next time the Maulvi shouted, the Vazir told three of four of his soldiers to catch him and dip him into the sea, ensuring that he does not drown. The soldiers dipped the Maulvi into the sea three or four times, allowing his head to go under the water for a few seconds and pulled him out again. Then they said, ‘Look, Maulvi Saheb, if we hear another sound from you, we will throw you into the sea and let you drown.’ The Maulvi was too frightened to utter even a squeak after that. He was utterly quiet! So, such things are also needed at times. People catch hold of fear, regrets and unhappiness; but they don’t catch hold of happiness! And, even though the Lord has given you this human form, you are not happy to get it. You say, ‘Oh, I made a loss in my business today. The Lord is very unjust – He made me lose five annas!’ You have no thought about the
priceless human form you have been given. You catch hold of only fear, regrets, unhappiness and pride – भयं, शोकं विनादं मदमवं च bhayam, shokam, vishaasam, madame’va cha. This happens because worldly people are entwined in their pleasures and indulgences. They live in a state of intoxication. The buddhi of people with such durmedha is Tamoguni.

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति॥ (३६)
यत्तदप्रविष्णुपरिश्रिणेनन्दोपदपम्।
तत्सुंकु साधिक प्रौक्तमात्मबुद्धिप्रसादज्ञम॥ (३७)

Sukham tvidaaneem trividham shrunu me‘ bharatarshabha,
Abhyaasaaadramate` yatra dukhaantam cha nigacchati.
Yattadagre‘ vishamiva parinaame‘mritopamam,
Tatsukham saatvikam prakotmaatmadhuddhropsaadajam. (36, 37)
The Lord says, ‘Oh, Arjuna! Bharatarshabha! You are superior. You are a superior citizen of Bharat! You are a bull among men! You are wise and prudent. Now, listen to what I tell you about the three kinds of sukha (happiness).’

One is a natural pleasure – a निसर्ग nisarga or नैसर्गिक दुःख naisargik dukha – like eating, drinking, sleeping, and copulation. Even the birds and animals enjoy these. But you mustn’t get engrossed in them. You must carry out your prescribed duties, as per the teachings of the Shastras, your Guru, and your prajya pragyaa (prudent intellect). Look, the sukha of sleep is नैसर्गिक naisargik (natural), but the sukha of waking up before sunrise, taking your bath, and doing the Sandhya Vandan comes from अन्याय abhyaasa (habit) – अन्यायासाद्रमते यत्र abhyaasaaadramate` yatra. Once you have developed this habit, you won’t feel happy unless you have bathed and done the Sandhya Vandan. On the contrary, you will feel sluggish and depressed on the days you don’t do these. So, you should cultivate good habits. This is the Sattvik sukha.

मृतोपाध्यामम् प्राप्तेति

Dukhaantam cha nigacchati – we should discard our दुःख dukha (sorrow).

How can sorrow be discarded?
Regarding this, I will tell you about my own experience. My Baba (Grandfather) had a deep love for me. I was about sixteen or seventeen when he passed away. His body was laid by the door, and I sat beside it. However, I did not think about his body. I thought about the wood we would need for cremating the body, and about the people living in surrounding villages, who needed to be informed. Then, I thought about the wheat and other items we would need for the bhandara (feast for Brahmins and Monks) later. Now, see – this श्राद्ध shraaddha (worship for the departed) is not नैसर्गिक naisargik, but – दुःखान्तं च
Some people say that amrita is in Heaven, and some people say that amrita is here, on earth. But I say that amrita is in the fish that is cooked with sour lime."

I am giving you an example of attachment. Thakur Saheb’s brother got a disease called ‘jalodar’ (dropsy). The doctor warned him that it would be fatal for him to eat fish. Once he recovered, however, he was unable to resist the temptation
of fish. He ate fish and died the very same day. This is what is meant by परिणामे विरामिकर्म parinaame vishamiva. The tongue finds it excellent, but the result is like consuming poison. People refuse to give up the things they like, even when they know it is harmful for them. This is called a Rajas sukha.

The fact is that there is nothing on this earth, or in Space, or in the Devtas that does not have the three gunas. Everything contains the gunas, because everything that is created has a prior existence. Everything has a source, and comes with the gunas attached to its origin. For example, what is the nature of a bird? It is to fly. From where did the bird get this nature? What kind of Yoga did the bird practice, to learn flying? The answer is that its parents knew how to fly. The egg came from them, and a baby bird emerged from the egg. This is why it is natural for the bird to fly. In the same way, everything in creation has one guna that is predominant.

What I say next may sound a little strange, but it is not a creation of my mind; it is the meaning given by our early Acharyas (Masters). What they say, is that if you want to learn about the Dharma of a Brahmin, learn it from the Manusmriti. The Manusmriti says that अध्ययन adhyayana (study), अध्यापन adhyaapana (teaching), यजन yajan (rituals of worship), and परिग्रह parigraha (accumulation) are all Dharma for a Brahmin. However, I am not telling you about Dharma,
What I am telling you is that all four castes – the Brahmin (priest), Kshatriya (warrior), Vaishya (trader) and Shudra (labor) – are divided because of the type of work they do. Their birth is caused by the Karmas of their past lives, which have given them their temperament and aptitude. So, their nature is also according to Sattva, Rajo and Tamo gunas. Those who have a predominance of Sattva and a little of Rajo guna are called Brahmins. Those who have a little Sattva and a predominance of Rajo guna are called Kshatriyas. In the same way, people in whom Rajo guna is predominant and Tamo guna is nominal, are called Vaishyas. Those who have a predominance of Tamo guna and a little of Rajo guna are called Shudras.

Prakriti is filled with the त्रिगुणa (three gunas). The gunas fill the clay and the water. Water is also of four kinds (like the four castes), and so is clay. So are the trees and shrubs, birds and animals. In the Brahmana books – which we consider to be as authentic as the Vedas – the four characteristics are elaborated upon. Brahmakarma is that, which is naturally present – whether it is a Brahmin, Kshatriya, Vaishya or Shudra – having nine qualities. They are शम्स (tranquility), धम्म (control of the senses), तपस्या (asceticism), शोभा (purity), क्षति (tolerance), रिजुता (straightforwardness), ग्नान (knowledge), विज्ञान (applied Gnan), and आस्तिक्य (belief in the Almighty). When these nine are present naturally, it is Brahmakarma. It may be anyone, or anything, having these tendencies – not cultivated, but naturally – then he has Brahmakarma. We are not bothered whether that person or object comes from the Brahmin वर्ण (caste). The division by birth and action are separate. We determine these according to the Shastras that explain Dharma. This is the Gita Shastra, not the Dharma Shastra. Once a person has obtained Gnan and vijnana, what need has he for यज्ञ (rituals), अध्यापन (teaching), or प्रतिग्रह (accumulation)? Once ग्नान-विज्ञान-सत्सिद्धम् ‘ग्नानविज्ञानामास्थितता’ is said, there is no question of yajana, adhyapana, or parigraha. That is Brahmakarma, and a natural Brahmakarma. This is not a विधेय (instituted) Brahmakarma. Nor is it a Brahmakarma prescribed by the Shastras. This Brahmakarma comes naturally.

शौर्य तेजो धृतिर्दाक्ष्यं युद्धं चायपालायनम्।
दानभीष्ठब्रह्मचर्या कर्म विभावजम्।। (43)

Shauryam te’jo dhritirdakshyam yuddhe’ chaapypalaayanam,
Daanameeshvarabhaavashcha kshaatram karma svabhaavajam. (43)

Where there is शौर्य (valor), तेज (luster), धृति (resolution), दक्षता (skillfulness), the ability to not run away in war, दान (giving in charity), and ईश्वर भाव (the feeling of being in control), there is natural Kshatriya karma.
I am speaking here, about karma, not about varna. Brahmakarma, Kshatradharma, Vaishyakarma and Shrudrakarma — that is not enforced by the Shastras, but is inborn. I will not leave out the Manusmriti when vihit karma (instituted actions) are described. I say this to you unequivocally. When the Karmas appropriate for a Brahmin are being discussed, I will speak about the यजन yaajan, अध्यापन adhyapana, and दान daan that is their Dharma. And I will say that they are entitled to earn their living by undertaking rituals, teaching, and accepting wealth. The Shastras prescribe these for a Brahmin. However, where is it mentioned in the present discussion? It is the स्वभाव svabhaava (nature) that is being interpreted here.

कृष्णगोर्श्वाणिज्य वैश्यकर्म स्वभावजः।
परिचयात्मक कर्म शून्यस्वीपि स्वभावजः। (४४)

Krishigaurakshyavaanijyam vaishyakarma svabhaavajam,
Paricharyaatmakam karma shoorasyaapi svabhaavajam. (44)

When कृषि krishi (agriculture), गौरक्षा gauraksha (keeping cows), and वाणिज्य vaanijya (trading) come naturally to a person, it is Vaishyakarma. When a person is inclined to be of service to others, it is a Shudrakarma. Sudrakarma, Vaishyakarma, Kshatriyakarma and Brahmakarma — all four are natural, not instituted. So, we should accept the fact — when we see the natural tendency in someone — that this person has the inbuilt traits of a Brahmin, Kshatriya, Vaishya, or Shudra.

खें खें कर्मयायित: संसिद्धि लभते नर:।
स्वकर्मनिरत: सिद्धि यथा विन्दति तत्कृप्य:। (४५)

Sve` sve` karmanyabhiratah sansiddhim labhate` narah,
Svakarmaniratah siddhim yathaa vindati tatshrrumu. (45)

You don’t want to violate the purity of the वर्ण varna (caste), do you?

No, indeed no!

If you wish to do some Karma, do it fully in keeping with the Manusmriti — स्वें स्वें कर्मयायित: sve` sve` karmanyabhiratah. Concentrate on the Karma that is right for you. If you wish to obtain Brahmagnan, then keep to your ordained activity and obtain it. संसिद्ध Sansiddhi means the purity of the antahkaran. Who should obtain this? नर: Narah. It is for the human being to obtain.

The Lord says that He is telling us how a human being obtains a pure antahkaran by doing his work sincerely.

Actually, the difference between Karma and Dharma is revealed here. Both Dharma and adharma (that, which is contrary to Dharma) are done through karmas. A निषिद्ध nishiddha (forbidden) karma is also a karma, and a विहित vihit (instituted) karma is also a karma. There are two types of karmas — one is the
vihit and the other is avihit. In the vihit karmas, there is a nitya (eternal) karma, a nainmittik (caused) karma, and a kaamya (to fulfill some desire) karma. Nitya karmas are rituals like the Sandhya Vandan. Naimittik karmas are the routine actions like fasting, eating, bathing, etc. And Kamya Karmas are like the Yagyas and other rituals for obtaining desired objects or objectives. There is one more type of vihit Karma, called praayaaschitteeya. It is done to atone for our mistakes.

Yatah pravrittirbhootaaanaam ye’na sarvamidam tatam,
Svakarmanaa tamabhyarchya siddhim vindati maanavah. (46)
The Lord says, ‘Whatever karma you do, I will purify your antahkaran though that karma.’ This is the bhagwan-mata (the opinion of the Bhagwan).

Kaaye`na vaachaa manase`ndriyairvaa.
Yad yad karma karoti tad tadakhilam shambho tavaaraadhanam.
Naaraayaanaaye`ti samarpaye`ttat.

The Lord says, ‘Just keep two things in mind. One is, who are you working for? The other is, are you offering your work wholeheartedly to the one for whom you work?’ The Parameshwara is the antaryaami of all. He abides in all hearts, and knows all our thoughts and feelings. Just as electricity activates all the fans, the Parameshwara activates all beings, from an ant, to Brahmaji.

Ye`nasarvamidam tatam. The Lord is the upaadaana (basic matter) of all, meaning, He is the cause, the matter, and the effect – the abhinimittoopaadaana kaarana – of the entire world.

Svakarmanaa tamabhyarchya – worship Him through the work you do. Don’t think that He is worshipped only through religious rituals. No; whatever you do, let that work be your pooja (worship). Puja, here, means samarpana – total surrender, absolute offering up. Work for that Paramatma, who is the inseparable cause, matter, and effect of all Creation, who abides in the heart of all beings, and who has manifested as all the forms. Don’t work for your own selfish benefit. This is the secret of work.
Your antahkaran will become pure. If you pull the karma towards yourself, it will sully your antahkaran. If you push it towards the Parameshwara, then the अपूर्व (subtle potential fruit) will not attach itself to your antahkaran, or your subtle ego (of being the doer).

Now, the question is, how can the karma be ईश्वरापित (offered up to the Ishwara), if the Ishwara’s name is not even mentioned in the Shrauta and Smarta Karma? That is why this Karma is called भाग्य-धर्म bhaagyata-dharma. We are offering the Lord the work we are doing. What is the sweeper doing, when he sweeps the road? He is cleaning the road, and cleaning the drains. Why is he doing this? He is doing it as a service to the Lord who is the Atma of all. His work purifies his antahkaran. Similarly, a Brahmin cleanses himself with his morning bath, etc, rituals like a Yagya, and chanting shlokas from the Vedas. His actions purify his antahkaran – provided they are done with no other motive than pleasing the Almighty.

What is the essence of karma? Who is the कर्ता (the doer)? To consider eligibility and the nature of Karma is the main consideration of the Shrauta and Smarta Dharmas. The principal consideration of the Bhagwat Dharma is who the karma is done for. This must be very clear in the mind of the person who wants to follow the Bhagwat Dharma. Such a person always says, त्वादेय वस्तु गोविन्द तुथ्यमेव समर्पये ‘Tvadeeya vastu govinda tubhyame`va samarpaye’– Oh, Govind! It is Your own thing that I offer up to You!’

श्रेयायंवध्रमें विगुणं परथमत्वनुनिषितात।
स्वभाविन्यतं कर्म कुर्वन्नापनोति किलिष्टपम्॥ (४७)
Shre’yaansvadharma vigunah paradharmasvanushthitaat,
Svabhaavantyatam karma kurvannaapnoti kilbisham. (47)
Do not form a wrong impression of Karma. If the karta does the work properly – even if his work has no apparent virtue – it becomes a proper worship of the Lord. What is so admirable about sweeping the pathway? Is there any apparent excellence in cleaning the drains? It may seem to be a lowly task, but carry out your स्वधर्म (the work that is Dharma for you), to worship the Lord. The Lord does not bother about what work you are doing; He is interested in the intention behind the work. शबरी देखिले रे सपनवा आजु घर रामा अझै न Shabari de‘khaile re’ sapanavaa aaju ghara raama aihain naa.’ (The tribal woman Shabari saw, in a dream, that Shri Rama had come to her hut.) She sweeps the path to her hut, and keeps it clean. She builds a seat for Him to sit on, and places a grass mat on it. She plucks fruits, and keeps them ready to offer the Lord. Every day she feels certain that the Lord will come ‘today’. Day after day, she makes these preparations for welcoming the Lord. Now – just think! Is it necessary that Shabari should think that the Lord will be pleased only if she
does Veda Patha, and Yagyas? No, it is not so. SVabhava-niyatam karma kurvannaapnoti kilbisham – it is not a fault to do the work prescribed according to your nature.

ए सहजं कर्म कोन्ते सदोषमिण न त्यजेतु॥
सवारम्भा हि दोषेण घृणेनानिनिरिवतु॥ (४८)

Sahajam karma kaunte`ya sadoshamapi na tyaje`t,
Sarvaarambhaa hi doshe`na dhoome`naaagnirivaavritaah. (48)

A man grumbled to his friend, who was a doctor. He said, ‘My organ does something very unclean. It throws out effluent; it is very dirty. Please seal it with plastic surgery.’

‘My good man,’ replied the doctor, ‘How will you remain alive if I seal your organ? You will die! This organ throws out the urine, and this is vital for your health.’ The dirt that comes from the nose and eyes, and the perspiration of the body, are all needed to be healthy. These are सहज कर्म sahaj karma – they are natural actions – aren’t they? There is nothing wrong about them.

सवारम्भा हि दोषेण घृणेनानिनिरिवतु॥: Sarvaarambhaa hi doshe`na dhoome`naaagnirivaavritaah. There is no action that is free of flaws. When the Brahmins do हवन havana (the fire sacrifice), aren’t there tiny worms in the barley, sesame, and rice they offer as ablutions? Aren’t there tiny insects in the wood that is used? Is there no violence when a fire is burnt? Isn’t there violence when Kshtriyas fight for their country? Isn’t there violence in the activities of the Vaishyas, in keeping cows, weighing grain, trading, etc? Isn’t there violence in the threshing of grain? Don’t you need to keep your nose and mouth covered when you use a spade? There is no work that is flawless, and there is no fire without smoke.

Then what should we do?
Don’t have attachment for any work or activity; and never entertain the feeling that you have done the work. Ultimately, everything is to be given up. Start the work, and then experience नैशकर्म्य naishkarmya (the feeling of doing nothing). This is the method. If you don’t work – संन्यासस्तु महाबाहो दुःखमात्रमयंगतः: sannyasaam tu mahaabaaho dukhamauptumayogatah (5. 6).

You see, the Karmayoga of the Gita is a Karmayoga that does not oppose Sanyas, or go contrary to it. It includes Sanyas in its ambit. Karmayoga is the name of the stage just prior to Sanyas, and Sanyas follows Karmayoga. You will not attain Sanyas unless you do Karmayoga. Unless you start working, you can’t obtain नैशकर्म्य naishkarmya – न कर्माणमनारम्भ नैशकर्म्य पुरुषोऽस्तु: na karmanaamanaarambba naishkarmyam purushoshmute’ (3. 4).
Then, what is the method of working?

Asakta-buddhi sarvatra jitaatma vigatasprihah, 
Naishkarmyasiddhim paramaam sanyaase‘naadhicacchati. (49)

Asakta-buddhi sarvatra. One point is that there should be no attachment in the mind – not for any place, period of time, or any object. It is not possible that you will always live in the same place, have the same season, and eat the same items of food. A man will be a jitaatma (gain victory over himself) when his mind and senses are under control. There is another point. People say, ‘I do not desire what I don’t have. All I want is that I shouldn’t lose what I do have.’ My brother, even your hair does not remain the same! It turns white, and then falls off.

One day, a group of women decided to wear saris of different colors. What colors should they wear? One lady suggested that each woman should wear the sari of the color of her husband’s hair. Someone wore a black sari, because her husband had black hair. Someone wore a white sari, and someone wore a grey sari. Now, one woman asked what color she should wear, because her husband was bald!

So, it is useless to want the eyes, ears, and face to remain unchanged, because they will change with the passing of time. Just as hair falls off, and we become bald, the senses are weakened with age. So don’t have any desire for things to remain as they are.

Up to this point, the Lord has spoken about siddhi-sansiddhi (accomplishments and success). Now He speaks about naishkarmya-siddhi.

How is this obtained? Which Karmayoga will enable us to get it?
You will obtain naishkarmya - siddhi when your antahkaran is purified with the help of Karmayoga; and akartritva (freedom from the subtle ego of being the doer), and abhoktritva (freedom from the feeling that it is you who has the good and bad experiences) enter you life. People believe in Karmayoga, but Karmayoga is a state that comes before Sanyas. We accept the karma-samucchaya (the order of spiritual progress), and also karma-samanvaya (the connection between two stages). So, do Karmayoga, and purify your antahkaran first. It is true that this is Siddhi. However, naishkarmyasiddhi is such, that no connection is
left any more with the Karta, Karma, Karmafala (fruit of the action), karan (object of action), or any other factor.

Very well, Maharaj, but how can we obtain it?

The Lord said, उननेशम्य सिद्धि naiskrmya siddhi is obtained, the person obtains Brahmagnan.

One is the siddhi achieved by Karmayoga, that purifies the antahkaran; and the other is the नैशकर्मिक सिद्धि naishkarmya-siddhi that comes immediately before Brahmagnan, and is inseparable from it. परमा नैशकर्मिक सिद्धि Paramaa naishkarneya – sansiddhi leads to Brahmagnan, but there is no distance between the two.

Look, brother, read the commentary of the Gita written by Eknathji, if you wish to follow the Bhagwat Dharma. He considers the Bhagwat Dharma superior to Gnan. If you want to connect Gnan to Yoga, then read Sant Gnaneshwara’s commentary. It is superb. You will forget the shlokas of the Gita when you read it. Mahatma Gandhi called his commentary, ‘Anasakti Yoga’ (yoking ourselves to the Lord by giving up all other attachments). Madhusudan Saraswati called his commentary, ‘Buddhi Yoga’. If you have a desire to join politics, then the version by the Gita Press is excellent. The difference in the commentaries by Goendkaji (the founder of the Gita Press) and Tilak is that Goendkaji considers Karmayoga to be an essential साधन saadhan (method), while Tilak considers Karmayoga to be essential after Gnan is obtained. If it is Bhakti you wish to develop, then you should read the commentaries by Vishwanath Chakravarti, Vallabhacharya and Purushottamji. If it is शरणागति sharanaagati (total surrender) you seek, then read the commentary by Shri Ramanujacharya. Madhvacharyaji’s commentary lays stress on Kriyayoga (ritualistic idol worship). All the commentaries are right and proper in their own place. However, if you want to understand how you can obtain Brahmagnan, then apply your mind to these words of the Lord.

सिद्धि प्राप्तो यथा भ्रम्त तथान्तरोंति निष्ठौ मे।
समासेनेव कौन्तिव निष्ठा ज्ञानस्य व परा।। (५०)

Siddhim praapto yathaa brahma tathaapnoti nibodha me’;
Samaase `naiva kaunte`ya nishtaa gnaanasya yaa paraa. (50)

समासेनेव कौन्तेय ‘Samaase`naiva kaunte`ya – I am telling you in brief, O son of Kunti.’

What?

निष्ठा ज्ञानस्य व परा ‘Nishtaa gnaanasya yaa paraa – this is the परानिष्ठा paraanishtaa (supreme faith) of Gnan.’ Earlier, the Lord had said that नैशकर्मिक naishkarneya is the highest achievement, and now He says, निष्ठा ज्ञानस्य व परा Nishtaa gnaanasya yaa paraa – the culmination of Gnan is the attainment of the Brahman.’
So then, how is the para-nishtha of Gnan to be obtained?

This is called the paraa-nishtha of Gnan. It is that point, from which all coming and going (rebirth) ceases completely. Gati nivritti means releases from both coming, and going. There is no going from birth to rebirth, no going from Hell to Heaven, or Heaven to Hell, and no going from this mortal world to other realms after death. It is a total release from coming and going. Even in Yoga, there is a Gati (movement).

Where?
The movement is from the external to the internal. The passing from this world to another is in Dharma. The transition from one birth to the next is in Dharma. The journeys to Hell or Heaven are in Dharma and adharma, and the movement in Upasana (devotional worship) carries us up to the Ishtadev (chosen form of worship). But, the movement there, is by the Grace of the Ishtadev. So, freedom from dependence – a total liberation – is not achieved. All movement depends on whether the Ishtadev wants you to go somewhere, or to come to Him. The liberation that is obtained by another’s Grace, is subject to the Grace, and can be curtailed. Actually, the Gnan that the nitya-buddha-mukta (everlasting-pure-enlightened-liberated) Atma is the Brahman, is the real liberation.

What is a buddhi?
It is the intellect that focuses only on the Brahman. You should listen to discourses on Vedanta, ponder upon the things spoken there, and bring your mind repeatedly to that, which is absolutely pure. The Brahman is free of gunas, actions, form, change, Dharma, and characteristic.

But, how is it obtained?
Tad vignaanaarthaṃ sa gurum evaabhigacche.

Then, what is the first step?

Shrotavyo mantavyo nididhyaasitavyah – listen (to discourses), meditate (on what you have heard), and focus repeatedly (on the Lord). That is the first step you must take, if you want to understand the Atma. Start listening to discourses.

Dhrityaatmaanam niyamya cha – use dhriti (self-control) to not kill, but control your mana (mind), praana (life force), and indreeya (senses). Niyamya means, to keep under control; not to destroy.

Shabdaadeenvishayaanstyaktvaa – give up the vishaya (objects) of shabdaadi (the ears and other sense organs).

Raagadve`sha vyudasya – get rid of the raaga-dve`sha (attachments and aversions) in your mind.

It is not proper that the body shifts and sways constantly, and your mind drifts as you dream and scheme. Yatavaakkayamaanasah means that your speech and actions must bring some benefit. To shake your leg when you are sitting, or sway like an ox is improper.

I am acquainted with a Swamiji (Monk) who is eighty or eighty five years old. He used to chant the Durga Patha, and sway as he chanted. Once, my Guruji told him that we should not sway while chanting. Chanting now became very difficult for him. He came again, and said, ‘Swamiji, I stopped swaying while chanting, after you told me that it is not proper. I chant the Durga Patha, but the joy of chanting has gone.’

‘My brother,’ said Guruji, ‘Enjoy your Patha. I do not forbid you.’
It is a different thing to enjoy singing, or music. People enjoy the rhythm and the verse. Musical entertainment is a different matter. The enjoyment of debating is different, and there is a different joy in understanding things as they are. In this, the tongue does not move much; nor do the body and mind.

ध्यान्योगपरो नित्यम् Dhyaanayogaparo nityam. Here, नित्यम् nityam (always) goes with all the actions mentioned. Take the refuge of ध्यानयोग dhyaanayoga (yoke yourself to the Lord by meditating on Him). You should adopt the method given in the sixth chapter of the Gita.

Vèëàëàëì ñèìóàëëàë ñëàâàëíà ñèëóíà ñìëàëëàë. Vairaagya does not mean disgust. Nor does it mean depression or hatred. Unless you are detached, your mind will take on the form of the pleasant or unpleasant objects it dwells upon. Here, उदाëëëëë uddaaseena refers to vairagya.

Aह्नकारं बलं दर्पं क्रोधं परिग्रहं।
विमुच्छ्यं निर्ममं शान्तो ब्रह्मभूयाय कल्पते।। (५३)

Ahankaaram darpam kaamam krodham parigraham, Vimuchya nirmamah shaanto brahmabhooyaaya kalpate’. (53)

अह्नकार अहंकार (ego), increases अस्मिता asmitaa (identification with the body); and बल bala (strength) inspires karma. दर्प Darpa (vanity) results in insulting others. क्रोध Kaama (desire) makes us beggarly. We feel that we are deprived of something we ought to have. परिग्रह parigraha (accumulation) turns us away from the Lord.

Swami Shukadevanandji told me about an incident when he went with some other Monks into a forest. They had nothing to eat at night. When they felt hungry, they thought of going to the village to get something to eat. One Sadhu had one anna (sixteen annas made a rupee). He would go to the village, and then he would think, ‘The people here don’t eat at night, so why should we eat?’ He would come back without getting anything. Then he would think, ‘It is only one anna, after all. Let it go! Why should we suffer the pangs of hunger?’ But still, he would come back empty handed. This happened a number of times. Swamiji understood his dilemma, and made him throw his one anna into the Gangaji. After he threw away the coin, he sat and did bhajan (sing devotional songs) all night. I heard this from Swamiji. See the effect of परिग्रह parigraha!

A विरक्ता virakta (detached person) gentleman lived at Lucknow. He developed detachment and came to our Ashram at Vrindavan. Following him were four kahars (laborers), carrying his baggage on behangis (a kind of double sling for carrying heavy luggage), where the baggage is carried on both sides.
'What is this?' I asked him.
'I have brought a few things,' he replied. I asked him why he had brought all these things. ‘They are essential for me,’ he replied. ‘I can’t do without them.’ He had felt that he was detached, and had come to become a Sanyasi! Four behangis meant that he had brought eight hundred kilos of luggage, for practicing vairagya! So, Maharaj, parigraha does not allow the mind to focus on the Lord.

Our Shri Udiyababaji Maharaj spoke of an incident of a Mahatma, who lived at Hrishikesh. In those days, there were no Kshetras (centers) that distributed free food to Sadhus. These developments came later. They are the miraculous achievements of the viraktas. They are the splendor of the renunciation of ascetics. Kshetras worth hundreds of thousands have come up, since those days. In those days, Mahatmas lived under the trees.

One Seth (wealthy businessman) came and placed twenty five rupees before this Mahatma as an offering. The Mahatma thought, ‘I did not go and call this Seth. I did not ask for money. I have no desire for the money, but the man placed it, anyway. Who wants to speak and tell him to take it away!’ The Mahatma continued to sit in silence.

After the man had gone, it occurred to the Mahatma that the money could be put to some good use. He considered distributing it among the poor. Then he thought that it would be better to distribute cloth, rather than money, because there were many professional beggars, and it was difficult to say who was really poor. ‘Perhaps it would be best to spend it at one go, by having a bhandara (feast) for Sadhus) was his next thought. Then, he felt that it would be even better to buy medicines for someone who was sick and needy. He thought of twenty five ways of using those twenty five coins placed before him. He became nervous, and went to his Guru.

‘Maharaj,’ he said, ‘I was sitting peacefully. How did this trouble come up?’
‘My son,’ said the Guruji, ‘don’t touch the coins. Cover them with a clod of cow dung, and pick them up carefully, making sure that you don’t touch them. Then throw them into the Gangaji. You will find that your peace of mind has been restored.’ Shri Udiyababaji Maharaj had narrated this incident to me.

Hence, this parigraha diverts the mind from the contemplation of the Brahman. That is why the Lord advises us to give it up.

विमुख्य निर्मम: शान्त: Vimuchya nirmamah shaantah – let go of ego, power, vanity, desire, anger, and accumulation. Don’t be attached to anyone or anything – not even your own body. Maintain inner tranquility.
What will happen then?
Brahmabhooaya kalpate` - you will become eligible for obtaining the awareness that the Atma and the Brahm are one and the same. Brahmasanadaya kalpate` yogyo bhavati. Such a person becomes authorized to be the Brahman.

Brahmabhoota: Prasannaatmaa N shochati N kaakshati.
Sam: Sarveto Bhooto Bhutbhasikta lampit Peram. (54)

Brahmabhoothah prasannaatmaa na shochati na kaankshati,
Samah sarve`shu bhoote`shu madbhattim labhate` paraam. (54)

Brahmabhootha is a person who has achieved the authority to gain the conscious awareness of the Atma and the Brahm being one and the same. The tvam-padaarththa (tvam = you. You are That = the Brahm) is absolutely pure in a Brahmasanadaya; because, this is the description of the tvam-padaarththa (the Atma).

Prasannaatmaa. When a person becomes Brahmasanadaya, his antahkaran becomes limpid. Na shochati Na kaakshati. The mind of a Brahmasanadaya is emptied of all sorrow and desire. He has equal benevolence for all. This universal goodwill is the Certificate that declares that he is a Brahmasanadaya.

Now the Lord starts an inquest of the tat-padaarththa (the ‘That’= Braham, factor in the Mahavakya, ‘You Are That’).

People ask, ‘What is the need for an enquiry about the Tat-padaarththa?’ My reply is, ‘I tell you that you are aparicchhnaa (separate, fragmented). What do you understand from that? Do you know the meaning of paricchhnaa? You may know that paricchhna refers to that, which cannot be separated by Space, time, or matter; that it is devoid of the differences in the sajaateeya (common factors), vijaateeya (uncommon factors), and svagat bhe`da (internal differences). If you have this knowledge, then the saadhana (effort) for understanding the Tat-padaarththa is completed, and you will be able to grasp the meaning, when I say that you are aparicchhnaa. You will understand the meaning of the Mahavakya (the great principle stating that the Atma is the Brahman).

However, if you do not know what aparicchhnaa means, then I can call you Mohan or Sohan or name any unknown item, without your understanding anything. The Gnan of the Brahman is, therefore, necessary. Only then, will my saying ‘Tattvamasi’ (You are the Tattva) make you conscious of your brahmatattva (being the Brahman).
This is what is meant by अपरिचितता aparicchinataa (whole, unfragmented state), अभिनव adviteeyataa (indivisibility), ब्रह्म brahmataa (being the Brahman). Do you know what ब्रह्म brahmataa is like? It may be a परोक्ष paroksha (unseen, remote) idea, but you must obtain an अपरोक्ष aparoksha (experienced) Gnan of it. Tat-padaartha (That=Brahman, padaartha=factor) is the name of the अभिज्ञ चेतन adhishthaana che’tan (the consciousness that is the substratum of all Creation); and Tvam-padaartha (Tvam=You) is the name of the द्रष्टा चेतन drashtaa che’tan (the consciousness that witnesses). Both are untouched by space, time and matter; and hence both have the same characteristics. Both the Tat-padaartha and the Tvam-padaartha are free of the साज्जेय स्वागत भेद sajaateeya-vijaateeya-svagat bhe’daa.

Look. The Brahman will not have consciousness if it is separate from us. It can not be animate. Unless it is one with us, it will be an imaginary factor that has no consciousness of its own. If it is परोक्ष paroksha (remote, unseen), it will be imagined. And if it is द्रष्टा drishya (seen), it will be inanimate. The Brahman will become a remote object without any authentic existence if it is separated from us. And, if it is something that is visible, it will be inanimate.

And what if we are separated from the Brahman?

Then we will be परिचित paricchinaa. We will become little pieces that thrash about, until we unite with the Brahman. Thus, the fulfillment of Vedanta is in not delegating the Brahman to an imaginary or inanimate object, and not considering the Atma to be paricchinnna. The purpose of the ‘Vedanta Avatara’ (the Lord’s manifesting as Vedanta) is to get rid of the false perception about the Brahman being inanimate or imagined, and the Atma being paricchinaa. ‘Vedantavatar’ is the name of a book. It is older than the Buddhists. It was written before the Buddhists were born. The original Sanskrit version is no longer available, but a translation in Pali, written by Buddhists to refute the Vedas, was found. Later on, Sanskrit Pundits rewrote the book on the basis of the Pali text. It contains a description of Vedanta.

मद्भक्ति माले प्राम-तत्पदार्थ-भक्ति लम्बाम्। परात्तत्पदार्थ-भक्ति लम्बाम्। Madbhaktim labhabte param – tat-padaartha-bhaktim. Paraam tat-padaartha-bhaktim labhate’. Dvaitararhitam. Paraam means that the highest kind of Bhakti for the Ishwara, Paramatma, or the Tat-padaartha, is obtained.

All right; what happens with this Bhakti? The work is not over yet, because Bhakti is not the परमावधिं paramaavadhi (the supreme). So, the Lord says –

भक्त्या मामभिज्ञानाति यावन्यश्चास्मि तत्ततः।
ततौ मैथ ततत्तौ ज्ञात्वा विशेषे नदनन्तरस्।। (५५)

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Bhaktyaa maamabhijaanaati yaavaanyashchaasmi tattvatah,  
Tato maam tattvato gnaatvaa vishate` tadanantaram. (55)

Bhaktyaamaamabhijaanaati – the abhignana (knowledge) about the Lord can be obtained through Bhakti. Abhignaana means, to be acquainted with, to know. It is recognizing something that is already there. Now, Bhakti gives us the abhignana of the Lord. What kind of abhignana? Yaavaan means, the length and breadth in space, age in time, and weight in matter. That means, having no base in the aspects of age (in time), size (in space), or weight (in matter). And, means, the length and breadth in space, age in time, and weight in matter. That means, having no base in the aspects of age (in time), size (in space), or weight (in matter). And, यश्चा अस्मि तत्त्वः: ‘Yashcha asmi tattvatah – what is My essence?’ What will you know?

तदन्तर्य स्वयं तत्त्वं भूया। तदन्तर्य तत्त्वं मां सृष्टिः ततः सन् व्याप्त: सन् अभेदेन विषते। Tadanantaram svayam tattvato bhootvaa. ‘Tadanantaram tattvato maam gnaatvaa tatah san vyaaptah san abhe`de`na vishate`.’ The meaning of ततः: tatah here, can not be तदन्तर्य tadanantaram (after that).

Why can’t it mean तदन्तर्य tadanantaram?

Because, विषते तदन्तर्यः; तदन्तर्यः ‘vishate` tadanantaram’; tadanantaram comes within the shloka itself. So, how can ततः: tatah mean तदन्तर्य tadanantaram? The correct meaning is, ततः: tatah means अभेदेन व्याप्त: abhe`de`na vyaaptah. Once a person knows that the Paramatma is inseparable (or indivisible) by space, time or matter – and is the प्रत्यक्ष-वैतन्तिक pratyak-chaitanyyabhinna (the individual consciousness in all) Brahman – then, immediately, तत्त्वं जात्वा tattvato gnaatvaa. The instant he recognizes the essence of the Paramatma, he becomes the Paramatma, and ‘no longer remains separate form Me.’

Now see – what does this indicate?

ब्रह्मभूतः प्रसादात्म न श्रोतिः न कार्यात्म Brahmahbhootah prasannaatmaa na shochati na kaankshati. The description of the Tvam-padartha is up to this point. And the description of the Tat-padartha is up to शोचति न कार्यात्म समः: सवेशु भूतेषु shochati na kaankshati samah sarve`shu bhoote`shu, and मद्भक्तिः तत्त्वं पराम, भक्त्याः मामभिज्ञानाति यावान्यश्चास्मि तत्त्वं: madbhaktim labhate` paraam, bhaktyaa maamabhijaanaati yaavaanyashchaasmi tattvatah. After this, the asi (asi = are, in ‘You are That’) padartha is described in ततो मां तत्त्वं जात्वा विषते तदन्तर्यः tato maam taatvato gnaatvaa vishate` tadanantaram. So, the eighteenth chapter contains the description of the Mahavakya.

The Aham-padartha (the ‘I’ factor) is described first, in ब्रह्मभूतः प्रसादात्म brahmabhootah prasannaatmaa. Then comes the description of the Brahmb-
padartha (in ‘I am the Brahman’, another Mahavakya), in मद्भक्तिम लभते पराम् तवतः: madbhaktim labhate param tatvatah. After that comes विकाले तदनन्तरस् विषहें tadanantaram, and विकाले यथा न परा वर्तते विषहें yathaa na paraa vartate’, meaning, ‘there is one such state, after which there is no rebirth’. This is the Mahavakya of the eighteenth chapter.

Now see the fun! Earlier, the Lord had described Dharma, and said that we should do karma with a निश्चाम bhaava nishkaama bhaava (without desire); we should give up कर्त्रित्वा kartritva (the feeling of being the doer), and do our duty. Now He elaborates on the method of obtaining the Brahman, and says, नेत्रम्यं - nishkaama sannyaase naadhigacchati ‘Naishkarmyasiddhim paramaam sannyaase’naadhirigacchati’.

‘Bravo!’ said Arjuna. ‘Ultimately You had to concede that Sanyas is essential for the Paramatma. Well, my friend, admit it!’

‘Yes, My brother,’ said Shri Krishna. ‘I accept the supreme status of Sanyas, but this Gnan has its own greatness.’

‘What can ‘api’ mean, here? If we take the meaning to be नेत्रम्यं sarvakaryasannyaasa (give up the subtle ego of being the doer), then – what can be better?

‘Oh, Arjuna! I am explaining to you, the राजगुह्य राजविद्या raajaguhya raajavidyaa (the most secret, Kingly science), that you can obtain the eternal, imperishable status – the शाश्वत अव्यय पद shaashvat avyaya pada – even while doing everything.’

Arjuna said, ‘You just told me, नेत्रम्यं nishkaama sannyaase ‘naadhirigacchati” You did not add ‘api’ then. What does that mean? Doesn’t it indicate that when people imagine a Karma Yoga, that refutes Sanyas, it is not in keeping with the principle of the Gita? The Gita’s Karma Yoga is in keeping with Sanyas. Karma Yoga precedes naishkarmyasiddhi and Sanyas.’

‘Yes, Arjuna,’ said Shri Krishna. ‘You cannot claim the शाश्वत अव्यय पद shaashvat avyaya pada while you continue doing worldly activities. However, I am now telling you the actual trick.’

What is that?
You see, the Atma and the Paramatma are two words that mean the same thing. The ग्हातकाशा ghatakaasha (the space in a pot, signifying a body) and the मथाकाशा mathakaasha (the space inside a building) are different only because of their उपाधि upaadhee (conditioning). The आकाश aakaasha (space) that is independent of both is one. The आभासवादी aabhaasavaadi (those who consider the world to be an illusion) use the superimposed कार्य-कारण kaarya-kaarana (effect and cause) to describe the one-ness of the Ishwara, through the theory of Tvam-padartha and Tat-padartha. The Jeeva (Atma attached to a body) is कार्योपाधि kaaryopaadhi (the conditioned effect); the Ishwara is the कारणोपाधि kaaranopaadhi (the conditioned cause). And, when the dividing factors that are superimposed upon the substratum that is the Brahman are eliminated, the consciousness of the Jeeva is the same as the consciousness of the Ishwara. If the conditioning is removed, then the Jeeva is the Brahman.

The अवच्छेदवादी avacche`davaadis (those who consider the Jeeva and the Brahman to be different and separate) say that the Jeeva is the चैतन्य chaitanya (consciousness) that is separate from the antahkaran of the individual. The Ishwara is the प्रमाता pramaataa (the one that establishes our existence), the consciousness that is present equally in all the antahkarans. And, where the feeling of अवच्छेद-अवच्छेदक avacche`dya – avacche`daka (the separated and the separator) is absent, the Jeeva and the Ishwara are one.

The Lord says, ततो मा मात्रवेद्य ज्ञातव विशस्ते तदनन्तरम्। मां ज्ञातव ततं सन्न विशस्ते ‘Tato maam tattvato gnaatvaa vishate` tadanantaram. Maam gnaatvaa tatah san vishate’. This means, ‘As soon as he knows Me, he becomes the सर्वाव्याप्ति sarvavyaapi (all-pervading) Parabrahm Paramatma. He is no longer separate form Me.’

In such a state, the differences of कर्ता-कर्म-करण-कर्मफल kartaa-karma-karan-karmafala (the doer, the action, and the instrument, and the fruit of the action) no longer exist. You can view it from whichever principle you like. If it is Prakriti (the Lord’s power of Creation) that does the work, then it is not the Atma that is the karta. Maya (the Lord’s power of delusion) makes you think that you do the work. Whether it is the guns (tendencies), or the indriyas (sense organs), or the senses, or the ahankara (ego), or the svabhava (temperament), or the Ishwara, that prompt the actions – you are not the doer. (You are the Atma.) Therefore, your feeling – that your actions have any relation with you – is due to your ignorance of your essence. Your feeling, ‘These are my actions. I am the
doer. The karmas are Satya (real), and able to give the fruits of the Satya,’ is a delusion.

The Lord now explains this from another angle. He says, ‘Your belief – that you are the karta, and the one to experience the fruits – is due to delusion. So, madhyayaparshrayah: madupajeevanah – don’t keep your life separated from My life.’

�हे बासुदेव: इश्वरो व्यापाश्रयो वस्य य मद्द्यव्यापाश्रय:। महार्पि:सर्वात:भाव: इत्यथे ‘Aham vaasude`vah eeshvaro vyapaashrayo yasya madvyapaashrayah. Mahyarpita – sarvaatmabhaavah ityarthah.’ This is from the commentary by Shri Shankaracharya. The meaning is: offer up your all in all to Me. The Ishwara’s existence is our existence. His Gnan is our Gnan. His wish is our wish, and His karma is our karma. Give up all idea of having anything of your own separately. Should we also give up karma?

No. Do karma. Matprasadaadavaapnoti shaashvatam nityam vaishnava m padam avyayam, because when he becomes one with Me, I keep nothing hidden from him. I have no secrets from him. I become one with him completely. So, even if he does everything, My purity and My Grace grants him the eternal imperishable status.’

Sarvakarmaapi pratisiddhaanyapi sadaa kurvaanih.’ Explaining this, Acharya Shankar says that we may, perhaps, refute something said by an ordinary person, but when our Guru says something, we accept it as the Gospel truth. He says that the meaning of ‘api’ is that desire should be given up even when doing the instituted karmas. And, if he does only his nitya karmas (ordained daily routine) that is best.

Che`tasaa sarvakarmaani mayi sanyasya matparah,
Buddhiyogamupaashritya macchittah satatam bhava. (57)
‘Look, My brother,’ says the Lord. Che`tasaa ‘che`tasaa’ meaning, ‘be alert and watchful regarding this. Surrender all karmas to Me through your buddhi and your Gnan.’

Bāṣudēva eva kartā. Bāṣudēva eva karāṇyātā ‘Vaasude`vā eva kaarayitvaa.’ ‘Vaasude`vā eva vam karmate`na prateeeyaamaanah’. Vasudeva is the bhoktaa (the one who experiences). Vasudeva appears as the karma, and Vasudeva manifests in the form of the Karmafala. So, place all karmas in Him, and Matparah: ‘Matparah’, meaning, Bāṣudēva eva paramē ‘vaasude`vā eva paramam
tattvam.’ Be firm in the knowledge that Vasudeva is the param Tattva – the ultimate essence.

Buddhiyogamupaashritva macchittah satatam bhava. Take the support of buddhiyoga (yoking yourself to the Lord with your intellect) to focus only on Me.’ This is prudence. I can offer a challenge to all the religious philosophies in the world, that none of them shows as much respect for prudence and the intellect, as the Gita. Some say, ‘Believe, have faith.’ Some say, ‘You will get the fruit of your actions only after your death.’ Some say, ‘Stop your thoughts, and stop using your brain.’ Some say, ‘Destroy your intellect.’ My brother, this life is to be lived intelligently. Without buddhiyoga, you can’t lead a life of त्याग tyaga (giving up), or of ग्रहण grahan (accepting).

Some points have been repeated here. Let us give some attention to them. The earlier recommendation was, भज्जितः ‘Macchittah – focus on Me, and I will give you buddhiyoga.’

Macchitta madgatpraanaa bodhayantah parasparam,
Kathayantashcha maam nityam tushyanti cha ramanti cha.
Te`shaam satatayuktaanaam bhajataam preetipoorvakam,
Dadaami buddhiyogam tam ye`na maamupayaanti te`. (10. 9, 10)
‘I will give buddhiyoga to those whose thoughts dwell constantly on Me.’

But, see how the Lord is saying something else, here.

Buddhiyogamupaashritva macchittah satatam bhava – take the support of buddhiyoga, and – मच्छित्त मच्छित्ताताः (thinking about Me) was the method for obtaining buddhiyoga. And here, buddhiyoga is the method for obtaining मच्छित्त मच्छित्ताताः. Here, it is said that the mind will focus on the Lord if you have buddhiyoga; and there it was said that you will obtain buddhiyoga if you place your mind and intellect in the Lord.

Actually, बुद्धि तु साराथि विद्विद ‘Buddhim tu saarathim viddhi’- when the Lord Shri Krishna comes as the साराथि saarathi (the driver of the chariot), then buddhi cannot be disdained. Had the Lord come as Patanjali the grammarian, He would have told us to curtail the buddhi. Had He come as Gautam, He would have said that the buddhi is a virtue. Had He come as Kapil, He would have said that buddhi is a mutation of Prakriti. However, He, Himself, has come as the sarathi,
so He says that we will achieve our heart’s desire through the intellect. Does any other Dharma place so much emphasis on buddhi?

**Macchittah sarvadurgaani matprasadaattarishyasi,**

*&Ath che’ttvamahakaaraanna shroshyasi vinakshyasi.* (58)

And so, my brother, no matter how many difficulties you face – and problems do come up every day (हृदय durgam means difficulties) – ‘attach your mind, intellect, and attention to Me, and I will become lucid, and manifest as your Atma. मन्त्रासारात्र मत्प्रसादात्र मत्परासादात्तरिष्यसि. Matprasadaaat. Matparasadaaatarishyas.’ There is only one method of overcoming the problems that come, and that is, at attach our mind and intellect to the Lord. This will please Him.

How can we know when the Lord is pleased?
When there is no Maya (the Lord’s power of illusion) between Him and you. As long as the Lord deludes you with His Maya, you should understand that He is not pleased. When He removes the magical veil that comes between you and the Lord, then you can take it that He is pleased with you. Everyone is open and frank with people, when they are pleased with them.

*Ath che’ttvamahakaaraanna shroshyasi vinakshyasi.* Here, the Lord has scolded Arjuna for displaying false intellectualism. Arjuna had become a प्रज्ञावदी pragyaaavi – using his intellect to justify his inclination. My brother, don’t be a pragyavadi; don’t be a प्रज्ञाजीवी pragyaajeevi (earning your livelihood through the wrong use of your intelligence). Become a pragyayogi – use your intelligence to yoke yourself to the Lord. If you don’t listen to the Lord because of your pride of being very intelligent – पण्डितोद्हम् punditoham (I am a great Pundit) – then, this पण्डित्य paanditya (learning) sometimes results in insulting the Ishwara.

I have seen a Pundit who refutes the Mimansa philosophy when he speaks in favor of the Nyaya school of thought. And when he argues for Mimansa, he refutes the Nyaya-vaisheshika philosophy. I asked him, ‘Punditji, to which school of thought do you belong?’ He replied, ‘I protect the शास्त्र परंपरा shastra paramparaa – the tradition of the Shastras. I do not belong to any particular philosophy.’ He has had no personal experiences. It is just, पण्डितोद्हम् ‘Punditoham – I am a Pundit. I am highly learned.’

I will tell you about another incident. A Swamiji had come to Ratanghad. He was a great Pundit. When it was time for him to speak on व्याकरण vyaaakaran (grammar), he whispered a question in my ear. ‘Would it be better to do खण्डन
khandan (refute the Ishwara), or मण्डन mandan (elaborate on Him), in this gathering?’

‘Swamiji,’ I said, ‘the people here are श्रद्धालु shraddhalu (having faith). Please elaborate on the Lord; don’t refute Him here.’

Thus, these learned people use their skills and learning for refuting or establishing whatever they want. आहंकार Ahankaara (ego) is present. The Lord says, ‘Arjuna – न श्रद्धालु shraddhalu नाश्रोश्याम vinankshyasi – if your vanity prevents you from listening to this principle, then you will be destroyed.’

Look – the Lord says, न मे भक्तं प्रणास्यति ‘Na me’ bhaktah pranashyati’ (My bhakta is never destroyed), meaning, बुद्धिह्रान्स-लक्षणा buddhibhransha-lakshanaat – vanity indicates that the intellect is adulterated. When the intellect is destroyed, then बुद्धिनाशात buddhinaashaat pranashyati – the person is destroyed. ‘So, you will be destroyed if your vanity prevents you from listening to Me.’

यद्दंकारमश्रित्य न योत्स्य इति इति मन्यते।
मिथ्येश्वर स्वासायास्ते प्रकृतिस्तथा नियोज्यति। (59)
Yadahankaaramaashritya na yotsya iti manyase’,
Mithyaisha vyavasayaaste’ prakritistvaam niyokshyati. (59)

On the one hand, Arjuna says, ‘शिष्यस्तेहम् Shishayaste’ham – I am Your disciple. शाधिमां Shaadhimaam – command me. ‘त्वाम प्रपन्नम Tvaam prapannam – I surrender before You’; and on the other hand he says, न योत्स्य इति ‘Na yotsya it – I will not fight.’ ‘Oh, when you want to do as you please, why come to ask Me?’ The परिग्रह parigraha (accumulation) of विचार vichaara (ideas, thoughts) is also to be avoided. ‘So, take the support of your ego, and say that you will not fight! Then, My dear Arjuna, this thought, this decision, is मिथ्या mithyaa (false) – मिथ्येश्वर स्वासायास्ते mithyaisha vyavasayaaste.’
Pay attention to the word मिथ्या mithyaa used here. What the Lord indicates is, ‘You have taken a decision, but it is the wrong decision because it is empty of purpose or utility.’ Some things are wrong because of प्रतिभें pratishe’dha (they are forbidden). Some are wrong because of अधिकार-निन्वति adhiikaara-nivritti (the person is no longer eligible), and some are wrong due to प्रयोजन-पूर्ति prayojana-poorti (the need is over). ‘The decision you have taken has absolutely no meaning. It is false because it is pointless.’

Why?
‘Because I know that you have the inclination natural to a Kshatriya.’
I have told you earlier, that अध्ययन adhyayana (study), यजन yajan (ritual sacrifice), दान daana (charity), अध्ययन adhyaapana (teaching), यजन yajan (conducting sacrifices), and परिभ्रं parigraha (accumulation) – these six activities are Dharma for a Brahmin. Of these, three are for अन्तःकरण शुद्ध antahkaran shuddhi – the purification of the antahkaran – and three are a means for making a living. All six are a Brahmin’s Dharma. Then, the nine Dharmas explained earlier, are the Dharmas of a Brahmin’s temperament. तथा द्वारा शौचम Tapo damah shaucham are not विदेह vide’ha (instituted); they are a Brahmin’s natural inclinations. In the same way, शौर्यम te’jo dhritirdaakshyam yuddhe’ chaapyaapalaaynam are mentioned for a Kshatriya.

याके समुह दुस्मन बैठे, ताके जीवन को धिक्कार।
Yaake` samuhe` dushmana baithe`, take` jeevanako dhikkaara.
(Shame on the person who has not succeeded in destroying his enemies.)
‘If someone challenges a Kshatriya, he will not only fight, he will kill two of the enemy instead. This is a Kshtriya’s nature. I know it. Arjuna, fighting is not an instituted action for you; it is an interpretation of your nature. So – प्रकृतिस्वतः नियोजन prakritistvaam noyokshyati – the nature you have acquired through the actions of your past births as a Kshatriya will make you fight.’

स्वाभावजन कौन्तेय निबन्धः स्वेन कर्मण।
स्वाभावजन कौन्तेय निबन्धः स्वेन कर्मण।

(60)
Svabhaavaj’na kaunte`ya nibaddhah sve`na karmanaa, Kartum ne`cchasi yanmohaatkarishyavashopi tat. (60)
There was a Sadhu who lived close to the village where I was born, by the Gangaji. We heard that this Mahatma traveled on foot, and ate with the food placed on one hand. He kept no vessel with him because of his extreme renunciation. Our श्रद्धा shradhaa (faith with reverence) for him was sincere and deep. One day some of us set off to have his darshan (see with reverence). On the way we met my Mama (maternal uncle). He was elderly, about seventy
years old, but hefty and fit. He asked us where we were off to. I told him that we were going to meet the Mahatma who had come to our vicinity.

‘What kind of a Mahatma is he?’ asked my uncle.

‘He travels on foot,’ I replied.

‘Mark my words,’ said my uncle, ‘He will ride in cars and fly on air planes.’

Then I added that the Mahatma did not even use a plate; he ate from his hand.

‘Later on, he will eat from gold plates,’ was my uncle’s response. ‘Heed my prediction. Go and get his darshan, children. You haven’t yet got to know the world; I know it! I know every grain of this world very thoroughly.’

Kartum ne’cchasi yanmohaat. In the same way, the Guru has a thorough knowledge of the disciple’s nature, past births, and साधना saadhanaa (efforts for spiritual progress). He also knows what the future holds.

The mind of a human being reveals what he has passed through. Suppose someone loves to roll in the mud. You will have to understand that he would, in his past life, have been a horse, donkey, pig, or buffalo. He acquired the habit of lolling in the mud at that time, and hasn’t overcome it yet.

The Shrimad Bhagwat says –

\[\text{Mana e`vamanushyasya poorvaroopaani shansati,}\]
\[\text{Bhavishyatashcha bhadram te` tathaiva na bhavishyatah. (4. 29. 66)}\]

‘By looking at the mind of a person you can know about his past. You can also tell what his future will be. His future can be foretold by what he likes to see and do. If he is destined to obtain the विलक्षण सुख vilakshana sukha (the extraordinary happiness) of leading a life of liberation, his mind will be free of longings and cravings. A lack of desires indicates that he will experience liberation one day.

Shri Krishna is the Guru of Gurus – कृष्णं कर्तवे जगद्गुरुम् ‘Krishnm vande` jagatgurum’ – the param (supreme) Guru is seated in all hearts. He said, कौन्ते या स्वभावजेन स्वेता कर्मणा निबद्ध: ‘Kaunte`ya svabhaavaje`na sve`na karmanaa nibaddhah. Arjuna, your innate nature binds you to the karma that lies ahead.

Kartum ne’cchasi yanmohaat – just now you were saying that you would not kill them. You refused to shoot arrows at them. This is your मोह moha (delusion), mister! If Karna comes and challenges you, and Duryodhana abuses you a couple of times, the dormant Kshatriya in you will rise up at once. I can see that dormant spirit, even though you can’t. You will be compelled to do battle. I know that you are quiet so long as the enemy is quiet. Now their abuses will begin, and people will say, “This eunuch stands before us. He acted as a woman, and has lost his ability to fight.” At that time, you will say, “Oh, is
that so? Then – see my valor!’ The valor that is hidden just now will reveal itself at once.’

A gentleman came to Shri Udiya Babaji Maharaj and said, ‘I want to stay here with you, permanently. I will go with you wherever you go.’ Some days later, his wife came. She caught hold of Baba’s turban and said, ‘All the Mahatmas that come give the वर्दन vardaana (gift of wishes being fulfilled) of सौभाग्य saubhaagya (the husband’s presence as long as the wife is alive). Will your coming into my life make me a विधवा vidhavaa (one who has lost her husband)?’ Baba wanted both to be happy. He told the man, ‘All right, you can become a Sadhu. Become a Sanyasi. But first, you must spend three years as a celibate, living at home with your wife. Come to me after that. This will show me how much resolution you have. Then I will make you a Sanyasi.’ When the man went to live with his wife, he had three children in three years! So, the enlightened Gurus have an understanding about the future. This is why the Lord says, ‘You will be forced to fight – करिष्यवशोष पि तत् karishayavashopi tat.’

A friend of mine was married when he was about twenty years or twenty one. There were three or four of us, who spent most of time together. When he got married, this man built a little shed on the bank of the Gangaji, saying he would sleep there at night, and not go home. He said that he would become a Mahatma. The family was deeply perturbed, and tried to convince him not to ruin the life of his bride. He remained firm in his resolve. Then his elders told him that it was his duty to educate his wife, so that she could make a living as a teacher. ‘Yes,’ he agreed. ‘Her life should not be spoilt because of me.’ He began to coach her for an hour or so every day.

After a few days, the family members told him, ‘She has a lot of work during the day, doing the household chores, cooking, washing up, etc. How can she study peacefully? Teach her at night, when she can concentrate undisturbed.’ He began to teach her at night. Some five months later, it was found that she was pregnant. He is a good friend of mine, and even today, his many excellent qualities cannot be denied.

One Mahatma, who used to come to Shri Udiya Babaji Maharaj, would wear only a लंगौट langoti (a small, tight, loin cloth). He did not wear the कौपीना kaupeena (a cloth wrapped around the waist for decorum). One day, Shri Udiya Babaji Maharaj told him, ‘Look, son, not only the कौपीना kaupeena, but a cloth worn over it, is also instituted by the Shastras. So, cover yourself.’ The Mahatma did not listen to him. Baba picked up the cloth and gave it to him, but the Mahatma threw it away! Later on, he was using a blanket worth a thousand rupees, and by God’s grace, moved about in a car. Baba smiled when he saw this.
So, see – कारिण्यवशोऽपि तत् karishyasyavashopi tat – everybody’s latent nature is seated in them.

ईश्वरः सर्वभूतानां हेश्वर्ज्ञून लिङ्गलिंग।
भ्रामयन्त्रभूतानि यन्त्रलिङ्गलिंग मायया॥ (६१)

Eeshvarah sarvabhootaaanaam hridde`she`rjuna tishthati,
Bhraamayansarvabhootaani yantraaroodhaani maayayaa. (61)

ईश्वर: सर्वभूताने Eeshvarah sarvabhootaanaam – so, leave Prakriti. It is inanimate; it is a relative truth. The Mahatmas do not accept Prakriti as an independent factor. It is the Ishwara who is the श्रेष्ठ kshe`tragna (the knower of the field; the field is Prakriti). He is the हृदय hriday (heart) of all the भूत bhoota (beings), and His uniting with the Atma (of the individual) is what creates the feeling of individuality. The part that is united with the mind is called the Jeeva, and the unattached part is called the Ishwara. The basic matter is the same essence! Space that seems to be contained in a pot is called the घटाकाश ghataakaasha, and if you negate the superimposition of the pot, it is called महाकाश mahaakaasha – Space. So, the Ishwara and the Jeeva are not different Tattvas (essences). The word Tattva is comprised of तत् tat and त्व tva. Tat+tvam=tattvam. यद तत् त्व च एकी भवति तत् तत्त्वम् हृदय उच्च्यते। ‘Yatra tat tvam cha e`kee bhavati tat tattvam iti uucchyate`.’ When Tat (that) and Tvam (you) unite, it is called the Tattva. This word, ‘Tat’, is अव्यय avyaya (imperishable), and so is the word ‘Tvam’.

हेश्वर्ज्ञून लिङ्गलिंग ‘Hridde`she`rjuna tishthati. Arjuna, the Ishwara is presenting all hearts. Don’t think that people’s hearts have only desire, darkness, and sludge in them. Arjuna, the heart of every being has the effulgence in which the heart is seen. Arjuna, you are the form of light, and the Ishwara stays in your heart, united with you.’ Had the Ishwara not been united with the Aham (I), He could not have been united with the Idam (this) either.

All the great Bhaktas should keep this fact in mind. Unless the Ishwara is present in your heart – through the superimpositions of the body and mind – He can’t be present in the round Shaligram stone that is worshipped as a form of Vishnu. He is present in the Shaligram, because He is present in you. In fact, His presence is first in your heart, and then in the Shaligram shila, because you can have the knowledge of His presence in the Shaligram shila only when He is seated in your heart, informing you of His presence in the Shaligram shila! The Lord first manifests as your ‘I’, your Aham; then He manifests as the ‘Idam’, the object. The Ishwara is one.
Bhraamayansarvabhootaani – He creates and moves all beings, like a puppeteer who makes and moves puppets. All the bhootas are moved by their desires, like the cogs of a machine. Shri Ramanujacharya has written in his commentary, ‘Gunaanugunaan gunugunam pravartayan tishthati ityarthah.’ Electricity enters a fan and makes it rotate. It enters a bulb and makes it glow. It seems green in a green bulb, white in a white bulb, and yellow in a yellow bulb. It gives heat when it enters a geyser, and creates ice when it enters a refrigerator. The electricity is one, but seems to be separate, manifesting differently in different objects.

You dream that two rams are locked in a deadly fight. Isn’t it your mind that is working in both the rams? You people may or may not have seen two rams fight. I have seen such fights, because I am a village rustic, after all! In Benares they have partridge fights that are so terrible that those who see it, and those who don’t, both have regrets.

Each person is seated on a yantra (machine) that is suited to their karmas and gunas. And, it is one electricity, one vit (knowledge), one samvit (intelligence), one Gnan, one che’tan (consciousness), and one Brahman, that illumines their existence.

तमेव शरणं गच्छ सर्वभावेन भारत।
तत्रसादात्यरं शान्ति स्थानं प्राप्यसि शान्ततम्।। (६२)

Tame`va sharam gaccha sarvabhaave`na bhaarata,
Tatprasaadaatparaam shaanam shaantrya praapsyasi shaashvatam. (62)
‘You are not a fool Arjuna!’ says the Lord. You see a disciple should not feel satisfied until his Guru calls him a fool. He should understand that his Guru has not yet accepted him fully. ‘My Guru respects me, and shows me respect. How will he remove my foolishness?’
Shri Udiyababaji Maharaj did not say, बेकुफ़ ‘Be`vakoofa’ (stupid fellow). He would say, बेकुफ़ ‘be`koof’, or बावरा ‘bavaraa’ (crazy fellow). Just think of the deep affection and closeness that made him choose these words! The Guru wants to get rid of our ego. He wants us to let go of the worldly things we cling to.

‘Bhaarata’ is the word the Lord uses, to address Arjuna. The meaning is, भा bhaa means प्रतिभा pratibhaa, brilliance; and रत rata means, engrossed in. ‘You are a lover of pratibha. So, तमेव shave म शरणं गच्छ tame`va sarvabhaave`na sharanam gaccha – take refuge in the Parameshwara, who abides in all hearts.

There is a heera in the center of the wood of the Babul and Shisham. Heer means हर्दय hriday, heart. The heer is extremely strong. One day, the thought came to me, that if I cut my thumb, will there be a heart in it, like the one that
beats in my chest? Oh, there are hearts in every one of the millions of live cells in every drop of our blood! I came to know about this when Dr. Hansraj of Delhi’s Irwin Hospital showed me the blood cells under a microscope. It looked like there was a heaving sea of worms. There were white and red cells fighting with each other, eating each other, trying to escape, and jumping about. Then I felt that the cells all have hearts. So, त्रिदेशोऽजृृं तिघति hridde’sherjuna tishthati – there is nothing that does not have a heart. Some people ask why the number of creatures doesn’t diminish. Oh, as long as there is even one inanimate grain on earth, it contains the चिदाभास chidaabhaasa (the human soul). They are dormant at present, but can awaken into animated beings any moment. The human soul in them is not becoming conscious because of its dormant conditioning. When the conditioning expands, the चेतन che’tan (consciousness) that is already there will awaken, and become a Jeeva (Atma attached to a body). Every atom is a Jeeva – जीवो जीतथ्य जीवनम् jeevo jeevasya jevanam.’

The Lord says, ‘Arjuna, take refuge in that. That is the सर्वत्मा sarvaatmaa (the Atma of all); that is the सर्वासती sarvasaakshee (the witness of all), and that is सर्वत्तत्त्व sarvaateeta (beyond everything). Nothing but that exists. तमेव शरण गच्छ Tame’va sharan gaccha. शरण Sharanam refers to सर्वप्रसन्न sarvopasanhaara – that, which remains when everything else is negated. श्री-हिंसायाम् ‘Shri-hinsaayaam’. The शरण sharan (refuge, where we can take shelter) is that which is undeniable.

How can I get there, Maharaj?
सर्वभावेन ‘Sarvabhaave`na – by every kind of feeling, because He is everything, even in interaction. All the emotions that arise in your mind are for Him. From the viewpoint of the Tvam-padartha, सर्वभावेन sarvabhaave`na means that every feeling that rises is for Him. From the viewpoint of the Tat-padartha, He is sarva – everything that is. यो सर्वभित्ति भजति मां सर्वभावेन भारत Yo sarvavid bhajati maam sarvabhaave`na bhaarata.

In your dreams you see a donkey at one place, a horse at another place. You see a Mahatma and also a दुरात्मा duraatma (wicked man). You see a dacoit and you see a Sadhu. You see a Yagya being held and you see a cow being slaughtered. What is all this? It is your mind. In the same way, all the different things you see in the world are forms of the Paramatma who has manifested as all these different forms. It is the self-illuminating intelligence that is seen as the Paramatma. From the viewpoint of the Tvam-padartha, it is the pulsating of the consciousness; and from the viewpoint of the Tat-padartha, it is the feeling that everything is the Paramatma. The fact is that there is no difference between the Bhagwat dharma and Vedanta.
What will this achieve?
You will get the fruit of the Yoga of matprasaadaatparaam shaantim (the supreme peace that comes only by My Grace), and sthaanam praapsyasi shaashvatam – unite with the substratum that is the Brahman. So, give up all feeling of duality, and take refuge in the non-dual Parameshwara, considering all that you see to be Him. The Upanishads have a description of pratyaahaara (restraining the senses).

That means all that is seen by the eyes and heard by the ears, is the essence of the Paramatma.
The drashtaa (the one who sees) is different from the drishya (that which is seen), but the drishya is not different from the drashta. The adhishthaana (substratum) is different from the adhyasta (superimposed), but the adhyasta is not different from the adhishthaana. The Brahman is different from the jagat (world). It is not separate; it is different. The characteristic of the jagat is to have a beginning and an end. The Brahman does not have this characteristic. The characteristic of the Brahman is abaadhitva (impossible to negate). The characteristics are different, but the matter is the same. So – when the antahkaran becomes limpid, you will attain paraam shaantim (supreme peace), meaning you will attain asampragyaat samaadhi (a state of deep meditation where individuality merges into the Brahman) that is the fruit of Yoga. Then why bother with the rigors of pranaayaama (breath control exercises)?

A gentleman came to Bombay recently. He would make a few hundred people sit and do bhasrikaa (breathing exercises) together. The lungs of hundreds of people were pumping air simultaneously. Doing bhasrika is just like using the bellows of a blacksmith. I said to him, ‘Maharaj, this is encouraging diseases to mingle! Can people with asthma and other lung diseases do bhasrika with
others?’ What am I to say? These exhibitions of Yoga seem a दम्भ (hypocrisy) to me.

ि ति ने जानमायांत गूढागूढांत मया।
विमृश्येतदशैषस्य यथेष्ठसिस्य तथा कृपृ।। (६३)

Iiti te` gnaanamaakhyaatam guhyaad guhyataram mayaa,
Vimrishhyaitadashe`she`na yathe`cchasi tathaa kuru. (63)

See how skillfully the Lord brought in the importance of the Tvam-padartha while discussing the Tat-padartha! He said, इति ते जानमायांत गूढागूढांत मया ‘Iiti te` gnaanamakhyaatam guhyaad guhyataram mayaa. I have told you about the Gnan that is more secret than any other Gnan.’

This Gnan is obtained from the Guru, the Vedas, or the Shastras of the sect we belong to. ‘However, My brother, असोंयेन एततं विमृश्य ashe`she`na e`tad vimrishya – you will have to do विमर्शा vimarsha (deliberate upon the subject), if you do not fully grasp what I say. You will have to ponder upon it, focusing on it repeatedly.’

There is संवित् samvit (intelligence), and विमर्शा vimarsha (investigation) here, यथेष्ठसिस yathe`cchasi (desire); and then there is कृपृ kuru (doing). After this comes the object, the matter. This is all there is. These five things aren’t really five – they are absolutely one. ‘Now, you must do विमर्शा vimarsha – think about it.’

Arjuna wasn’t fully satisfied yet. He thought, ‘This Shri Krishna has lived with the cowherds; sometimes He says, बुद्धाः sharanamanviccha” – take refuge in the buddhi, and then He tells me, तमेव शरण गच्छ “Tame`va sharanam gaccha” – take refuge in Him!’

People would come to Shri Udiya Babaji Maharaj, and insist that he make them his disciple. One gentleman stayed without food and water for five days, saying he would take initiation only from Baba. Baba told him, ‘I know who the Guru of your past life is. You won’t progress spiritually until you are initiated by him. Do you have faith in what I tell you, or not? If you don’t have faith, why do you want to make me your Guru? And if you have faith, go to him.’ तमेव शरण गच्छ ‘Tame`va sharanam gaccha’. Baba tackled the matter so skillfully that we were lost in admiration. Normally, Baba gave mantras readily to people; six word mantras, twelve word mantras, and eight word mantras. The why did he avoid giving a mantra to this man? Baba recognized his antahkaran. Later on the man became a bitter enemy of Baba. There was no limit to his hatred for Baba. He would always try to do Baba some harm.
The Lord said, ‘Oh, you aren’t willing to take refuge in Him?’

‘No, my brother,’ replied Arjuna. ‘I have already lost my buddhi – shokasanvignamaanasah. Now, when You tell me to take shelter in my buddhi, I refuse to take refuge in the unknown. You, alone, are the Parameshwara I know. How can I leave You, and where am I to go?’

‘Very well, then,’ replied Shri Krishna. ‘I will tell you – not merely a secret, not even a great secret, but – the greatest of all secrets. Sarvaguhyatamam. This is not revealed to many. Actually, I have spoken of it to you on several occasions, but never mind. Listen to it once more. However, there is one point – this is Param vachah. There is nothing to be said after this.’

Param vachah means, vachah paaramyam. Nothing remains to be said, once this is told. ‘So don’t ask Me anything more.’

‘Maharaj,’ asked Arjuna, ‘are You telling me this with true love, or are You just putting me off with superficial talk?’

‘No, Arjuna,’ replied the Lord. ‘Ishtosi me` dridhamiti – you are My loved one. You are My Ishta (chosen form for worship).’

You see, when the Bhakta considers the Bhagwan to be his Ishta, then the Lord also says, Ye yathaa maam prapadyante` taanstathaiva bhajaamyaham (I reciprocate the feeling with which My Bhakta worships Me),’ and makes the Bhakta His Ishta.

The Lord says, ‘Arjuna, My dear, just as you desire Me, I desire you in the same way.’

One sided love is fine for writing about in books, but it is not the ideal love. The fact is that love doesn’t grow, unless it is returned. Prem Pre`ma (love) is built up by prem. It contracts, if it is not reciprocated. How will the night flowering water lily bloom, if the moon did not disperse moonbeams? True love is not one-sided; it is a two-way feeling. Arjuna has also revealed his love for Shri Krishna.

Now, Shri Krishna says, Ishtosi me` dridhamiti tato vakshyaami te` hitam – you are My Ishta, and a steady Ishta, not a minor one. You are so dear to Me that I will never leave you. There is no desire in Me – samoham sarvabhoota` shu na me` dve` shosti na priyah (I have equal goodwill for all. I have neither hatred nor love for any). Even so, dridham ishtosi – My love for you is such that I will never
leave you. That is why, ते हिं त वक्ष्यामि te` hitam vakshyaami – I am telling you what is best for you.’

Thus, the Lord takes full responsibility for Arjuna upon Himself. He does not tell Arjuna to think for himself. There is scope for us in the Lord’s शरणागति sharanaagati (getting His protection). The Lord has said here, विम्रिष्यातदस्त्रेण वयेच्छिसि तथा कुरु ‘Vimrishyaitadashe`she`na yathe`cchasi tathaa kuru – think about it, and then do what you think is right.’ Thinking – using the buddhi – is recommended there as well. However, here He says, ‘No, no; your entire responsibility is Mine. Just be free of worries, and listen to Me.

मन्मयं भव मद्भक्तो मद्याजी मां नमस्कूरु।
मामेवाय्यसि सत्यं ते प्रतिज्ञाने प्रीयोऽसि मे।। (६५)
Manamanaa bhava madbhakto madyaajee maam namaskuru,
Maame`vaishyasi satyam te` pratiijaane` priyosi me`. (65)
मन्मना भव Manmanaa bhava – obtain knowledge about Me. मद्भक्तो भव Madbhakto bhava – have devotion for Me.’ The Lord indicates, ‘I am the object of both Gnan and worship. I am the one who is worshipped. मद्याजी भव Madyaajee bhava – I am the one who is worshipped through the Yagyas. मां नमस्कूरु Maam namaskuru – I am your refuge. I love and protect those who surrender to Me.’

Thus, there are four साधन (methods) for obtaining the Lord – Gnan, Bhakti, Yagya, and surrender – शरणागति sharanaagati. These four are not separate. Gnan is about the Brahman, Bhakti is for the Ishwara, Yagya is for Indra, and नमस्कार namaskaara (obeisance) is for parents and seniors. All these are one. The object of Gnan is also the object of Bhakti, Yagya and surrender.
‘Who is that, Maharaj?’ asked Arjuna.
मन्मना भव ‘Manmanaa bhava,’ said the Lord. मत Mat (Me) is present in मन्मना भव manmanaa bhava, in मद्याजी madyaajee, and in मां नमस्कूरु maam namaskuru. If even this does not satisfy you, then understand that मामेवाय्यसि maame`vaishyasi – the fruit obtained by you will also be Me.’

सत्यं ते प्रतिज्ञाने ‘Satyam te` pratiijaane’ is what the Lord says. ‘I am making a solemn pledge to you. I swear that I speak truly.’
The people of Vraja (where Shri Krishna spent His childhood) are known for making pledges they don’t keep. They don’t hesitate to tell lies. They do not fear the repercussion of breaking their pledges. They are very cunning, and say, ‘I swear by you,’ so that it is not they who are harmed by the false swearing.
‘No, Arjuna, सत्यं ते प्रतिज्ञाने satyam te` pratiijaane’. I swear truly, and speak sincerely.’
You lied to Mother Yashoda, when You told her you had not eaten mud. You told the Gopis (milkmaids) that You never tell lies. How can You be trusted?‘Priyosi me’,” said the Lord. ‘You are dear to Me. A person does not lie to the person he loves. Love will be sullied if deceit comes between us and the one we love. You are My loved one, and what I am saying is absolutely true.’

‘All right,’ said Arjuna, ‘tell me.’
‘Very well,’ said Shri Krishna. ‘Stop depending on your own intellect to decide about Dharma and adharma.’

This is a great Yoga.

सर्वधर्मान्यतिर्थ्य यामेकं शरणं ब्रज।
अहं त्वा सर्वपापेऽभो मोक्षाविषयम् मा शुचः।। (६६)

Sarvadharmaanparityaayajya maame `kam sharam vroja,
Aham tvaa sarvapaape`bhyo mokshaishyaami maa shuchah. (66)

Madhusudan Saraswati has said in his commentary on this shloka, that the meaning of धर्मोपनिर्विचार dharm-parityaaga (giving up Dharma) is, ‘I will follow the Dharms of the four stages of life – Brahmacharya, Grihastha, Vanaprastha and Sanyas – but I will no longer depend on them for salvation.’

Shri Shankaracharya says that descriptions of giving up adharma (that which is contrary to Dharma) are given everywhere. The Dharma-parityaga mentioned here, refers to the अपूर्व apoorva (the subtle potential fruit of action), and it is in connection with the Paramatma’s pristine essence. This is, अन्यत्र धर्मां अन्यत्राधर्मां अन्यायान्यायान्यायां कृतां कृतां। अन्यत्र भूतार्थ भवायथ ‘Anyatra darmaat anyatraadharmaat anyatraasmaat kritaakritaat. Anyatra bhootaashcha bhavyaaccha.’ Beyond Dharma and adharma, beyond what is done and what is not done, beyond what has happened and what has not. सर्वधर्मान्यतिर्थ्य Sarvadharma-parityaaga is an indication to go beyond the rigid framework of organized religion (and progress in spirituality). न सन्तु में धर्मां ‘Na santu me’ dharmaadharmau – Dharma and adharma are not mine. नहं धर्मां Naham dharmadharmau – I do not belong to Dharma and adharma. न सन्ति वस्तुतः तत्त्वद्व धर्मां ‘Na santi vastutah tattadashaa dharmaadharmaah. E’vam parityaayjya – use this method to go beyond Dharma and adharma, because if you continue to feel that you are the karta (doer), you won’t be able to give up.’ This is an extraordinary point. It cannot be understood by immature minds.

Now look at सर्वधर्मान्य Sarvadharmaan. Why is सर्व sarva added to धर्मान्य dharmaan? Some say, सर्वधर्मान्य Sarvadharmaan परित्यज्य parityaayjya means, give up the dharms (natural inclinations) of the इंद्रिय indriya (senses), मन mana (mind), शुद्ध
buddhi (intellect), jeeva (individual ego), and atma anaatmaa (that which is not the Atma).

But, brother how is it possible to give them up?

This has to be understood. You have to use your intelligence. The anya (other) is parityakta – it is already separate from you. What is left, to give up?

Someone said, ‘Give up the stone lying on the bank of the Gangaji.’ Oh, that stone never belonged to me. I never picked it up, or felt that it was mine. How can I give up what doesn’t belong to me?

Well then, give up yourself.

That is not possible. We can never give up our Self. The Atma can never be given up; and the anaatmaa never belonged to us, anyway, so there is no question of giving it up.

Then what conclusion do we come to?

We have confused the nityaparityakta with the aparityakta (that which can never be given up or separated). Everything that is not the Atma is already separate from us. It is a fallacy to think that things belong to us, or that we belong to others. It is this fallacy that is to be given up. Kabirdasji has said, ‘The Brahmin ties a knot with two pieces of cloth (during the marriage ceremony) and we are bound for life!’

The truth of the matter is that neither is the anaatmaa tied to the Atma, nor is the Atma bound to the anatma. What is there to be given up, when there is no connection? The real parityaga is the parityaga of the false understanding about connection, attachment and bondage. In actual fact, no Dharma-adharma, are mine, nor do I belong to any Dharma-adharma, and nor do Dharma-adharma have any real existence. This is called, sarvadharmaanparityaaga.

So, then?

‘Take refuge in Me – maame`kam sharanamvraja. E`kam advayam, sharam-sarvaadhishtaanam, maam pratyak chaitanyabhinnam, vraja-jaanehi.

The Lord Shri Krishna says, ‘Uddhava, let go of all the rules about what is to be done and what is forbidden – chodanaam pratichodanaam. Let go of pravritti and nivritti (activity and inactivity). Let go of
everything that you have heard till now, and what is yet to be heard. Just take refuge in Me. I am the Atma of all. Become one with Me, and be free of fear.’

Make एकम् अविभवम् e’kam adviteeyam (the one that is impossible to divide; the non-dual) the adjective of माम् maam (Me, the Lord). शरण-अधिष्ठानम्, शरण गुहरक्षितो: Sharanam-adhishthaanam, sharam-griharakshitroh – who is the adhishthana (substratum) of all? Sharan (refuge) means substratum. Sharan means a hut, a place to stay. अधिष्ठानम् Adhishthaanam – the form of a refuge. There is only one refuge; एकम्। अध्ययीं अनुगतम् एवं इति एकम् e’kam-adhyaste’shu anugatam e’ti iti e’kam. There is only one substratum of all the superimpositions. Perhaps it is invisible.

It may be some other.

‘No. माम् अपरोक्षम्, प्रत्यक्ष चैतन्यम् maam-aparoksham, pratyak chaitanam’ (It is Me; every being experiences Me as the consciousness).

Then what does व्रज vraja (go) mean?

Vraja means जाणेहि jaaneehi – know it. The Atma is the sharan, the refuge. This knowledge is what is meant by शरण व्रज sharanam vraja. We have to take refuge in the Atma.

Tell me, will I incur sin if I give up Dharma?

‘You are not to worry any more. अहम् त्वेन अभिभवः ज्ञात: अहम् Ahamtve`na abhivyaktah gnaatah aham – I will transform your Aham (ego) to Gnan, and liberate you. सर्वत्रापेक्षा: अमात्मायापेक्षा: त्वा त्वा: मोक्षित्याः Sarvapaape’bhyah abhatakaryaaye’bhayah, tvaa-tvaam, mokshayishyaami. I will free you form all paapa (sin), and the ego of being the karta (doer) and bhokta (the one who experiences). This ego is the root of all sin. I will free you from the delusion of being a part of the interactive world, and being a separate entity. I will free you from the nescience that leads to sin, the Maya that is filled with sin, and the fallacies upon which all sin is based.’

How will You do that?

‘I will manifest as your Aham, and free you from the working of अविद्या avidyaa (nescience) and the actions caused by avidyaa – रोक्षित्याः mokshayishyaami. Therefore, अशोच्यानयं शोचस्तवम् मा शुच:, शोकं मा कार्यं: ashochyananvva shoahastvam maa shuchah, shokam maa kaarsheeti. Don’t worry about that, which is not worth worrying, and don’t be sad.’

I had gone to a Mahatma to get his darshan (see with reverence). A shloka was written on the door of his hut. I do not know the origin of this shloka, but I remember it well. When I was young, I had the ability to remember a shloka after hearing it once. Even today, I can remember it if it is in the Anushtup meter and I listen attentively. However, if it is in the Shardula-Vikrida or Sragdhara, I have to hear it three or four times before it is memorized. The shloka written on the Mahatma’s door was:

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‘I have read the whole Gita, and have come to the conclusion that he, who does sarvadharmaparityaaga (gives up all religion) is liberated from all sin – Sarvapapaaih pramuchyate.’

Actually, adharma will always be present when Dharma is present. The Gita, herself, states, ‘Sarvaarambhaa hi doshe`na dhoome`naagnirivaavritaah (any work that is started has faults, just as fire has smoke).’

Dharma and adharma are dvandva – a duo that duel constantly. They are together night and day. The Gnan – of akartritva (not being the doer), abhoktritva (not being the one who has the experiences), asansaaritva (not being a part of this interactive world), and aparicchinnatva (not being a separate entity) – negates both Dharma and adharma. However, when they are present, they are always together. Their presence makes people consider themselves to be dharmaatmaa (pious people); fearing that some lapse may occur to mar their Dharma. These people are fools.

Those who say that their lives are filled with paapa (sin), and there is no punya (spiritual merit) in them, are mistaken. If there was no punya in their lives, they would not be aware of paapa. It is not possible to be conscious of sin, unless punya is present; and no punya can be maintained without some paapa creeping in. Hence, both are born together, and both go together. They go only when the Gnan of the Paramatma is obtained.

What is Dharma?

Some Dharmanas are actions that we do, like daana (giving in charity), fasting on Ekadashi days, helping others, and so on. This Dharma is created by us.

There is a kaarana (causative) Dharma that upholds us. Dhriyate` punya-daanaadhiroope`na iti dharmanah. This has two origins – kaarana (causative) Dharma, and kaarya (effect) Dharma. So, sarvadharmaan means that the kaarya (effect) dharma – the Dharma we create by doing the things we believe to be right; and the kaaryanishtha dharma – the natural Dharma that we inherit, and our instinctive preferences. ‘Let go of both these, through the
Gnan of your essence. And, मामेंके शरणं त्रन्म maame`kam sharananm vraja – come, and be seated within My essence. After that, अहं त्वा सर्वপापेऽथ्यो मोक्षविषयं aham tvaa sarvapape`bhyao mokshayishyaami – don’t worry any more about liberation. Stop being concerned about obtaining liberation from rebirth, because I will free you from all sin.’

Some people want भोग bhoga (indulgences), and some want मोक्ष moksha (liberation from rebirth). But, what about those who want neither? It is a rare person who desires neither sensual pleasures nor freedom from rebirth. He has reached a stage that is beyond मुमुक्षा mumuksha (desire for liberation). ‘So, मा shuchah shokam maa karsheeh. Do not grieve, Arjuna.’ The Lord told Arjuna, ‘I have told you a great secret. Do not reveal it to all and sundry.’

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The Lord gives Arjuna a warning. ‘Don’t speak of this to anyone who isn’t My Bhakta. Don’t tell it to anyone who lacks a desire to listen to it, or to serve Me. न च मां योंभस्यसूयति Na cha maam yobhyasoooyati – do not speak of it to anyone who slanders a Tattvavit (one who knows My essence).’

If you want to know the details about the right kind of lifestyle, ask your purohita (priest who conducts ritual worship). If you want to learn the proper way of doing poojaa (ritual worship of the image of the Lord), ask a Vaishnava. And, go to a Yogi if you want to learn the methods for meditation and Samadhi.

This is Tattvagnan. It is स्वरूपांगना svaroopagnana – the Gnan of the essence that is the Atma. A Tattvavit is liberated from Dharma, उपासना upaasanaa (devotional worship), Yoga, etc. He lives a life of total emancipation.

If you want to know the recommended way to purify yourself after going to the toilet, ask your father, grandfather, Guru, or purohita. There is no need to bother some poor Tattvagnani for such information. Why trouble a knower of the Brahman to find out what the methods of idol worship are?

The Lord says, न च मां योंभस्यसूयति ‘Na cha maam yobhyasoooyate.’ What is indicated by saying that this Gnan should not be given to anyone who sees flaws in Shri Krishna’s character? Oh, that person is कर्म-निष्ठा karma-nishtha (believes only in rituals). The Tattvagnanis do not reveal Tattvagnan to anyone who believes only in rituals or ritualistic worship, because Tattvagnan is the highest form of spiritualism. It is not a Samadhi-Gnan. It is not a Yoga-Gnan, upasana Gnan, or Dharma Gnan. Some may find fault in Shri Krishna’s caste, saying that He was a cowherd. Some may say that He was a thief, or a philanderer. People like that are not eligible for this Gnan, because they find faults in the pristine character of the Lord, and in the things He does. The behavior of a Tattvagna (one who has Tattvagnan) is not bound by the framework of any formal religious sect. A Tattvagna is untrammeled, universal, and eternal. That is why the Lord warns Arjuna about giving this Gnan only to those who are eligible.

य इदं परमम गुह्यम् ‘Ya idam paramam guhyam. Arjuna, this is actually a kirtan (singing glories of the Lord), but it should only be described to Bhaktas. It is something that is very private; not to be exhibited in the market place! It should be spoken of only in a small group of devotees.’

What will that achieve?
‘The person who describes this will get My paraa-bhakti (supreme devotion for Me). This is his commission!’

I had read in the Bible, that we should not cast our pearls before the swine. How will the poor swine understand the value of pearls? Neither can they powder the pearls for medicinal purposes, nor can they string them and wear a pearl necklace. So the Lord tells us to speak about this only to other Bhaktas. And, the person who tells others about this will get supreme love and devotion for the Lord. He will no longer have any doubts. Then, the Lord gives one more commission.

‘No other human being is dearer to Me, than the one who does this,’ Priyakritam means the greatest love. ‘He is the one who pleases Me the most.’

The Lord next gives us a Title Deed as well. This is a written Bond of Shri Krishna Bhagwan. ‘No other will be dearer to Me.’

In the Bhagwat, Shri Krishna stated that the Gnani is the beloved.

Why is that?

‘The Gnani sustains Me by giving Me milk to drink. If the Gnani confirms Me, My existence, My consciousness, and My bliss – that is, My Sacchidananda essence – then the अजनानी (ignorant people) can rant and rave as much as they want; it will have no effect. ज्ञानी (knowledgeable) मैं ज्ञातासी विश्वास नाम् Gnaanee priyatamato maam gnaane`naasau bibharti maam.’

‘My brother, don’t let others hear this,’ said the Lord. ‘Those who study this discussion of ours (the Gita) are also dear to Me, because this is a description of the actual essence of Dharma. The one who studies it will obtain the understanding that will give him Gnan. His study will be a successful Gnan-Yagya. The studying will be the Yagya, and enhanced wisdom will be the Gnan. Just as Indra and other Devtas are worshipped through Yagyas, I will be worshipped through Gnan.’
And what if someone has श्रद्धा shraddha (faith) and does not remove his faults?

श्रद्धावानन्तर्याच श्रृणुवादिपि यो न:।
सोपि मुक्तः गृहालोकानामानुयायनक्षेरमाणाम। (७१)

Shraddhaavaananasooyashcha shrunuyaadapi yo narah,
Sopi muktah shubhaaallokanpraapnuyaaptyakarmanaam. (71)

सोपि मुक्तः 'Sopi muktah – he will also be freed from पा पा paapa and attain the auspicious lands to which people who do good deeds go.'

कश्चिदेवत्ष्ट्रं पार्थ त्वायक्रमेण चेतसः।

caridadnamsamoh: प्रार्थस्ते धनञ्जय।। (७२)

Kashchide’tachshrutam paartha tvayaikaagre’na che’tasaa,
Kacchidagnaanasammohah pranashtaste` shananjaya. (72)

‘Arjuna,’ asked the Lord, ‘I hope you listened to My words with full attention?’

You will note that Shri Krishna is expressing doubt about Arjuna’s having absorbed the purport of the Gita. This is the seed of ‘Anugita’, which He told Arjuna later on, when Arjuna confessed that he had forgotten what the Lord had said. Shri Krishna said that He had also forgotten. He had been Yoga-yukta (poised in a different dimension) when He gave the teaching of the Gita, so He told Arjuna the ‘Anugita’.

कश्चिद्धन्तसमोहः प्रार्थस्ते धनञ्जय Kashchidagnanasmamohah pranashtaste` dhananjaya – has your Moha (delusion) regarding Gnan been destroyed?’

Now, Dhananjaya Arjuna says –

नास्तो मोहः स्मृतिलर्त्वं त्वत्सादस्तानयाच्छुत।
स्थितोस्स्मिः गतस्देह: करिष्ये महें तव।। (७३)

Nashto mohah smritirlabdhaa tvatprasadaaamayaachyuta,
Stitosmi gatasande`h karishye` vachanam tava. (73)

‘Achyuta (a name of the Lord), please stay firm in Your resolve. First You came as the sarathi (the driver of the chariot) to make me fight, and kept telling me to fight, right up to the end. You are Achyuta – one who never loses His position – but You have given me such a प्रसाद prasaada (Grace) that my delusion is dispelled, and my स्मृति smriti (memory) has returned.’

स्मृति Smriti means experience here – अनुभूतिलर्त्वं anubhootirlabdhaa – for स्मृतिलर्त्वा smritilabhdaa. The smriti here is not the knowledge generated by संस्कार sanskara (subtle impressions created through rituals). Nor does it refer to the recollection of any worldly experience. Here, it means an experience. ‘By Your Grace, I have obtained this experience.'
Sthitosmi gatasande`ha – my doubts have been dispelled,’ says Arjuna. ‘I am no longer sitting, Maharaj!’ Arjuna is referring to visr&ya sas&hara chapam shokasanvignamaanasah – his earlier dejection. Sthitosmi ‘Sthitosmi – I have now stood up, ready to do what You command.’

First, Shri Krishna obeyed Arjuna’s command – सनव&क्षमथन्येऽरथम स्याप्यमेषु ‘nayorubhayormadhye’ ratham staapayame`chyuta (place my chariot between the two armies). An intelligent person knows that if he wants others to do what he says, he must first do what they say. He knows that if he does what the other person tells him to do, the other person will feel obliged to listen to him. This is what happened here. The Lord obeyed Arjuna’s command, and Arjuna had to obey the Lord’s command.


Sanjay now tells Dhritarashtra Maharaj that he heard this dialogue between Keshava (Shri Krishna) and Arjuna. He gives them both the adjective of Mahatma, saying, अश्र&श्म Ashrausham. I heard this dialogue between Mahatma Shri Krishna and Mahatma Partha directly. It is an amazing discussion – अदभ्वुत Adbhuta means something that is eternally novel. अतत्ति अदभ्वति इति Adbhutam Atiti cha bhavati cha iti adbhutam, means, ‘always new’. Usually, something is a novelty when it is first encountered. The novelty wears off after seeing something a couple of times.

‘This conversation – the Gita – is such, Maharaj, that it seems new every day! Romaharshanam – it rejuvenates every cell and follicle of the body. It is
by the Grace of Vyasa Bhagwan that I could listen to this great secret being described. The Lord Shri Krishna is the Yogeshwara incarnate, and I heard Him describe it, and listened to the things He said.

राजसंस्मृत्य-संस्मृत्य Rajansansmritya-sansmritya. Rajan, this conversation between Shri Krishna and Arjuna is one that purifies the heart. I am immersed in परमानन्द Paramananda (supreme bliss) repeatedly, as I recall the Lord’s words. The Virat form revealed to Arjuna by Shri Krishna is adbhuta!’

Now, see – it is the same form that we see. All these Mahatmas, in saffron and white clothes, with moustaches and beards, and with shaved faces and heads; all the ladies and gentlemen, children and elderly people, the महात्मा-दुरात्मा mahaatmaa-duraatmaa (the saintly and wicked) – exist in the essence of the Paramatma. The Paramatma’s form is wonderful! Seeing it, आश्चर्यवत्पाश्यति कर्तिक्येवन्म aashcharyavatpashyati kashchide’na – one is filled with wonder.

At the end, Sanjay sums up the essence of the Gita for us.

यत्र योगेश्वरः कृणो यत्र पायो धनुर्धरः।
तत्र श्रीविजयो भूतिनिवा नीतिमूर्तिमयः॥ (७८)

Yatra yogeshvarah krishno yatra paartho dhanurdharah,
Tatra shreervijayo bhootirdhrvaa neetirmatirmama. (78)

Yoga means साधन (method), and Yogeshwara means the one who started the system (of Yoga), who teaches it, sustains it, and bestows its fruit. Sanjay says, ‘Where Yogeshwara Krishna is – यत्र पायो धनुर्धरः: yatra paartho dhanurdharah - there is Arjuna with his bow and arrow.’ It is the Lord who actually does everything, but the Jeeva doesn’t sit in idleness, lacking valor.

धनुर्गीत्वा औपनिषदेऽ महास्त्रं शरं दुयुपासा निलितं संदेशीत Dhanurgriheetvaa aupanishadam mahaasttram sharam hyupaasaa nishitam sandadheeta – the Jeeva is also ready with his bow and arrow. Why should the Lord provide the Yoga, unless the Jeeva wanted it earnestly? The Ishwara keeps observing us. रक्षापेशामेशकले Rakshaape`kshaamape`kshate – the Lord stands with outstretched arms. ‘Come, My beloved Jeeva, embrace Me.’ The Lord has been waiting since the beginning of time, but the Jeeva – विसुल्य सरारं चापम् visrijya sasharam chaapam – has thrown away the bow and arrow, the Upanishad, the pranava (AUM, symbolizing the Brahman), and also Brahmagnan. Now, both the साक्षात् saakshaat (incarnate) Yogayogeshwara Krishna and धनुर्धरी dhanurdhaari (with bow and arrow) Arjuna are here.

तत्र श्रीविजयी भूतिनिवा नीतिमूर्तिमयः Tatra shreervijayo bhootirdhrvaa neetirmatirmama.
Shri, or Laxmi (Grace, beauty and prosperity), is where these two are. The
enthusiastic Jeeva, and the Grace of the Ishwara. There, there is the fragrance of the earth, the sweetness of water, beauty, the soft touch of the breeze, and the all-encompassing space. The love of the heart manifests there, and the intellect’s ability to grasp the truth is there. Vijay (victory) is there – nobody can overcome or subdue this pair. And भूति bhooti – prosperity is there. The universal consciousness manifests in all forms, and is filled with benevolence. Every circumstance is favorable.

श्रुता नीति: Dhruva neetih. Constant uprightness is there.
The Lord said, मम मैत्रिरं तत्र ‘Maam matirapi tatra – I have not kept My buddhi with Me – I have thrown it there. I want My buddhi to be where the enthusiastic Jeeva and the Grace of the Ishwara are together.’

मतिमम ‘Matirmama – this is the conclusion I have reached,’ said Sanjay.
The Gita began with धर्मक्षे́रे Dharmakshe’tre’. The first letter is ‘dhar’; and, ‘ma’ is the last letter in मतिमम matirmama. So, the Gita means ‘Dharma’. The Ramcharita Manas starts with वर्णानामं अर्थसंधानाम Varnaanaam arthasandhaanam and ends with the letter ‘va’. That is an अमृतवीज amritabeeja – the seed of immortality. And this Gita? This Gita is filled with Dharma. Actually, the description of the supreme Dharma fills the Gita. So, I ask you to repeat this shloka:

 yatra yoge`shwarah krishno yatra paartho dhanurdharah, 
Tatra shreervijayo bhootirdhuvaaneetiematirmama.

Had you all not listened so lovingly, sitting so quietly, and had the Mahatmas not graced us with their darshan, it would have been very difficult for me to sit for four hours at a stretch in my present state of health. You have been the speaker, and you have listened to your own broadcast. You broadcast, and the voice comes from the radio. The speech is yours. You speak, and you hear.

Thus this eighteenth chapter called the ‘Moksha-Sanyasayoga’ is completed.