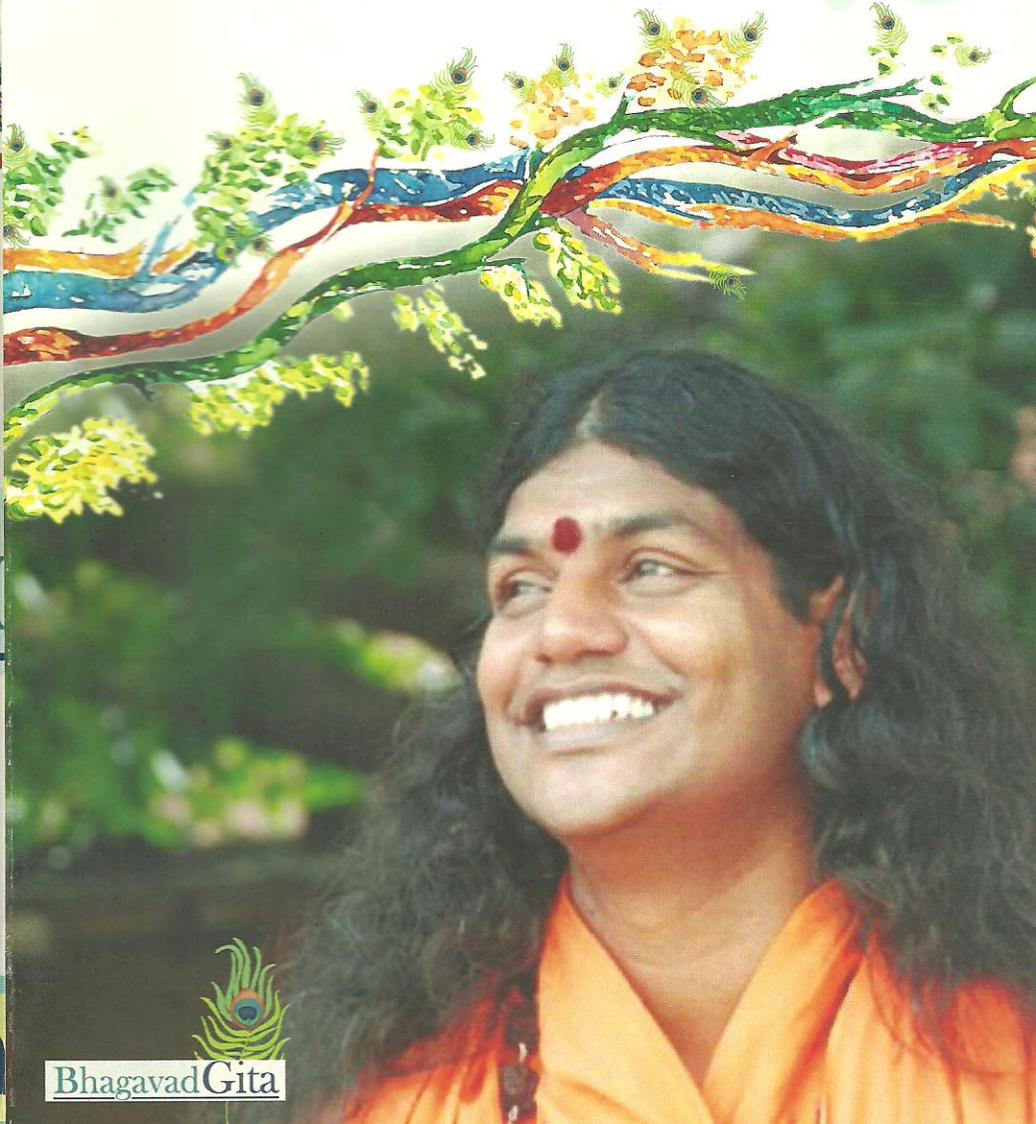


BhagavadGita

commentary by

Nithyananda

I am the Ultimate



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Bhagavad Gita Demystified

Nithyananda

Discourses delivered to Swamis and Ananda Samajis
of the Nithyananda Order all over the world

Beyond Scriptures

I Am The Ultimate

CHAPTER 10

I am the Creator, the Created and the Creation.
All else is illusion. Know Me and be liberated.

CONTENTS

1.	Bhagavad Gita: A Background	7
2.	Introduction	15
3.	I Am The Ultimate	19
4.	I Am The Source	77
5.	I Create You	105
6.	Experience The Light	115
7.	Know Yourself By Yourself	129
8.	I Am The Beginning, Middle And End	135
9.	I Am The Lion	153
10.	I Am Rama	163
11.	There Is No End To My Glories	175
12.	Scientific Research On Bhagavad Gita	179
13.	Kuru Family Tree	181
14.	Glossary Of Key Characters in the Bhagavad Gita	182
15.	Meaning Of Selected Sanskrit Words	185
16.	Invocation Verses	197
17.	Verses Of Gita Chapter 10	198
18.	About Paramahansa Nithyananda	219



Bhagavad Gita: A Background

Bhagavad Gita is a sacred scripture of the *Vedic* culture. As with all scriptures, it was knowledge that was transmitted verbally. It was called *sruti* in Sanskrit, meaning something that is heard.

Gita, as Bhagavad Gita is generally called, translates literally from Sanskrit as the 'Sacred Song'. Unlike the *Veda* and *Upanishad*, which are self-standing expressions, Gita is written into the Hindu epic Mahabharata, called a *purana*, an ancient tale. It is part of a story, so to speak.



As a scripture, Gita is part of the ancient knowledge base of *Vedic* tradition, which is the expression of the experiences of great sages.

Veda and *Upanishad*, the foundation of *sruti* literature, arose through the insight and awareness of these great sages when they went into a no-mind state. These are as old as humanity and the first and truest expressions in the journey of man's search for truth.

Unlike the *Vedas*, which were internalized by the great sages, or the *Upanishads*, which were the teachings of these great sages, Gita is part of a story narrated by Vyasa, one of these great sages. It is narrated as the direct expression of the Divine.

No other epic, or part of an epic, has the special status of the Gita. As a consequence of the presence of Gita, the Mahabharata epic itself is considered a sacred Hindu scripture. Gita arose from the super consciousness of Krishna, the Supreme God, and is therefore considered a scripture.

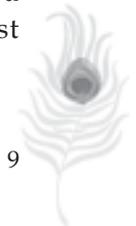
Mahabharata, literally the Great *Bharata*, is a narration about the nation and civilization, which is now known as India. It was then a nation ruled by King Bharata and his descendants. The story of this epic is about two warring clans, Kauravas and Pandavas, closely related to one another. Dhritarashtra, the blind King of Hastinapura and father of the 100 Kaurava brothers was the brother of Pandu, whose children were the five Pandava princes. It is a tale of strife between cousins.

Pandu was the King of Hastinapura. A sage cursed him that he would die if he ever entered into physical relationship with his wives. He therefore had no children. Vyasa says that all the five Pandava children were born to their mothers Kunti and Madri through the blessing of divine beings. Pandu handed over the kingdom and his children to his blind brother Dhritharashtra and retired to meditate in the forest.

Kunti had received a boon when she was still a young unmarried adolescent, that she could summon any divine power at will to father a child. Before she married, she tested her boon. The Sun God Surya appeared before her. Karna was born to her as a result. In fear of social reprisals, she cast the newborn away in a river. Yudhishtira, Bhima, and Arjuna were born to Kunti after her marriage by invocation of her powers, and the twins Nakula and Sahadeva were born to Madri, the second wife of Pandu.

Yudhishtira was born to Kunti as a result of her being blessed by Yama, the God of death and justice, Bhima by Vayu, the God of wind, and Arjuna by Indra, God of all divine beings. Nakula and Sahadeva, the youngest Pandava twins were born to Madri, through the divine Ashwini twins.

Dhritharashtra had a hundred sons through his wife Gandhari. The eldest of these Kaurava princes was Duryodhana. Duryodhana felt no love for his five Pandava cousins. He made many unsuccessful attempts, along with his brother Dushashana, to kill the Pandava brothers. Kunti's eldest son Karna, whom she had cast



away at birth, was brought up by a chariot driver in the palace and by a strange twist of fate joined hands with Duryodhana.

Dhritrashtra gave Yudhishtira one half of the Kuru Kingdom on his coming of age, since the Pandava Prince was the rightful heir to the throne that his father Pandu had vacated. Yudhishtira ruled from his new capital Indraprastha, along with his brothers Bhima, Arjuna, Nakula and Sahadeva. Arjuna won the hand of Princess Draupadi, daughter of the King of Panchala, in a *swayamwara*, a marital contest in which princes fought for the hand of a fair damsel. In fulfilment of their mother Kunti's desire that the brothers would share everything equally, Draupadi became the wife of all five Pandava brothers.

Duryodhana persuaded Yudhishtira to join a gambling session, where his cunning uncle Sakuni defeated the Pandava King. Yudhishtira lost all that he owned - his kingdom, his brothers, his wife and himself, to Duryodhana. Dushashana shamed Draupadi in public by trying to disrobe her. The Pandava brothers and Draupadi were forced to go into exile for 14 years, with the condition that in the last year they should live incognito.

At the end of the 14 years, the Pandava brothers tried to reclaim their kingdom. In this effort they were helped by Krishna, the King of the Yadava clan, who is considered the eighth divine reincarnation of Vishnu. However, Duryodhana refused to yield even a needlepoint of land, and as a result, the Great War, the

War of Mahabharata ensued. In this war, various rulers of the entire nation that is modern India aligned with one or the other of these two clans, the Kauravas or the Pandavas.

Krishna offered to join with either of the two clans. He said, 'One of you may have me unarmed. I will not take any part in the battle. The other may have my entire Yadava army.' The first offer was made to Duryodhana, who predictably chose the large and well-armed Yadava army, in preference to the unarmed Krishna. Arjuna joyfully and gratefully chose his friend and mentor Krishna to be his unarmed charioteer!

The armies assembled in the vast field of Kurukshetra, now in the state of Haryana in modern day India. All the Kings and Princes were related to one another, and were often on opposite sides. Facing the Kaurava army and his friends, relatives and teachers, Arjuna was overcome by remorse and guilt, and wanted to walk away from the battle.

Krishna's dialogue with Arjuna on the battlefield of Kurukshetra is the content of the Bhagavad Gita. Krishna persuaded Arjuna to take up arms and vanquish his enemies. 'They are already dead,' says Krishna, 'all those who are facing you have been already killed by Me. Go ahead and do what you have to do. That is your duty. Do not worry about the outcome. Leave that to Me.'

The Gita is the ultimate practical teaching on the inner science of spirituality. It is not as some scholars incorrectly claim, a promotion of violence. It is about the



impermanence of the mind, body, and the need to destroy the mind, ego and logic.

Sanjaya, King Dhritharashtra's charioteer, presents Gita in eighteen chapters to the blind king. All the Kaurava Princes as well as all their commanders such as Bhishma, Drona and Karna were killed in battle. The five Pandava brothers survived as winners and became the rulers of the combined kingdom.

This dialogue between Krishna and Arjuna is a dialogue between man and God or *nara* and *Narayana* as they are termed in Sanskrit. Arjuna's questions and doubts are those of each one of us. The answers of the Divine, Krishna, transcend time and space. Krishna's message is as valid today as it was on that fateful battlefield some thousands of years ago.

Nithyananda explains the inner metaphorical meaning of Mahabharata thus:

'The Great War of Mahabharata is the fight between the positive and negative thoughts of the mind, called the *samskaras*. Positive thoughts are the Pandava princes and the negative thoughts are the Kaurava princes. Kurukshetra or the battlefield is the body. Arjuna is the individual consciousness and Krishna is the enlightened Master.

The various commanders who led the Kaurava army represent the major blocks that the individual consciousness faces in its journey to enlightenment. Bhishma represents parental and societal conditioning.

Drona represents the conditioning from teachers who provide knowledge including spiritual guidance. Karna represents the restrictive influence of good deeds such as charity and compassion, and finally Duryodhana represents the ego, which is the last to fall.

Parental and societal conditionings have to be overcome by rebelling against conventions. This is why traditionally those seeking the path of enlightenment are required to renounce the world as *sannyasin* and move away from civilization. This conditioning does not die as long as the body lives, but its influence drops.

Drona represents all the knowledge one imbibes and the teachers one encounters, who stop short of being able to take us through to the ultimate flowering of enlightenment. It is difficult to give them up since one feels grateful to them. This is where the enlightened master steps in and guides us.

Karna is the repository of all good deeds and it is his good deeds that stand in the way of his own enlightenment. Krishna has to take the load of Karna's *punya*, his meritorious deeds, before he could be liberated. The enlightened Master guides one to drop one's attachment to good deeds arising out of what are perceived to be charitable and compassionate intentions. He also shows us that the quest for and experience of enlightenment is the ultimate act of compassion that one can offer to the world.

Finally one reaches Duryodhana, one's ego, the most difficult to conquer. One needs the full help of the Master



here. It is subtle work and even the Master's help may not be obvious, since at this point, sometimes the ego makes one disconnect from the Master as well.

The Great War was between one hundred eighty million people - one hundred ten million on the Kaurava side representing our negative *samskaras* - stored memories - and seventy million on the Pandava side representing our positive *samskaras* - stored memories - and it lasted eighteen days and nights. The number eighteen has a great mystical significance. It essentially signifies our ten senses that are made up of *gnanendriya* - the five senses of perception like taste, sight, smell, hearing and touch, and *karmendriya* - the five senses initiating action like speech, bodily movements etc., added to our eight kinds of thoughts like lust, greed etc. All eighteen need to be dropped for Self-realization.

Mahabharata is not just an epic story. It is not merely the fight between good and evil. It is the dissolution of both positive and negative *samskaras* that reside in our body-mind system, which must happen for the ultimate liberation. It is a tale of the process of enlightenment.

Mahabharata is a living legend. Bhagavad Gita is the manual for enlightenment.

Like Arjuna many thousand years ago, you are here in a dialogue with a living enlightened Master in this book. This is a tremendous opportunity to resolve all questions and clear all doubts with the Master's words.

Introduction

In this series, a young enlightened Master, Paramahansa Nithyananda comments on the Bhagavad Gita.

Many hundreds of commentaries of the Gita have been written over the years. The earliest commentaries were by the great spiritual masters such as Sankara, Ramanuja and Madhva, some thousand years ago. In recent times, great masters such as Ramakrishna Paramahansa and Ramana Maharishi have spoken from the Gita extensively. Many others have written volumes on this great scripture.



Nithyananda's commentary on the Bhagavad Gita is not just a literary translation and a simple explanation of that translation. He takes the reader through a world tour while talking about each verse. It is believed that each verse of the Gita has seven levels of meaning. What is commonly rendered is the first level meaning. Here, an enlightened master takes us beyond the common into the uncommon, with equal ease and simplicity.

To read Nithyananda's commentary on the Gita is to obtain an insight that is rare. It is not mere reading; it is an experience; it is a meditation.

Sankara, the great master philosopher said:

'A little reading of the Gita, a drop of Ganga water to drink, remembering Krishna once in a while, all this will ensure that you have no problems with the God of Death.'

Editors of these volumes of Bhagavad Gita have expanded upon the original discourses delivered by Nithyananda through further discussions with Him. For ease of understanding for English speaking readers, and to cater to their academic interest, the original Sanskrit verses in their English translation have been included as an appendix in this book.

This reading is meant to help every individual in daily life as well as in the endeavour to realize the Ultimate Truth. It creates every possibility to attain *nithyananda*, eternal bliss!

Swami's Picture



I Am The Ultimate

This chapter, the tenth chapter of Bhagavad Gita, is called *vibhuti yoga*, the yoga of divine manifestations. In this chapter, Krishna explains His glories. In the last chapter, He explained the ultimate secret of how to feel deeply connected with the whole of Existence. Now He goes on at length and in great detail explaining how He is the Ultimate and how He expresses Himself.

People often see me observing and appreciating my own photographs.



They see me listening to songs in my praise and enjoying them. They see me dressed in finery at times and think I am admiring myself. To me, this body, I, is not reality. My skin is foreign to me, leave alone what I wear on top of my skin. Most of the time I wear a two piece saffron clothing. I am equally comfortable in that as I am with more expensive garments that I wear for special occasions. I look at myself, as you look at me, and I am equally appreciative.

An enlightened being no longer has an identity. His only identity is the merged identity with the universe. When Krishna, the ultimate Master, talks about Himself in this chapter, He talks from the perspective of *Parabrahma Krishna*, the Cosmic Krishna and not *Vasudeva Krishna*, the son of Vasudeva, the mortal Krishna. The entire Gita is delivered from Krishna's cosmic conscience. In this chapter especially, He is at the peak of His cosmic consciousness, before He reveals Himself as that consciousness visually to Arjuna in the next chapter.

Every word that the great *Jagatguru*, the universal Master utters here, is a gift to Arjuna and to humanity. The verses in this chapter are the authority on which the Bhagavad Gita rests. It is these verses that make this a *sruti*, a sacred scripture.

10.1 Lord Krishna said:

Listen again, Oh Arjuna! You are My dear friend,

Listen carefully again, I shall speak further on knowledge for your welfare.

Please understand, a Master's relationship with his disciple is in many forms. Usually this is described in five forms.

The most basic relationship between a Master and disciple is that of a master and a servant, *dasa bhava*. The relationship of Hanuman with Rama represents this type. Another is the relation of a mother to her child, *vatsalya bhava*, as in the case of Yasodha to infant Krishna. A third is the relation of the child to the mother, *matru bhava*, like the relation of Ramakrishna to Mother Kali.

A fourth relation is the relation of friendship, *sakha bhava*, feeling that the Master is the closest friend. The fifth is that of the beloved, *madhura bhava*, like the relation of Radha to Krishna.

Here, Krishna refers to the fourth relationship, *sakha bhava*, as exemplified by His friendship with Arjuna. He is the Master to His disciple Arjuna as well as Arjuna's friend.

In the last chapter, Krishna gave the technique or the understanding of feeling deeply connected with the Whole, with Existence. He told Arjuna that He is revealing the greatest of all secrets to him because Arjuna is His dear friend. Now He explains the next step.

Usually, as an individual ego, we see the Whole as our enemy. We are like small waves in a big ocean. However, suddenly, the wave starts thinking that the ocean is its enemy. When it is created, while it exists or when it drops, the wave is connected to the ocean. However, the wave thinks that it is in some way different from the



ocean. Not only that, the wave starts fighting with the ocean. For the wave to realize that it is fully connected with the ocean, it must be consumed by the ocean. The ego must dissolve. The individual identity of the wave must disappear. This is the first step to enlightenment.

We live in the illusion of our self-created identities. Each wave relates to another wave but not to the ocean. It adopts another wave as its father, mother, wife or child and relates with these. However, ultimately, each one of these related waves disappears just like the wave itself.

Yet, the impermanence of its own existence as a wave as well as the impermanence of other waves around it to whom it feels related, does not sink in easily. It is difficult when we are a wave to see beyond ourselves to our connection to the ocean. We must rise beyond the individuality of our existence as a wave to see that we are part of the larger ocean.

If we look at the human body, we can see this oneness so beautifully exemplified. The human body consists of trillions of cells living in total harmony. If we look at the individual cell though, it has intelligence by itself. It can survive even if its center, the nucleus, which is considered the central intelligence of the cell, is removed.

However, when it is a part of the whole body, it is not the intelligence of the individual cell alone that is at work but the collective intelligence of the body-mind system that governs. This collective intelligence ensures that this remarkable system of the human body-mind works smoothly.

A small story:

A visitor was curious to know whether a particular town would be a good place for him to settle down. He asked a local farmer, 'What do you think about the mayor of the town?'

The farmer replied, 'That man does not do anything for the town. He is useless.' The visitor went along and met a potter. He asked the same question. The potter replied, 'My life has hardly improved after he became mayor. I am waiting for the next election so that this mayor will be removed from his post.'

The visitor then went for lunch to a small restaurant. He asked the restaurant owner what he thought about the mayor. The owner replied, 'I don't know which fool elected him. He does not know anything about his work.'

Now, the visitor was curious to know what the mayor thought about his own work. He scheduled an appointment with the mayor and asked him, 'Sir, how much do you get paid for your job?'

The mayor replied, 'Pay? I don't get paid anything for this job. I took it up because it gives me prestige!'

Our ego makes us think that we are the center of the world and we try to protect our status constantly. For anybody else, our ego has no meaning. Everyone has far greater concerns in their lives. They are worried about themselves. They don't have time to think about us.



The enlightened Japanese Master Suzuki wept profusely when his Master passed on. Someone asked him, 'You are enlightened; you shouldn't be crying over your Master's death.'

Suzuki replied, 'My Master was the most extraordinary man on planet Earth.' The person asked him, 'What was so extraordinary about him?'

Suzuki replied, 'I have never seen such an extraordinary person who thought he was the most ordinary.'

In ordinary life, the average person thinks he is extraordinary. When we feel that we have undergone maximum suffering, our ego feels good; we feel we are extraordinary. Only when our enemy is big, we feel big. When our enemy is small, we feel small. For the same reason, if our suffering is big, we feel good. Our ego is satisfied. We measure life by the amount of our suffering. That is why we constantly torture others as well as ourselves.

Suzuki's Master was extraordinary because he thought he was the most ordinary person, whereas everyone else in this world thinks he is extraordinary. The thing about enlightened people is that they think they are ordinary. And the thing about unenlightened people is that they think they are extraordinary!

When people have depression, they feel big. If we look deeply, everyone thinks he is extraordinary because he thinks his problems and his arguments are the greatest. A

man who feels ordinary and believes in simplicity, gives respect to everybody's arguments. He knows how to put himself in another's shoes.

Because of our ego, we think that we are extraordinary and that a lot of things happen in this world because of us. We are all unique creations of Existence but we are not responsible for the world. The wave cannot attribute to itself the power of the ocean. It must realize that it is a part of the ocean. Instead, it tries to separate itself from the ocean, which is a futile effort.

All of us think that the world runs because of us. Please be very clear that the world does not run because of us. It runs in spite of us! Fifty years before our birth, don't you think the world was running as it is now? Fifty years hence, do you think the world will stop because you are not here?

A proverb says that if the cat closes its eyes, it thinks the whole world has become dark. This is similar to the ostrich sticking its head in the sand when it sees impending danger. It thinks because it can't see the world for those few moments, no one can see it either!

A small story:

A man was sitting in a boat while the boatman did his best to row the boat as fast as he could. The man needed to reach the other side of the riverbank. The man became impatient and began pacing back and forth inside the boat. After some time, he started running inside the boat.



The boatman said, 'Please sit down and allow me to row the boat.' The man replied, 'I have no time to be seated. I need to reach the other side as soon as possible!'

If we look at ourselves, this is what we do most of the time: we run inside the boat. Of what use is it?

Ramana Maharshi describes a beautiful story:

A man was traveling on a train carrying his luggage on his head. A fellow passenger asked, 'Why are you carrying your luggage on your head? You can put it down and sit peacefully.'

The man replied, 'It would be too heavy for the train!'

Little did he realize that the train was even now not only carrying him, but his luggage as well! In the same way, the Divine not only takes care of you, it also takes care of your mind. But you always think you are taking care of yourself. That is the foolishness of the mind.

We are waves of the Divine. We are part of this Whole. We cannot exist as an island. We cannot be an isolated existence. We exist in the cosmic Whole just as the wave exists in the vast expanse of the ocean. The ego gives us the feeling that we are individual, separate and isolated whereas the reality is that we are a part of this Existence, in it and supported by it.

There are two ways in which we can live. First, we can embrace and welcome reality, in which case our ego

must dissolve because only then can we face reality. Please understand that this reality is God. God is not some entity hidden in some remote corner of the universe or in the sky. He is the reality around us.

The second way of living is how most of us live: we create a shell, a dream world around ourselves to defend a false ego, which has no substance in reality. This is what is meant by *maya* - illusion. In Sanskrit, there is a beautiful explanation of this term *maya*: *ya ma iti maya*. That which does not exist but which troubles us as if it exists is *maya*, illusion!

Since we are hidden in this capsule of our unreal world with our ego as the center, we cannot feel the immediate presence of God, who is actually the closest to us.

The *prana* (vital energy) which is going inside our body and which is coming out, is not our property. It is the property of Existence. *Prana* is not the air that we breathe in and out. *Prana* is the vital energy that the air that we breathe in carries with it. Air is a mere vehicle to carry the *prana*. Just like a truck carries and delivers material for the construction of a house, air acts as a carrier for the vital energy, *prana*. We do not need air to survive. We need *prana* to survive.

Constantly, the air goes in, leaves the *prana* inside and comes out. Constantly, we take *prana* through the air from the cosmos. If the incoming breath carries more *prana* than the outgoing breath, we are going towards life. Then, we expand, we strengthen our body and we



strengthen our energy. If the outgoing breath carries more *prana* than the incoming breath, be very clear, we are going towards death.

Understand that whatever we think of as our being cannot function if *prana* doesn't go in and come out. The source of our life is not our property.

Again and again, we think that we end where the physical boundary of our body ends and anything outside that boundary constitutes the external world. This physical boundary is not our boundary. We think that whatever is outside the physical boundary of our body constitutes the Existence and we constantly think that whatever is outside is our enemy.

Imagine that the Sun disappears one day. Do we think we could live without the rays of the sun? If the air were to disappear, will we be able to survive? If we are dependent for our survival on the Sun that is billions of miles away, how can our boundary end where the physical boundary of our body ends? Understand, we are deeply related to Existence.

None of us can exist as and by ourselves. We are not completely separate, self-sufficient entities. We are part of an interconnected Whole. When we lose sight of the Whole, we become unaware of our links to one another.

Interesting studies on cells in organisms have established that each cell can only act in one of two ways at any given time. It can focus on growth or on self-protection. It cannot do both simultaneously. A cell placed

in a dish moves spontaneously towards a nutrient if it is placed on another part of the same dish. If a toxin is placed in the dish instead of the nutrient, the cell moves away from the toxin. If the nutrient and toxin are placed at the same time in the dish, the cell is in a dilemma.

Within the body system, the cellular intelligence normally focuses on growth by diverting blood flow and oxygen flow, which is the *prana* or energy flow, to the growth centers of the body. However, when the mind-body detects an external or internal threat, a series of actions are initiated to divert the energy flow to the limbs for protection. As long as the threat remains, growth is sacrificed in favor of protection. The mind-body fights or flees the threat.

Since you consider Existence to be your enemy, you continuously try to protect yourself from others. Look at yourself carefully and you will notice that you always look at people with the attitude, 'Why has he come? What is he going to steal from me? What is he going to take from me? How will he exploit me?'

Continuously, you are in a protective mood, trying to protect yourself from others. The moment you see somebody, you start the calculation, 'Why is he here? What should I do before he does something to me?' You defend yourself. You are always calculating because you feel threatened by the existence of the other. The moment you think Existence or the Whole is your enemy, you become defensive. Defending is a polite word for offending. All over the world, the military forces of all countries are called defensive armies. Then who is



offending? Every country claims that its army is an army for defending itself. Then who is really offending?

The idea of defending is a subtle way of offending. When you feel the Whole is your enemy, that everybody except you is your enemy, you spy continuously and fight constantly.

The fighting mood creates an increasingly violent feeling in you, with more and more restlessness in you. The first thing Krishna teaches as *rajavidya rajaguhyam* (secret of secrets), is that Existence is not your enemy. It responds to your thoughts. It continuously cares for you. It is intelligence.

Please be very clear: if you live with the attitude of enmity, even when you live, you will be dying. When you live with the attitude of enmity with the Whole, you will constantly be tortured. When you live with the feeling of friendliness, with the attitude that Existence is your friend, that Existence is your own, you feel a deep easiness.

We need to realize that we are part of the same energy system as the universe. The wave must understand that it is part of the same energy system as the ocean. Hindu scriptures describe the five energy elements that comprise nature: earth, water, fire, air and ether. All major cultural traditions such as the Chinese have a similar understanding. The human system is a combination of the same elements as the universe, so are all beings, inanimate and animate.

Even scientifically, we are understood to be energy at the most basic level. There is no longer any confusion that matter and energy are different. The Singularity concept establishes that matter and energy are not only convertible from one to another, but they also exist together as one. We are the universe and the universe is us.

Above all, more than the easiness, you will feel deeply connected to Existence. Even if the wave thinks that it is different from the ocean and starts defending itself from the ocean, ultimately it will fall into the ocean, however much it tries to defend itself.

By its very nature, the wave starts in the ocean, exists in the ocean and will fall into the ocean. If it understands that it is a part of the ocean, it will be utterly relaxed. It will live a blissful life. If it fights the fact, it will fight with the ocean. But eventually it has to fall into the ocean.

The ultimate secret that Krishna wants to reveal is that Existence, *Parasakti*, *Brahman*, is your friend, not your enemy. It is intelligence and it responds to your thoughts. This is the first understanding. Next, in this chapter, Krishna says, 'I am That.' He says, 'I am the whole of Existence.' In the next chapter, He gives the experience of the cosmic consciousness to Arjuna. These chapters lead Arjuna step-by-step to an elevated consciousness.

In the previous chapter, Krishna says, 'Don't have enmity with Existence.' In this chapter, He says, 'I am the same energy. Not only you don't have need to have



enmity, have a deep love.’ In the previous chapter He says, ‘Drop your enmity against the universal energy, *brahman* and *atman*.’ Now, He explains how to feel connected to Existence. In the next chapter, He gives the cosmic experience. In the *vishwarupa darshana yoga*, He gives the experience to Arjuna that He is in the whole cosmic consciousness.

First, He removes enmity. Then, He creates the feeling of connectedness. Finally, He gives the *advaitic* (non-dual) experience. These three chapters lead Arjuna step-by-step. They elevate Arjuna from a low level to a higher level.

Let us study this scripture with intense devotion and deep sincerity. Along with Arjuna, we will grow. We will not miss it.

Krishna says, ‘For your benefit, because you are My dear friend, I shall speak to you further, giving knowledge that is better than what I have already explained.’ Krishna explains His glory not for His own sake but for Arjuna’s sake. Krishna does not explain His glory to show His ego.

You need to understand an important thing: The ego of the king is based upon how many people accept him as king. The more the number of people who accept his ego, the greater his ego will be. Suddenly, if all the ministers, all the warriors and all his citizens are taken away from him, what will happen to his kingdom? What will happen to his kingship? He will lose the base, he will lose the very idea of kingship, and he will not be a king anymore. His ego will be totally shaken.

A beautiful story:

A great saint called Dakshinamurthy Swamigal lived in Tamil Nadu. He lived the life of a *Paramahansa*. The sky was all that covered his body. He never wore clothing. He lived like a child, happily in bliss.

One day a king came to meet him. Swami was sitting under a big tree meditating blissfully. The king expected the Swami to stand up and receive him with respect. The Swami however did not bother. He did not care about the king. The king egoistically said, 'What! You are an ordinary beggar. I am a king. Don't you know how to respect me?'

The Swami laughed and said, 'Actually, you are the beggar. You are begging respect from me. You feel respected only when somebody gives you respect. However, I don't feel respected when somebody gives me respect nor do I feel disrespected when somebody doesn't give me respect. Whether somebody respects me or not, it is not in any way related to my consciousness. I do not ask you why you are not respecting me. I am not bothered about that. The moment you ask, you are a beggar.'

Then he continued, 'Your personality or ego could be shaken if your army and all your ministers leave you. Oh King, your being is dependent upon somebody else.'

That is why it is said that when Buddha begged for alms, He looked like a king and the kings looked like



beggars! Outward possessions cannot make us regal. The inner bliss that radiates makes us regal.

Be very clear, that is why leaders are always in trouble. Never think leaders lead us. We lead the leaders. The honest truth is that as long as we accept them as leader, they will be our leader. Just as we are concerned about their ideas, they are also concerned about our opinions. Continuously, they are bothered about our ideas.

Dakshinamurthy Swamigal says, 'You are king as long as your citizens accept you. So, naturally, directly or indirectly, you will be begging your citizens to accept you because your consciousness is dependent upon them. In my case, that is not true. Whether somebody accepts or not, I am blissful. I am a *Paramahamsa*. My *Paramahamsa*-hood can never be taken away from me. But, your kingdom can be taken from you. So, be sure that the moment you ask for respect, you are a beggar. I am not.'

A clear truth is that the person whose ego is enriched by more and more citizens is a politician. He is an egoistic person. But an enlightened man reveals himself for the sake of the disciple's understanding. Here, Krishna does not speak about Himself out of ego.

Whether Arjuna accepts it or not, Krishna is Krishna. Krishna was in a blissful state even before Arjuna became His disciple. Krishna will be in a blissful state even after Arjuna becomes His disciple. Irrespective of whether Arjuna is His disciple or not, Krishna is in the same blissful consciousness.

One important thing: in the next chapter, Arjuna says, 'Oh Krishna! Forgive me. I called You by Your community name: 'Hey Krishna, Hey *Yadava*, Hey *Saketi*! I called You by Your first name. I called You by Your community name.' In India, if you are a very close friend, only then you call a person by his community name. Arjuna says, 'I called You by Your community name: *Yadava* (Krishna's community). I called You Krishna, *Yadava* and I called You my friend! I called You these names thinking that You are my friend, a normal human being like me. But now, I understand. You are the God of Gods. You are *Mahadeva* (Supreme God). Forgive me please, I beg of You! You must forgive me and accept me as Your disciple. Forgive me for my ignorance. I did not know Your greatness, please forgive me!'

Because of this statement, Krishna's ego does not become big. Please understand: Krishna was safe. He had all the glory from day one until the very end. Even with all His glory, He allowed Arjuna to call Him by these first names and community names. He never said, 'Don't you know who I am? How dare you call me by my first name!' He never carried a business card.

Carrying a business card is the biggest problem. Observe how people behave. Wherever they go, the first thing they ask is, 'Do you know who I am?' We carry a business card. We give this card to whomsoever we meet.

Not only that, there is an important thing to be understood about this: never think that your business card is wallet-sized. It is of a huge billboard's size! Just



because you can't carry that, you carry a small version. Your business card is the size of a billboard. Because you can't carry it wherever you go, you carry it in a small way. After giving that card, you say, 'I am this; I am that.' Krishna never carried a business card. Krishna never bothered about it.

A small Zen story:

The Governor of a Japanese province came to visit a celebrated Zen master. The Governor, as was the custom, sent in his business card through an attendant. The Master read the card, 'Suzuki, Governor of Kobe Region.'

The Master said loudly enough so that the Governor could hear, 'Tell that idiot of a Governor I have no time to meet Governors!'

The disciple took the card back to the Governor. The Governor was an intelligent man. He crossed out the word Governor and sent it back saying Suzuki wants to meet the Master to seek advice.

The Zen Master happily received him.

A Master cares nothing about business cards or who you are and what your status is. He is only concerned about the state of your being.

Even when Arjuna was talking with Krishna in a friendly way, He was humble. Krishna responded to Arjuna in the same way that Arjuna spoke to Him. Suddenly now, Arjuna says, 'Krishna! I didn't know You

were such a great person. You are God Himself. Please forgive me.'

Even after this, Krishna had not become egoistic. He says, 'Don't worry. Don't bother about that.' He is simple. He is humble.

Before the experience, at the time of the experience and after the experience, Krishna is the same. Only Arjuna undergoes a tremendous change. Before the Gita started, at the time of the Gita and after the Gita, Krishna is the same. But before the Gita, Arjuna was different. At the time of the Gita, Arjuna was growing. After the Gita, he was a totally different man.

Here, Krishna does not explain His glories out of ego. He explains to give an understanding to Arjuna. He explains so that Arjuna will experience Him. When Krishna says, 'I am,' He means the Cosmic Consciousness, the egoless being and the enlightened energy.

Again and again, He expresses the glory of enlightenment, the glory of *atmagnana* (knowledge of the Self). That is why He is so confident and clear. With such clarity, He explains, 'I am Everything.' Even to utter these words, you need courage. No normal man can say, 'I am God' to somebody else. If he does, the next day he will be in a mental asylum with a special seat reserved for him!

Here, Krishna is courageous enough to declare and the person who is listening experiences it.

What is the science? What does it take for an enlightened man to declare himself as enlightened and as



God? What do we need as a disciple to experience that as the truth?

Many hundreds of enlightened Masters declare this truth again and again. Sometimes the people who listen to them become enlightened like Arjuna or Vivekananda. Sometimes the disciple is hurt and disturbed by the statement and crucifies the Master. The people of Rome felt hurt when Jesus declared, 'I am the son of God.' They crucified Jesus.

Ramakrishna said, 'Who came as Rama, who came as Krishna, is residing in this body as Ramakrishna.' He boldly declared this, not when he was healthy, but when he was suffering from throat cancer. He affirmed, 'Who came as Rama, who came as Krishna, has come down in this body as Ramakrishna.' These words did something in Vivekananda. It was then that Narendra became Vivekananda.

When Krishna declared, 'I am God,' Arjuna became enlightened. Why? What happened to Arjuna that did not happen to the Roman people? What do you need to create this experience?

See, be very clear that the experience of Krishna, Christ, Buddha and Mahavira, is all one and the same. As the enlightenment experience, it is the same. When they express the enlightenment, why are there different reactions? When they express their enlightenment and declare their divinity, some people become enlightened and some run away.

Many disciples around Buddha were practicing with Him. When they heard Buddha declare that He was

enlightened, they ran away. Some people run away, some become enlightened and some crucify the Master. Why?

How can we also become enlightened when we listen to Krishna's words? How can we listen? How can we have that benefit? How is that to happen? With what mood are we supposed to receive the words?

First, in the case of Jesus, the people who heard His declaration of truth, *vibhuti*, the glory, were egoistic and aggressive. That is why they killed Jesus. Buddha's disciples were egoistic but not aggressive. So they ran away.

Next, Arjuna, Krishna's disciple, is totally in love with Krishna. He has totally surrendered to Krishna. He is not ready to suspect anything. By now, he is clear. His head has stopped working. His logic has stopped analyzing.

This truth should be declared only to a person who is totally, intimately related and feeling connected with the Divine.

Arjuna has completely surrendered to Krishna. What is surrender? When we hear the word 'surrender', we think that it is the easiest thing to do since we don't need to do anything. For example, if we meditate, we need to do something. But if we need to surrender, we think we don't need to do anything. Hence, we think it is easy.

This is because we think about surrender in a totally different way compared to what the Masters mean by the word 'surrender'. When we use the word 'surrender', we only say that we have surrendered. We do not really surrender.



A small story:

A man lived without any faith in God. One day he suddenly fell from a ledge and was dangling from a hilltop barely holding onto a tree's root. He was totally scared and remembered people saying that God can help in the most hopeless situation.

He called out, 'Oh God! I have never had faith in you. Are you really there? Can you save me now?'

God answered, 'Surely I can, Son. Simply let go of the root that you are holding and I will catch you from below.'

The man cried out again, 'Is there anyone else out there who can help me?'

Our faith and surrender are mere words. We delude ourselves thinking we have surrendered. In fact, we have not. Our faith, our surrender is never total surrender. There are three levels of surrender: surrendering the 'I', surrendering the mind, and finally, surrendering both the 'I' and the mind.

Surrendering the 'I' is surrendering the individual ego. Surrendering the mind is surrendering the mental setup, the mental conditioning.

A small incident from Ramakrishna's life:

A devotee came to Ramakrishna saying that he was addicted to alcohol and did not know how to give it up. Ramakrishna gave him a simple though surprising remedy. He told him to surrender the drinking habit to Kali.

The man was obviously shocked but he started offering the drink to Kali and then drank intensely. He came back in three days to Ramakrishna saying that he had given up drinking. Not only had he given up his drinking habit, but he also could not drink anymore at all! The drinking habit had dropped him.

When you truly surrender to the Divine, surrender can work miracles on you. If you think logically as well, how can you offer a drink to Devi, to the Goddess? The next thing is if you cannot offer the drink to Devi, how can you drink it, since the same Goddess resides in your body?

When you offer yourself at the feet of the Master, your ego disintegrates. The mind is just your collection of all the thoughts and habits that you have formed. For example, if you get up in the morning, your mind instinctively tells you that you need your morning coffee since that is a habit. Similarly, if you are constantly worried, it becomes a habit and you worry in every situation without realizing it.

When someone praises you, you choose to get flattered. If someone criticizes you, you choose to get disturbed. The mental setup has been etched so much that you don't realize that it is you who is making the choice of how to react. When you surrender, you cannot choose.

A small story:

One day, Lord Vishnu and Goddess Lakshmi were in a relaxed mood and having a chat in heaven.



Suddenly, Vishnu jumped up from His seat and ran a few yards. Then he made a U-turn and returned to His seat.

Lakshmi was perplexed and asked, 'Lord, why did You run in the first place? Then, why did You return immediately after running only a few yards?'

Vishnu replied, 'I saw a man in the process of stoning one of My devotees. I ran to help. Then I saw him pick up stones to retaliate. Seeing that, I decided that he did not need My help.'

When you surrender, you cannot choose to react. When you surrender, the egocentric 'I' totally disintegrates. Please understand: The egocentric 'I' is eccentric.

When you surrender, you will be bubbling with joy and bliss. You will be like a kid. Have you seen an ugly child? Even in the poorest country, the kids are beautiful. On the same count, have you seen a single adult who is beautiful? Enlightened people are like children, bubbling with bliss. They are called *dvija* (born again). After the death of the ego, it is a new birth. The father and mother give us our first birth. The second birth is given by God and guru.

You see, there are three types of joy. The first is joy due to the senses, which is called pleasure. This joy is like the pleasure of taste on eating tasty food.

The second type of joy is experienced through nature. When you see a majestic mountain, a beautiful serene sunrise, a river gushing down, you feel this joy. Just at

the moment you perceive this beauty in nature, your mind stops working and you stand in awe in front of the beautiful sunrise. Very soon though, your mind kicks in with 'This is a beautiful sunrise.' But just before you analyze it, you experience pure joy.

The last type of joy happens for no reason. This is bliss. It is a continuous, constant bubbling of joy and ecstasy in your being without the need for any external agent. You can experience this when you surrender your sense of 'I', your ego. Then, your mind will have spontaneity. As of now, you are constantly preparing for the future.

Even if you must meet a friend, in your mind you prepare what to discuss, what to do. You have no strength to face the situation. So you write a script and enact that. If something happens that does not conform to your script, you struggle to handle the situation.

If you understand that Existence is your friend and it deeply cares for you, you will not feel the need to live according to a script. Instead, you will have tremendous courage and trust yourself to live life spontaneously. Then, instead of re-living life and reacting to life based upon past memories and experiences, you live life with spontaneous responses to situations. If you live in a simple way, you don't need a script. If you live based upon truth, you don't need to remember the lies that you told your friend the last time in order to maintain them.

Every moment we project what we are not. Once we project this false image, we need a script to remember what we have projected. We are so careful not to make



small mistakes that we make the biggest blunder of all - living according to a script and enacting the same drama over and over!

Please understand that Existence constantly cares for you. Trust the intelligence in you. Accept and welcome life as it flows.

Krishna says that if you continuously merge in Me, I will take care of all your needs and necessities. You will be My responsibility.

In the last chapter Krishna promises: *Yogakshemam vahamya aham*: My responsibility is *Yoga*, to get the things that you need, and *kshema*, to take care that they remain with you. *Vahamya aham*: He makes this promise. He says I will take care of you spiritually and materially. You shall not lack anything. You will always be in bliss. You may wonder how this is possible. When you surrender to the Divine, your higher consciousness will be activated and you will have the intelligence and courage to live everything.

Vivekananda, in his commentary on Patanjali's *Yoga Sutra*, says that our prayers to God do only one thing: awaken our own inner potential energy. When we pray intensely, banish the thought that our prayers are heard somewhere and someone blesses us. Our own inner potential energy is awakened and showers its blessings upon us in the form of God, irrespective of what form we worship.

The ultimate intelligence is first understanding that Existence cares for us, and secondly, surrendering to that

Existence. Realizing that Existence is not a brute force or power but an intelligent energy, is the key to a life of bliss.

When we surrender the mind, we go from mind to 'no-mind' state. The mind actually arises from possessiveness. *Tantra* says that the ego is based upon possessions. Look deeply and we will see that the origin of our mind lies in whatever we think of as ours. Our idea of 'mine' creates the sense of 'I'. Most of us think that from 'I', the 'mine' arises. No! It is from the sense of 'mine' that 'I' arises. The root of the tree of 'I' is 'mine'.

We think that if we have more possessions, we have more freedom. Yes, we will have more freedom, but only the freedom to choose between one suffering and another suffering. We can never choose between suffering and joy through possessiveness. How can we enjoy something with the feeling of possessiveness? We will be in constant fear of losing our possessions. The feeling of 'mine' never lets us enjoy it.

Let me share a real incident from my life:

There was an old lady in my village who would ask me to get tobacco leaves for her every morning. I would ask her for money to buy the tobacco leaves. She would tell me to ask my father for the money. I bought her tobacco leaves everyday with my father's money thinking that she was poor and could not afford to pay for them.

The woman's home had a big well that was always full. She was so possessive that she never



allowed anybody to touch the water. Once in a medical emergency, the village doctor requested water from the well, but she refused. But when she was on her death-bed, the same doctor came to attend to her.

He asked her, 'Of what use to you now is the water in this well? Can you take this water with you?' The woman still did not feel that she had done anything wrong by refusing to give water to the doctor when he had asked for it.

Anyway, she died soon afterward. Subsequently the village people found a large box filled with jewelry under her bed. She had so much money and riches during her life. Yet, she never enjoyed it. She felt content and secure by just possessing the riches.

Man works hard at retaining wealth during his life and finally loses the capacity to enjoy it.

As of now, ninety nine percent of our time and energy is wasted on worrying. If we surrender, all that time and energy can be turned towards expressing our creativity. We will not have worry and suffering. We will not have pain. We will be learning lessons.

There is a beautiful book '*How to Know God*' written by a philosopher. The author observes that although no court of law has proved the existence of God, ninety percent of the people in the world believe in God. The result of this is that creativity has improved and life has become joyful because all the energy of worrying has been channeled into creativity.

J. Krishnamurti says beautifully, 'Ninety nine percent of your worries don't come true. The one percent that comes true is good for you.'

Ramakrishna narrates a beautiful story:

A priest lived on the banks of a river. Everyday a milkmaid delivered milk to him for his *puja* (worship) early in the morning. One day when she arrived very late, the priest asked her what had happened. The maid explained, 'The river I must cross to come here flooded.'

The priest casually chided her saying, 'What do you mean that you were late because the river flooded? People cross the ocean of *samsara* (life) by chanting Krishna's name.'

From the next day onwards, the maid came on time. The priest asked, 'You are bringing the milk at the right time. Have the floods subsided now?'

The maid replied, 'No, the river is still flooded. But you taught me that I could cross the river by repeating Krishna's name. I cross the flooded river everyday by repeating Krishna's name.'

The priest was shocked and asked her to show how she did it. The innocent maid sincerely repeated Krishna's name, stepped into the river and started walking across.

The priest thought that if an ordinary maid can cross the river by taking Krishna's name, he should be



able to do the same easily! So, he lifted his clothes and stepped into the river. The fact that he lifted his clothes to get into the water shows how little faith he had! His mouth was uttering Krishna's name but his heart was filled with doubt and fear, and he fell into the river.

If we try to calculate after saying that we have surrendered, we project our mind onto the idea of what will happen after surrender. When we say that we have surrendered, how can we say that nothing has happened in spite of our surrender? If we have truly surrendered, we have no right to expect something to happen after we have surrendered.

A Master was asked, 'How do I know that I have really surrendered?' The Master replied, 'If you have really surrendered, this question itself will disappear. There will be a feeling of utter bliss and relaxation.'

You surrender everything, not only your pain and suffering but also your responsibility. This does not mean that you stop doing household work or going to office. You continue to do so but with the mood of utter relaxation. Surrendering yourself is a clear, conscious decision.

If we look into our lives, we see that our relating with God is never true surrender. Most of the time, we beg God to give us what we want. The next stage is when we bargain: if you give me this, I will give you that. The third stage is blaming God: I went to this temple so many times; yet, God has not listened to me.

Most of the time, we don't have the intelligence to know what we want. If God were to listen to our requests and desires, this world would have perished a long time ago! This game of begging, bargaining and blaming in the name of praying has nothing to do with true devotion.

There is a beautiful story in the Mahabharata:

Before the war started, Duryodhana and Arjuna went to Krishna's palace to seek help from Krishna. Both were relatives of Krishna and wanted Krishna's help. Krishna was sleeping. Arjuna, the Pandavas' representative, sat at the feet of Krishna. Duryodhana, the Kaurava's representative, sat near the head of Krishna.

The moment Krishna opened His eyes, He saw the person sitting at His feet. He asked him, 'How are you, Arjuna? When did you come?'

Arjuna said, 'I have come to seek your help.'
Krishna said, 'Surely I will help, don't worry.'

Duryodhana who was sitting at the head of the bed said to Krishna, 'I came before Arjuna. You should help me.'

Krishna turned and saw Duryodhana. Krishna replied, 'Surely I will help, don't worry.' He said, 'I will be on one side and my powers will be on the other side. Which one do you want?' Duryodhana who could choose first, thought, 'Let us have *shakti* (power).' He replied, 'I will have your powers and



weapons.’ Arjuna thought, ‘Let us have *buddhi* (intelligence).’ He was happy to have Krishna on his side. Obviously the Pandavas were the ones who won the war.

The man who chose intelligence, the man who trusted God, had intelligence and won the war. He won the game.

If we look deeply into what kind of relationship we have with God, we will see that when we pray, we think that God has the power to give but He does not have the intelligence or wisdom to know what to give. This is what we believe when we insist that He gives us what we want right now.

If we trust God has only power, we never win in life. As soon as we trust He also has wisdom, we surrender. Only then things can start happening. When we surrender, we believe that God has power and intelligence. When we believe God has only power, religion starts. When we believe He has wisdom, spirituality starts. When we believe He has only power, we do rituals and pamper Him. We start doing all possible things to continuously bribe Him to give us what we want. All rituals done with self-promotion are bribing. What do we do? Don’t we tell the priest our name in front of God before we offer prayers? Do we think that He doesn’t know our name? We go to the temple and tell the priest not only our name but our father’s name, our forefathers’ names, where we are from. Do we think God doesn’t know where we are from and who we are?

We describe everything in a detailed way. Why? We do not want the courier parcel of the blessings of God meant for us to reach someone else. We are afraid that our parcel, the boons that are supposed to come to us will reach someone else. All our *puja* and bribing techniques prove clearly our arrogance, which again and again shows our belief that God has power but not intelligence.

Decide consciously that from this moment, you will surrender everything at the feet of God, to the energy that runs this whole world. We don't need to believe in any name or form. Trust the energy pervading the universe and trust it to run your life.

Now, even after we surrender, at some time, a doubt will naturally arise in us whether we have totally, actually surrendered. Understand that the Divine Intelligence gave us the intelligence to surrender in the first place and that same Divine Intelligence has given us this doubt to doubt our surrender. Surrender the doubt also at the feet of the divine energy. So do not wait to change and become perfect before surrendering. No! Surrender yourself as you are, consciously, totally. Surrender deeply and your whole being will be flooded with new bliss.

Krishna says,

*Mahabaho shrnu me paramam
vachah yat te aham priyamanaya
vakshyami hitakamyaya.*

Because you are My dear friend, you are deeply connected to Me, I am revealing this truth to you.



Let me explain a few basic things. Actually, when we feel deeply connected to some person, the person will almost look like God. We will feel so deeply related. If we feel deeply connected to the person, no matter whether it is our husband, wife, kids, parents or our Master, he will look like God. Whatever he does, we will feel that he is divine.

Why do we think the eternal lovers Ambikavati and Amravati, Devadas and Parvati, Laila and Majnu, Romeo and Juliet, felt that the other person is God? They almost felt as if their partner was divine. They gave their life for the other person. Why?

When we feel deeply connected, when we feel deeply related, when we are in love with the other being, that other being will look almost like God. Look at the great Mirabai. She was so much in love with Krishna who was not even physically in front of her. Yet, she felt so deeply connected to Him. She talked to Him, sang His praises and became totally immersed in Him. When Mirabai was given poison, she even drank that, totally surrendering herself to Krishna. The power of her love and devotion was such that even a deadly poison had no effect on her!

Vivekananda describes a *naga sannyasi* who lived in a cave. All kinds of wild animals surrounded the area, including snakes. He had a lot of snakebite marks, but he was so connected to Existence that he even welcomed a snake! All we need is the attitude of deeply connecting through the heart.

The problem is that we have forgotten how to connect through the heart because all our relationships have

become superficial. Now, the wife is no more a wife. In the modern day society, the husband is no more a husband. He is just a boyfriend. She can be with him as long as she wants. She can leave him when she doesn't want.

Be very clear: in Sanskrit, we don't have an equivalent word for divorce. The idea never existed! In Hindu marriage, no divorce is allowed. We take an oath in front of *agni* (fire), 'As long as you are alive, as long as I am alive, I will support you.' Both partners take this oath in front of *agni*. The *agni* is inside our body. The *Jataragni* which is inside our body is represented by the *agni* in the ritual fire outside.

As long as this fire is inside our body, we will be alive. The moment this fire in our body disappears, our body will be in fire! Either the inner fire is in our body or our body will be put in outer fire.

In front of this fire, we take the oath. That is why they say *agni-sakshi*: fire is the witness. In front of the fire, we take the oath, 'Hereby, I commit, as long as this body is alive, I will support you. As long as this body is alive, you will take care of me. It is a commitment of a lifetime.

Sanskrit doesn't have an equivalent word for divorce because the concept did not exist at that time. With the cultural invasion of the so-called developed cultures, the materialistic cultures, changing the wife, house and car has now become a fashion. Once in three months, the house, car and wife become outdated.



Some time ago, a man asked me to bless his divorce. In India, a Master is not only a spiritual person. He is also marriage-broker, stockbroker, financier, counselor, psychiatrist and a doctor. Masters are supposed to do all these things. Whatever decisions are advised by an enlightened person are for your good. Out of compassion and responsibility for the world, the Master acts.

I asked this man to tell me the real problem before I gave advice. I always try to patch up differences between people. One should have a strong case before going for a drastic step.

The man replied, 'One day when my wife brought me coffee in the morning, she spilled hot coffee on me. The fight started from there.' He then went back down his memory lane to give all his arguments against her.

Some communities in India follow a custom at the time of marriage where the bride and groom compete to find a ring dropped in a pot of water. It is done more for fun. Whoever grabs the ring will have it. The man exclaimed, 'Right from that time, she spelled trouble for me. She scratched my hand while playing that game.' Look at the mentality! He has forgotten all the coffee she has brought him everyday before he wakes up. He feels no gratitude for that. Instead, he blames her for spilling coffee.

We forget the arguments that go against our judgment and pick up those that support our judgment. If you scan our life and see how many times we do this, you will understand what I am saying.

The outer world is a projection of the inner world and the eye projects it. Whatever is visible as the outer world is a mere projection. For instance, if there was a scene in a movie we did not like, we would not be able to change it by clearing the screen. Instead, we would need to switch off the projector or change the reel. Likewise, we try without success to change things in the outer world. Our frustration and depression are due to our attempt to manipulate the screen rather than the projector.

We fantasize about a holiday on a beautiful beach in Hawaii as ultimate bliss. However, when it happens, our thoughts are not of the beach but of our office and deadlines! I tell people that if we sit in the house and worry, it is homework. If we sit in the office and worry, it is work and if we sit on the beach and worry, it is vacation! The mind is the same, only the location is different. How can we change the mental state by changing the place? We are engaged all the time in changing the status, not the state.

We need to change the state, not the status. When we begin to change the state, we work with the projector and make progress, but changing our status is like working with the screen. Changing our wife, house or car is like working with the screen and it does not help us. Changing our mind and therefore our fantasies is the only way.

When we don't pass judgment on others, we reach the state of acceptance, the state of compassion. When intelligence happens, we reach the stage of acceptance.



Acceptance is the first step and not the final step. When we welcome people and situations, compassion happens. *Beloved* means being loved, not body love.

What is the difference between intellect and intelligence? Intellect is always prejudiced. Intelligence is always fresh. When we pass judgment and collect evidence to substantiate our decision, it is intellect. When we first collect evidence and pass judgment without bias or prejudice, it is intelligence.

In fact, this is a true scientific attitude: we need the urge to know the truth, the perseverance to gather data and the courage to follow the conclusion. Patanjali's *Yoga Sutras* is an excellent example of a true scientist's research report. We need to embody these values to do justice to the scientific attitude.

Many people do not have the courage to follow their results. Galileo declared that the Earth goes around the Sun, which challenged the widely held Christian belief of a heliocentric world. He was persecuted. In his writings, he added the footnote, 'We as Christians can deny this but since the Earth and Sun are not Christians, they will continue to move the way they do, irrespective of Christian beliefs.'

So, even from the scientific perspective, we need to analyze data with an unbiased perception before we conclude, before we judge.

Ninety nine percent of the time we make the judgment and collect arguments to substantiate our judgment.

Look at your life and see how your mind works. How do you act in your daily life? The vast majority of the time, your judgment is ready. For example, your son comes home late by a few hours. You make a judgment. You will not accept any of his explanations. They can't shake your judgment. On the contrary, you pick arguments to support your decision. After that incident, whatever he does, you will be biased by your previous judgment.

Similarly, after living with your wife for a few months, you create a concept about her. Then, whatever she does, you pick only those arguments that are necessary for your already formed judgment.

Whenever we try to live for our judgment, our ego, and our decisions, we make our life miserable. And we make the lives of others miserable also. Most of the time others do not create the miseries we face. Just to prove our ego, we create them. We may not even derive any benefits from them.

Whenever we think too much of ourselves, we believe only in our judgments and lay the blame on others. When we understand that we are simple beings, we start seeing the arguments clearly before passing judgment. We start making decisions on our lives in the right way and our relationships with others changes.

Most of the time, when we are attracted to a person of the opposite sex, we say it is love. If it is someone else's emotion, we call it lust. Or when we become angry,



we say it is for the other person's good. Yet, if others become angry with us, we say they have ego.

People boast about their deeds to me but quickly add that they are only informing me and not boasting. When others boast, we say it is ego. But we justify when we say the same thing by calling it information. We use different arguments for others. We put on one set of lens when we look at the world and another set when we look at ourselves.

Actually, we have forgotten how to relate through the heart, the intense way of relating. Our relationships have become superficial. We don't really know the meaning of the word, 'falling in love'.

Whenever Ramakrishna worshipped, did *puja*, he felt that Devi was present. He never felt that the statue was a stone. He felt the presence of Devi. When we deeply fall in love, even a stone can become God and guide us. When we don't feel connected, even if God comes down, we will ask for His business card! If we strongly feel connected, if we know how to open ourselves, a stone can become God and guide us. That is what happened to Ramakrishna. He spoke to Kali Devi. He talked to Devi directly.

Let me tell a beautiful story that happened in Ramakrishna's life:

Ramakrishna was the priest in the Devi temple. He used to taste the food before offering it to Devi. All the temple authorities told him, 'No! You cannot do

this. That is sacrilegious.’ Ramakrishna said, ‘I don’t know all these things. I feel that She is my mother. How can I offer the food unless I know the taste? And if you don’t want me to offer, I will stand outside and offer. But, I will offer.’

They agreed, ‘Alright, do whatever you want.’ Not only that, when he decorated the idol of Devi, he placed a small thread near the nose of Devi to see whether She was breathing or not, whether She was alive or not. And the story says, the thread vibrated due to Devi’s *prana*. He felt Devi everywhere.

There is another beautiful story you should understand and this is solid truth. Please understand: it is the truth.

In Bengal, devotees put bangles made out of conch shell on the wrists of Devi in the Dakshineswar temple. Devi Kali has four hands: two are ‘*abhaya hasta*’ and ‘*varada hasta*’ - ‘*protecting hand*’ and ‘*providing hand*’ respectively. In the third hand, She holds the *khadga* (sword). In the fourth hand, She holds the *munda*, the head of a demon that represents the human ego.

Actually, this is a philosophical representation. It means: if we cut our ego with the sword of knowledge, She protects and takes care of us.

In three of the hands of this statue, it is easy to put a bangle on. In the hand She is holding the sword, the sword can be removed and the bangle can



be put. In the protecting and giving hands, the bangle can be slid in. However, the fourth hand of Devi holds the head of the demon. In that hand, we cannot put the conch bangle over the demon's head nor can we remove the head.

One day a devotee brought four bangles for Devi. Within half an hour, Ramakrishna somehow decorated each of Devi's wrists with one of the four bangles. Even though it was physically impossible, Devi's fourth hand was now wearing a bangle! The bangle was small compared to the large hand of the statue. The statue was not broken nor was the bangle broken.

The devotee was surprised, shocked. This incident is mentioned in the reminiscences of Ramakrishna, written in original Bengali by the close devotees, the householder disciples of Ramakrishna.

The devotee asked, 'Master, how did you put the bangle on Devi? Did you break it and paste it?' Ramakrishna said, 'No.'

The devotee asked curiously, 'Did you break the statue?' Ramakrishna said, 'No.'

The statue is made of black marble. Neither the stone statue was broken nor the bangle was broken. Still the bangle was on the hand of Devi. The devotee was shocked. He asked, 'How did you do it?'

Ramakrishna asked, 'What is the problem? I told *Ma* (mother), 'Mother, drop the head for a few

minutes. She dropped the head. I put the bangle on. I gave her the head back. She started holding it again; that's all!

Please understand: If you visit Dakshineswar, Calcutta, please don't miss seeing that bangle. That bangle is still there. Somehow, by divine grace, I had the chance to go into the sanctum sanctorum and I saw the bangle at close quarters. Still, it is a mystery as to how Ramakrishna put on the bangle. One thing is sure: neither the statue nor the bangle is broken.

The energy is such that even stone can respond. We should never think that the deity in the temple is stone. It is *archa-avatara*: embodiment of God. Never think it is stone. It can straightaway respond to us.

Honestly, when I first read that reminiscence, I did not believe it. I was a strong intellect before enlightenment. I am the kind of person who never believes easily. I never trust anything. I prefer to verify and do cross-checking. I thought, 'One more story. Alright, leave it.'

In North India, we can go inside the sanctum sanctorum. Even in Kasi, in the Vishwanath temple, we can touch the Vishwanath deity and offer. There is only one condition: we must first take a bath and then go in. When I went to the Kali temple, the priest took me inside. I touched the bangle and completely rotated it. The bangle is made of conch-shell and it rotates. Neither was there a cut nor was the statue broken. It is still a mystery!



Be very clear: when we feel connected, when we know how to open ourselves, when we know how to surrender, even stone can become God and guide us. When we don't know how to open, how to surrender, even if God comes, we will ask for His identity card. We will be unable to relate with Him.

Now all we need is the mood of being deeply in love with Krishna, deeply connected to Krishna, deeply related to Krishna. If we can open ourselves to Krishna when He describes His glories, it will not be words. We will feel it.

First, Krishna removed the enmity between *jivatma* (Self) and *paramatma* (supreme Self). Arjuna is the *jivatma*. Krishna is the *paramatma*.

We may not be aware but we continuously maintain enmity with *paramatma*, Existence. That is why we suspect life. We have fear about what will happen in the next moment. We are afraid of life because we don't believe what is going to happen the next moment. We don't trust Existence.

All life insurance is just because we don't trust Existence. Understand that life insurance is not life insurance. It is death insurance. Real life insurance is devotion to the Ultimate. Understanding that Existence is taking care of us is the real life insurance. It is the only life insurance. All other things are death insurance that goes to our families who are waiting for it! So that is not life insurance. That is death insurance.

A small story:

A young child was playing on the beach. He wanted to wade into the ocean. His mother ran after him and said, 'Don't go into the ocean. Play in the sand. Don't go into the water.'

The boy asked, 'Why? Daddy is going into the water. Why are you not stopping him? You are stopping me.' The mother said, 'He is insured!'

So please be very clear: all our insurance is death insurance. It is not life insurance. Understanding that Existence is taking care of us and that It is not our enemy, is the only life insurance we need.

One more thing: when we have the deep love - the connection with Existence, even when we die, we know that He knows where to keep us. We will be utterly relaxed. Even after death, we know He will protect and guide us. So now itself, our mind should be prepared to fall in tune with this energy; to obey, to surrender to the Ultimate will. Now itself, our body and mind should be prepared.

If we live life fighting with Existence, our life will be hell. Nothing else can be done. All we need to do is know how to feel connected.

First, Krishna removes the enmity between the individual Self and Existence. Now, He explains the glory of Existence. Next, He gives the experience that the individual Self and Existence, the Supreme Self, are the same.



Step-by-step, He leads Arjuna from *visishtadvaita* to *dvaita* (duality), *dvaita* to *advaita* (duality to non-duality), *advaita* to beyond *advaita*: *anubhuti*, experience. He leads Arjuna to a spiritual experience step-by-step. I spoke earlier about the three essential identities in our lives. These are: *jiva*, individual Self; *jagat*, the world in which this Self lives; and *Ishwara*, Creator of *jiva* and *jagat*, or in other words God.

Initially we see these three as separate entities, just as the water drop sees itself as separate from the ocean. There are different approaches in Hindu philosophy as to how the individual Self can reach the Creator, the Divine. The concepts of *vishishtadvaita* and *dvaita* are based on a separation between the Self and the Creator, with deep devotion connecting the two. Devotion leads the Self to the Divine and an understanding of the Divine. Yet they remain separate. It is like the water drop realizing it is part of the ocean and yet separate.

Advaita philosophy integrates the Self and the Creator into one non-dual entity, of which *jagat*, the world, forms a part. So the three seemingly separate entities merge into one. *Advaita* says that separation is an illusion, *maya*, and that true realization of the non-dual aspect of the Self and the Divine leads to liberation and enlightenment. These are different ways of looking at the same situation. None of them is wrong.

Krishna leads Arjuna from the concept of separation into the understanding of integration. Krishna makes Arjuna understand that nothing stands between him and Krishna, except his level of understanding.

Please be very clear: these are not contradictory. Many people ask me, 'Master, is *dvaita* or *advaita* right? Is *visishtadvaita* or *dvaita* right?' They are not contradictory. They complement each other. They lead us step-by-step to more and more understanding. They lead us step-by-step to the ultimate spiritual experience.

In India, this clash between *advaita* and *dvaita* is a big fight. Is the Sankara *bhashya* (Sankara's commentary) big or is Ramanuja *bhashya* big? Sankara was the founder of *advaita* philosophy and Ramanuja founded the *dvaita* philosophy. The problem is that supporters of these scriptures have not studied either of them deeply. When we study deeply, we understand that they say the same thing in different languages.

All enlightened Masters speak the same thing in different ways. If we surrender, we will have the same experience of *advaita-anubhav*, non-duality experience. If we achieve the non-duality experience, we will have deep surrender.

The man who has achieved *advaita-anubhava* has tremendous devotion. For example, the verse of Sankara says:

*bhajagovindam, bhaja govindam
govindam bhajamudhamate
samprapte sannihite kale
nahi nahi rakshate tukrunjkarane.*

Sankara says, 'Oh Fool! May you start meditating on *Govinda* (God) now. May you start remembering *Govinda* now. *Nahi nahi rakshate tukrinjkarane* means: when



Yamadharma, the Lord of Death comes, intellectual knowledge will not help you. Your intellectual knowledge will not guide you.

A great *advaita-gnani*, sage of non-duality experience, will be a great devotee. And a great devotee will be an *advaita-gnani*! Both are one and the same. Only those who have not realized the experience argue.

Ramakrishna tells this beautiful story:

Four people approach a water tank. One person says, 'I am going to drink *tanneer*, meaning water in Tamil. The other person says, 'No! In that tank, there is only water. *Tanneer* is not there.' The third person says, 'No, I am going to drink *paani* (water in Hindi).' The fourth person says, 'I am going to drink *neeru* (water in Kannada).'

One person says, 'No, my grandfather told me that there is only water.' The other person says, 'My grandfather constructed this tank. He says it is *tanneer*.' Then, another person says, 'My grandfather has all the knowledge. He said it is *neeru*.'

The four people start fighting without even going near the tank, without seeing the tank, before ever reaching the tank. They kill each other and die.

If they had had enough patience to peer into the tank, they would have understood that the four words are the same. What they meant by water, *tanneer*, *paani* and *neeru* are one and the same. However, these people did not have that much patience.

If we experience it, we will understand that Ramanuja, Sankara, Buddha and Madhvacharya are all one and the same in their experience.

A small story:

A Vedanta bookstall at a book-fair was selling the *Brahmasutra Sankara bhashya* and the *Ramanuja bhashya*. An elderly *pundit*, a scholar well read in the scriptures, stopped by and saw one volunteer standing in the store.

He wondered how much knowledge of these books this salesman had. He asked the volunteer, 'Do you know the difference between Sankara *bhashya* and Ramanuja *bhashya*?'

The volunteer replied, 'Forty-five rupees, sir!'

All he knew was the price, not what was inside those books! To him the difference was a dollar.

If you go inside *dvaita* and *advaita* philosophies, both show the same knowledge, wisdom and experience. All we need to know is how to open ourselves and surrender to this Existence. Then we will experience at the level of our being that Existence is taking care of us. Please be very clear: if Existence doesn't want us here, we cannot be here for a single moment. Even for a single moment, we cannot be here. There is no reason for Existence to keep us alive. If it is keeping us alive, we are wanted. We are wanted in this form, in this way, in this place. That is why we are kept alive.



God continuously cleans all the garbage. He never waits. Everyday He clears away all the old things. He is the perfect energy that maintains cleanliness. They say that cleanliness is next to godliness. I say that cleanliness *is* godliness. It is not next to godliness.

Unless we are needed, we will not be kept alive. Just by being alive, He proves that we are needed. We are wanted. We are not an accident. We are an incident. Don't think that we are alive due to an accident. We are an incident. When we understand that we are an incident, we feel deeply connected. We open ourselves to Existence.

I tell people: trust, even if you are exploited. You may say, 'What is this, Master? What kind of teaching are you giving? You are asking us to trust even if we are exploited.'

Be very clear: there are two kinds of lives. One is living completely with trust and the other is living completely with an insecure feeling. The person who lives in insecurity may have more wealth. He may have two or three more sofa sets, two or three more beds, a little bigger house, yet he can never rest. The person who lives with the insecure consciousness may have more comfort but he will never be blissful.

On the other hand, the person who lives with deep trust in Existence may have less comfort but he never misses that comfort. People who trust Existence are

always showered with blessings. They may miss a little comfort but they will live like God on planet Earth. They will live like a flower on planet Earth. They will be a blessing for the whole planet. The Earth is alive because of a few people who live radiating this trust, who live radiating the divine grace.

In *Genesis* God says to Abraham, 'If ten good people are found in the country, I will not destroy that land.' India has been invaded so many times. Still that culture is alive. Still it exists in spite of the invasions, in spite of all the troubles. Nobody can shake it. Nobody can touch it because it continuously produces enlightened Masters! As long as India produces enlightened Masters and supplies them to the world, it will not be destroyed.

You see, each country contributes something to humanity. For example, the western society contributes to the social structure. They work with so many different social structures. Germans contribute to the medical field. They have done so much research in medicine. The Japanese contribute to the field of technology. The Chinese contribute to the level of production. In some way or the other, all nations contribute.

India contributes by creating enlightened Masters. For anything else, we can go to other countries. For spirituality, we must turn towards India. All the great spiritual cultures were born and nurtured in India. All the spiritual cultures have had their basis and inspiration from India.



We should trust, even if we are exploited. Even if we are exploited, when we live with trust, we live like God on planet Earth. After all, we are going to live on this Earth for a maximum of seventy to eighty years. In those seventy to eighty years, why should we continuously torture others and ourselves? When we live in an insecure consciousness, we torture others and ourselves.

One more thing about this that is important for us to know: if we defend ourselves because of our insecurity, we will not only offend others but we will also miss the joy of living on planet Earth. If we trust even if we are exploited, how much will we lose? All that we possess is nothing more than a sand castle.

According to the Hindu mythological stories, Vyasa lived longer than any other man. Someone asked why he didn't build a house. Vyasa replied, 'After all, I am only going to live for a few years. Why should I build a house? Why waste my time?'

A Zen koan says, 'Children build sandcastles on the beach until the evening. Before they go back home, they destroy them.' However, we build castles with costly things, that is the only difference! We take things seriously. Children have intelligence, not seriousness.

If we can, let us live with the completely relaxed mood of deep trust. Our life will be like a flower. Our presence will be a blessing. Our existence will save planet Earth. No matter what crosses our path, we will just be living and enjoying. It is a blessing.

What have we brought here to lose? Our insecure consciousness is nothing but ignorance of the truth. What are we going to carry with us after death? Nothing! A simple truth: neither have we brought anything nor are we going to take anything.

While we are here we can relax and trust that Existence will provide for us. If the energy moving inside our body can convert bread into blood, can't it bring bread to us? Just to convert bread into blood mechanically, we need an industry that measures three miles in length. Yet, the whole process happens inside our body without our conscious effort.

Our brain receives information, analyzes, understands and responds. This entire process that is happening inside our brain would need a computer three stories high that would create a sound equal to at least ten generators.

When people tell me, 'Master, my mind is too noisy, I don't feel the silence or peace,' I tell them, 'for the amount of work done by your mind, it is silent! Never think it is noisy.'

The big problem is that we don't trust our energy. We don't trust the cosmic energy. When it can convert bread into blood, can't it help us? Can't it give us the intelligence to bring bread, sustenance into our lives? It can guide us. It can give us enough intelligence to bring bread for our life. When the energy can move planets and run the whole universe, can't it take care of us?



Let me narrate to you a real incident:

Sharada Devi, the wife of Ramakrishna, opened a charitable hospital in Calcutta. There were two counters: one counter where medicines were given free for the poor and another counter for people who could afford to buy medicines.

One employee of the hospital complained to Sharada Devi, 'Mother, even rich people stand in the counter for the poor and take advantage of the free medicines. What should we do about this?'

Sharada Devi replied, 'Don't be concerned. When a rich man stands in the line for the poor, be assured that he is also poor, and give him medicines. Even if he has money, he is a poor man. He has come here as a beggar.'

She makes a beautiful statement, 'Outer wealth doesn't make one rich or poor. It is the inner attitude that matters. If you live with trust, even if you are exploited, even if you lose your comforts of the outer world, you will live like God on this planet Earth. You will float. You will never merely walk. You will become a divine person.'

J. Krishnamurthi says, 'Trust always does good. Unfortunately, we don't have the patience to allow it to work in our lives. We must allow the seed to sprout and the flower to blossom. However, if we keep watching to see when it will flower and act like a security guard with

a weapon in our hand, our very threat will not allow it to flower.'

I am asking you to trust Existence, not based upon my intellectual knowledge but from my personal experience. If you believe me, if you trust my words, when you trust Existence and relax from your tensions, headaches, worries and problems, be sure that you will be taken care of. Miracles will happen in your life. When you put your energy totally on trust, something happens in you. An alchemy takes place in you.

A small story:

Everyday a bank manager took home all the cash and brought it back each morning. He found himself trembling all the way back home and couldn't sleep at night because of his sense of responsibility for the money in his custody. After a month, he could not do it anymore.

He finally wrote a letter to his boss asking to be relieved of the job, explaining that he was afraid to keep the money each night. The boss replied that even if the money were lost, he would not be blamed and that he could continue with his job. The manager slept peacefully from that day onwards.

Why? What is the difference in him now? He is doing the same job. Why is the fear or sorrow no longer there? It is because the responsibility for the money shifted to a higher authority, that's all. **This is surrender.** Do your



duty and leave all of the responsibility to Existence. She will take care!

So we have two choices: we can live, offending and defending continuously. Even if we have comfort, our being will have nothing more than a wound. Or we can lead a totally relaxed life with utter freedom and complete trust in Existence. We can have physical, mental, emotional and psychological freedom. We can have liberation here and now.

The moment we live with trust, we are liberated. Nothing hurts us anymore. If we live with the truth, we beautifully live even our death because we trust that Existence will take care of us even then. If we live without trust, we will be killed by the fear of death. Every moment, we will be dying. With trust, even in our death, we will be living, celebrating!

Here, if we can relax and feel deeply connected to what Krishna says, we will experience the state that Krishna expresses when He tells us about His glories, His *vibhuti*.

Q: Master, you have spoken of surrender. Is it the same as renunciation?

It is and it isn't. Surrender includes renunciation, but is more than renunciation. It is what happens with true renunciation.

Renunciation is the surrender or giving up the outcome of one's thoughts, words and actions. You continue to do

what you must do. You do not lapse into inaction or laziness. You are no longer concerned about results. You are not attached to the outcome. You are willing to accept whatever happens.

This is the state where success and failure don't matter since neither define you. You do not win or lose because neither word has meaning in your life. You act and accept whatever happens. Krishna keeps repeating this throughout the Gita.

As you practice renouncing the outcome of your actions, whether they are related to material benefits, relationships or events, you drop personal attachment to these actions themselves. Your ego drops. When your ego drops, you relate to the fact that you are one with others. You are part of universal consciousness of which all other beings are a part.

Your integration with the universe is surrender. You no longer have an 'I', an individual identity. This is the ultimate renunciation and surrender.

When a disciple begins to develop the attitude of surrender with a Master, it leads to the state of renunciation. That is why I encourage my disciples to surrender to me as the Master. I have nothing to gain from your surrendering to me. The universe will provide what I need practically and financially to promote the mission. It is the mission of the universe, not of this six-foot Nithyananda.



When you begin to surrender to me, you take your first step in dropping your ego. You take the most important step in your life. You take the first baby step towards enlightenment. My concern is only about how you will benefit from this first step.

Once you take this first step towards me, this first step of surrender to me, I take care. The universe takes care.

I Am The Source

10.2 Neither the hosts of deities nor the great sages know My origin, My opulence.

I am the source of the deities and the sages.

10.3 He who knows Me as the unborn, without beginning, and supreme Lord of all the worlds,

Only he who has this clarity is wise and freed from all bondage.



Krishna says, 'Neither the *devatas* (Gods) nor the *rishis* know Me.' He means that neither people who work in the line of comforts and luxury nor the people who work in the line of religion and *tapas* (penance) know Him. 'But, I am their origin.'

Whether we live a spiritual or a materialistic life, our root is our consciousness. We should understand an important thing: whenever Krishna says, 'Me, Me, Me,' He is referring to the enlightened Consciousness.

One real incident:

I was invited to a conference by a group of Krishna *bhaktas* (devotees). I can't say devotees as the word devotee is a beautiful word. They were more like fanatics. I went humbly, politely and in a friendly way.

Suddenly, they confronted me and started arguing. They asked me, 'Do you believe in Gita?' I said, 'Yes, Gita is the ultimate book. I respect it and I worship it.' They questioned me, 'Then why do you worship Shiva?' I was shocked. They asked me, 'You should worship only Krishna. Why are you worshipping Shiva? Why do you put *vibhuti* (holy ashes) on your forehead? Why do you wear *rudraksha* (fruits of *rudraksha* tree)?'

I asked them, 'How does respecting Shiva and wearing *rudraksha* contradict respecting and following the Gita?' They said, 'No. Krishna says in the Gita, 'I am everything,' so how can you worship Shiva?' I was surprised.

I said, 'When Krishna says 'I', He means the *parabrahma swarooma* (universal Self) of Him. He means the formless

consciousness of His being. He represents the universal energy. He doesn't mean the six-foot form with the flute and peacock feather. The form is beautiful as long as it leads you to the formless.' If He means the six-foot form, how could He say that He taught this knowledge to Vivaswan? He says, 'I gave this knowledge to Ikshvaku. I gave this wisdom to Surya.' He says, 'I gave this knowledge to Ikshvaku. And from there, it came down to Manu.' He says again and again, it is He who gave this knowledge to these great people who lived thousands of years before Him.

When the Gita was delivered, Krishna was thirty-two years old. If He was speaking about His form, how could He say, 'I gave this knowledge to Surya. I gave this knowledge to Manu?' When Krishna says 'I', He means the Cosmic Consciousness.

Immediately, the people who were arguing asked, 'How can you say the form and energy are different? When He says 'I', He means the form also.'

I explained, 'I do not want to disrespect Krishna's form. When the form represents the energy, the form is also energy, no doubt. But, it is not that you cannot worship another form. You don't have to become a fanatic.'

One person started arguing, 'How can you say that when Krishna says 'I', He doesn't mean the form but He means the energy?' Then, I had to refer to another important scripture, the Anu Gita that was delivered in the Mahabharata after the Bhagavad Gita.



After the war is over, Arjuna asks, 'Krishna, please tell me whatever You taught me before. I remember the essence but I forgot the words because You taught me the whole thing during the war. I have forgotten the words. Please repeat once more. I want to listen to those great teachings.'

You will be surprised but Krishna says, 'Arjuna, not only you, I have also forgotten.' He says:

Na cha kyam tanmaya bhuyastatah

bhaktom aseshtaha paramhee

brahmarathi yogayuktena tanmayaha.

This is in the Mahabharata in *Ashwamedhika Parva*.

Krishna says, 'Arjuna, I can't give the teachings again because they were said in that high spiritual, eternal consciousness. At that time, I was in that high, eternal consciousness. I was radiating My enlightenment. That very enlightenment spoke through Me. The universal consciousness spoke through Me. The universal energy expressed itself through Me. That is why all those teachings came out. I represented the universal energy, the universal consciousness at that moment. Now I cannot give you the same teachings again.'

He says that these things are expressed in that high, eternal Consciousness. Please understand that when Krishna says 'I', He means the enlightened energy, the universal consciousness.

When I quoted this verse, the senior religious *pundits* (scholars) arguing with me said, 'You look young, but you seem to be well read. We cannot argue with you!'

The greatness of *Sanatana Dharma* - the religion of eternal righteousness later called Hinduism - is that it doesn't produce fanatics. It doesn't believe in conversion. All the eastern religions, whether it is Hinduism or Buddhism, don't believe in conversion. They don't convert anybody by fear or greed, by bread or by blood. Neither by bread nor by blood do they convert people.

Whether you worship Krishna, Christ, Muhammad or Buddha, it does not make any difference. Please continue to worship whomever you believe in and whomever you connect with, that's enough. Be intense in your path. Nothing else needs to be done. There is no need for fanaticism because all forms are representations of the same divine energy.

There is a question here from the audience: 'I am a worshipper of formlessness, the formless energy. Can I become your disciple and follow *dhyana* (meditation)?'

Only *then* can you become my disciple!

Only if you are the worshipper of the formless, you can become my disciple. There is a strict instruction for my disciples that they should not meditate on my form. If you have done any of our meditation camps, you know. There is a strict instruction: you cannot meditate on my form. You should not meditate on my form.

And be aware, if any guru tells you to meditate on his form, escape from him. You are falling into the net. You



are falling into indirect slavery. Never, never, do that. You will slowly get exploited. Spiritual slavery is the worst slavery. Never be caught in that.

The basis of spirituality is that it should lead us to liberation. In spirituality, if we are caught in slavery, then even God cannot save us. Never meditate on my form. I tell people: never meditate on my form.

And in our healing initiation, the third level program, there is a clear instruction: you cannot meditate on my form. The form will be here today and gone tomorrow. It will disappear tomorrow. How long will forms be here? Forms can never be here forever.

Form is a representation. Understand: it is like the finger pointing to the moon. I am telling you, 'There is the Sun. There is the Moon.' Instead of looking at the Sun or Moon, if you catch hold of this finger, you miss what I am showing you! You miss what I represent. When the finger points to the Moon, if you catch the finger, you miss the Moon.

In the same way, the Master represents the divine consciousness. If you catch His form, you miss the Divine. Never be caught in the form. I tell people: never meditate on my form. If somebody tells you to meditate on his form, be very clear that you are being exploited. Escape. Save yourself.

All I want you to understand is that when Krishna says 'I', He means the universal consciousness.

In the next verse, He uses the word *mudhaha*, fool. Again He uses the word 'fool'. He says only someone

who is free from all the sins understands Him. Again and again, what does He want to convey? what does He expect as a qualification from us in order to experience Him?

There is one more question: 'Master, again and again, you say all we need is one simple understanding. Exactly what am I missing? Tell me. I think I have that understanding. I almost feel I am around the corner. Yet, I am unable to experience what Krishna says. What am I missing? Where am I missing? Please tell me.'

As I was telling you, what and where exactly do we lack? The person who asked this question is totally frustrated. He says, 'Everyday at the end of the lecture, you bring everything to the one point that the inner being should be transformed. And exactly what am I lacking? Please tell me.'

Everyday I bring and stop at that subject so that you will ask this question. Now, I can tell exactly where you are lacking. First, the thirst should be created. The quest should be created. Then, the quest should be answered.

When the question becomes a quest, you speak in this language. When the urge becomes urgent, you speak in this language.

A small story:

A man continuously asked a Zen Master to teach him how to become enlightened. One day the man was following the Master on the banks of a river. The Master turned around and pushed the man's head into the river.



After a few seconds of being underwater, the Master released his grip and the man came up gasping for breath, desperately struggling to be out. The Master asked what he wanted in the few moments he was being held underwater. The man replied, 'Obviously some air.'

The Master replied, 'When your urge to become enlightened becomes like the need for air, come to me.'

Many seekers are just like window shoppers. Window shopping is just walking along the street and seeing what's there. Many seekers are window shoppers. They go from Master to Master.

Going from Master to Master is not wrong. It is perfectly alright. However, not learning from anybody is wrong. Again and again, I tell people, 'Go to all the gardens, but pick flowers and make a beautiful bouquet.'

But what do we do? We don't pick flowers from any garden. That is where the problem starts. A lot of people are just window shoppers. They go around. They don't do anything. They act as if they are seekers. Above all, they want to satisfy themselves that they are seekers. This is hypocrisy.

Either put your whole effort into seeking, or forget it and carry on with life. If you say that you are trying to pick up a book, but you don't pick it up, what does it mean? It is just cheating.

Ramakrishna says beautifully, 'If somebody's hair is burning, will he keep quiet? Will he say, 'I have no time

now. I still have many more years. Later on, I can take care?' The moment there is fire on a person's head, he tries to put out the fire. He runs towards water.

Exactly where are we missing? Because we feel too much ego in our being, when Krishna says He is God, we feel He is egoistic. For example, if I suddenly say, 'I am God,' what will you naturally think? 'This guy has gone crazy and he has too much ego.'

Please understand: when you say the word 'I', the meaning is different from when a Master says it. When you say the word 'God', the word is empty. When you use the word 'God', it is just a superficial understanding. It has no solid truth behind it. When you say the word 'God', it is some collected thoughts about whatever you have read or heard or whatever you think about God, that's all. It is not a solid truth or experience for you.

Whereas when you say the word 'I' or your name, there is a solid meaning and experience behind that word for you. But when you say 'God', there is no solid meaning behind that word. When it comes to enlightened Masters, the word 'I' has no solid meaning. It is vague, superficial. However, the word 'divine' or 'enlightened' or 'God' has a solid meaning. It is their very experience.

Just because you have ego, you think Masters have ego and you miss the meaning of their expression, their declaration. If you can, push your ego a little aside and listen to the words of the Masters intensely.

I know, I can see how this whole scene of the Gita between Arjuna and Krishna would have happened. After



Krishna's teachings Arjuna completely and totally melted in front of Krishna.

Krishna explains, 'Oh my dear! Understand, I am everything. I have come down. I have happened in this body to liberate you.'

Immediately, the man who is centered on fear, says, 'If you are everything, do all these things for me. Alter this world.' If he is centered on greed, he says, 'If you are everything, give me all these boons.'

The moment the Master says he is God, the moment Krishna says He is God, if you are centered on greed, you catch him and ask him to give you all the boons. You start begging, 'Give me this, give me that, give me this, and give me that.' You start begging. If you are centered on fear, again, you catch him and say, 'Please protect me from this. Protect me from that.'

The moment we demand, divinity disappears because we have brought in the business consciousness, the business mind. The attitude which exists between the Master and us plays a major role in our experiencing Him as divine and our experiencing ourselves as divine.

Many people say, 'Master, if my son is healed, I will give you so much money. If my daughter is healed, I will give you this property.' I start laughing.

First of all, I never asked them for anything. Second, the moment we start bargaining, the whole beauty of the relationship is gone. For healing to happen, a special bridge is necessary. The bridge or a deep connection, a

deeply connected feeling is required. A deep love is necessary.

The moment we bring in the business mood, it is over! As soon as we start bargaining, neither can I heal nor can the person being healed receive the energy. The bridge is disconnected. There is no bridge anymore. If that bridge is there, even without seeing me, you can be healed. You don't need to even see me. You don't need to be in my presence.

Continuously, again and again, I receive emails from all over the world, 'Master, you gave me *darshan* (vision) and removed my sufferings. Master, you gave me *darshan* and healed me. Master, you appeared in front of me and answered my question.' Then they ask, 'Master, do you know the times when you appear and give *darshan* to us?'

Now, let me tell you clearly, honestly: I do not know. Let me break the business secret. Let me tell the whole truth as it is: I do not know. Actually, in no way am I involved.

Just because of your trust, deep love and devotion, the cosmic energy guides you using this form, that's all. I rent this body to the Divine. Because I disappeared, because my ego disappeared, the Divine uses this form to guide you. Over! Otherwise, it is totally between you and the cosmic energy. I cannot involve myself. I have no say. I cannot appear for somebody and say, 'No, he is not my favorite, I cannot appear for him.' No! I cannot show favoritism. It is not under my control.



It is between your attitude and the Divine. It is your ability, your attitude to receive, that creates the bridge. Again and again, I tell people: all I can do is, go back and download the information regarding the *darshan* that you had, and tell you what happened when you had the *darshan* and what instruction was given to you. I can go back, download, bring that information and give it to you. That's all. I have no other say over it. I have no control over it.

With all enlightened people, this is what happens. The moment I claim that I gave *darshan*, the whole thing is over. The moment I declare it is I who appeared, the whole thing is over. Then, the Divine will stop using this form.

As long as I am clear that this is not me and it is *Parashakti*, Existence, using this form, She continues to use this flute to play Her songs. She continues to use this form to do Her mission. She continues to use this form to bless Her devotees.

When I say *Parashakti*, I mean the cosmic energy. Don't think there is some lady with four hands! It is the cosmic energy. She does Her job using the forms of people who have surrendered their form to Her. Because I vacated, She is living.

All you need to do is just get out of your system. The Divine will get in. If you get out of your system, the Divine will get in. Again and again, I tell people it is not me who gives the *darshans*. I don't give visions and it is not related to me. I don't even know when it happens.

All I can say is that when you come back and tell me, if you tell the place or date, I can download and see that file. I can search and bring the file back and tell you in a detailed way what happened. Nothing else is in my control.

When you feel connected, you are open. You don't need to see the Master. The cosmic energy will guide you. There is no need for His nearness. But when you spoil the relationship, when you bring business into the relationship, nothing can be done. Nothing can be done because the bridge is broken.

I was watching the CNN channel. They were talking about how the New Orleans Bridge had disappeared in a natural disaster. Like biscuit pieces, the pieces of the bridge are missing. The bridge is not there. In the same way, the very bridge does not happen between you and the Master when business enters. For the bridge to happen, we need the attitude of complete surrender or understanding, feeling deeply connected. Here, by now, Arjuna is almost feeling connected. He has just dropped his fear and greed.

The big problem with the spiritual process is that you will have what you want when you drop the idea of having that. That is where the problem starts. A deep, passive waiting without knowing what is going to happen is passive surrender. That is total surrender. The moment you decide 'I will wait forever', things happen.

As long as you are in a hurry, you are agitated. You stop things from happening in you. It is like trying to get the lotus to blossom. What do you do? You open the



petals by hand. Will it be a flower? It will never be a lotus flower. The lotus flower blooms by itself when the Sun's rays pierce it. Give a little space to yourself so that your being blossoms.

The moment you decide to wait, things start happening. You don't need to wait anymore. You must wait until you decide to wait. The moment you decide to wait, you don't need to wait anymore.

A beautiful story:

Narada, a devotee of Vishnu, was going to *Vaikunta* (abode of Lord Vishnu). On the way, he saw a *yogi* sitting in meditation. The *yogi* asked Narada, 'Oh Narada, please ask Vishnu how long I must wait before I become enlightened?' Narada said, 'Surely I will ask,' and he went on his way.

Next, Narada encountered a man who was jumping and dancing under a tree. He asked Narada, 'Oh Narada, please ask Vishnu when I will have his *darshan*.' Please be very clear, he never asked when he would become enlightened. He asked Narada when he would have Vishnu's *darshan*, His vision. He said, 'Ask Him to grace me. How long should I wait for His grace?' Narada said, 'Surely I will ask, don't worry.'

Narada went to *Vaikunta* and came back with the replies. The *yogi* asked him what Vishnu had said. Narada said, 'Vishnu said you must wait four more *janma* (lives) to become enlightened.' The *yogi* fell into depression, 'Oh, four *janmas*! What will I do?'

The person who was dancing, jumping around asked Narada 'What did Vishnu say?' Narada said, 'He said you must wait for as many *janmas* as there are leaves on this tree. Then you will have His *darshan*. Only then His grace will fall upon you.'

As soon as he heard this, the man said, 'Oh! He gave me the assurance that He will grace me! That is enough.' He started jumping and dancing again.

The moment he uttered this, there was a stroke of lightning and the Divine descended. The man became enlightened.

So understand, deep patience and the decision to wait is surrender.

Take the life of Buddha as an example. With utmost sincerity he tried to get enlightened with all meditation techniques and spiritual practices. When nothing worked, He relaxed and let go of everything, trusting Existence. That very moment, He became enlightened.

In my life, as long as I was doing meditation, I never became enlightened. As long as I was doing all the practices, penance, I was so agitated. Nothing happened. Actually after my enlightenment, I came to know that because of the penance, I had postponed my enlightenment. To tell you honestly, at the age of twelve, I had become enlightened. I did not know that I had become enlightened. I tried to hold on to the experience. I tried to possess *nithya ananda*, eternal bliss. The moment I tried to possess it, it started slipping away, like wet soap.



If you try to catch soap, what happens? Naturally, it will slip. Since I tried to catch the experience, it slipped from me. The day I decided ultimately that I would do no more catching, no more fishing, no more casting the net, no more searching, no more seeking, when I decided to relax and wait, it simply happened. The day you decide to wait, things happen.

Usually, when somebody is blessed and if he is healed, he tells someone else about it. If the second person comes with the attitude of getting healed, he naturally misses the whole game.

If he comes as a devotee, or to understand all these things, healing automatically happens as a by-product. When we want it as the main product, we miss the whole bridge.

Especially, when we bring the business approach, like a deal between friends, the whole attitude, the relationship is no more between guru and disciple. Then it is like a business relationship. Energy cannot be transmitted in a business relationship.

One more thing: we need courage to stake everything on trust. It is like that moment when a seed must let go of its fears and break to open and become a tree. This is why we call *nirvana* as the last nightmare.

If a dream is too wild, we wake up. Similarly, when we get a jolt or shock in life, we wake up to enlightenment. Enlightenment happens when there is a sudden shock to our dream state.

Zen monasteries use strange techniques to enlighten a person.

Let me tell you one such story:

A Master was walking on the third floor of the monastery. A disciple sincerely asked him for enlightenment. Suddenly, the Master turned and pushed him off the third floor. The disciple had total faith in his Master and was entirely calm. He fell like a flower and got up to dance!

Strange as this may seem, research says that our body's weight does not cause a heavy landing. When children fall, they do not hurt themselves badly. When a person falls and drowns in a river, the dead body, though filled with water and heavier, floats, whereas a lighter, living person drowns. They infer that it is our ego, our solidness that causes the damage!

A whirling Sufi dancer used to become airborne at moments during his dance, yet he never ever hurt himself upon landing. Levitation done by *yogis* is similarly achieved through an egoless state.

The wonder with Masters is that there is no failure, ever. Their's is a foolproof system!

A small story:

A *naga* (Hindu *sannyasi* who is usually naked) was so fond of his Master that he would stand behind the Master and constantly imitate his hand and body movements. The Master did not mind on account of



his sincerity. Once when a discourse was on, the Master raised his hand and so did the disciple.

The Master turned to the disciple and cut off his hand with a sword. So great was the disciple's devotion that along with his severed hand, his ego fell and he became enlightened. The other disciples asked the Master if this was not too high a price to pay for enlightenment.

The Master replied, 'Compared to the number of lives people must take to achieve this state, this is a small price indeed!'

We need the energy to let go, to allow the transformation to happen. Like the seed that lets go of its fear in becoming a tree, we too must have the energy to let go, to allow the transformation to happen.

Christian theology calls the last moment 'the dark night of the soul'. Buddhists use the term 'the last nightmare'. In that moment, when our ego is dying, we must be willing to let go of the past. Enlightenment never happens as a continuity of something. It happens in a flash, as a new birth.

In Sanskrit we call it *vishaada*. The first chapter of the Gita is *Arjuna vishaada yoga*. Arjuna's dilemma was so great, yet he was willing to trust Krishna and let go. In such a situation, no mental decision taken is correct and when the Master guides you, you must be ready to let go and follow what he says completely, implicitly.

Arjuna had the courage to believe totally in Krishna and let go, which was why he had the *vishwarupa darshan*,

the cosmic vision of Krishna. We must have the energy to let go, to allow the dark night to happen to us. Only if we have trust in the Master can the ultimate gain happen to us.

The Master George Gurdjieff had strange techniques to enlighten disciples. He had a rule that anybody engaged in any activity, on hearing his cry, 'Stop!' should immediately stop whatever they may be doing, sit down and meditate.

He had a stream inside his ashram. Once three disciples were in the stream when he cried 'Stop!' However, no sooner than he had cried out, the water in the stream began to rise. Frightened, two of the disciples immediately rushed out of the water. The third continued to meditate. His ego drowned with his body and a new being floated.

We need to trust in order to experience the unknown space. At that moment, we have only the Master to hold onto. We must accept the new experience happening to us, and deeply trust that the energy to transcend our old personality is entering us.

Krishna emphasizes the feeling of connectedness. Feeling deeply connected with the Master is the basic need to understand this truth. That is why the east gave so much importance to the guru, the Master.

There is one more question here:

'Respected Master, I have received *deeksha* (initiation) from my guru and know the relationship of guru and disciple. My guru took *samadhi* (left the body) in 1952. I



gathered all his teachings and am trying to apply them. I never saw my guru in person. Now, since I listened to your discourses everyday, I have experienced that Lord Krishna is talking directly to me from the Bhagavad Gita and it is a beautiful experience. I do not want to let it go. I have the fear that I am greedy and not sure whether I can have two gurus in my life.'

Ramakrishna answers this question. You can have as many gurus as possible. I tell my disciples whom I initiate, 'Not only do I allow you to go wherever you want to go to learn, I also encourage you to learn from wherever you want. Pick flowers from all the gardens and make a beautiful bouquet.'

One more thing: even if our ego is beaten from one thousand sides, it will not die. How can you expect your ego to be killed by one person? May you learn from all sides. Let your ego be crushed from all sides. All you need to experience the truth is growth. Wherever you can experience, don't miss it. Wherever you get the chance, take it.

And be very clear: don't go to a person who says, 'Don't go to others.' Safeguard your freedom. Preserve your freedom. Other than that, you are completely free to go and learn.

So, you don't need to feel guilty. You don't need to feel you are doing something wrong if you listen to his teachings or practice my teachings. I can be sure I won't have any problem with your Master. And after all he has passed away. I will talk to him directly now. Don't

bother about it! We have our understanding. You need not worry about it! Relax and enjoy.

When we feel deeply connected, the connectivity is enough. Nothing else is necessary. That itself can guide us.

One more important thing: please understand, to whom we feel connected is not important. To whom we surrender is not important... I can tell you one more business secret, in the same way that Krishna says *rajavidya raja guhyam*, secret of secrets. Let me tell these business secrets that nobody usually reveals because the whole business is built on these secrets. But I am very clear, 'let me tell you the whole thing.'

Please understand that to whom we surrender is unimportant. The attitude of surrender, the attitude of feeling connected is what liberates us. That is enough. It will liberate us. Nothing else is necessary. The very intensity has power. The attitude of surrender has the power to transform our life. Nothing else is required.

One small story:

A person who faced a lot of troubles in life felt that he had had enough. He ran away to the forest to find an enlightened guru to help him achieve liberation. He searched day and night but was unable to find anybody.

Then he decided, 'Whoever I first meet on this road, I will accept as my guru. I will follow his instructions. Oh God, I know you are here. Send me



the proper person to guide me.’ He sat down and waited patiently for someone to come along.

After two days a thief came running on that road in the evening. The man caught hold of the thief’s feet, ‘Oh Master, please save me. You are my God. You are my guru. Please instruct me on how to become enlightened.’

The thief said, ‘What is this? What is happening?’ He said, ‘Let me go! Let me go. I am a thief. I must escape. The police are chasing me! Let me go. I must run away.’ The man said, ‘No! You are my God. You are my guru. You must instruct and guide me on the path of enlightenment.’

The thief said, ‘Fool! Don’t you see I have stolen all this jewelry? Let me go, otherwise, I will kill you. I can kill you right now. But if I kill you, I must spend ten minutes. By that time, the police will have caught up with me. I don’t have ten minutes. Otherwise, I would have killed you by now.’

The man said, ‘I don’t know about all that. You are my guru. Teach me.’ The thief said, ‘Alright. This is a big problem. You say I am your guru. Then listen to me. Will you do whatever I say?’ The disciple said, ‘Yes, surely. I am here for that.’

The thief said, ‘Sit.’ He sat down. The thief said, ‘Close your eyes.’ He closed his eyes. The thief gave the instruction, ‘Don’t open your eyes until I return and tell you to open your eyes.’ The man sat with all sincerity and closed his eyes. The thief escaped. The

man continued sitting for hours. Slowly, days passed. Then a week passed. A month passed by. The man sat without food or water, absolutely still.

Shiva observed the depth of his sincerity and suddenly appeared to give him *darshan* and enlightenment!

This may look like a story. Yet, there is a beautiful meaning and truth behind it. Please understand that sincerity is enough. Nothing else is needed.

The feeling of connectedness is enough. You may ask, 'How should we feel the connectedness, Master?'

The very boiling in you that you want to feel it is enough. The very boiling, the very quest that you want to feel it, that intensity is enough. You will start feeling.

The very intensity has the power to create that in you. Nothing else is necessary. All I am trying to do through these Gita lectures is one thing: create that fire in you. That's all.

Automatically, you will search for the solution. All I do through this program or our meditation camps is give a taste or one glimpse. Then, you will run after it. Then, we don't need to do anything. All I do is to give you deep inspiration, converting your questions into quest, transforming your questions into quest and creating a deep thirst.



Q: Master, you say it is okay to follow other Masters and it is like picking beautiful flowers to make a garland. But what if the result is comparison between one Master and another as a continuous process? One will end up nowhere.

Each seeker of truth has a path. It may be *gnana* - knowledge, *bhakti* - devotion or *karma* - action. Each seeker must experiment to find out which path is suitable for him, which path attracts him, and then choose his guru.

In the initial stage, while you are in search of the right Master, it is useful to search, experiment and verify. It may be comparison or not necessarily also. Masters express themselves quite differently and so you can make a bouquet out of the truth you gather from different Masters.

However, at some point it is necessary to decide on a path and a Master who can appropriately guide you in that path. As long as you are just gathering knowledge, you do not need a Master. Reading books and various scriptures is enough. You do not need the guidance of a living Master if you do not plan to internalize and imbibe within you what you are adding as knowledge. The knowledge stops at the head and does not touch the heart and the being.

If you wish to move deeper into the path of Self-realization, you need to be touched in your heart and being. You need to be touched by a Master. Only an enlightened Master can pass on the ultimate experience

that he has had to you. Then, you experience a quantum jump. But to decide to move into the path to this extent, your questions must turn into a quest and your urge must become urgent. When and if you reach this stage, you automatically choose one Master in preference to another!

It is actually a match. Only the right Master can evoke the right chemical response in your mind-body system. Only the right Master can create the head, heart and being level connection with you. At this stage, if you decide on the Master and the Master accepts you as his disciple, you enter into a serious relationship. The Master initiates you and takes responsibility for your spiritual growth in return for your acceptance of him as your Master.

Please understand that this is a serious matter. It is not trivial. That is why I insist on at least a year of cooling off period when people want to become my disciples and stay in our ashram. The work that the Master does on you is spiritual surgery. It is no less painful than physical surgery. Here you do not have anesthesia. It is surgery of your ego. You may feel that because I accepted you as my disciple and allowed you into the ashram, I need to give you my attention. I may not look at you for weeks. I may not speak to you. I may ask you to be silent for weeks.

Disciples who have gone through this process know how difficult it is. It is not a game. Many run away from the surgery. They would never have expected it would be



the way it is. They do not know that dropping their ego, their identity and their need for attention, are essential before they can move forward in their spiritual path. Some who run away go to other Masters whom they think may be more kind, more loving. If the Master is a real Master and the right Master for them, the cycle just repeats, because that is what the person needs to truly transform!

So then, it becomes a cycle of guru hopping, just like hopping from one bar to another or one club to another in search of greater pleasures. You will not get anywhere with this hopping. You will be wasting your time and that of the Masters.

People like this also use one Master against another. They list what they understand as the good and bad points of each and write books. All those who spend three weeks each in different ashrams and write books, belong to this variety. Their purpose is to make money and create a name. They are not really looking for spiritual progress. I don't choose to be part of this game. Our mission is serious.

While I do encourage you to search and gather knowledge, I suggest you do that until you decide to commit to the spiritual path seriously. At that point, choose a Master, get accepted and stay with that Master. There are hundreds of enlightened Masters on this planet. There is no shortage of genuine Masters. There is only a shortage of sincere disciples!

When you go to another Master or ashram, please do not wear my *mala* and talk about my mission or me. That is an insult to that Master and to me. You will only create confusion amongst his disciples. Similarly, I request that you not wear another Master's *mala* or talk about his teachings when you are in our ashram because that will confuse those who are here and who are still in their tentative steps.

A real life incident between Ramakrishna and Vivekananda:

Vivekananda was a brilliant *advaita* philosopher. He had no interest in the devotional path, the *bhakti marg*. Ramakrishna realized that the path of *advaita*, non-duality, was best suited for Vivekananda and encouraged it.

Ramakrishna was training another disciple in *bhakti marg*, the path of devotion. Vivekananda took it upon himself to convert this disciple to his philosophy of *advaita*. Given his brilliant powers of persuasion and authority, Vivekananda was successful in confusing this disciple.

Ramakrishna called Vivekananda, his star pupil and said to him sadly, 'You have destroyed all that I was trying to build for years. His path is not your path. By talking him out of his chosen path, you have done irreparable harm to his progress. Now, it will take years for him to recover.'



This became true. It took years after the Master's death for this disciple to make progress.

This is why I insist that my disciples do not become one another's mentor, no matter how spiritually evolved they may think they are. They can only confuse and mislead. They do not have the capacity to see what a disciple needs and how that disciple needs to be developed.

The spiritual path is like the rest of life. One needs to experience what life has to offer in terms of pain and pleasure. At some point, you develop the maturity to distinguish between what is good for you and what is not, what makes you happy and what gives you only temporary pleasures. The same maturity happens with your spiritual quest. You need to experience before you can decide, barring those exceptions when the meeting of the beings is instantaneous.

I Create You

10.4,5 Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness, distress, birth, death, fear, fearlessness, non-violence, equanimity, satisfaction, austerity, charity, fame and infamy, all these various qualities of living beings are created by Me alone.

10.6 The seven great sages and before them, the four great Manus, come from Me,

They arose from My mind and all the living beings populating the planet descend from them.



10.7 He who knows all this glory and powers of mine, truly, he is fully united in Me;

Of that there is no doubt.

If you understand this first verse, you can immediately relax. Krishna says, 'Whatever you have, whether you have a good name or a bad name, it is created by Me.' Then be certain that whatever you have is a gift from the Divine.

A small story:

There was once a great sage, Suka. His father, Vyasa, taught him the knowledge of the Truth and sent him to the court of King Janaka. Janaka was an enlightened king and lived in a state of bliss beyond his mind-body state. He was called *videha*, meaning living without and beyond the body.

King Janaka heard that Suka was coming to learn wisdom and made arrangements to receive him. When the boy arrived at the palace gates, the guards hardly noticed him. He was the son of one of the greatest, well-known sages but he sat there for three days and nights. Hardly anybody bothered to look at him or take care of him.

Then the ministers of the king suddenly heard that the son of Vyasa was waiting outside the palace gates and they rushed to receive him. They brought him into the palace with honors, put him in a magnificent room and gave him the best food and comforts.

The face of Suka was serene whether he was treated with utmost honor or he was being made to wait outside the palace gates. Next, he was taken to King Janaka.

The king was sitting on the throne. There was music playing and dancing and amusements going on in his court. Janaka gave the boy Suka a cup filled to the brim with milk and asked him to go around the room seven times without spilling a drop.

The boy took the cup of milk without a word and started walking round the room. In the midst of all the revelry and attractions, he was not distracted the least and effortlessly went round the courtroom seven times. He could not be affected by anything going on in the world unless he chose to let it affect him.

When he brought the cup back, King Janaka said, 'I can only repeat what your father has already taught you and what you learned yourself. You have known the Truth, my boy. Go home.'

Suka was established in the Divine. He knew that everything was the expression of the cosmic consciousness and so his equanimity was never disturbed by how he was treated or by what he had or didn't have.

In the early chapters of the Gita, we see that Arjuna's experience was different from young Suka's. Unlike the boy, Arjuna was confused by what he was thrust into and tried to hide it in lofty words of concern about killing his kinsmen. Of course, Krishna could see right through this and brushed aside Arjuna's arguments. Krishna pointed out that the foolishness Arjuna



experienced by torturing himself with his emotional instability was unwarranted. Krishna advised Arjuna to accept the situation and realize the true unattached, unfettered, free nature of his being.

Krishna asks us to accept life as it is. Only when we accept ourselves as we are, can we accept others. Only then we will feel deep friendliness with others. Deep friendliness with others *is* spirituality. Understand that spirituality is honest, deep friendliness with others.

Love is the flowering of our consciousness. Whenever our consciousness expresses itself through the heart, compassion happens, lust becomes love. The touch will become so vibrant, so soothing. I firmly believe that love is the greatest healing power on planet Earth. I tell my healers, 'If you can't spread love, you can never heal.'

When people meet me, I stretch out my hands as soon as I see them. Many feel strange. They feel that spirituality means seriousness and being reserved. Here I am reaching out to people with my stretched hands. It doesn't match the picture of spirituality or the spiritual person that they carry in their heads. According to them spirituality is never associated with sharing or loving.

People from various backgrounds having a range of ailments visit our ashram to take healing from me: young and old people, cancer and HIV patients, and people with various other disabilities. If a person has pain in the leg, I get up from my seat and bend down to touch their leg to heal. I do not differentiate between the foot and hand. It is just one body.

An elderly, traditional and conservative *swami* gave me friendly advice about this practice. He remarked, 'You are a *swami*. It is unbecoming of a *swami* to come down from his seat and touch someone's feet. It is against the tradition.' I replied politely, 'The very seat and the cloth which I wear (saffron robes) mean compassion. I acquired this seat because of my compassion. I am not here because of the seat.'

Spirituality means flowing. Spirituality means spreading love and compassion. Whenever we serve out of compassion, we never feel that we have served. We feel that we have been given an opportunity to serve.

Vivekananda says, 'The hand of the person who gives should be below and the person who accepts should have his hand above.' In our case, the opposite happens. The giving hand is above and the receiving hand is below. We should be grateful to God that we have been given the opportunity to serve somebody.

That is why Vivekananda replaces the word *seva* - service, with *puja* - prayer. The idea of *seva* puts us on a higher pedestal than the one we are serving. With *seva* we are serving Him. In *puja*, we are offering, not serving. When compassion happens, we offer. We never serve.

Whether we believe it or not, as of now, we have a deep enmity or hostility towards others. We may smile at others like models posing for the camera. We may smile, but we never feel friendly. We keep a safe distance and play a safe game because we never feel any real friendliness with others.



To correct this, the first thing you need to do is accept yourself as you are. Some people tell me, 'I am unable to accept myself as I am, Master. What can I do?' I tell them, 'At least accept that you are unable to accept yourself. That is enough.'

If we accept that we are unable to accept ourselves, it is enough. We will drop from the mind. We need to accept ourselves as we are. Otherwise, if we are unable to accept ourselves as we are, at least accept that we are not able to accept ourselves as we are. That very acceptance will open a new consciousness in us.

Forgiving others and forgiving yourself are one and the same. Jesus says, 'Love your neighbor as you love yourself.' Unfortunately, we don't even love ourselves. So how can we love others?

When we torture others with our judgment and prejudices, we torture ourselves, too. We use the same sword to kill others and to commit suicide ourselves. The same mind deals with others as well as with us.

When we try to poison others, there will be a deep sense of guilt in us because the same mind is working in our inner space. We use strong words when we are angry. And once the anger dies down, the sharpness that had been emitted outward turns inward to create a deep guilt. The height of the anger and the depth of the guilt are equal. If the height increases, the depth increases as well.

When Krishna says, 'Happiness and distress, birth and death, fear and fearlessness, non-violence and equanimity,

satisfaction, austerity, charity, name and fame, fame and infamy, all these various qualities of living beings are created by Me alone,' He means accept your life as it is.

The moment we accept life as it is, we experience divinity in everything. We don't exclude anything. The moment we accept, a cognitive shift happens in us. As of now, the cognitive process happening inside our mind, the cognition agent, is centered on enmity.

The moment we accept ourselves, we accept the whole world. Then, the cognitive shift happens in us. The cognition that happens inside our system will be centered on bliss. Then we experience the whole thing as divine.

Krishna explains His glory. He says, 'I am everything.' He declares, 'I am the universal consciousness. The person who truly knows My glories and powers, engages in *yoga*, the union of individual consciousness with ultimate consciousness, and undoubtedly attains liberation.'

The *sapta rishis*, the seven sages that Krishna talks about, are not seven old men with flowing beards sitting in meditation and penance, waiting for something to happen. From my experience, this is the energy field that drives this universe. This energy field referred to as the *sapta rishis* has the intelligent power to make decisions that determine the course of the universe.

During my *parivrajaka*, wandering days before enlightenment, I lived for about nine months in Tapovan, beyond Gangotri and Gomukh, in the Himalayan



mountain range at a 17,000 foot altitude. Even now, no roads lead to Tapovan and there are no permanent structures to stay in. I lived like many other *sannyasis*, staying in caves, covering myself with jute cloth and newspaper in the winter and eating whatever fruits were available. Tapovan is referred to as Shambala, heaven on earth. It is the point from which one can move from the material earthly plane up to the spiritual plane.

The *sapta rishis* exist as an energy field reachable from Tapovan. Tapovan is the spiritual helipad from where enlightened beings ascend to a higher ethereal non-material plane. Many years later I took devotees to Gomukh and showed them Tapovan. I went into deep *samadhi* that night at Gomukh and they were frightened. The next morning I was up before them. I woke them up and said, 'I told the *sapta rishis* that I would love to stay on with them. They promptly threw me out!'

Krishna refers to *sapta rishis* as the universal consciousness that was born from His mind, from Him, the Primal Source and Primal Creator. He is the *sapta rishis*. His energy decides what enlightened beings should do, and directs their actions. Every movement that I make is governed and decided by this energy.

In Hindu mythology, *Manus* are the children of Brahma, the Creator. There is a lineage of *Manus*, fourteen *Manus*, who populated the Earth. Each *Manu* ruled for a period. The collective period of all fourteen *Manus* equals one *kalpa*, one day in the life of Brahma. In Sanskrit, all humans are termed *Maanava*, meaning those descended from *Manu*.

As the universal consciousness, Krishna is all in one. He is the Creator, Sustainer and Rejuvenator. He is Brahma, Vishnu and Shiva. He also transcends all three as the *Parabrahman*, the Supreme Super Consciousness.

One needs to do nothing except understand and accept what Krishna is. The Master says that belief and understanding alone liberates us. Nothing more is needed.

Q: Is the principle of Tao, that there is good and bad in everything, being proclaimed by Krishna in these verses?

Tao says that in everything there is a mixture of good and bad. Even this distinction between good and bad is our judgment. It is a product of our minds.

Krishna goes beyond the concept of good and bad. True spirituality does not decide between good and bad. Whatever is, is. That's all. The underlying principle of Tao is also the same. Tao says to accept life as it is, without judging and differentiating.

Life is non-dual. Our perception and conditioning creates duality in everything. Good and bad, ugly and beautiful, success and failure are words we use to describe our responses to what we perceive. That is why what is ugly to one person is beautiful to another. One person's success is another's failure. We compare in relative terms, whereas nature is absolute.

If we grew up alone on an island, what kind of differences could we make between tall and short or



between pretty and ugly? None! There *is* no such difference. We create differences to justify our feelings about ourselves, other people and events. We create these words to express our pains and pleasures; that's all.

I have lived with tribal people who do not even understand the meaning of pain. Their women deliver babies with no fuss. They enter a hut and come out with a baby thirty minutes later. There is no screaming, no midwives, and no attention from anyone at all. I asked the elders of that village, 'How do pregnant women cope with the pain of delivery?' They asked me in surprise, 'Pain? What pain?'

I have lived in extremely cold conditions at Tapovan, Tibet and other places with only this two-piece saffron clothing. I never felt the cold. Harvard Medical School conducted studies on Tibetan Buddhist monks who meditate in the snow with wet towels draped on their bodies. Their body temperature increases and dries the towels. If a normal person's body temperature increased to that extent, he would die of fever.

If we accept nature, we can accept pain and pleasure, heat and cold, as well as good and bad without duality or distinction, and without difficulty. That is what Krishna says and what the Tao teaches also.

Experience The Light

10.8 I am the source of all the spiritual and material worlds. Everything arises from Me.

The wise, who know this, are devoted to Me and surrender their heart to Me.

10.9 With mind and lives absorbed on Me, always enlightening one another and talking about My glories, the wise are content and blissful.

10.10 To those who are always engaged in Me with love, I give them enlightenment by which they come to Me.



10.11 Out of compassion to them, I destroy the darkness born out of their ignorance by the shining lamp of knowledge.

Now, instead of understanding these statements of Krishna intellectually, we should try experiencing them. In the deep meditative mood, let us feel connected to the *Parabrahma* Krishna, to our very life source, to our very life energy.

Let us enter into meditation, because all these verses that come next in this chapter must be experienced. They cannot be understood. There is nothing much to understand.

Later Krishna says, ‘Amongst the *rishis*, I am Narada. Among the months, I am the Margazhii. Among the rivers, I am Ganga. Among the fish, I am Makara.’ He explains His glories at length.

We may think, ‘Why does He explain these things in a detailed way?’ He shows, ‘Wherever you see the glory, I am radiating.’ The Divine is radiating wherever we see greatness. We realize this is true when we start experiencing, when we deeply understand these basic truths of accepting ourselves and connecting with the universe.

We experience life as divine and a blessing when we understand these things. It happens when we connect with the Divine, when we trust, when we completely open up, when we don’t have other vested interests and when we do not beg for anything from life.

As long as we are begging for things in the hope that, 'with this, I will feel blissful,' or 'with that, I will feel blissful', we will ask only for this or that. Only when we understand, 'I want just Him, nothing else. I want the pure experience of the Divine, nothing else,' we experience the whole Existence in a totally different way. The cognitive shift starts happening in us.

I can imagine how Arjuna felt when Krishna revealed these things for the first time, inch by inch. 'Oh Arjuna, I am that. I am this. I am everything.' Arjuna may have said anything, but he surely felt that he was expanding.

Understand this example: you and your husband were ordinary people when you were first married. Slowly, your husband entered politics and became a mayor. After five years, he became governor, a well-known person. Already, you feel connected to him since he is your husband. Now, he becomes a famous person or you understand him as a big person. You deeply feel the gratefulness or the gratitude to him because his expansion has helped bring about yours.

In the same way, Arjuna already felt deeply connected to Krishna as his friend. Now, he understands the glories of Krishna. Krishna reveals His glories to Arjuna.

See, when your husband became governor, you also expanded because you are connected to him. You rejoice. A husband's power is a source of joy for wives. For men, money is the source of joy. When the person to whom you are connected expands, you also expand. When he achieves the glory and becomes great, you also become great.



Here, the same thing happens because Arjuna already feels deeply connected to Krishna. When Krishna reveals His glories and expands, Arjuna also expands. He says, 'Oh God! I am a friend of such a great person. I am with such a great person. Oh Krishna, You are a great person. I am your friend. I am deeply connected to You.'

When we deeply feel connected to the Master and He expresses His glory, we expand. When the Master shows His greatness, you understand. You expand and experience the same greatness.

When your husband becomes great, you become great. When the person with whom you feel connected becomes great, you become great.

Here, Arjuna is enjoying the same mood that Krishna enjoys. Inch by inch, Arjuna is enjoying the joy and bliss. Arjuna asks, 'Oh Lord! It is so beautiful. I never feel bored. Please tell me again and again, all of your glories.'

Krishna explains. Inch by inch, He reveals who He is, where He is shining and how He is shining.

Krishna talks about *leela dhyana*, meditating on the divine play of the Lord. What the eyes see intensely gets registered in the mind. What gets registered in the mind, the eyes see intensely. When the mind is engaged in the Divine, when the heart is captivated by the Divine, we automatically live every moment remembering the Divine.

Every moment of our life is engaged in remembering the Divine, in the reminiscences of the Divine. Then, our mind and actions naturally reflect this connection with the Divine.

We enjoy talking to each other about the divine glories because all around us, we see these glories. We are so full of divine ecstasy and bliss, so fully satisfied and not wanting anything, because we see life overflowing with divine bliss and glory.

This was the state of the *gopis*, the legendary girls who tended cattle in Krishna's home Brindavan. They constantly played with Krishna from the time of His infancy. Their entire world revolved around Him. Their minds and hearts were filled with Krishna, with no intellect filtering their emotions.

Vishnu, whose incarnation Krishna is, wanted to teach a lesson to his disciple, Narada. Narada considered himself to be Vishnu's greatest devotee. Vishnu pretended he had a headache. His devotees brought him all kinds of medicines, which he tried and pronounced useless. He told them, 'The only substance that will cure my malaise is the dust from the feet of a true devotee.'

Narada and the great sages were shocked. How could they allow the dust of their feet to fall on their Master's head? 'It will be a sacrilege,' they argued. Vishnu pretended to become annoyed. He told Narada, 'Get out of My sight. Go to the *gopis* in Brindavan and tell them what I said and seek a solution.'

When Narada reached Brindavan, the *gopis* were so busy with their chores that they would not talk to him. Narada explained, 'I have come from Vaikunta.' They were not impressed. He told them, 'Vaikunta is



the home of Vishnu.’ ‘Who is Vishnu?’ they asked? Narada said, ‘Vishnu is Krishna.’

As soon as he uttered the word Krishna, they gathered around Narada and asked him in one voice, ‘How is our Krishna, our darling?’ Narada said, ‘He is suffering from a headache.’ They asked, ‘What can we do? We cannot let our Krishna suffer.’ Narada told them that Vishnu had asked for the dust from the feet of one of his true devotees.

One *gopi* immediately removed her upper cloth. She placed it on the ground and all the *gopis* danced upon this cloth to collect the dust from their feet. Folding the cloth, not worried that she had nothing covering her breasts, the *gopi* said, ‘Here take this to our Krishna. We do not know which of us his true devotee is. So this has all the dust from all our feet. Go, go now, and give it to Him.’

Narada asked, ‘Aren’t you worried that you are giving Krishna the dust from your feet to put on His head?’ In one voice, the *gopis* answered, ‘Are you crazy? He, our Lord and Lover, is suffering and has asked for the dust from our feet. If it would cure Him, we are ready to dance on His head! We shall give our lives for Him. We are not intellectual fools like you.’

Narada, humbled, returned to Vaikunta with the *gopi’s* upper cloth filled with dust from their feet. Vishnu took the cloth in His hands, smelled the dust and pronounced Himself fully cured. The sages, *devas* and Narada watched in amazement.

‘What did they tell you, Narada?’ He asked. ‘Did they give useless reasons and advance futile arguments as to why they could not apply the dust from their feet on their Lord and Master, as you all did?’

Narada hung his head in shame. Even to this day all main entrance steps to Vishnu temples have the imprint of feet carved upon them. These imprints represent the feet of devotees whose dust Vishnu covets more than all the crowns He is adorned with!

With mind and lives engaged in Me, always enlightening one another and talking about My glories, they are satisfied and enjoy bliss. I give them enlightenment by which they come to Me.

Krishna here talks about *satsang*, the collection of people whose hearts, minds and bodies are immersed in Him. They are the ones who can talk about nothing except Him, who are filled with bliss and love for their Lord and Master. He promises He will provide them the intelligence to enlighten them and bring them to Him.

I keep telling my devotees about the importance of *satsangs*. These are regular get togethers where devotees listen to my words, dance to my songs and go home with refreshed and reinforced memories of their Master. Everyone who attends *satsangs* regularly can tell you that the Master is present with them, wherever they may be, however many *satsangs* there may be at that particular moment.



An ashram is an intensified *satsang* that is forever, 24 by 7. That is why I motivate groups of people to form ashrams, spiritual communities, where they can follow their spiritual quest with one-pointed minds. Ashrams do not create cults as people in the west fear. Cults can be created whether you have communities or not. Gangs are cults. Do gangsters live in an ashram?

We are eligible to be part of an ashram community when we are deeply in love with our Master. The motivation to live in an ashram is neither fear that he will hurt us if we leave, nor greed that he will take us to a non-existent heaven if we stay. Rather, it is love born out of this present moment. We must have shed our entire ego and surrender ourselves to the One who has already surrendered himself. Only then the process works. Otherwise, it is just the blind leading the blind, which is a cult.

Here Krishna talks about such an environment, an ashram. An ashram is not a serious center of penance with old people meditating in painfully distorted postures. Come to one of our ashrams and see for yourself. No one will be serious. They will be just be laughing all the time. They are not like Narada and the sages engaged in intellectual arrogance. They are the *gopis* who are in love with their Master with their entire being filled with love for Him.

Each one does what he can. Nothing forces them to do. They can sit in meditation or apparent meditation with eyes closed for 24 hours. No one will bother them. No

one will ask them why. No one will complain that they are not doing something. But the energy of the Master provides them with intelligence. It does not allow them to waste themselves in frivolous activities. But if they are in ecstasy, then so be it.

A monastery is not an ashram.

There is a hierarchy in a monastery. There is order. There are rules, regulations, and how much work each person must do.

An ashram has no man-made rules and regulations. No one measures how much one person does and how much another does. Outwardly there is chaos. There is no equality in terms of responsibility or duties, but there is uniqueness. Each person does what he is best suited for.

In an ashram, one does not work out of fear, greed, motivation or necessity. An ashramite, a resident of an ashram, works out of gratitude. Once people measure what they do and what others do in comparison, we create a political organization, not a spiritual organization.

A man who works out of fear and greed is a *sudra*. The man who works out of attention need is a *vaisyas*. The man who works out of jealousy or comparison to prove that he is superior to others is a *kshatriya*. The man who works out of gratitude is a *brahmin*.

These differentiations do not come by birth. They are a result of our *gunas*, our attributes, our mental make-up, and attitude. They come into our being when we earn and



develop them. They cannot happen by birth. We are supposed to work for them.

A man cooked for a monastery for thirty years. He never bothered to be around the Master, nor did he attend the Master's discourses regularly. When it was time for the Master to leave planet Earth, he called everyone to announce the heir to the monastery. Everyone expected someone who was always very close to the Master to take that seat. Instead the Master said, 'You have all listened to my discourses all these years. However, this cook lived my teachings. He is my successor.' By saying that, he gave the cook the experience of his enlightenment.

People are not equal. Each one comes with his own *karma* and a particular attitude. As long as the Master is there, He takes care of everything. When Master is not there, the whole thing becomes *dharma*, righteousness. When the Master is there, everything becomes *moksha*, liberation. That is the difference between *dharma* and *moksha*. Work for *moksha*. That is the difference between an ashram and a monastery.

By the 1st of January, 2007, the *Jayanti* celebrations of my thirtieth birthday, there will be 30 ashrams around the world (*this has already happened*), where people live together focused on spiritual evolution. They will be self-funded, self-managed and self-sustaining, operating with one mission, that of the Master - transformation of oneself through meditation. We expect this number to multiply as people find out how much better this system works compared to their normal lifestyle.

I say to all of them, as the greatest Master of them all, said earlier: *to those who are always engaged in Me with love, I give them enlightenment by which they come to Me.*

The Master defines Himself in the last verse: *I destroy the darkness of ignorance within them, with the shining lamp of wisdom, through my compassion.*

The Sanskrit word guru, meaning Master, has two syllables: *gu* refers to darkness and *ru* to light. The Master leads the disciple from darkness into light with compassion. This darkness of ignorance is the identification that one has with one's self, one's material attachments and material possessions. This identification surely leads to sorrow since this attachment is for things that are fleeting and not for something long lasting.

Wealth gets created overnight and disappears just as quickly. Relationships, however sound, last only as long as the body lasts, most often far less since the mind is even more fleeting in holding onto relationships. Nothing that exists in this world, nothing that is of material creation, can last eternally. Our impression that material possessions and attachments last, comes from ignorance. This ignorance is born of self-identity, ego.

The Master is the only person who can dispel that darkness. Only He can light up that wisdom within you in order for you to realize that you are already one with Existence and therefore need nothing from this material world.

Your Master gains nothing from teaching you. He gains nothing from enlightening you. He does it out of



sheer compassion, so that others may experience the same bliss that He constantly experiences.

Q: Master, what about people who cannot live in an ashram? Does this mean they cannot be successful in their spiritual endeavors?

As I said earlier, an ashram is not a monastery. It is not about discipline and bondage. It is about liberation. Therefore, there cannot be any compulsion about someone staying in an ashram as a condition that only if they do, can they evolve spiritually.

Spirituality is about your mind. It is about going beyond your senses and dropping your mind, so that you can focus inwards. Theoretically, you can do this anywhere. But the fact is that this process is easier if it is practiced with and amongst a group of people who share a similar interest and follow the same path.

Like attracts like. When a group of people focused on their inner world and teachings of their Master gather together and live together, a very high positive energy is created. Your thoughts create your actions. Your thoughts influence other people's thoughts. Other people's thoughts influence yours. So when a group thinks the same way, there is an exponential growth of these thoughts, and the energy created makes things happen.

This is the power of *satsang* and ashram. Shankara says so beautifully in the Bhaja Govindam hymn, that the

gathering of like-minded spiritual people leads to non-attachment. Then non-attachment leads to absence of desires and illusions. This leads to an unmoving, undisturbed still mind. The stilled mind leads to liberation. This process is logical and scientific.

Living in an ashram does not mean that you do not work and you meditate all the time. In our ashram communities many people hold regular jobs and carry out their business. They are not withdrawn from the material world. They are just detached, that's all.

We are not talking about an impractical community of people who have renounced the world. That is for a few, no doubt, based on their choice. The ashram community I talk about is for everyone. It is a matter of like-minded people coming together as families and with jobs so that they are mutually influenced towards a common purpose.

When you look for a home to own and live, don't you look for a compatible environment? Don't you check out your neighbors? Don't you make sure that you have good schools and other facilities near by? Why do you do that? You wish to live with people with whom you share a common interest. Man by nature is a social animal.

That is what we do in our ashram environment. We provide the environment for people with a common interest in their spiritual progress through their trust in me, to live together as a community, socially just the same way as people live together in any community. People work and conduct their businesses as they did before.



They share common facilities, such as kitchens, to make it easier to spend more time on spiritual matters.

However, there is no compulsion that my disciples must live in an ashram environment. When families find that the ashram culture and environment works better for material and spiritual needs, they choose to adopt this mode of living, that's all.

Know Yourself By Yourself

Arjuna said:

*10.12 You are the Supreme Truth,
Supreme Sustenance, Supreme Purifier,
the Primal, Eternal and Glorious Lord.*

*10.13 All the sages like Narada,
Asita, Devala, and Vyasa have
explained this.*

*Now you are personally explaining
to me.*



10.14 Oh Kesava, I accept all these truths that You have told me.

Oh Lord, neither the gods nor the demons know You.

10.15 Surely, You alone know Yourself by Yourself,

Oh Perfect One, the origin of beings, Oh Lord of beings, Oh God of gods, Oh Lord of the world.

10.16 Only You can describe in detail Your divine glories by which You pervade this universe.

10.17 How may I know You by contemplation?

In which forms should I contemplate on You, Oh Lord?

10.18 Tell me in detail of Your powers and glories, Oh Janardana.

Again, please tell for my satisfaction as I do not tire of hearing Your sweet words.

Arjuna becomes the perfect disciple. He has no doubts about whatever Krishna has said to him so far. It only corroborates what the great sages have said. All that Arjuna seeks is that his Lord and Master tells him more about Himself, His glories, 'I just need to know how I should approach You, how I should see You. Tell me more, I can never tire of listening to Your words.'

Arjuna is in love with His Master. When you are in such deep love as Arjuna is now, and as the *gopis* were with Krishna in Brindavan, there is nothing to be said.

There is nothing even to be heard. Whatever Arjuna says is merely to keep his end of the dialogue going. Arjuna knows that there is no need for Krishna to say anything now. Yes, he would be delighted if Krishna were to speak of His glories, His *leela*. However, Arjuna is in such a state of meditation, ready for his ultimate experience, that whatever his Master says or does would not matter to him.

Therefore, when Arjuna asks the Lord to talk about His glories that no one else understands, Arjuna is not requesting on his behalf, He requests on behalf of humanity. Arjuna would have been perfectly happy to sit in silence, in deep meditation upon Krishna. And in His compassion, Krishna would have eventually revealed Himself to his chosen disciple. However, the rest of humanity would not have benefited from a revelation that came to Arjuna alone. Hence Arjuna requested that Krishna speak about His glory.

Arjuna wants to know about *Parabrahma* Krishna, the ultimate Super Conscious being. He does not want to know about his friend and charioteer, Vasudeva Krishna, the son of Vasudeva.

Arjuna is in the mood of the perfect devotee and disciple. Anything that he can hear about his Master is nectar to his ears. He is in a state of complete immersion.

Ramakrishna asked Vivekananda, 'If you were a fly and you were on the rim of the Cup of Nectar, what would you do?'



Vivekananda said, 'Sip from the cup, of course, what else?'

'You fool!' said the Master, 'You should fall into the nectar and submerge yourself! When would you ever get this opportunity again?'

Arjuna is on that verge of immersion. His intellect has almost disappeared. He needs the last nudge, so to speak.

You too, as the reader, make your plea to *Parabrahma* Krishna, the *Jagatguru*, so that He may tell you about His glory, and so that you may meditate upon His glory with single pointed focus of the mind. As He promised, He will provide the light of wisdom for you to be enlightened.

Q: Master, what is the best way to approach one's Master?

The best way is one in which you have dropped your mind!

Everything we do in life becomes a business negotiation. Anything that our mind is involved in becomes an activity in which the end result is paramount. We do things with expectation. If we get what we expect, we are happy in that moment. However, it doesn't last. Once one expectation is fulfilled, another sprouts and so on. Of course, when an expectation is not fulfilled, we respond with anger and insults.

This is how we treat the Divine as well. Whether it is a Krishna in Udipi, a Shiva in Tiruvannamalai or a Balaji at Tirupati, as long as our prayers are answered, they are all safe. Otherwise, they are in trouble. Our attitude of begging reduces the Divine to a beggar as well. We offer them a percentage or a commission in order for them to give us what we want from them.

Drop your mind and your expectations in front of the Master and the Divine. They have the intelligence as well as the power to respond to your needs. Why do you assume that the Divine or the Master has the power to give you what you seek, yet you present Him with a laundry list of demands as though He does not have the intelligence to understand what you need?

The Master, as with the Divine, has the power to give you what you need and the intelligence to know what you need.

All you need in the Master's presence is an open attitude or a no-mind attitude without any preconditions and with complete trust that your needs will be addressed. When you do not receive what you want, please understand that what you want may not be in your best interests.

If you ask my disciples, they have no desire to ask or seek anything in my presence or otherwise. There are no expectations. They have absolute conviction that whatever happens will only be good. *Shivatvam*, causeless auspiciousness overflows from the Master. There is no



need to ask. It just flows. You need only to receive in a state of surrender.

The right attitude towards the Master is total surrender. When that surrender happens, you are liberated. The Master takes care of your bondages.

The true disciple is in a mode of surrender and gratitude. This is the sign of fulfillment and liberation.

I Am The Beginning, Middle And End

10.19 Krishna said, 'Yes, Oh Kurusreshta, I will talk to you surely of My divine glories;

But only of the main ones as there is no end to the details of My glories.

10.20 I am the Spirit, Oh Gudakesa, situated in all living beings.

I am surely the beginning, middle and end of all beings.



10.21 Of the Aditya, I am Vishnu. Of the luminaries, I am the bright Sun.

Of the Marut, I am Marichi. Of the Nakshatras, I am the Moon.

10.22 Of the Veda, I am the Sama Veda. Of the gods, I am Indra.

Of the senses, I am the mind and in living beings, I am the consciousness.

10.23 Of the Rudra, I am Sankara and of the Yaksha and Rakshasa, I am Kubera, God of Wealth.

Of the Vasu, I am fire and of the peaks, I am Meru.

10.24 Of the priests, understand, Oh Paartha, that I am the chief Brihaspati.

Of the warriors, I am Skanda. Of the water bodies, I am the ocean.

10.25 Of the great sages, I am Bhrigu. Of the vibrations, I am the OM.

Of the sacrifices, I am the chanting of holy names. Of the immovable objects, I am the Himalayas.

There is no way to describe the Divine fully because the Divine pervades every bit of this entire universe. When it exists in every atom, when it is the essence of all that exists, how can we describe or comprehend it in its entirety?

So Krishna explains the main manifestations that give a glimpse of the unfathomable Divine.

Krishna refers to Arjuna as Gudakesa, meaning one who has conquered sleep! He implies that Arjuna has overcome sleep, signifying darkness or ignorance. Therefore Arjuna is ready to receive what Krishna is about to deliver. Throughout the Gita, Krishna refers to Arjuna by different names. Each one is appropriate within a particular context. Sometimes He calls Arjuna - Kaunteya or Partha, meaning that he is the son of Kunti. Kunti in Mahabharata is the epitome of patience and forbearance. No one suffers like she does. When Krishna addresses Arjuna as the son of Kunti, it is in the context of advising Arjuna to be patient and listen carefully. While addressing Arjuna here as Gudakesa, one who is in the light, having conquered sleep, Krishna readies Arjuna for liberation.

Krishna declares that He is everything that really matters. Krishna says that He is the ultimate consciousness in all beings and He is the beginning, middle and end of all beings. He declares that He pervades the entire space and time and beyond.

Krishna is both the macrocosm and the microcosm: the *Brahmanda*, cosmos and the *pindanda*, individual being. His energy permeates all living and non-living entities and He decides upon their nature.

Young Prahlad was subjected to an inquisition by his demonic father Hiranyakasipu. His father asked, 'You speak about Narayana all the time and refuse to



give up even when I command you to do so. Where does Narayana live? Where is he now?’

Prahlad replied, ‘He may be in this twig lying on the floor. He may be in this pillar next to you. He is everywhere.’

Hiranyakasipu kicked the pillar in fury daring Narayana to appear. Narayana appeared in the form of Narasimha, half-man half-lion!

Prahlad trusted fully that Narayana was everywhere. He did not have one iota of doubt about it.

When Prahlad was being challenged by Hiranyakasipu to show Narayana anywhere, it is said that Lord Vishnu (Narayana) suddenly started preparing to leave Vaikunta when Lakshmi, His spouse asked, ‘Lord, where are you going?’ Vishnu smiled and said, ‘I have no idea where this devotee of mine, this young lad Prahlad, is planning to call me from. Wherever he does, I need to appear from there!’

Not only does the Lord reside everywhere, but He will also go to any length to ensure that His true devotee’s words don’t go futile!

In this universe, there are twelve planes of existence. These are a combination of the factors of length, breadth, depth, time, space and consciousness. At best we are aware of the first five and only partially that too. It is difficult for those in the human plane to comprehend

even time and space fully. We can only exist in one aspect of time and space in relationship with the three dimensions of length, breadth and depth.

Quantum Physics now recognizes that fundamental particles can exist simultaneously in different locations at the same time. Matter can transcend time and space. Matter and energy can exist beyond the bounds of time and space.

A Master can transcend time and space and reach consciousness. Krishna, the great Master, is in the twelfth plane, that of pure consciousness. He is beyond all dimensions, beyond time, and beyond space. He is the beginning and He has no beginning. He is the end and He has no end.

He is the Creator. He is the Created. He is also the Creation. In this huge canvas of the universe, He is the canvas. He is the paint. He is also the strokes and He is the painting. There is nothing that He is not.

The only way to understand even a part of Him is to become immersed in Him.

When great Sufi Masters went into ecstasy, they were immersed in that consciousness that pervades everything. When Ramakrishna even heard the name of Mother Kali, he went into ecstasy.

In the Chandogya Upanishad, Aditya is a name of Vishnu in His Vamana *avatara*. In the ten incarnations of Vishnu, Vamana is the fifth incarnation as a small *brahmin* boy.



When King Bali of the demon race was performing a series of fire rituals to attain supremacy over the universe, the demigods beseeched Vishnu to save them from Bali and prevent Bali from conquering the universe.

On King Bali's last fire ritual, Vishnu appeared as a small *brahmin* boy. The king, as per the custom, respectfully welcomed the *brahmin* boy and offered to give anything that he wished for. The king's guru, Shukracharya, realized that Vamana was Vishnu disguised in order to foil the plans of the demons to achieve supremacy over the worlds.

He warned Bali. However, the king had to keep his promise. Out of full respect for the *brahmin*, Bali asked him to take whatever he wanted. Bali angered his guru for honoring the *brahmin* boy instead of taking his warnings. Vamana asked king Bali to give him three steps of his land as his property. Once Bali consented, Vamana grew from the size of a small boy to a huge figure. He stepped over the entire earth in a single footstep. In the next step, he stepped over the heavens.

Having thus conquered the worlds, Vamana asked Bali where he could place his third step. Having nothing else to offer, Bali offered Vamana his own head. Vamana placed his foot on Bali's head.

The story symbolizes how arrogance and pride leads to one's downfall since all possessions are temporary and of no inherent value. Surrendering only to the Divine, to the ultimate consciousness, leads us to liberation.

Krishna says that among the *Maruts*, He is Marichi. The *Maruts* are the thought-Gods associated with power and knowledge. Marichi is the father of sage Kashyapa who is the father of the *Maruts*. Many Rigveda hymns are dedicated to the *Maruts*. The *Maruts* aid the activities of Indra, the representation of the mind. This is a metaphysical representation of the power of thoughts that originate from the mind.

A Japanese scientist, Dr. Masuro Emoto has carried out research on the power of thoughts and has proved that thoughts have a tangible effect on material objects. Dr. Emoto took samples of water from the same source, put it in different containers and exposed it to different influences.

To one sample, he spoke positive words of love and gratitude and recited Buddhist chants. Over another, he spoke negative words of anger, hatred and war. Then, he froze the water so that he could photograph its crystalline form.

Beautiful clear crystals, like diamonds, formed in the samples exposed to positive energy. With the samples exposed to negative energies, the crystal structure appeared dark, misshapen and ghost like.

Over three hundred experiments conducted by Emoto to repeatedly prove the effects of words and thoughts on water are described in his best-selling book, *The Hidden Messages of Water*. When we consider that our bodies are up to ninety percent **water**, imagine the direct effect that our thoughts have on us, on others and the environment!



A common representation of the *Maruts* in the Rig Veda, is a flock of birds. This symbolizes the power of thoughts that influence the recipient. When a person radiates positive thoughts, he is receptive to similar thoughts and attracts similar incidents in his life. If we are blissful, people with a similar attitude will be attracted towards us. If we are dull, lethargic and depressed, the same type of people will be attracted towards us.

Thoughts and desires are energy. They contribute towards shaping our actions and lives. Everyday we create our bodies, minds, actions and our reality by our thoughts. We are what our thoughts are.

We are fully responsible for what happens around us even though we may be unaware of the implications of our thoughts. That is why it is important to become fully aware of ourselves. Our thoughts and actions influence not just us but the entire world. It may be hard to believe logically, but a butterfly flapping its wings can cause a *tsunami* in another part of the world!

Buddha says, 'All that we are is the result of what we have thought. What we think, we become.'

All our negative energies cause violence in this world. Everyone is responsible in some way for creating the terrorists of today. When we realize that our thoughts influence the world, we will become more responsible and more aware of what we think and what we do. We will help improve the collective consciousness of which we are all a part.

Quantum Physics refers to this concept as *entanglement*. None of us is isolated. We are part of the same universal fabric. Whatever impression we create on this fabric is transmitted to everyone and everything else connected to the fabric.

Next, Krishna says that He is the Sun amongst all the shining objects, and among the stars He is the Moon. We may say that the Moon is not a star. We would be factually correct. Krishna refers to the influence that the Moon wields upon Earth and humans. It is scientifically established that out of all celestial bodies around planet Earth, the two most important influences are the Sun and the Moon. No one doubts that the Sun is a star and that it is the brightest object that can be seen.

The Moon influences the tides of the ocean as well as the tides of the human minds. Of all planetary, non-planetary and solar bodies that surround us, with the exception of the Sun, the Moon exerts the greatest influence on us both in a broader planetary sense and in an individual sense.

People have mood variations depending on the phases of the Moon. New Moons and full Moons dramatically influence our emotional well-being, for good and for bad. Being the physical mass closest to the Earth, the gravitational force of the Moon affects each of us deeply. The Moon influences far more than its size would suggest, or its classification as a satellite would have us believe.

This is why the Hindu astrological and astronomical systems consider the moon to be a planet. This belief is



not based on whether the moon revolves around the Earth as a satellite instead of around the Sun as a planet. It is based on the effect that the Moon has on human beings and upon planet Earth.

In *Vedic* astrology *nakshatras* or the stars, are the different positions in the sky that the Moon passes through in a cycle of 27 to 28 days. These *nakshatras* are referred to as the wives of the moon. This is why Krishna refers to Himself as the Moon amongst the stars, that He is the pride of the stars.

Recently I read that the Moon may have been a planet in our solar system. The article said that the Moon and the Earth were of similar size and collided. Consequently the size of the Moon was reduced and it became caught in the gravitational pull of the Earth as a satellite. Krishna certainly knew more than what we know now!

Krishna declares that amongst the *Vedas*, He is the Sama Veda. The *Vedas* are the timeless truths expounded by the *rishis* as the expressions of truth experienced by them. These are the revelations of the truth experienced through intuition by the seers. There are four *Vedas*: Rig Veda, Yajur Veda, Sama Veda and Atharva Veda.

Each *Veda* consists of four parts: *mantra-samhita* or hymns, *brahmana* or explanations of *mantras* (or rituals), *aranyaka*, forest books which give the philosophical meaning of rituals, and the *upanishads*, essence of the *Vedas*.

The SamaVeda is a collection of hymns in praise of *agni* (fire), *Indra* (king of the Gods) and *soma* (drink of the

Gods). While the Rig Veda is the oldest *Veda*, Sama Veda is the basis for all musical systems of India. The basic notes of all music, not just Indian music, originated with Sama Veda. The seven notes, which are the fundamentals of all music all over the world, were derived from Sama Veda, which even today is sung, and not recited.

The Rig and other *Vedas* may be recited only by a few scholars today, but Sama Veda is heard everywhere. It is the essence of Carnatic and Hindustani music forms, the two major classical music forms of India. As the essence of music, Sama Veda is also the essence of dance forms.

One does not need to understand music and dance. It is enough to indulge and experience. So it is with Krishna. All we need to do is experience Him.

Among the Gods, Krishna says He is Vasava (Indra), the king of Gods.

The five senses, *gnanendriya*, namely sight, hearing, smell, taste and touch, originate from the mind and are of the mind. Without the mind, the senses cannot function. He says He is the subtlest and most powerful, the mind. In living beings, He is the life force, the consciousness, not merely body and mind.

Rudras are the elemental powers worshipped by the Rig Veda. The word means to cry. Metaphorically the *Rudras* were worshipped to obtain some gain. When in deep anguish, if one prays to one of the *Rudras* in awareness, it was believed to bring results. There are eleven *Rudras*: Ajiakapad, Ahirbudhnya, Virabhadra, Girisa, Sankara, Aparajita, Hara, Anakaraka, Pinaki, Bhaga and Sambhu.



Sankara is the doer of good. Sankara is also the precursor to Shiva in the evolution of the Hindu constellation of divinity. Shiva means auspiciousness, auspiciousness born without a reason. Wherever Shiva is, good happens for no reason. Of the *Rudras*, Krishna says He is Sankara.

Yakshas are celestial beings considered to be the creators of wealth. The king of the *Yakshas* is Kubera, the God of wealth. *Rakshasas* too are celestial beings of a negative nature of hoarding power and wealth. *Yakshas* and *Rakshasas* are keepers of wealth. They do not enjoy wealth. Of the *Yakshas* and *Rakshasas*, Krishna says He is the God of wealth, the king Kubera.

The *Vasus* are the attendants of Vishnu. They represent various aspects of Nature. The Brihadaranyaka Upanishad mentions eight *Vasus*: *agni* (fire), *prithvi* (earth), *vayu* (wind), *antariksha* (space), *aditya* (light), *dyaus* (sky), *chandramas* (moon) and *nakshatrani* (stars). Krishna says among the *Vasus*, He is the formless fire.

Meru is the golden peak, the metaphoric abode of Gods, and its foothills are the Himalayas. It is also said to represent the spine of humans. Amongst the peaks, Krishna says He is the majestic *Meru*.

Brihaspati is the priest of the Gods. He dispels darkness and ignorance and destroys the enemies of the Gods. Among the warriors, Krishna says He is Skanda, the supreme general of the forces of Gods. Skanda is the son of Shiva and Parvati, who destroyed Tarakasura, the demon who, along with his hordes of demons, tormented the *devas*. This is a metaphysical representation of the

Divine as the supreme general of the being, vanquishing the senses, desires and ego.

Of the water bodies, Krishna says He is the mighty ocean, infinite in expanse and essential to all life forms. In fact, it is the origin of all life forms.

Of the great sages, Krishna says He is Bhrigu, one of the *saptarishis* (seven sages who form the cosmic energy). Bhrigu is believed to have been created by Brahma to aid him in the creation of the universe.

Of the vibrations, Krishna says He is the transcendental *OM*. *OM* is the primal sound from which the universe manifested itself. It is the *pranava*, the mystic symbol.

The symbol of OM-ॐ contains three curves, a semicircle and a dot. Out of the three curves, the upper curve symbolizes the waking state, the lower curve denotes deep sleep and the right curve denotes the dream state. It thus represents the three states of individual consciousness. The dot represents the fourth state of consciousness, *turiya*, complete awareness. The semicircle represents *maya*, illusion, and separates the dot from the three curves. But the open semicircle represents the Absolute which is unaffected by *maya*.

Of the different types of sacrifices, Krishna says He is the *japa* or chanting of holy names.

Of the immovable objects in the world, He says He is the mighty and majestic Himalayas. The Himalayas, literally meaning 'the abode of snow', is home to



hundreds of peaks, including the highest peak in the world. Some great rivers originate in it and flow through it, including Ganga, Yamuna, Brahmaputra and Indus.

The Himalayas have a great unique spiritual significance as well. *Kailash*, the home of Shiva, is the representation on earth of the metaphorical *Meru*. The Himalayan Mountains are the spiritual incubator of the world. The Himalayas are truly a powerful energy field.

For thousands of years, millions of *sadhus* (sages) have lived there and left their bodies from there. When enlightened Masters leave their bodies, the result of their penance, the energy of their spiritual penance, is not carried by the spirit. They leave this energy in their bodies. Imagine how much energy is in the Himalayas, where so many enlightened beings have left their bodies! We should be thankful for the Himalayas since their positive energy balances the collective negativity in the world.

The Himalayan Mountains are home to me. I never believed when I left home to travel to the Himalayas that I would return to South India. I imagined that I would spend the rest of my life in those mountains. It was in the Himalayas that I met Mahavatar Baba, the great Master who has been living in these mountains for thousands of years. You may believe it or not believe it, but that is the truth.

Mahavatar Baba called me by the name I am now called. He walked into me after calling me Paramahansa

Nithyananda on the way to Kedarnath. When I turned around, he had disappeared, as if merged into me. I thought he was asking me to look for a Master named Nithyananda. So I went searching for this Master.

More than a year later, at Calcutta, on the banks of the river Hooghly, the Ganga, an old *sannyasin* insisted on giving me *sannyas* before he died. I was not keen to take *sannyas*. I was looking for enlightenment. But he insisted. So I agreed. To my utter surprise he gave me the name Paramahansa Nithyananda. Not only did he give me the name Baba called me by, he also made me a *Paramahansa*, a three-step initiation in one jump!

I asked this *sannyasin*, 'Why?' He said, 'I do not know. This is what I was asked to do.' He did not explain who asked him to give me the name and initiation.

So I tell my disciples that Mahavatar Baba is our *kulaguru*, Master of our lineage, and Kedar is our *Kshetra*, our spiritual location. I have taken groups of devotees to the Himalayas during the summer of every year to show them places that I had wandered on foot. One person had *darshan* of Mahavatar Baba. For six months her body was in trouble, such was the energy force of Baba!

When we travel through the Himalayas I show them how the majestic mountains make humans feel insignificant. They are so majestic and powerful. They are elemental nature. What you see one year is not the same next year. The mountains have shifted. The rivers have altered course. As one travels, if one internalizes the



awesome grandeur without expression, experiences the beauty without using words, one can capture the essence of nature.

When Krishna says, 'I am the Himalayan Mountain out of all unmoving things,' I can feel the energy of Krishna in these mountains. Everyone who has been with me on these trips has felt it at some point or another. They are blessed. They have been in Krishna Consciousness!

Q: You say that ego needs to be dropped to realize the Self and be enlightened. You say ego is the identity we carry. But to live in this material world one needs an identity. How can we function otherwise?

I have explained this before and let me explain again.

Our ego expresses itself in two forms: *ahankara*, outer ego and *mamakara*, inner ego. Outer ego is how we try to convey ourselves to others, the identity we project externally. This is always bigger than what we are because we want people to think well of us. They should feel we are bigger, richer, happier, and stronger than what we are. Only then we feel they will respect us.

The inner ego, *mamakara*, is the projection of our identity within ourselves, the internal projection. This is where all our warts stand out. We remember our weaknesses, our guilt and all our negativities. Our inner projection exposes us to what we really think of ourselves, under the skin, so to speak.

Some of you say think that you have high self-esteem and you never think poorly of yourself. Alright, then do you accept that you are God? Are you convinced you are Divine? No! Then you are not projecting truthfully inside because you *are* Divine. Each of us is Divine. There is no sinner amongst us.

This differential between the inner and outer ego, *mamakara* and *ahankara*, creates suffering within you. The moment you realize that you are divine, the moment you realize your inner potential, there is no differential in how you perceive yourself inside and outside, and you have no suffering.

I work as a surgeon on you to remove your ego. This means I work on raising your inner awareness to your true potential and eliminate this differential between *mamakara* and *ahankara*.

When you become enlightened, you do not acquire amnesia and become defenseless without an identity. Far from it. You develop a powerful inner strength arising out of this realization of your potential. You have the capability to do anything that is needed.

However, you no longer feel connected to the body and mind that you occupy. You are now connected to a far greater entity, much larger than your puny body-mind system. You are part of the universal consciousness, the collective identity of billions, if not trillions of living beings.



An enlightened being with no individual identity identifies himself with the Supreme, the Divine, and the Universal Consciousness. Such a being functions effortlessly and spontaneously from and at this level.

I Am The Lion

*10.26 Of all the trees, I am the Banyan tree
and of all the sages of the gods, I am
Narada.*

*Of the Gandharvas, I am
Chitraratha. Of the realized souls, I am
the sage Kapila.*

*10.27 Of the horses, know me to be
Ucchaisravas born of the nectar
generated from the churning of the
ocean.*

*Of the elephants, Airavata and of
men, the king.*



10.28 Of the weapons, I am the thunderbolt. Of the cows, I am Kamadhenu;

For begetting children, I am the God of love. Of the snakes, I am Vasuki.

10.29 Of the serpents, I am Ananta. Of the water deities, I am Varuna.

Of the ancestors, I am Aryama and of the ones who ensure discipline, I am Yama.

10.30 Of the Daitya (demons), I am Prahlad and of the reckoners, I am Time.

Of the animals, I am the king of animals (Lion) and of the birds, I am Garuda.

Krishna says among the trees He is the banyan tree. The banyan tree develops its root-like structures from the branches. These grow into the earth as secondary roots. The metaphysical meaning of the banyan tree is that just as the banyan tree grows its roots upside down unlike other trees, the spiritual person shuns the illusory outer world, the world that most people run after. Instead, he goes inwards towards the Absolute.

In a later chapter Krishna says that the leaves of the banyan tree are the *Vedas*. He who knows this tree is the knower of the *Vedas*.

Of all the spiritually enlightened Masters, the *rishis*, Krishna says He is Narada. Narada is considered the greatest of all devotees. His mind is immersed in remembering Vishnu, forever chanting 'Narayana,

Narayana'. Krishna identifies Himself with His greatest devotee.

Of the *Gandharvas*, the celestial beings, Krishna says He is Chitraratha. *Gandharvas* are celestial beings skilled in music and they are guardians of the *soma* juice - the nectar of the divine beings. Chitraratha is the king of the *Gandharvas*.

Among the Self-realized persons, Krishna says He is Kapila the sage, the author of the Sankhya system of philosophy, which deals with the elements of the physical universe and the spiritual world. Kapila is also considered an incarnation of Vishnu.

Ucchaishravas is the legendary snow-white horse that emerged during the churning of the ocean of milk described in the Bhagavatam.

According to the story, the *devas*, the good, oppressed by the *asuras*, the evil, appealed to Lord Vishnu for help. Vishnu directed the *devas* to churn the ocean of milk upon which Vishnu rests, using *Meru*, the mountain, as the staff and Vasuki, the serpent, as the rope. Vishnu became the base as a tortoise upon which *Meru* rested. Since the *devas* did not have the strength to do the job alone, they enlisted the help of the *asuras* promising them a share in whatever materialized.

During the churning, various divine entities emerged. Among these were the divine horse, Ucchaishravas, and the four-tusked king of the elephants, Airavata, whom Indra took as his mount.



As part of the churning process, a deadly poison *alahala* also emerged that threatened to take the lives of the *devas* and *asuras*. Shiva came to their rescue and drank the poison.

Finally, the nectar of immortality emerged. Vishnu, in the form of a beautiful damsel Mohini kept the *asuras* occupied, while He allowed the *devas* to drink the *amrit*, nectar of immortality, and become invincible.

This is a metaphysical representation signifying how we are pushed and pulled by desires in our lives. From this churning in our life, various products emerge. The nectar of immortality emerges when we offer our entire being to the Divine, as we go beyond the push and pull of desires, beyond life and death. Then we dwell in ultimate bliss. There may be obstacles in the path. Yet, the Master supports and protects us during our churning, as we endeavor to realize the ultimate state. Just as Shiva drank the poison that came out as a result of churning the ocean, the Master holds the disciple steady as the unconscious *samskaras* rise to the surface during our spiritual maturing.

Krishna says, among the weapons, He is *vajra*, the thunderbolt. This is the weapon of Indra, king of the demigods. Vishnu is considered to be present in the *vajra*. Indra was specifically given this weapon - the thunderbolt, for a purpose. Krishna does not choose His own weapon, the *chakra*, the mighty discus. Instead he used Indra's *vajra* that was made from the bones of the great sage Dadhichi, who gave up his life to destroy the evil Vritasura.

Among the cows, He says He is the sacred cow, Kamadhuka, or Kamadhenu, which also emerged during the churning of the ocean. In the Hindu way of life, the cow is worshipped for her essential utility. Kamadhuka is considered to be the cow that grants all wishes and is the mother of all cows.

Krishna says, for begetting children, He is the God of love, the basis for procreation.

He says He is the Vasuki of serpents. Vasuki is the king of snakes. Vasuki was used as the rope and wound himself around *Meru*, the staff, for churning the ocean of milk.

Krishna says, among the *nagas*, non-poisonous snakes or creatures of the nether world, He is Ananta, the many-hooded serpent who forms the bed of Lord Vishnu. He is said to support all the planets on his various hoods, including the Earth.

Among the water beings, Krishna says He is Varuna, the God of the mightiest water body, the ocean.

Among the ancestors, Krishna says He is Aryama, one of the *Adityas*, who presides over a planet occupied by the energy bodies of our ancestors.

Of the ones who ensure discipline, Krishna says He is Yama, the Lord of death. Death is the perfect equalizer of all beings. Death is the only certain thing in the life of all beings and it treats everyone exactly the same whether they are big or small, rich or poor. So the Lord of death,



Yama, ensures perfect discipline. The Sanskrit word *yama* means both discipline and death. Yama is the first of the eight paths of Patanjali's *Ashtanga yoga*.

Of the *Daityas*, Krishna says He is Prahlad. The *Daityas* are considered to be a race of beings that warred against the demigods. Prahlad was the son of a powerful Daitya King, Hiranyakasipu. Hiranyakasipu did severe penance and obtained a boon that he could not be killed by either man or animal, at night or in the day, either inside or outside his abode, on earth or in space and neither by animate nor inanimate weapon.

Upon receiving this boon, Hiranyakasipu was convinced that he was immortal. He believed there was no way in which all these conditions could be fulfilled; therefore he believed that death could never touch him. He became arrogant and attacked the *devas*.

However, his son Prahlad was a pious child. Hiranyakasipu could not tolerate that his son was a staunch devotee of Lord Vishnu, someone he despised. He was furious to see Prahlad chant Vishnu's name day and night. In his fury, Hiranyakasipu made multiple attempts to have his son killed by pushing him off a cliff, trampling him under an elephant and making him sit on a burning pyre.

Hiranyakasipu's attempts were futile since each time Prahlad prayed to Vishnu in complete surrender and escaped the punishment untouched.

I mentioned this story earlier but I will elaborate on it a bit more now. Once, when Prahlad extolled the glories of Vishnu, Hiranyakasipu furiously asked him, 'If you claim that Vishnu exists everywhere, does he exist in this pillar as well?' Prahlad calmly and confidently replied, 'Yes, he very much exists in the pillar.' This was too much for Hiranyakasipu. He charged at the pillar and smashed it.

To his utter surprise, a figure that was half-man and half-lion emerged from the pillar. Consequently, it was neither man nor animal. It was twilight time. Hence, it was neither day nor night. The pillar was located at the threshold of the exit of Hiranyakasipu's palace. So it was neither inside nor outside his abode. The figure, Narasimha held Hiranyakasipu in his hands, placed the terrified king on his thighs so he was neither on earth nor in space. In this state, Narasimha tore into Hiranyakasipu's stomach with his claws, thus killing him by neither an animate nor inanimate weapon!

All the conditions granted to Hiranyakasipu in the boon had been honored and still Death could grab him! Vishnu, as the incarnation of Narasimha, killed Hiranyakasipu and proved once again that He is always available to take care of his devotees.

The young Prahlad is a supreme example of devotion. His life is the example that total surrender to the Divine is possible and that such surrender leads the Divine to completely care for His devotees, in all situations and at all times.



Of the reckoners, Krishna says He is *Kala*, Time itself. Time is the ultimate reckoner. No being exists who can beat Time. Irrespective of who it is, Time always moves on. It cannot be stopped by anyone.

Of the animals, Krishna says He is the Lion, king of the jungle.

Among birds, He says He is Garuda, king of birds, the eagle who is the mount of Lord Vishnu.

Q: Krishna talks about the churning of the milky ocean and of the many beings who came out of the ocean. What is the significance of this event and the beings that emerged from the ocean of milk?

A: The Bhagavatam epic says that the celestial beings or demigods wished to extract the divine nectar from the ocean of milk that Vishnu rests upon in order to become immortal and defeat their nemesis, the demons. Since the demigods did not have the physical power to do the churning by themselves, they enlisted the help of the demons. At the same time, they asked Vishnu to ensure that only they had access to the nectar.

This story signifies the fight between your positive thoughts, represented by the demigods, and your negative and depressing thoughts represented by the demons. The fight between the uplifting and depressing thoughts is the churning that happens within you. You feel like a roller coaster, sometimes happy but most of the time sad.

The only way out of the churning is to become detached or un-clutched. When you understand and internalize that thoughts are not connected to one another, you become un-clutched. You realize that you link one thought to another to form a shaft, either a shaft of pain or a shaft of pleasure. Either way you suffer. Even the shaft of pleasure is not continuous. When it stops, you feel let down.

Initially, when you go through the un-clutching process, as one does in the Nithyanandam meditation program that I personally conduct, your positive and negative thoughts join together to prevent you from dropping them. The churning gets worse. You get seriously depressed. Even small, negative thoughts that you would normally ignore get magnified and haunt you.

The Master is the tortoise in this process and the process of un-clutching is the staff or spindle. Throughout the process, your Master supports you. You may develop minor powers of intuition during this process analogous to the divine creatures that arose out of the ocean as it got churned. And the *apsaras*, the celestial maidens who emerge, represent fantasies that you may develop during your depression.

Eventually, the nectar of intelligence emerges and you settle into a state where there are mainly positive thoughts. As you progress further, you merely witness your thoughts with the understanding that these thoughts are unconnected. You are aware that connecting them only leads to suffering.



As you progress further, you reach a thoughtless state. You need trust in your Master and patience in order to reach this state.

I Am Rama

10.31 Of the purifiers, I am the Wind. Of the wielders of weapons, I am Rama.

Of the water beings, I am the Shark and of the flowing rivers, I am Jahnavi (Ganga).

10.32 Of all creations, I am surely the Beginning and end and the middle, Oh Arjuna.

Of all knowledge, I am the Spiritual knowledge of the Self. Of all arguments, I am the Logic.



10.33 Of the letters, I am the 'A'. Of the dual words, I am the Compounds and surely I am the never-ending time.

I am the Omniscient who sees everything.

10.34 I am the all-devouring Death and I am the Creator of all things of the future.

Of the feminine, I am Fame, Fortune, Beautiful speech, Memory, Intelligence, Faithfulness and Patience.

10.35 Of the Sama Veda hymns, I am the Brihat Sama and of all poetry, I am the Gayatri.

Of the months, I am Margashirsha and of the seasons, I am Spring.

10.36 Of all the cheating, I am Gambling. Of the effulgent things, I am the Effulgence.

I am Victory, I am Effort, I am the Goodness of the good.

10.37 Of the descendants of Vrishni, I am Vasudeva Krishna. Of the Pandava, I am Arjuna.

Of the sages, I am also Vyasa and of the thinkers, I am Usana.

10.38 Of rulers, I am their Scepter. Of the victorious, I am Statesmanship. Of all secrets, I am also Silence. Of the wise, I am Wisdom.

Of the purifying elements, Krishna says He is the formless and pure wind. The wind pervades the other elements such as earth, water and fire and removes impurities.

Of the wielders of weapons, He says He is Rama, the seventh incarnation of Vishnu. Rama defeated Ravana, the demonic ruler of Lanka who abducted his wife, Sita. Rama was a righteous ruler and chosen heir to his father's throne. Yet, Rama went into exile to uphold his father's vow. Rama is considered the greatest archer ever known. Of the ten incarnations of Vishnu, Rama is the incarnation just prior to Krishna.

Of the aquatic beings, the fish, He says He is the Shark, the most powerful and feared.

Of the rivers, He says He is Ganga. The river Ganga is worshipped in India as Goddess Ganga. Millions of people pray in the waters of the Ganga everyday. On its banks, millions of people gather everyday to offer *puja* to Ganga and to take a holy dip in the waters. The sage Jahnu swallowed Ganga as she rushed down the Himalayas into his ashram. Bhagiratha begged the *rishi* to release Ganga. That is why Ganga is known as the daughter of Jahnu and has the name 'Jahnavi'.

As Ganga descends from the Himalayas to the plains, there are multiple places of pilgrimage where people revere the river and offer daily prayers. Ganga is considered to be the river that descended from the heavens. Millions of people standing and praying in the



waters has energized the whole river and explains why Ganga has the inexplicable ability of cleansing Herself.

Let me share a factual observation recorded in the reminiscences of the British who ruled India. When the British traveled by ship from England to India, their water became spoiled during the long journey. However, on the return trip from India to England, the water from the Ganga remained pure even after reaching England. The research showed that Ganga water had the miraculous power of cleansing itself.

Of all the creations, Krishna says He is the beginning, the middle and the end, thus establishing that He is all that existed, exists and will exist. He is the creator, created and creation.

Of the various branches of knowledge, He is the ultimate spiritual knowledge, Self-realization. Other branches of knowledge result from intelligence. Only Self-realization requires intuition and something beyond.

Of all arguments, He says He is the logic that binds everything together.

Of the letters, Krishna says He is the first letter, the origin of all that is spoken and written. Of the dual words, a class of words in Sanskrit, He is the compound word. He affirms He is never-ending time and the Creator of this universe, Brahma.

Krishna says He is the Creator and Destroyer.

Of the feminine qualities, He says He is the seven *Devis*, Goddesses, who impart fame, fortune, beautiful speech, memory, intelligence, faithfulness and patience. In Sanskrit all these qualities have feminine nouns to represent them. He says these attributes in women come from Him.

Krishna said in an earlier verse that among the *Vedas*, He is the Sama Veda that contains beautiful songs and hymns. Now, He says, among these hymns, He is the Brihat Sama, a unique melody.

Of all poetic meters, He says He is Gayatri. Various invocations and prayers in the *Vedic* literature are set to Gayatri meter, including Devi Gayatri, Rudra Gayatri, etc. This meter is 24 syllables, usually in 3 or 4 lines.

This verse can also be translated to mean that Krishna says, 'I am Gayatri amongst the *mantras*.' *Mantras*, are the sacred syllables that create awareness of the divinity within our inner space. The very vibrations created while chanting the Sanskrit *mantras* purify the mind-body system and raise the energetic frequency. Here, Krishna states that Gayatri is the greatest of the *mantras*. Its popularity has been evident from the earliest *Vedic* times. This was the first *mantra* taught when the child entered a *gurukul*, the traditional *Vedic* schools of the enlightened Masters.

Gayatri literally translated means 'the song that emancipates'. Gayatri is an invocation to the Ultimate Intelligence. This prayer creates self-awareness:



*OM bhur bhuvā svaha
tat savitur varenyam
bhargo devasya dheemahi
dheeyo yona prachotayat*

Freely translated, this means:

We bow to You, that Ruler of physical, mental and spiritual planes,

That which is beyond all, the Supreme Brilliance,

May You kindle our inner awareness!

It is a prayer to the Supreme Intelligence to awaken our inner Intelligence.

Gayatri is not merely a prayer or a *mantra*. It is far more than that. It is a *tantra*, a technique that can create tremendous awareness and intelligence in our being. *Mantra* means the syllable that shows the way to go beyond joys and sufferings of the world. *Mantra* makes us more centered. *Tantra* is more than that. It is an instant delivery system.

Generally, religions condition us from childhood by installing in us value systems and beliefs, our *samskaras* – engraved memories. Gayatri is a technique that completely liberates us from our *samskaras*. Gayatri gives complete freedom and thus a new way to think. It is like a torch to guide one on one's path. Children were taught this

mantra from early childhood in ancient times so that they could be free from their *samskaras*.

Let us say a person asks for the way out of a forest.

You explain, 'Go straight ahead one mile and you will see a lion. Then, take a left turn and proceed one mile and you will see a snake. From there, take another left turn and continue until you see a panther. At that point, go right and walk straight ahead until you come out of the forest.'

If you guide him like this, the man will not find his way out of the forest. When you walked into the forest, you saw those animals. But by the time the man takes these directions and walks into the forest, the scene will be different and he probably will not have the same animals there to guide him. He will be lost!

Consequently, the way you traveled may not be the right way for him. So, instead of giving him useless directions, the best method is just to give him a torch or flashlight. He can use the torch to find his own way out of the forest.

Gayatri is not about giving someone beliefs or prayers to be chanted to any Gods or during any form of worship. It is a pure technique. It is pure words with the embedded that can lead to pure Intelligence.

Continuous meditation on this *mantra*, just continuous recitation of this *mantra* with awareness, directly leads one to the Ultimate Intelligence.



Gayatri mantra says, 'Let us meditate on the energy which awakens the Intelligence in our Being. Let that Intelligence help us meditate on It.'

Contemplate the meaning of Gayatri mantra. This *mantra* creates a beautiful vibration inside our being. Repeating the *mantra* mentally and letting the *mantra* sink into our being is like planting a seed in our being that will lead to thousands of fruits in the outer world as well as inner world. It gives us what we want along with giving us the inner space in which we don't want anything.

Among the months, Krishna says, He is the month of Margasirsha, November and December in the Gregorian calendar. In India, these months bring joy to people as they are the time when grains are collected from the fields. Also, the month has a lot of spiritual significance because the auspicious days of *Vaikunta Ekadasi* fall in this month. This month in the Divine calendar is the early morning time, the *brahma muhurtam*, the most auspicious part of the day. This is the time recommended to focus on worship.

Among the seasons, Krishna says, He is spring. Nature is at the pinnacle of Her creation in spring with new blossoms on trees and pleasant weather, which is neither too hot nor too cold. Spring thus signifies life, growth and the beginning of the cycle of life.

Krishna declares that of all vices, He is Gambling. Even in the vices He says He is present! Anybody who

deludes himself by thinking that He is not present in 'unvirtuous' activities should realize that the Divine exists everywhere and in all activities and things.

By this, Krishna also refers to the fact that Yudhishtra's vice of gambling brought about this Great War. Known as the wisest of all men, the most righteous being, Yudhishtra, the Pandava Prince, had one vice that brought him down. That was his weakness for gambling.

Krishna says, He is the Effulgence that is the essence of all radiant things.

He declares He is the Victory of the victorious, the Effort needed to succeed, and *sattva*, Goodness, amongst the attributes.

Krishna's father, Vasudeva, was a member of the Vrishni or Yadava race. Amongst the *Vrishnis*, Krishna says He is the Ultimate, Vasudeva Krishna. Amongst the *Pandavas*, He says He is the arch bowman, Arjuna.

Of the sages, He says He is Vyasa, author of the great epic Mahabharata that includes the Bhagavad Gita. Vyasa is also referred to as Veda Vyasa, the compiler of the *Vedas* who split one *Veda* into four *Vedas* so that the common person could understand the knowledge in the *Vedas*.

Of the thinkers, Krishna says, He is Usana, also known as Sukra, guru of the *Asuras*, celestials with a negative bent of mind.



Krishna says, 'I am the Scepter, the *danda*, the rod of punishment of the King.' As a Master, Krishna wields the *yoga danda*, the divine staff of wisdom. A ruler is not merely a refuge for his subjects, but also the rule giver, the disciplinarian. So is the Master.

Q: You have talked about the Master and the Zen stick. Why is this Zen stick or yoga danda needed, since the Master is Compassion Incarnate?

The Master's compassion is expressed as the *yoga danda*, the Zen stick or spiritual scalpel. The Master is only interested in the dissolution of a disciple's ego.

The Master can be ruthless in destroying the disciple's ego because the Master leads one from ignorance to wisdom. Ego is the darkness, cause of all darkness. I am a Master Surgeon, a surgeon who removes egos. A disciple who comes to me must be prepared for this surgery. He cannot run away midway through the procedure.

A follower can be a mere devotee, gazing at the form from afar, framing the Master in his own template of ignorance. Such people nail the Master to the wall in a picture frame. This is as bad as nailing the Master to the cross. By worshipping, instead of practicing, they kill the Master.

I tell people that if they wish to be mere gazers, I shall give them brain candy because that is what they come

here for. If you are a true seeker, be prepared to be burnt, operated upon, and be prepared to be subjected to the *yoga danda*. That is the route to salvation.

People ask me, 'If we leave you, will you curse us?'

Be very clear, an enlightened being is incapable of cursing anyone! He cannot wish anyone ill. Whatever an enlightened being utters, that word is truth, *satya*, and it will happen. But that word can only be compassionate. Because an enlightened being is boundary-less, He is one with the Universe. And you are part of Him. How can I think ill of myself?

Please understand this important point: if a so-called Master threatens to curse you, he is not a Master. He is not enlightened. A Master's punishment is compassionate. It arises solely from love. It may be tough love, but it is unconditional love. What can you give the Master? What can He want from you?

My spirit is linked to this body in a fragile way. It can leave and not return. That is why I must do the opposite of meditations. Ramakrishna craved sweets, *jalebi*. People who were not aware laughed at him. How can this person whom they call God have such a weakness? That weakness arose from His compassion for them, so that He may stay in his body and redeem them.

When close disciples ask what brings my spirit back to this body every morning, I can only say that it is the faces of those who are in deep need of me. As long as the need exists, it will return.



That's why Krishna, the greatest of all Masters, says that He will return time after time to redeem the good and destroy evil. He does not need to physically destroy those who are evil. All evil disappears in His energy.

There Is No End To My Glories!

10.39 Also, of whatever beings exist, I am the Seed, Oh Arjuna.

*There is nothing that exists without Me
all creations, moving and unmoving.*

*10.40 There is no end to My divine
glories Oh Parantapa.*

*What has been said by Me are
examples of My detailed glories.*

*10.41 You should know that
whatever glories exist or whatever
beautiful and glorious that exists, all
that surely is born of just a portion of
My splendor.*



10.42 Of what use is it to know about the many manifestations of this kind, Oh Arjuna?

I pervade this entire world with just a part of Myself.

Krishna says to Arjuna, 'Enough has been said. You can take no more. Whatever I have said, whatever more I can say, will only be a drop in the ocean, a small fragment of what I am. There is nothing that is not Me, nothing that can exist outside of Me, and nothing that has not been created from and by Me.'

He has given the background to Arjuna, so that Arjuna is prepared to see His formless form. Arjuna is now in a mode of total surrender and in deep gratitude.

Now, let us also experience these words of Krishna in a mood of absolute surrender and total gratitude.

Close your eyes, and meditate on the divine glory of Krishna.

Express deep gratitude for whatever way your life has been elevated. Express deep gratitude to whoever has helped you achieve health, wealth and education. Each and every one of these are expressions of the Divine.

Remember every one of them for the reasons they were in your life. Remember all of them who helped you to flower in your life. Remember all of them with love and respect, with love and gratitude.

Remember your mother who gave you this body. She is the embodiment of the Divine, *Parabrahma* Krishna. Give her your gratitude.

Remember your father who gave you life. Feel him and give your gratitude to him.

Remember all the teachers and professors who gave you education. They are embodiments of the Divine.

Feel deeply grateful to all of them for their contribution to your life and to your being.

Whoever has helped you to grow economically, whoever contributed to your economical growth, directly or indirectly, remember all of them and give your gratitude to them. Feel deeply connected to all of them.

Whoever gave you mental strength and understanding about life when you needed it, whenever you were depressed, whoever gave you courage when you were in a low mood, remember all of them. They are embodiments of the Divine, representatives of the universal consciousness. Remember all of them and give them your gratitude.

Whoever helped you grow spiritually, whoever helped you grow in spiritual understanding, remember all of them. Give them your gratitude. They are representatives of the Divine. Give them your gratitude for giving spiritual understanding to you, for adding something to your life.

Whoever helped you with understanding on the level of material wealth or spiritual growth, remember all of them and offer them your gratitude.

Ultimately, give gratitude to the Divine Energy, *Parabrahma* Krishna, who gave all this intelligence and understanding to us in our life.

Just drop yourself and become one with the cosmic energy. May you become part of the whole universe, part



of the energy that is moving the Sun, Moon and planet Earth.

OM shanti, shanti, shantihi

Relax. Now open your eyes. Continue to spend at least the next few hours in this mood of surrender. Drop yourself. You will see this experience works miracles in your being. It can transform you.

Forget about yourself. Drop yourself and let the Divine, let this Cosmic Energy prevail. Let Him be. Let the Divine be. This surrender mood can transform your whole consciousness. It can make you experience the ultimate truth that Krishna explains here: His glories, His *vibhuti*, His divine glory.

When you are blissful, whatever you see looks divine and glorious. May you reach that bliss.

Let us pray to *Parabrahma* Krishna, Universal Energy, Existence to guide us all and to give us all the experience of eternal bliss, *nithyananda*.

Thank you!

Thus ends the tenth chapter named 'Divine Manifestation' of the Upanishad of the Bhagavad Gita, the scripture of Yoga, dealing with the science of the Absolute in the form of the dialogue between Sri Krishna and Arjuna.



Scientific Research on Bhagavad Gita

Several institutions have conducted experiments using scientific and statistically supported techniques to verify the truth behind the Bhagavad Gita. Notable amongst them is the work carried out by Maharishi Mahesh Yogi, whose findings are published through Maharishi Ved Vigyan Vishwa Vidyapeetam.

Studies conducted using meditation techniques related to truths expressed in the verses of the Bhagavad Gita have shown that the quality of life is significantly improved through meditation. These studies have found that meditators experience a greater sense of peace resulting in a reduced tendency towards conflict.

Meditators gain greater respect for and appreciation of others. Their own inner fulfilment increases resulting in improved self-respect and self-reliance, leading to Self Actualization.

One's ability to focus along with brain function integration is enhanced. These have resulted in greater comprehension, creativity, faster response time in decision-making and superior psychomotor coordination.

Stress levels have been shown to decrease with enhanced sensory perception and overall health. The tendency towards depression has been clearly shown to decrease.

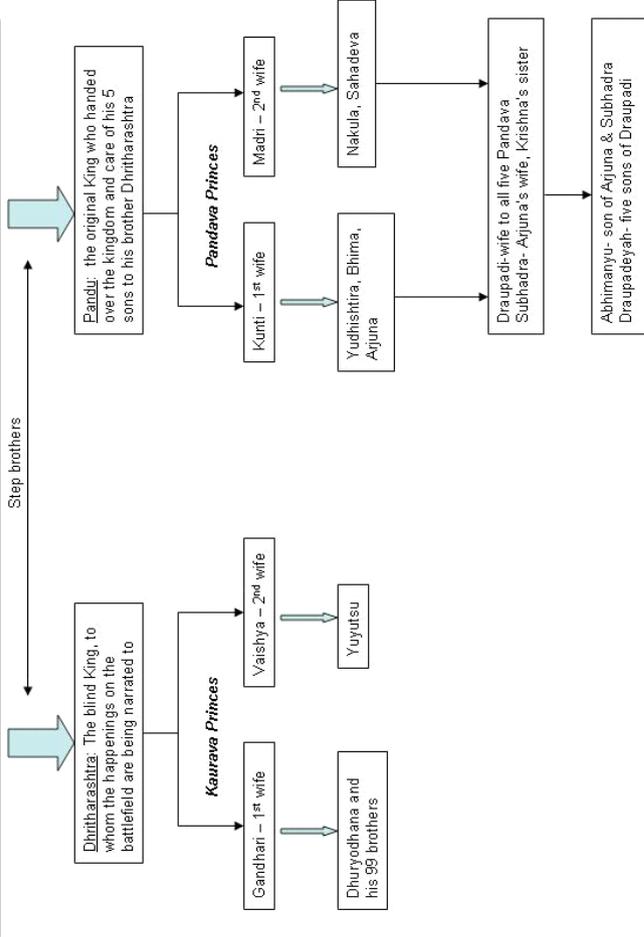


There is enough evidence to show that as a result of meditation, individuals gain a better ethical lifestyle that in turn improves their interaction with others in the community, resulting in less conflict and crime. Group meditation of 7000 people (square root of 1% of world population at the time of the study) was significantly correlated to a reduction in conflict worldwide.

Meditation leads to higher levels of consciousness. Through the research tools of Applied Kinesiology, Dr. David Hawkins (author of the book *Power vs. Force*) and others have shown that human consciousness has risen in the last few decades, crossing a critical milestone for the first time in human history. Dr. Hawkins' research also documents that the Bhagavad Gita is at the very highest level of Truth conveyed to humanity.

We acknowledge with gratitude the work done by the Maharishi Mahesh Yogi institutions and Dr. David Hawkins in establishing the truth of this great scripture.

Kuru Family Tree



Glossary of Key Characters in the Bhagavad Gita

Pandava's Side:

- Krishna: God Incarnate; Related to both Kaurava and Pandava; Arjuna's charioteer in the war
- Drupada: A great warrior and father of Draupadi
- Drishtadummna: The son of King Drupada
- Shikhandi: A mighty archer and a transexual person
- Virata: Abhimanyu's father-in-law; King of a neighboring kingdom
- Yuyudhana: Krishna's charioteer and a great warrior
- Kashiraj: King of neighboring kingdom, Kashi
- Chekitan: A great warrior
- Kuntibhoj: Adoptive father of Kunti, the mother of first three Pandava princes
- Purujit: Brother of Kuntibhoj
- Shaibya: Leader of the Shibi tribe
- Dhrishtaketu: King of Chedis
- Uttamouja: A great warrior

Kaurava's Side:

- Sanjay: Charioteer and narrator of events to Dhritharashtra
- Bhishma: Great grandfather of the Kaurava & Pandava; Great warrior
- Drona: A great archer and teacher to both Kaurava and Arjuna
- Vikarna: Third of the Kaurava brothers
- Karna: Pandava's half brother, born to Kunti before her marriage
- Ashvatthama: Drona's son and Achilles heel; Said to always speak the truth
- Kripacharya: Teacher of martial arts to both Kaurava and Pandava
- Shalya: King of neighboring kingdom and brother of Madra, Nakula and Sahadeva's mother
- Soumadatti: King of Bahikas
- Dushassana: One of Kaurava brothers; responsible for insulting Draupadi



Meaning of Common Sanskrit Words

For purposes of simplicity, the phonetic of Sanskrit has not been faithfully followed in this work. No accents and other guides have been used.

Aswattama is spelt as also *Asvattama*, *Aswathama*, *Aswatama* etc., all being accepted.

Correctly pronounced, *Atma* is *Aatma*; however in the English format *a* is used both for *a* and *aa*, *e* for *e* and *ee* and so on. The letter *s* as used here can be pronounced as *s* or *ss* or *sh*; for instance *Siva* is pronounced with a sibilant sound, neither quite *s* nor *sh*. Many words here spelt with 's' can as well be spelt as 'sh'.

[In the glossary, however, letters have been indicated in brackets to facilitate pronunciation as intended in the Sanskrit text.]

This glossary is not meant to be a pronunciation guide, merely an explanatory aid. It is merely a compilation of common words.

A(a)bharana: adornment; *vastra(a)bharana* is adornment with clothes

Abhy(a)asa: exercise; practice

A(a)cha(a)rya: teacher; literally 'one who walks with'

Advaita: concept of non-duality; that individual self and the cosmic SELF are one and the same; as different from the concepts of *dvaita* and *visishta(a)dvaita*, which consider self and SELF to be mutually exclusive

A(a)ha(a)ra: food; also with reference to sensory inputs as in *praty(a)ha(a)ra*

A(a)jna: order, command; the third eye energy centre

A(a)ka(a)sa: space, sky; subtlest form of energy of universe

Amruta, amrit: divine nectar whose consumption leads to immortality

Ana(a)hata: that which is not created; heart energy centre

A(a)nanda: bliss; very often used to refer to joy, happiness etc.

Anjana: collyrium, black pigment used to paint the eye lashes

A(a)pas: water

Aarti: worshipping with a flame, light, as with a lamp lit with oiled wick, or burning camphor

A(a)shirva(a)d: blessing

Ashta(a)nga yoga: eight fold path to enlightenment prescribed by Patanjali in his Yoga Sutra

A(a)shraya: grounded in reality; *a(a)shraya-dosha*, defect related to reality

A(a)tma, A(a)tman: individual Self; part of the universal Brahman

Beedi: local Indian cigarette

Beeja: seed; *beeja-mantra* refers to the single syllable *mantras* used to invoke certain deities,

e.g., *gam* for Ganesha.



Bhagava(a)n: literally God; often used for an enlightened master

Bha(a)vana: visualization

Bhakti: devotion; *bhakta*, a devotee

Brahma: the Creator; one of the Hindu trinity of supreme Gods, the other two being *Vishnu*, and *Shiva*

Brahmacha(a)ri: literally one who moves with the true reality, *Brahman*, one without fantasies, but usually taken to mean a celibate; *brahmacharya* is the quality or state of being a *brahmachaari*

Brahman: ultimate reality of the Divine, universal intelligent energy

Bra(a)hman: person belonging to the class engaged in *Vedic* studies, priestly class

Buddhi: mind, intelligence; mind is also called by other names, *manas*, *chitta* etc.

Buddhu: a fool

Chakra: literally a 'wheel'; refers to energy centres in the mind-body system

Chakshu: eye, intelligent power behind senses

Chanda(a)la: an untouchable; usually one who skins animals.

Chandana: sandalwood

Chitta: mind; also *manas*, *buddhi*.

Dakshina(a)yana: Sun's southward movement starting 21st June

Darshan: vision; usually referred to seeing divinity

Dharma: righteousness

Dhee: wisdom.

Deeksha: grace bestowed by the Master and the energy transferred by the Master onto disciple at initiation or any other time, may be through a mantra, a touch, a glance or even a thought

Dosha: defect

Dhya(a)na: meditation

Drishti: sight, seeing with mental eye

Gada: weapon; similar to a mace; also *Gada(a)yudha*

Gopi, Gopika: literally a cowherd; usually referred to the devotees, who played with Krishna, and were lost in Him

Gopura, gopuram: temple tower

Grihasta: a householder, a married person; coming from the word *griha*, meaning house

Guna: the three human behavioural characteristics or predispositions; *satva, rajas* and *tamas*

Guru: Master; literally one who leads from *gu* (darkness) to *ru* (light)

Gurukul, Gurukulam: literally 'tradition of *guru*', refers to the ancient education system in which children were handed over to a *guru* at a very young age by parents for upbringing and education

Homa: ritual to *Agni*, the God of fire; metaphorically represents the transfer of energy from the energy of *A(a)ka(a)sa* (space), through *V(a)ayu* (Air), *Agni* (Fire),



A(a)pas (Water), and *Prithvi* (Earth) to humans. Also *y(a)aga, yagna*

Iccha: desire

Ida: along with *pingala* and *sushumna* the virtual energy pathways through which *pranic* energy flows

Ithiha(a)sa: legend, epic, mythological stories; also *pura(a)na*

Jaati: birth; *jaati-dosha*, defect related to birth

Ja(a)grata: wakefulness

Japa: literally 'muttering'; continuous repetition of the name of divinity

Jeeva samadhi: burial place of an enlightened Master, where his spirit lives on

Jiva (pronounced as *jeeva*) means living

Jyotisha: Astrology; *jyotishi* is an astrologer

Kaivalya: liberation; same as *moksha, nirva(a)na*

Ka(a)la: time; also *maha(a)ka(a)la*

Kalpa: vast period of time; *Yuga* is a fraction of *Kalpa*

Kalpana: imagination

Karma: spiritual law of cause and effect, driven by *va(a)sana* and *samska(a)ra*

Kosha: energy layer surrounding body; there are 5 such layers. These are: *annamaya* or body, *Pra(a)namaya* or breath, *manomaya* or thoughts, *vigya(a)namaya* or sleep and *a(a)nandamaya* or bliss *koshas*

Kriya: action

Kshana: moment in time; refers to time between two thoughts

Kshatriya: caste or *varna* of warriors

Kundalini: energy that resides at the root chakra
'*mula(a)dha(a)ra*' (pronounced as *moolaadha(a)ra*)

Maha(a): great; as in *maharshi*, great sage; *maha(a)va(a)kyā*, great scriptural saying

Ma(a)la: a garland, a necklace; *rudra(a)ksha mala* is a garland made of the seeds of the *rudra(a)ksha* tree

Mananam: thinking, meditation

Manas: mind; also *buddhi*, *chitta*

Mandir: temple

Mangala: auspicious; *mangal sutra*, literally auspicious thread, the yellow or gold thread or necklace a married Hindu woman wears

Mantra: a sound, a formula; sometimes a word or a set of words, which because of their inherent sounds, have energizing properties. *Mantras* are used as sacred chants to worship the Divine; *mantra*, *tantra* and *yantra* are approaches in spiritual evolution

Ma(a)ya: that which is not, not reality, illusion; all life is *ma(a)ya* according to *advaita*

Moksha: liberation; same as *nirva(a)na*, *sama(a)dhi*, *turiya* etc.

Mula(a)dha(a)ra: the first energy centre, *moola* is root; *a(a)dhara* is foundation, here existence

Nadi: river



Naadi: nerve; also an energy pathway that is not physical

Na(a)ga: a snake; a *na(a)ga-sa(a)dhu* is an ascetic belonging to a group that wears no clothes

Namaska(a)r: traditional greeting with raised hands, with palms closed

Na(a)nta: without end

Na(a)ri: woman

Nidhidhy(a)asan: what is expressed

Nimitta: reason; *nimitta-dosha*, defect based on reason

Nirva(a)na: liberation; same as *moksha*, *sama(a)dhi*

Niyama: the second of eight paths of Patanjali's *Ashta(a)nga Yoga*; refers to a number of day-to-day rules of observance for a spiritual path

Pa(a)pa: sin

Phala: fruit; *phalasaruti* refers to result of worship

Paramahansa: literally the 'supreme swan'; refers to an enlightened being

Parikrama: the ritual of going around a holy location, such as a hill or water spot

Parivra(a)jaka: wandering by an ascetic monk

Pingala: please see *Ida*.

Pra(a)na: life energy; also refers to breath;

pra(a)na(a)ya(a)ma is control of breath

Pratya(a)hara: literally 'staying away from food'; in this case refers to control of all senses as part of the eight fold *ashta(a)nga yoga*

Prithvi: earth energy

Purohit: priest

Puja (pronounced as *pooja*): normally any worship, but often referred to a ritualistic worship

Punya: merit, beneficence

Pura(a)na: epics and mythological stories such as Maha(a)bha(a)rata, Ra(a)ma(a)yana etc.

Purna (pronounced *poorna*): literally 'complete'; refers in the *advaita* context to reality

Rajas, rajasic: the mid characteristic of the three human *guna* or behaviour mode, referring to aggressive action

Putra: son; *putri*: daughter

Rakta: blood

Ra(a)tri: night

Rishi: a sage

Sa(a)dhana: practice, usually a spiritual practice

Sa(a)dhu: literally a 'good person'; refers to an ascetic; same as *sanya(a)si*

Sahasrana(a)ma: thousand names of God; available for many Gods and Goddesses, which devotees recite

Sahasrara: lotus with thousand petals; the crown energy centre

Sakti: energy; intelligent energy; *Para(a)sakti* refers to universal energy, divinity; considered feminine; masculine aspect of *Para(a)sakti* is *purusha*



Sama(a)dhi: state of no-mind, no-thoughts; literally, becoming one's original state; liberated, enlightened state. Three levels of *samadhi* are referred to as *sahaja*, which is transient, *savikalpa*, in which the person is no longer capable of normal activities, and *nirvikalpa*, where the liberated person performs activities as before.

Samsaya: doubt

Samska(a)ra: embedded memories of unfulfilled desires stored in the subconscious that drive one into decisions, into *karmic* action

Samyama: complete concentration

Sankalpa: decision

Sanya(a)s: giving up worldly life; *sanya(a)si* or *sanya(a)sin*, a monk, an ascetic

sanya(a)sini, refers to a female monk

Sa(a)stra: sacred texts

Satva, *sa(a)tvic*: the highest *guna* of spiritual calmness

Siddhi: extraordinary powers attained through spiritual practice

Sishya: disciple

Simha: lion; *Simha-Swapna*: nightmare

Shiva: rejuvenator in the trinity; often spelt as *Shiva*. *Shiva* also means 'causeless auspiciousness'; in this sense, *Shivara(a)tri*, the day when Shiva is worshipped is that moment when the power of this causeless auspiciousness is intense

Smarana: remembrance; constantly remembering the divine

Smruti: literally 'that which is remembered'; refers to later day Hindu works which are rules, regulations, laws and epics, such as Manu's works, *Puranas* etc.

Shraddha: trust, faith, belief, confidence

Sravan: hearing

Srishti: creation, which is created

Sruti: literally 'that which is heard'; refers to the ancient scriptures of *Veda*, *Upanishad* and

Bhagavad Gita: considered to be words of God

Stotra: devotional verses, to be recited or sung

Sudra: caste or *varna* of manual labourers

Sutra: literally 'thread'; refers to epigrams, short verses which impart spiritual techniques

Sunya: literally zero; however, Buddha uses this word to mean reality

Sushumna: Please see 'ida'

Swa(a)dishtha(a)na: where Self is established; the groin or spleen energy centre

Swapna: dream

Swatantra: free

Tamas, taamasic: the lowest *guna* of laziness or inaction

Tantra: esoteric Hindu techniques used in spiritual evolution



Tapas: severe spiritual endeavour, penance

Thatagata: Buddhahood, state of being such...a pali word

Tirta: water; *tirtam* is a holy river and a pilgrimage centre

Trika(a)la: all three time zones, past, present and future;
trika(a)lajna(a)ni is one who can

see all three at the same time; an enlightened being is
beyond time and space

Turiya (pronounced tureeya): state of *samadhi*, no-mind

Upanishad: literally 'sitting below alongside' referring to a
disciple learning from the master;

refers to the ancient Hindu scriptures which along with
the *Veda*, form *sruti*

Uttara(a)yana: Sun's northward movement

Vaisya: caste or *varna* of tradesmen

Va(a)naprastha: the third stage in one's life, (the first stage
being that of a student, and the

second that of householder) when a householder, man or
woman, gives up worldly activities and focuses on
spiritual goals

Varna: literally colour; refers to the caste grouping in the
traditional Hindu social system; originally based on
aptitude, and later corrupted to privilege of birth

Va(a)sana: the subtle essence of memories and desires,
samska(a)ra, that get carried forward from birth to birth

Vastra: clothes

Vastra(a)harana: removal of clothes, often used to refer to Draupadi's predicament in the

Maha(a)bha(a)rata, when she was unsuccessfully disrobed by the Kaurava prince

Va(a)yu: air

Veda: literally knowledge; refers to ancient Hindu scriptures, believed to have been received by enlightened *rishi* at the being level; also called *sruti*, along with *Upanishad*

Vibhuti (*pronounced vibhooti*): sacred ash worn by many Hindus on forehead; said to remind themselves of the transient nature of life; of glories too

Vidhi: literally law, natural law; interpreted as fate or destiny

Vidya: knowledge, education

Visha(a)da: depression, dilemma etc.

Vishnu: preserver in the trinity; His incarnations include Krishna, Rama etc. in ten incarnations; also means 'all encompassing'

Vishwarupa (*pronounced vishwaroopa*): universal form

Yama: discipline as well as death; One of the eight fold paths prescribed in Patanjali's

Ashta(a)nga Yoga; refers to spiritual regulations of *satya* (truth), *ahimsa* (non

violence), *aparigraha* (living simply); *asteya* (not coveting other's properties) and *brahmacharya* (giving up



fantasies); *yama* is also the name of the Hindu God of justice and death

Yantra: literally 'tool'; usually a mystical and powerful graphic diagram, such as the *Sri Chakra*, inscribed on a copper plate, and sanctified in a ritual blessed by a divine presence or an enlightened Master

Yoga: literally union, union of the individual self and the divine SELF; often taken to mean

Hatha yoga, which is one of the components of *yogasana*, relating to specific body postures

Yuga: a long period of time as defined in Hindu scriptures; there are four *yugas*: *satya*, *treta*, *dwa(a)para* and *kali*, the present being *kali yuga*

Invocation Verses

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन गूथितां पुराणमुनिना मध्ये महाभारतं
अद्वैतामृतवर्षिणीं भगवतीं अष्टादशाध्यायिनीं
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीं

*Om paarthaaya pratibodhitaam bhagavataa naaraayanena svayam
Vyaasena grathitaam puraanamuninaa madhye mahaabhaaratam
Advaitaamrutavarshineem Bhagavateem ashtaadashaadhyaayineem
Amba toaamanusandadhaami bhagavadgeete bhavadveshineem*

OM, I meditate upon you, Bhagavad Gita the affectionate Mother, the Divine Mother showering the nectar of non duality and destroying rebirth, (who was) incorporated into the Mahaabhaarata of eighteen chapters by sage Vyasa, the author of the Puraanaas, and imparted to Arjuna by Lord Narayana, Himself.

वसुदेवसुतं देवं कम्सचाणूरमर्दनम्
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुं

*Vasudeva Sutam Devam Kamsa Chaanura
Mardanam
Devakee Paramaanandam Krishnam Vande
Jagadgurum*

I salute you Lord Krishna, Teacher to the world, son of Vasudeva and Supreme bliss of Devaki, Destroyer of Kamsa and Chaanura.



Verses Of Gita Chapter 10

श्री भगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१०.१॥

Shri bhagavan uvacha

*bhuya eva mahabaho shrnu me paramam vachah
yat te aham priyamanaya vakshyami hitakamyaya 10.1*

Shri bhagavan uvacha: Lord Krishna said; *bhuya:* again; *eva:* surely; *mahabaho:* big-armed; *shrnu:* hear; *me:* My; *paramam:* supreme; *vachah:* word; *yat:* that which; *te:* to you; *aham:* I; *priyamanaya:* dear to Me; *vakshyami:* say; *hitakamyaya:* with the desire for your benefit

10.1 Lord Krishna said:

***Listen again, Oh Arjuna! You are My dear friend,
Listen carefully again, I shall speak further on
knowledge for your welfare.***

न मे विदुः सुरगणाः प्रभवं न महर्षयः।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥१०.२॥

*na me viduha sura ganaha prabhavam na maharshayaha
aham adir hi devanam maharshinam cha sarvashaha 10.2*

Na: not; *me:* My; *viduha:* know; *sura ganah:* demigods; *prabhavam:* glories; *na:* not; *maharshayaha:* great sages; *aham:* I; *adi:* origin; *hi:* certainly; *devanam:* of the gods;

maharshinam: of the great sages; *cha*: and; *sarvashaha*: in all respects

10.2 Neither the hosts of deities nor the great sages know My origin, My opulence.

I am the source of the deities and the sages.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥१०.३॥

*yo maam ajam anadim cha vetti loka maheshvaram
asammudhaha sa martyeshu sarva papaiha pramuchyate 10.3*

Yo: who; *maam*: to Me; *ajam*: unborn; *anadim*: without beginning; *cha*: and; *vetti*: know; *loka*: worlds; *maheshvaram*: supreme lord; *asammudhaha*: without doubt; *sa*: he; *martyeshu*: mortal; *sarva*: all; *papaiha*: sins; *pramuchyate*: delivered

10.3 He who knows Me as the Unborn, without Beginning, and supreme Lord of all the worlds,

Only he, who has this clarity, is wise and freed from all bondage.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥१०.४॥

*buddhir jnanam asammoha kshama satyam damaha shamaha
sukham dukkham bhavobhaavo bhayam cha abhayam eva cha 10.4*



buddhir: intelligence; *jnanam*: knowledge; *asammoha*: free from doubt; *kshama*: forgiveness; *satyam*: truthfulness; *damaha*: control of senses; *shamaha*: control of mind; *sukkham*: happiness; *dukkham*: distress; *bhavobhaavo*: birth and death; *bhayam*: fear; *cha*: and; *abhayam*: fearlessness; *eva*: also; *cha*: and

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।
भवन्ति भावा भूतानां मत्त व पृथग्विधाः॥१०.५॥

ahimsa samata tushtistapo danam yasho ayashaha
bhavanti bhava bhutanam matta va prithagvidhaha 10.5

ahimsa: non-violence; *samata*: equanimity; *tushti*: satisfaction; *tapo*: austerity; *danam*: charity; *yasho*: fame; *ayashaha*: infamy; *bhavanti*: become; *bhava*: nature; *bhutanam*: living beings; *matta*: from me; *eva*: surely; *prithagvidhaha*: in various forms

10.4,5 Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness, distress, birth, death, fear, fearlessness, non-violence, equanimity, satisfaction, austerity, charity, fame and infamy, all these various qualities of living beings are created by Me alone.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः॥१०.६॥

maharshayaha sapta purve chatvaro manavas tatha
madbhava manasa jata yesham loka imaha prajaha 10.6

maharshayaha: great sages; *sapta*: seven; *purve*: before; *chatvaro*: four; *manavas*: manus; *tatha*: and; *madbhava*: endowed with My power; *manasa*: from the mind; *jata*: born; *yesham*: of them; *loka*: worlds; *imaha*: all this; *prajaha*: living beings

10.6 The seven great sages and before them, the four great Manus, endowed with My power,

They arose from My mind and all the living beings populating the planet descend from them.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः॥१०.७॥

*etam vibhutim yogam cha mama yo vetti tattvataha
sovikampen yogen yujyate natra sanshayaha 10.7*

etam: all this; *vibhutim*: glory; *yogam*: powers; *cha*: and; *mama*: My; *yo*: who; *vetti*: knows; *tattvataha*: truth; *sa*: he; *avikampen*: without distraction; *yogen*: in yoga; *yujyate*: engaged; *na*: not; *atra*: here; *sanshayaha*: doubt

10.7 He who knows all this glory and powers of mine, truly, he is fully united in Me;

Of that there is no doubt.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥१०.८॥



*aham sarvasya prabhavo mattaha sarvam pravartate
iti matva bhajante maam budha bhava samanvitaha 10.8*

aham: I; sarvasya: all; prabhavo: source; mattaha: from Me; sarvam: all; pravartate: emanates; iti: thus; matva: knowing; bhajante: pray; maam: to Me; budha: wise; bhava samanvitaha: surrender

10.8 I am the source of all the spiritual and material worlds. Everything arises from Me.

The wise who know this are devoted to Me and surrender their heart to Me.

मच्चिता मद्गतप्राणा बोधयन्तः परस्परम्।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च॥१०.९॥

*macchita madgataprana bodhayantaha parasparam
kathayantashcha maam nityam tushyanti cha ramanti cha 10.9*

macchita: with mind engaged in Me; madgataprana: lives absorbed in Me; bodhayantaha: enlightening; parasparam: one another; kathayantashcha: talking about My glories; maam: about Me; nityam: always; tushyanti: satisfied; cha: and ramanti: enjoy bliss; cha: and

10.9 With mind and lives absorbed on Me, always enlightening one another and talking about My glories, the wise are content and blissful.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०.१०॥

*tesham satatayuktanam bhajatam preetipurovakam
dadami buddhiyogam tam yen maam upayanti te 10.10*

*tesham: to them; satatayuktanam: always engaged;
bhajatam: praying; preetipurovakam: with love; dadami: I give;
buddhiyogam: intelligence; tam: that; yen: by which; maam:
to Me; upayanti: come; te: they*

***10.10 To those who are always engaged in Me with love,
I give them enlightenment by which they come to Me.***

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥१०.११॥

*tesham eva anukampartham aham ajnanajam tamaha
nashayamiya atma bhavasto jnanadeepen bhasvata 10.11*

*tesham: to them; eva: also; anukampartham: out of
compassion; aham: I; ajnanajam: born of ignorance; tamaha:
darkness; nashayamiya: destroy; atma: within; bhavasto:
themselves; jnanadeepen: lamp of knowledge; bhasvata:
shining*

***10.11 Out of compassion to them, I destroy the darkness
born out of their ignorance by the shining lamp of
knowledge***



अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१०.१२॥

Arjuna uvacha

*param brahma param dhama pavitram paramam bhavan
purusham shashvatam divyam adidevam ajam vibhum 10.12*

Arjuna uvacha: Arjuna said; *param:* supreme; *brahma:* truth; *param:* supreme; *dhama:* sustenance; *pavitram:* pure; *paramam:* supreme; *bhavan:* yourself; *purusham:* person; *shashvatam:* original; *divyam:* godly; *adidevam:* original god; *ajam:* unborn; *vibhum:* glorious

Arjuna said:

10.12 You are the Supreme Truth, Supreme Sustenance, Supremely Purifier, the primal, eternal and glorious Lord.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१०.१३॥

*ahustvam rushayaha sarve devarshir naradastatha
asito devalo vyasaha syayam chayva braveeshi me 10.13*

ahu: say; *tvam:* to you; *rushayaha:* sages; *sarve:* all; *devarshi:* sage of gods; *narada:* Narada; *tatha:* and; *asito:* Asita; *devalo:* Devala; *vyasaha:* Vyasa; *svayam:* personally; *cha:* and; *eva:* surely; *braveeshi:* explain; *me:* to me

10.13 All the sages like Narada, Asita, Devala, and Vyasa have explained this.

Now you are personally explaining to me.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥१०.१४॥

*sarvam etad rutam manye yanmaam vadasi keshava
na hi te bhagavan vyaktim vidurdeva na danavaha 10.14*

sarvam: all; etad: these; rutam: truths; manye: accept; yat: which; maam: to me; vadasi: say; keshava: Keshava; na: not; hi: surely; te: your; bhagavan: lord; vyaktim: express; viduh: know; deva: gods; na: nor; danavaha: demons

10.14 Oh Kesava, I accept all these truths that You have told me.

Oh Lord, neither the gods nor the demons know You.

स्वयमेवात्मनाऽत्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥१०.१५॥

*svayam eva atmana atmaanam vettha tvam purushottam
bhuta bhavan bhutesha devadeva jagatpate 10.15*

svayam: own; eva: surely; atmana- by yourself; atmaanam: yourself; vettha: know; tvam: you; purushottam: perfect man; bhuta bhavan: origin of beings; bhutesha: lord of beings; devadeva: god of gods; jagatpate: lord of the world



10.15 Surely, You alone know Yourself by Yourself,

*Oh Perfect One, the Origin of beings, Oh Lord of beings,
Oh God of gods, Oh Lord of the world.*

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि॥१०.१६॥

*vaktum arhasy asheshena divya rhyatma vibhutayaha
yabhir vibhuti bhir lokan imanstvoam vyapya tishthasi 10.16*

vaktum: say; arhasy: deserve; asheshena: in detail; divya: divine; hi: surely; atma: Your; vibhutayaha: glories; yabhi: by which; vibhuti: glories; lokan: worlds; iman: these; tvam: You; vyapya: pervade; tishthasi: remain

*10.16 Only You can describe in detail Your divine
glories by which You pervade this universe*

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया॥१०.१७॥

*katham vidyam aham yogimstvoam sada parichintayan
keshu keshu cha bhaveshu chintyosi bhagavan maya 10.17*

katham: how; vidyam: know; aham: I; yogi: yogi; tvam: you; sada: always; parichintayan: contemplation; keshu: in which; keshu: in which; cha: and; bhaveshu: nature; chintyosi: contemplated; bhagavan: lord; maya: by me

10.17 How may I know You by contemplation?

In which forms should I contemplate on You, Oh Lord?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि श्रुण्वतो नास्ति मेऽमृतम् ॥१०.१८॥

*vistarena atmano yogam vibhutim cha janardana
bhuyaha kathaya truptirhi shrunvato nasti memrutam 10.18*

*vistarena: in detail; atmano: of Yourself; yogam: powers;
vibhutim: glories; cha: and; janardana: Janardana; bhuyaha:
again; kathaya: say; trupti: satisfaction; hi: surely; shrunvato:
hear; na: not; asti: there; me: my; amrutam: nectar*

10.18 Tell me in detail of Your powers and glories, Oh Janardana.

Again, please tell for my satisfaction as I do not tire of hearing Your sweet words.

श्री भगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१०.१९॥

Shri bhagavan uvacha

*hanta te kathayishyami divya hryatma vibhutayaha
pradhanyataha kurushreshtha na astayanto vistarasya me 10.19*



Shri bhagavan uvacha: The Lord said; *hanta:* yes; *te:* to you; *kathayishyami:* I will talk; *divya:* divine; *hi:* surely; *atma:* My; *vibhutayaha:* glories; *pradhanyataha:* main; *kurushreshtha:* great among the Kurus; *na:* not; *asti:* there; *anto:* end; *vistarasya:* detail; *me:* My

10.19 Krishna said, 'Yes, Oh Kurusreshta, I will talk to you surely of My divine glories;

But only of the main ones as there is no end to the details of My glories.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त व च ॥१०.२०॥

aham atma gudakesha sarvabhuta ashayasthitaha
aham adishcha madhyam cha bhutanam anta va cha 10.20

aham: I; *atma:* soul; *gudakesha:* Arjuna; *sarva:* all; *bhuta:* living beings; *ashayasthitaha:* situated in; *aham:* I; *adi:* beginning; *cha:* and; *madhyam:* middle; *cha:* and; *bhutanam:* of living beings; *anta:* end; *eva:* also; *cha:* and

10.20 I am the Spirit, Oh Gudakesa, situated in all living beings.

I am surely the beginning, middle and end of all beings.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥१०.२१॥

*adityanam aham vishnur jyotisham ravir anshuman
marichir marutam asmi nakshatranam aham shashi 10.21*

*adityanam: of the Adityas; aham: I; vishnur: Vishnu;
jyotisham: of the luminaries; ravir: the sun; anshuman:
bright; marichir: Marichi; marutam: of the Maruts; asmi: am;
nakshatranam: of the nakshatras; aham: I; shashi: the moon*

**10.21 Of the Aditya, I am Vishnu. Of the luminaries, I
am the bright sun.**

**Of the Marut, I am Marichi. Of the Nakshatra, I am the
Moon.**

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना॥१०.२२॥

*vedanam samavedosmi devanam asmi vasavaha
indriyanam manashcha asmi bhutanam asmi chetana 10.22*

*vedanam: of the Vedas; samaveda: Sama Veda; asmi: I am;
devanam: of the gods; asmi: I am; vasavaha: Vasava;
indriyanam: of the senses; manas: mind; cha: and; asmi: I
am; bhutanam: of living beings; asmi: I am; chetana:
consciousness*

**10.22 Of the Veda, I am the Sama Veda. Of the gods, I
am Indra.**

**Of the senses, I am the mind and in living beings, I am
the Consciousness.**



रुद्राणां शङ्करश्चास्मि वितेशो यक्षरक्षसाम्।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम्॥१०.२३॥

*rudranam shankarashcha asmi vittesho yaksha rakshasam
vasunam pavakashcha asmi meruha shikharinam aham 10.23*

*rudranam: of the rudras; shankara: Shankara; cha: and;
asmi: I am; vittesho: god of wealth; yaksha: demigods;
rakshasam: demons; vasunam: of the Vasus; pavaka: fire; cha:
and; asmi: I am; meruha: Meru; shikharinam: of the peaks;
aham: I*

**10.23 Of the Rudra, I am Sankara and of the Yaksha
and Rakshasa, I am Kubera, God of Wealth.**

Of the Vasu, I am fire and of the peaks, I am Meru.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम्।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः॥१०.२४॥

*purodhasam cha mukhyam maam viddhi partha brihaspatim
senaninam aham skandaha sarasam asmi sagaraha 10.24*

*purodhasam: of the priests; cha: and; mukhyam: main;
maam: Me; viddhi: understand; partha: Partha; brihaspatim:
Brihaspati; senaninam: of the warriors; aham: I am;
skandaha: Skanda; sarasam: of the water bodies; asmi: I am;
sagaraha: the ocean*

**10.24 Of the priests, understand, Oh Paartha, that I am
the chief Brihaspati.**

**Of the warriors, I am Skanda. Of the water bodies, I
am the ocean.**

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥१०.२५॥

*maharshinam bhrigur aham giram asmyekam aksharam
yajnanam japa yagnosmi sthavaranam himalayaha 10.25*

*maharshinam: of the great sages; bhrigur: Bhrigu; aham: I;
giram: of the vibrations; asmi: I am; ekam aksharam: single
letter (Om); yajnanam: of the yajnas (sacrifices); japa yajna:
chanting of holy names; asmi: I am; sthavaranam: of the
immovables; himalayaha: Himalayas*

***10.25 Of the great sages, I am Bhrigu. Of the vibrations,
I am the OM.***

***Of the sacrifices, I am the chanting of holy names. Of
the immovable objects, I am the Himalayas.***

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥१०.२६॥

*ashvatthaha sarva vrikshanam devarshinam cha naradaha
gandharvanam chitrarathaha siddhanam kapilo muniha 10.26*

*ashvatthaha: banyan tree; sarva: all; vrikshanam: of the
trees; devarshinam: of the sages of the gods; cha: and;
naradaha: Narada; gandharvanam: of the Gandharvas;
chitrarathaha: Chitraratha; siddhanam: of the Siddhas; kapilo:
Kapila muniha: sage*

***10.26 Of all the trees, I am the Banyan tree and of all
the sages of the gods, I am Narada.***



Of the Gandharvas, I am Chitraratha. Of the realized souls, I am the sage Kapila.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥१०.२७॥

*ucchaishravasam ashvanam viddhi maam amrutodbhavam
airavatam gajendranam naranam cha naradhipam 10.27*

ucchaishravasam: Ucchaishravas; ashvanam: of the horses; viddhi: know; maam: Me; amrutodbhavam: Born of nectar produced from the churning of the ocean; airavatam: Airavata; gajendranam: of the elephants; naranam: of men; cha: and; naradhipam: king

10.27 Of the horses, know me to be Ucchaishravas born of the nectar generated from the churning of the ocean; Of the elephants, Airavata and of men, the king.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥१०.२८॥

*ayudhanam aham vajram dhenunam asmi kamadhuka
prajanashcha asmi kandarpaha sarpanam asmi vasukiha 10.28*

ayudhanam: of the weapons; aham: I am; vajram: thunderbolt; dhenunam: of the cows; asmi: I am; kamadhuka: Kamadhuka; prajana: for begetting children; cha: and; asmi: I am; kandarpaha: god of love; sarpanam: of the snakes; asmi: I am; vasukiha: Vasuki

10.28 Of the weapons, I am the thunderbolt. Of the cows, I am Kamadhenu;

For begetting children, I am the god of love. Of the snakes, I am Vasuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम्।
पितृणामर्यमा चास्मि यमः संयमतामहम्॥१०.२९॥

*anantashcha asmi naganam varuno yadasam aham
pitrunam aryama cha asmi yamaha samyamamatam aham 10.29*

ananta: Ananta; cha: and; asmi: I am; naganam: of the serpents; varuno: Varuna; yadasam: of the water deities; aham: I am; pitrunam: of the ancestors; aryama: Aryama; cha: and; asmi: I am; Yamaha: Yama; samyamamatam: of the ones who ensure discipline; aham: I

10.29 Of the serpents, I am Ananta. Of the water deities, I am Varuna.

Of the ancestors, I am Aryama and of the ones who ensure discipline, I am Yama.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम्।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम्॥१०.३०॥

*prahladashcha asmi daityanam kalaha kalayatam aham
mruganam cha mrugendroham vainateyashcha pakshinam 10.30*

prahlada: Prahlada; cha: and; asmi: I am; daityanam: of the Daityas; kalaha: time; kalayatam: of the subduers; aham: I;



mruganam: of the animals; *cha*: and; *mrugendra*: king of animals; *aham*: I; *vainateya*: Garuda; *cha*: and; *pakshinam*: of the birds

10.30 *Of the Daitya (demons), I am Prahlad and of the reckoners, I am time.*

Of the animals, I am the king of animals (lion) and of the birds, I am Garuda.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥१०.३१॥

*pavanaha pavatam asmi ramaha shastrabhritam aham
jhashanam makarashcha asmi strotasam asmi jahnavi 10.31*

pavanaha: wind; *pavatam*: that which purifies; *asmi*: I am; *ramaha*: Rama; *shastrabhritam*: wielders of weapons; *aham*: I; *jhashanam*: of the water beings; *makara*: fish; *cha*: and; *asmi*: I am; *strotasam*: of the flowing rivers; *asmi*: I am; *jahnavi*: Jahnavi (Ganga)

10.31 *Of the purifiers, I am the wind. Of the wielders of weapons, I am Rama.*

Of the water beings, I am the shark and of the flowing rivers, I am Jahnavi (Ganga).

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥१०.३२॥

*sarganam adir antash cha madhyam cha eva aham arjuna
adhyatma vidya vidyanam vadaha pravadatam aham 10.32*

sarganam: of all creations; *adir*: beginning; *anta*: end; *cha*: and; *madhyam*: middle; *cha*: and; *eva*: surely; *aham*: I; *arjuna*: Arjuna; *adhyatma vidya*: spiritual knowledge; *vidyanam*: of all knowledge; *vadaha*: conclusion; *pravadatam*: of arguments; *aham*: I

10.32 *Of all creations, I am surely the beginning and end and the middle, Oh Arjuna.*

Of all knowledge, I am the spiritual knowledge of the Self. Of all arguments, I am the logic.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥१०.३३॥

*aksharanam akarosmi dvandvaha samasikasya cha
aham eva akshayaha kalo dhata aham vishvato mukhaha* 10.33

aksharanam: of the letters; *akar*: 'a'; *asmi*: I am; *dvandvaha*: of the dual words; *samasikasya*: compounds; *cha*: and; *aham*: I; *eva*: surely; *akshayaha*: never-ending; *kalo*: time; *dhata*: creator; *aham*: I; *vishvato mukhaha*: faces facing the world (Brahma)

10.33 *Of the letters, I am the 'A'. Of the dual words, I am the compounds and surely I am the never-ending time.*

I am the Omniscient who sees everything.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥१०.३४॥



*mrutyuha sarva harashcha aham udbhavashcha bhavishyatam
kirtiha shrir vak cha narinam smritir medha dhritiha kshama 10.34*

*mrutyuha: death; sarva harashcha: all-devouring; aham: I;
udbhava: creation; cha: and; bhavishyatam: of the future;
kirtiha: fame; shrir vak: beautiful speech; cha: and; narinam:
of the feminine; smritir: memory; medha: intelligence;
dhritiha: faithfulness; kshama: patience*

**10.34 I am the all-devouring death and I am the creator
of all things of the future.**

***Of the feminine, I am fame, fortune, beautiful speech,
memory, intelligence, faithfulness and patience.***

बृहत्साम तथा साम्नां गायत्री छन्दसामहम्।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः॥१०.३५॥

*brihatsam tatha samnam gayatri chandasam aham
masanam margashirsho aham rutunam kusumakaraha 10.35*

*brihatsam: Brihat sama; tatha: and; samnam: of the Sama
Veda; gayatri: Gayatri; chandasam: of all poetry; aham: I;
masanam: of the months; margashirsho: Margashirsh; aham:
I; rutunam: of the seasons; kusumakaraha: spring*

**10.35 Of the Sama Veda hymns, I am the Brihat Sama
and of all poetry, I am the Gayatri.**

***Of the months, I am Margashirsha and of the seasons, I
am spring.***

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥१०.३६॥

*dyutam chhalayatam asmi tejas tejasvinam aham
jayosmi vyavasayosmi sattvam sattvaavatam aham 10.36*

dyutam: gambling; chhalayatam: of all cheating; asmi: I am; tejas: effulgence; tejasvinam: of all the effulgent things; aham: I; jaya: victory; asmi: I am; vyavasaya: of all adventure; asmi: I am; sattvam: strength; sattvaavatam: of all the strong; aham: I

10.36 Of all the cheating, I am gambling. Of the effulgent things, I am the effulgence.

I am victory, I am effort, I am the goodness of the good.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥१०.३७॥

*vrishinam vasudevosmi pandavanam dhananjayaha
muninam apyaham vyasaha kavinam ushana kaviha 10.37*

vrishinam: of the Vrishnis; vasudeva: Vasudeva; asmi: I am; pandavanam: of the Pandavas; dhananjayaha: Dhananjaya; muninam: of the sages; api: also; aham: I; vyasaha: Vyasa; kavinam: of the thinkers; ushana: Usana; kaviha: thinker

10.37 Of the descendants of Vrishni, I am Vasudeva Krishna. Of the Pandava, I am Arjuna.

Of the sages, I am also Vyasa and of the thinkers, I am Usana.



दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥१०.३८॥

*dando damayatam asmi neetir asmi jigeeshatam
mounam cha eva asmi guhyanam jnanam jnanavatam aham 10.38*

*dando: rod of punishment; damayatam: of all
punishments; asmi: I am; neetir: morality; asmi: I am;
jigeeshatam: of the victorious; mounam: silence; cha: and; eva:
also; asmi: I am; guhyanam: of the secrets; jnanam:
knowledge; jnanavatam: of the wise; aham: I*

**10.38 Of rulers, I am their scepter. Of the victorious, I
am statesmanship. Of all secrets, I am also silence. Of
the wise, I am wisdom.**

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥१०.३९॥

*yaccha api sarva bhutanam beejam tadaham arjuna
na tadasti vina yatsyanmaya bhutam chara acharam 10.39*

*yat: what; cha: and; api: also; sarva: all; bhutanam: beings;
beejam: seed; tat: that; aham: I; arjuna: Arjuna; na: not; tat:
that; asti: is; vina: without; yat: that; syat: exists; maya: by
Me; bhutam: created; chara: moving; acharam: unmoving*

**10.39 Also, of whatever beings exist, I am the seed, Oh
Arjuna.**

**There is nothing that exists without Me in all creations,
moving and unmoving.**

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥१०.४०॥

*na anto asti mama divyanam vibhutinam parantapa
esha tudyeshataha prokto vibhutervistaro maya 10.40*

*na: not; anto: end; asti: is; mama: My; divyanam: divine;
vibhutinam: glories; parantapa: Parantapa; esha: all this; tu:
that; udyeshataha: examples; prokto: said; vibhuti: glories;
vistaro: detailed; maya: by Me*

10.40 *There is no end to My divine glories, Oh
Parantapa.*

*What have been said by Me are examples of My detailed
glories.*

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥१०.४१॥

*yadyad vibhutimat sattvam shrimad urjitam eva va
tattad eva avagaccha tvam mama tejomsha sambhavam 10.41*

*yadyad: whatever; vibhutim: glories; mat: having; sattvam:
existence; shrimad: beautiful; urjitam: glorious; eva: also; va:
or; tattad: all that; eva: surely; avagaccha: you should know;
tvam: you; mama: My; teja: splendor; amsha: part;
sambhavam: born of*

10.41 *You should know that whatever glories exist or
whatever beautiful and glorious exists,*

all that surely is born of just a portion of My splendor.



अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥१०.४२॥

*athva bahunaiten kim jnaten tava arjuna
vishtabhyaha aham idam krutsnam ekam amshen sthito jagat 10.42*

*athva: or; bahuna: many; eten: of this kind; kim: what;
jnaten: know; tava: you; arjuna: Arjuna; vishtabhyaha: full;
aham: I; idam: this; krutsnam: of all manifestations; ekam:
one; amshen: part; sthito: situated; jagat: world*

***10.42 Of what use is to know about the many
manifestations of this kind, Oh Arjuna?***

I pervade this entire world with just a part of Myself.



Bhagavad Gita

commentary by

N i t h y a n a n d a

I am the Ultimate - chapter 10

On the battlefield of Kurukshetra, in the midst of many who do not respect Him, Krishna declares His divinity. He declares Himself out of compassion, so that Arjuna and the rest of humanity can be redeemed.

The Bhagavad Gita has become a time-honored scripture because of the wisdom and energy of its teachings. These great truths were expressed on a battlefield in ancient India over 5000 years ago and yet, they answer the questions that plague every person even today.

In this book, Nithyananda comments on the 10th chapter of the Gita, traditionally called 'Divine Manifestations'. He offers profound explanations and practical tools to help us understand the true nature of the Self, world and God. He shows us that the wisdom of these teachings is exactly what is needed in the 'battlefields' of modern life.



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