

# BhagavadGita

commentary by

Nithyananda

Live all your Dimensions



BhagavadGita

*The meditation techniques included in this book are to be practiced only after personal instructions by an ordained teacher of Life Bliss Foundation (LBF). If some one tries these techniques without prior participation in the meditation programs of LBF, they shall be doing so entirely at their own risk; neither the author nor LBF shall be responsible for the consequences of their actions.*

Published by  
Life Bliss Foundation

Copyright© 2008  
First Edition: July 2008

ISBN 10: 1-934364-39-8    ISBN 13: 978-1-934364-39-0

All rights reserved. No part of this publication may be reproduced, or stored in a retrieval system, or transmitted by any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without written permission of the publisher. In the event that you use any of the information in this book for yourself, the author and the publisher assume no responsibility for your actions.

All proceeds from the sale of this book go towards supporting charitable activities.

Printed in India by WQ Judge Press, Bangalore.  
Ph.: +91 +80 22211168

# Bhagavad Gita Demystified

## Nithyananda

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

### *Beyond Scriptures*

## Live All Your Dimensions

CHAPTER 5

Seeking more and more does not lead to happiness.  
It leads to depression.  
Then what leads to happiness?



## Contents

1.	Bhagavad Gita: A Background	7
2.	Introduction	15
3.	Live All Your Dimensions	19
4.	Devotion Above Action	61
5.	Controlling The Mind	94
6.	Cleansing Ignorance With Knowledge	118
7.	The Dog And The Dog Eater	138
8.	Path To Self Realization	159
9.	Know Me And Be In Bliss	180
10.	Scientific Research On Bhagavad Gita	190
11.	Kuru Family Tree	192
12.	Glossary Of Key Characters In The Bhagavad Gita	193
13.	Meaning Of Selected Sanskrit Words	195
14.	Invocation Verses	208
15.	Verses Of Gita Chapter 5	209
16.	About Paramahansa Nithyananda	227





# 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. Dhritrashtra, 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.

Dhritharashtra 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 Picture*



*Blank*

# *Live All Your Dimensions*

If we look closely at our lifestyle, what we accept as normal is actually chaotic and crazy. But we have been conditioned to it since childhood so we are not even aware of this.

From an early age we are taught certain beliefs and habits that cut deep grooves in our mind. The rest of our lives we follow these furrows and tracks of thinking. In Indian villages, even today, they grind oil seeds in a



traditional expeller, powered by bullocks. These bullocks are tied in such a way that they walk round and round in circles to crush the seeds inside the expeller. If we analyze the way we live, we are very much like these bullocks! We get caught in a rut and we go round and round driven by our senses and memories. Just as the bullocks chew the cud as they walk around, we too chew the cud of our memories and sensual perceptions as we unconsciously follow our same routine day after day, year after year.

Even when we think we are breaking the routine and doing things creatively and rationally, it is just an illusion of our mind. We are still driven by our unconscious mind and the memories stored in the unconscious mind. Any scientist worth his salt will tell us that nearly ninety percent of our mind exists in the 'unconscious' zone, where all our deep memories are stored. This is the hard disk of our mind. What we think of as our conscious and rational mind is just a flash memory drive that is transient.

These engraved memories stored in the deep unconscious mind make decisions on our behalf, even though we are completely unaware of it. What we think of as an intuitive decision is actually an instinctive decision that arises from our unconscious.

Even educated people do not understand the difference between intuition and instinct. Instinct is the unconscious. Instinct is what drives animals. Instinct is the deeply grooved habit patterns that are encoded in the genes and DNA.

Since the unconscious brain acts much faster than the conscious brain, the instinctive action of the unconscious is of crucial value to our survival.

Intuition on the other hand is a super conscious state of the mind. It is a state of mind that is developed through meditation. It is where we reach when we move inwards through our senses. It is a state of living and being in the present moment.

Intuition transcends time and space. Intuition allows us to explode in all directions while instinct restricts us to the furrowed path of our conditioned, unconscious memories.

Time and again people tell me, 'Master, it is easy for you to do what you do. You have no family ties. You have renounced wealth. We are bonded to relationships and material possessions. How can we become spiritual?'

Let me tell you clearly that this is your instinct speaking. You are caught in the conditioning of your unconscious mind, believing that you can do only one thing. You have sold yourself into the bondage of believing you are uni-dimensional.

By nature we are multi-dimensional. By nature we are intuitive. By nature we are enlightened. All that we lack is the awareness of our potential.

In the verses that follow and in the rest of the Gita, the great Master tells us how to break away from our bondages and become multi-dimensional. He teaches us how to reach our true state. This is what the word *samadhi* means, to go back to our true nature.



Time and again Jesus uses the word 'repent' as in 'repent or you shall perish'. This word is mistakenly taken to mean that He wants us to regret or feel guilty. This is not at all what it means. This word 'repent', native Aramaic, is used by Jesus to instruct us 'to go back to the original state'! It had exactly the same meaning as the word 'samadhi'.

Throughout the Gita, Krishna talks about yoga. Each chapter refers to one type of yoga or another. Yoga is the same as *samadhi*. Yoga means 'uniting'. It means uniting with our true nature.

When we unite with our true Self, we become multi-dimensional. We can be material and spiritual. There are no constraints and no limitations. We are free. We had great kings like Janaka, who were realized spirits. Material wealth does not limit anyone from being spiritual. Attachment to wealth through greed, and the fear of losing that wealth stops one from being free.

*5.1 Arjuna said:*

*Oh Krishna, you asked me to renounce work first and then you ask me to work with devotion.*

*Will you now please tell me, one way or the other, which of the two will work for me?*

*5.2 Krishna says: The renunciation of work and work in devotion are both good for liberation.*

*But of the two, work in devotional service is better than renunciation of work.*

*5.3 He who neither hates nor desires the fruits of his activities has renounced.*

*Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, Oh Arjuna!*

*5.4 Only the ignorant speaks of the path of action to be different from the path of renunciation.*

*Those who are actually learned say that both action and renunciation lead to the same truth.*

In all the previous four chapters, Krishna talks with such clarity and authority that it would dissolve the doubts of anybody listening to Him. Krishna has been explaining again and again so clearly in every verse, and yet Arjuna has come back to the same point.

If you look at it, it will seem like Arjuna was playing a game. A person who was a king could never have been so dumb. Either both of them were playing a game so that the Gita could be delivered to the world or Arjuna was really desperate with no other way to save himself. There is no other book that is so clear, so direct. There is no other Master who is so straight in giving instructions.

After all the explanation given by Krishna previously, Arjuna continues to ask, 'Oh Krishna, first of all, you asked me to renounce work and then again you recommend work with devotion. Now, will you kindly tell me, definitely, which of the two is more beneficial?'

We will never be able to solve that problem if we start thinking about which would be more beneficial. Please be



very clear: we can never solve a problem if we start thinking in terms of its benefits.

First of all, 'benefit' is a very subjective term because the scale with which this is measured can vary from person to person. Before we evaluate the benefits of something, we should be clear about the scale we want to use to measure the benefits. What is beneficial for one person may be completely useless for another. The scale that we use for measuring success is a very important thing.

Before jumping to a conclusion and branding ourselves as 'successful' or 'unsuccessful', we need to know the scale with which we are going to measure our life. Unless we know the scale, it does not make sense to conclude anything. Even jumping to a conclusion should be done with clear intelligence. Jumping to a conclusion without intelligence is like falling out of an airplane without a parachute. We just won't know where we will land.

Before measuring life in terms of success or failure, one should know how this success is to be measured in the first place. If we are going to measure our life with a scale of dollars, then we have to work only for dollars. So, from morning to evening, we would work only for that goal. At the end of the day, we know, 'Yes, this is the scale with which I am going to measure my life.' Based on this, we can come to the conclusion about whether we are succeeding or failing in our life.

But you see, by the time we reach evening, the very scale changes. Then what do we do? We start our life

using one scale and after a few years we measure again using a totally different scale. The very yardstick used for measuring our success or failure will have changed.

I can say one thing: it is fortunate that the scale changes. The scale changes with maturity. If we learn our lessons from Existence, if we grow with every mistake in life, then the scale with which we measure success in life should also change.

If it does not change, please be very clear, we will start the next life from ground zero. We would start our life again from the same point where we last left. It is an endless game unless we learn lessons and move on. We will play the same game again and again and again. If the scale with which we measure our success changes, it shows we are getting mature.

If it stays in the same scale of dollars and wealth, please be very clear, not only will we not be able to measure our life clearly but we will also be sure of failure. This is because there is no end to accumulating money or any material wealth. First of all, we set high standards for ourselves in terms of luxuries and material comforts. Even if we achieve these, we are not successful in our own eyes because we would have extended our target by comparing with others. Out of greed we keep saying, 'What next, what next'. There is no end to this.

At the end of our lives, we feel we have not done enough. What happens next? We again start our whole game of life from day one, from square one with the same limited maturity.



A very important thing: if only money is our scale, if only worldly comfort is our scale, be very clear: again and again we will feel we could have done a little more. We would always feel that we did not do enough and that we missed out in life. There is no absolute scale that defines success in monetary terms. For any amount of money that we have, we would be happier with a dollar more.

Let me tell you a small story:

A king's barber used to live a very happy life. Every morning he would go to the palace to shave the king's face. The king would give him ten gold coins and the barber would return home. He used to live his life happily with the ten gold coins given to him everyday after shaving the king's face. His life was really beautiful and blissful. There was nothing to bother about; there was nothing about which he was worried. He was happy.

One day when he was coming back from the king's palace, suddenly, he heard a booming voice. 'Dear Son, do you want forty gold coins?'

The barber said, 'Forty gold coins? What am I going to do with them? I have no use for that. My expense is ten gold coins and that is enough. I don't need anything more.'

The booming voice said, 'I will give you twenty-four hours to think. You can go home, discuss with

your wife, come back tomorrow and tell me. If you decide yes, I shall give you a magical jar full of gold coins.'

This poor soul, he should have at least kept quiet about this! He went and opened his mouth to his wife.

She started to scream, 'You fool! Don't you have any sense? You should have brought that jar. She raved and ranted, 'You never did this for me, you never did that for me.' Throughout my life, I am wearing the same *sarees* (traditional attire of Indian women). You have never gifted me any jewelry. You have never indulged me. You have never taken me on a vacation. What have I enjoyed after marrying you?'

I tell you, marriage is a three-ring circus: one is the engagement ring, next is the wedding ring and the third is *suffe-ring!*

When she started shouting at him, the barber said, 'Alright, fine. Don't worry. The booming voice has given me time till tomorrow morning. I have time to decide. Tomorrow morning, I will talk to him and get the jar.'

The next day morning, he asked the voice, 'Please give me that jar.' Immediately, a *yaksha* (an astral being) appeared before him and said, 'Have this jar. This jar has got 990 gold coins, just 10 gold coins less than 1000.'



The guy brought the gold jar back to the house. He was very happy that he could spend it for at least 99 days if he spent ten coins per day. But the moment his wife got the jar, she said, 'What is this? The jar is not overflowing. There is something missing.' He said, 'I don't know. This is the way I got the jar. The *yaksha* told me that it is a little less.'

She started worrying, 'Had it been full, how nice it would have been! It would have been so good.' The next day, when the barber came back, she hurriedly grabbed all the ten gold coins that he had got from the king that day and put them in the jar. She wanted the jar to overflow. But to her surprise, again the level in the jar was below the brim. It was not full.

The barber's wife now started becoming restless. She waited anxiously for the next day's wages to fill the jar. The next evening, again, she took the money from the barber and put them into the jar. Again, it was a little short from being full. It was almost full but it was not completely full. This went on continuously for a week. She stopped giving food to the barber and cut all expenses. She took away all the money and desperately waited to see the jar overflow.

In one week's time the barber had become tired and dull. It showed on his face that he was drained out. The king started enquiring, 'What happened? You used to look so fresh. What happened to you? For the last one week I have been observing. You are

tired. You have started thinking about something. You have started worrying. What happened to you? Did you accept the *yaksha's* jar?

The king asked the barber, 'Did you accept any gold pot from anybody?'

The barber was shocked at this remark. He said, 'Oh King, how do you know?' The king said, 'Whoever is suffering in this country, whoever is unhappy in this country, all of them have one thing in common. They accepted the *yaksha's* jar.'

The king said, 'When you go back home, get rid of the *yaksha's* jar if you wish to be happy again.'

The man did so and lived happily again from that day on.

What the king said applies to all of us. Go back home and see if you have *yaksha's* jar or not, and if you do, get rid of it. If you are worrying, if you are suffering, there is every chance that in your house you have the *yaksha's* jar. The *yaksha's* jar never gets filled.

Of course, when I say *yaksha's* jar, it may not literally be there in your house. But it will surely be there in your head. Be very clear: sometimes *yaksha* hands over the jar in the form of a bank balance! Don't think it will be only in the form of a jar. It may be in your mind. *Yaksha's* jar is made out of *kapala*, meaning the head, which always makes us feel we are not enough, we are not complete, and we are not full. Our head makes us feel continuously



that we are not enough unto ourselves and we are not complete. That is *yaksha's* jar.

*Yaksha's* jar means our mind. However much we may have, whatever we may get, in ten days we will feel it is not sufficient. In ten days our mind will take everything for granted. *Yaksha* refers to a person who has got wealth but neither does he enjoy it nor does he share it with the world. In India, there are many agricultural fields where they keep two or three dogs. The dogs will neither eat nor will they allow other animals to come and eat. In the same way, if we have wealth and neither enjoy nor share it with others, we are called a *yaksha*.

When accumulation of wealth is done greedily, there is never an end, like the *yaksha's* jar, because there is always scope for more. And secondly, when one is so preoccupied about accumulating, enjoyment never happens. The greed of wanting more and more and the fear that the saved balance will deplete, hinders true enjoyment of the wealth. Why are we accumulating possessions if we do not stop and enjoy them?

I always tell people, 'Either you do *dana* (charity) or you achieve *mahadana*' (the final and grand sacrifice or death). If you do *dana* you share a little along with enjoying yourself. You will enjoy, others also will enjoy. If you don't do small *dana*, you will become *mahadana*, which means you will leave everything and go away once and for all when you die.

All our material goals are updated once we reach them. Let's say you want a Mercedes Benz and work relentlessly for it and finally buy it. Once you achieve it

you start wanting a Ferrari. Suddenly the Mercedes Benz looks like nothing.

Ramana Maharishi says beautifully, 'Before achieving it, even a mustard seed will look like a mountain.' Without that, it will seem as if your life will not move. It will seem as if that is the basic and most important thing for your life. 'Once you achieve it, even a mountain will look like a mustard seed.'

The mind is such, that before achieving, even a trivial thing seems so important and huge in our lives like the mustard seed that initially looks like a mountain. Suddenly, once it is achieved, even a mountain will look like a mustard seed. This is because something else looks like a mountain now. We get caught in the trap of achieving, and lose any ability to relax and enjoy what we have achieved.

The person who continuously feels, that he is not fulfilled or the man who measures his whole life with the scale of wealth will never feel fulfilled, because he has got the *yaksha's* jar in his house. He will have only more and more suffering. The *Yaksha's* jar will never be fulfilled. The *Yaksha's* jar will never be filled.

First, we need to understand the scale with which we are going to measure our life before concluding whether what we do in our life is beneficial to us or not. That is the baseline that we have to establish first.

Here, Arjuna asks:

'Now, will you please tell me surely, which of the two: *karma*, action or *sanyas*, renunciation is more beneficial?'



All of us, again and again continue to ask this question to ourselves. Mind is dilemma! Please be very clear, our mind is nothing but dilemma. Our mind will be alive as long as we are caught between the extremes. The moment we come to any single conclusion we will be liberated. We will be ignorant as long as we are moving from one extreme to the other.

Don't say, 'Ignorance is bliss.' If ignorance is bliss why are so many people suffering on this planet Earth? Why do you think so many are suffering? Ignorance is not bliss. Innocence is bliss. That is the difference. Innocence means we will not carry a scale with which we are continuously measuring our life.

Ignorance means we will have a scale but we will not be able to fulfill our life according to our scale. If we neither have a scale nor have a goal, then there is no problem. But if we have enough intellect to have a scale but we are not able to fulfill it, then that is what I call ignorance.

The first thing we need to understand is that mind as such is a disease. The first and last disease is dilemma, the play of the mind. Dilemma is the disease with which man starts his life and ends his life too. I can't even say 'ends'. He will even be in a dilemma about whether or not to end it! But death comes and his life is just taken away from him. It is just taken away. Worry is nothing but dilemma.

Here, Arjuna is in a dilemma as to which of the two is more beneficial for him. If we look into the entire life as

a utility, as some means to a benefit, please be very clear, we are creating our own hell. If we reduce life to this, we will be in hell.

Life has no separate benefit. Life itself is a benefit. We cannot brand our life as a success or failure with a scale. If we have a scale, please be very clear that we will never be satisfied. This is because if we don't achieve whatever we set out to do, we will feel life is a failure. If at all we do achieve it, we will face the depression of success. That's all.

There are people, especially in the West, who have achieved all that they wanted in life. They have realized their own dreams, the dreams borrowed from others, the dreams imposed on them, everything. But they feel a deep void in them. This is what I mean by the term 'depression of success'.

They start wondering about what it was that they ran after. When they were running, their desires drove them. They were a part of the rat race. One desire would have led to a bigger one. Once they achieve all that they thought would give them happiness, they suddenly find that they have no drive to acquire more and they are dissatisfied as well. Eventually, they are confused about themselves. They do not know what more to desire. They feel something is lacking and cannot comprehend what it could possibly be.

This is because they ran without awareness, without stopping to give an appointment to themselves, without any self-inquiry. They ran because everyone around was



running. They never stopped for a minute to question why or what they really wanted in the first place. They never stopped long enough to see if what they achieved brought long lasting results. So when they stop running or when suddenly they can't run anymore, they fall back into themselves and suddenly find that they are out of sync or dis-eased with their own being. This is what becomes depression or disease.

So be very clear: if we don't achieve, we feel life is a failure. If we achieve, we face the depression of success. Either way we are in trouble.

Life itself is a benefit. If we ask which of the two is *more* beneficial, it means we have a business mind, a pure business mind. With life we cannot do business. Our whole life cannot be managed as a business. At some point we need to relax from the business mind. We need to relax from the business mentality.

I always tell people, 'For at least half an hour per day, for at least 30 minutes per day, do something which will not get dollars for you - some painting, some writing, some poetry, something.' When you start painting, don't start thinking of a big gallery with your paintings. Don't start thinking, 'I will make all these paintings and put up a gallery in New York and make money.' For at least 30 minutes, do some painting or creative work without bothering about where to have a gallery or how to show off your art work to people.

Even before starting to paint, we would have started to think, 'My friend will come home. I will show this to

him and explain how I started these paintings and how I developed this concept.'

Think about my plight. I have to go to thousands of houses. In some of the houses, when I go, they start giving me a commentary on the whole house. They start from the entrance and say, 'Master, this photo is from this temple from this city and I bought it in 1962...' People just love talking about such things.

When you start writing a few poems, don't start thinking of a Pulitzer Prize. Don't start thinking, 'I will publish this. It will be recognized like the famous Gitanjali. I will then win the Nobel Prize.' No! Without thinking about any result or benefit, just do something. Don't start thinking of how you will go about explaining what you are doing to your friends. Don't start planning, 'Next party, I think I should read out this poem aloud.' Do something just for the sake of doing it; not for any purpose at all. During that half hour, you will fall into your very being!

Go to some place of worship, clean and wipe the place. Don't think, 'I will be the leader of a volunteer batch.' The moment you take a broomstick in your hand, start swabbing, start cleaning the place without any big expectations in return. Engage yourself in any form of selfless activity at a place of public service, like cleaning the place, serving food, anything. But do it without expectations, without thinking of how to make a big deal out of it. Do it without thinking how to derive some benefit from it.



Normally we start planning, 'How can I have a volunteer batch and how can I become the leader of that batch? How can I have control over the others in the group and put forth my agenda? How can I have a say in that place?' Even doing volunteering is an ego boost for many of us. Many of us like to volunteer mainly so that we can go and tell others about it and get applauded for it. Now at least for 30 minutes do something that will not give any benefit to you or what you think of as some benefit to you.

No money or name and fame should come to you from that half an hour. If you can just use 30 minutes from your life for this, you will start tasting the real essence of life. As long as you are sitting in the head, continuously calculating, you will only be having a bargain with your life, 'What is more beneficial? What am I going to achieve by this? What am I going to achieve by that?'

I tell you: you will see a different dimension of your being if you follow this technique. I promise that these 30 minutes will lead you to Krishna Consciousness. These 30 minutes will be the only useful time in your life. After a few days, these 30 minutes will be the most useful time in your life. With at least 30 minutes you will drop from your head, which is continuously calculating, 'What will I get. What will I get. What will I get.'

Continuously we are doing business with life. Continuously we are expecting and calculating, 'What will I achieve through this? What will I achieve through that?'

How can I achieve more?' Continuously we are expecting further results. We are always thinking of 'what next?' and 'what is in it for me?'

There are many people who come and sit and listen to these discourses so that they can go and repeat it to others, so that they can go and tell all these things to others. Please don't do that. Let it sink in to you first.

When you stop calculating, when you stop evaluating your actions in terms of visible benefits, you will start tasting life. You will come alive.

Life is not business and it cannot be business. Here, again and again, Arjuna is stuck because of this one point. He thinks that life is business. Of course, Krishna is so patient. He is so compassionate; He is the embodiment of mercy! Literally, inch by inch, He brings Arjuna up. He does not lose His patience. He does not say, 'I told you earlier...'

I can say that Krishna uses at least 100 verses to explain this one concept of *karma sanyasa yoga*, the paths of Duty and Renunciation. Throughout the Gita, He has used at least 100 verses to explain the concepts of *karma* and *sanyas* that we are about to discuss. But He does this without losing His patience at any point. Not once does He shout at Arjuna. He is an embodiment of compassion. He comes down to the plane of Arjuna and gradually transforms him by reiterating the same teachings.

The question concerning *karma* and *sanyas*, duty and renunciation, has been asked again and again from time



immemorial, and each time, it has been answered. Yet this question remains.

Somebody asked me the other day, 'Why is the Gita still relevant today?' I said, 'Because we never learned.' Why is the Gita still relevant for modern day people? Although it was uttered at least 5000 years ago it is still relevant today. Why? It is simply because man has not learnt his lesson yet. History repeats itself.

The unconscious process never comes to the conscious energy. Man as such is governed to a large extent by the unconscious. He is not even aware of what he is going after most of the time. That is why he goes on and on but never achieves. He thinks he wants something and runs after it. But by the time he gets his hands on it, he wants something else. So there is a constant restlessness within.

This puts man in constant dissatisfaction and depression. Let me tell you that by merely flooding awareness into this depression you can get out of it. I always tell people, if you just allow a single instance of depression to work on you and you get rid of it with awareness, in the process you will become enlightened. Nothing else is necessary. A single instance of depression is enough. It will completely burn you; you will become enlightened. But we never allow anything to work on us. We are scared to confront our own selves. We just allow the unconscious to take over and rule us instead of boldly facing it and seeing it run away.

Life is the greatest master. Nobody can teach us

greater things than life. Life continuously teaches us; it gives us lessons. But we never mark the points and learn them. We never mark the place from where we stopped our journey. When we stop our journey, at least if we mark the place in this life, saying; 'I covered this much distance, I learnt all these things, In the next birth I will continue from where I left last,' if we do that much, that is enough. When I say birth, I do not mean just the totality of our life. I am referring to each day. Each day and night is a birth. It is a life cycle. We do die and get reborn.

Everyday, consciously decide, 'Let me learn one lesson today.' Or if one lesson a day is too much, do this once a week. Tell yourself, 'I will allow one understanding to enter into my consciousness.' I tell you, if you had allowed one understanding to enter into your consciousness every week, you would have been enlightened by now. Your life would have been blissful, without any worries.

If you decide every weekend, 'I will observe my life completely during this full week. I have traveled this much of distance. Let me stop here and mark it.' Next week, you refer back to where you had left and say, 'Yes, this week I will start from here.' If you do this much sincerely, it is more than enough. Your whole life will be transformed.

But the problem is that we always mark in the wrong places.



A small story:

Two friends rented a boat and went fishing. One day, to their great fortune, they managed to catch a hundred fish. One of them instructed his friend, 'Mark this place. Next time we will come straight here and directly start fishing here.'

Next time they were about to set out for fishing again, This person asked his friend, 'Did you mark that place?' The friend said, 'I put the cross mark in the boat.'

The other person said, 'What a fool you are! If we don't get the same boat, what will we do?'

We also mark, but on the boats, not in life. Our markings disappear; our mind is like water. We never mark where we should, in the bigger picture of our lives. We are so caught up with marking our desires and goals. These markings of desires and worldly goals continuously get washed away and new markings are made. They update themselves based on inputs from the world around us, based on what society has to say. We forget that these markings are temporary and do not reflect the growth within. One might have all the riches in the world and might still be a wreck inside.

What truly matters is the inner transformation, which we never bother to think about. We never allow any understanding to work on us. If we consciously are aware of what we are doing and what our pitfalls are, we can

start to learn from them and grow to be better individuals. But again and again we make the same mistakes. Maybe the scale differs. We make the mistake on a larger scale each time we repeat it, that's all.

The person who commits the same mistake on a larger scale becomes a leader. If we commit the same mistake on a smaller scale, we become a follower, that's all. A leader is a person who commits mistakes on a large scale and who can hide them, whereas a follower justifies the same mistakes, maybe in smaller scales, in the name of the leader. The only difference between a leader and a follower is the scale.

I tell you, if you allow even a single lesson to enter into your life, penetrate into it and work on it, your whole life will be transformed. I always tell our ashram *brahmacharis* (celibate disciples) and our *ashramites* (other ashram residents) to at least do new mistakes. To tell you honestly, we are not so intelligent to commit new mistakes. We are not even that creative and innovative to make new mistakes, that is the problem.

Even if you decide not do the same mistake once more, your life will be transformed. But again and again, we do only the same kind of mistakes because our mind works in the same route. That route is only called *samskara*: a recorded route, an engraved memory. If we take up the life of *karma* or *sanyas* based on a recorded memory, we will never achieve bliss. We will never be able to reach the eternal consciousness.



*Karma* or *sanyas* both will not help us to achieve realization if it is practiced out of engraved memories, our *samskaras*. Through neither of them will we be able to realize the Truth.

Let us analyze these paths of *karma* and *sanyas*.

Let us look a little deeply into these two concepts of *karma* and *sanyas*. *Karma* is normally done out of greed and desires. *Sanyas* is always invariably out of fear, *bhaya*. There is a fear of life. When you are not ready to take the risk, you renounce everything. The fear of being hurt is the first reason. Fear of getting hurt is the first reason for *sanyas*.

Please be very clear: all the so-called traditional *sanyas* is nothing but running away from the fear of life. *Sanyas* is a way of escapism, turning away from the responsibilities that life presents. When a person is not able to face the hardships of life and is bogged down by it, he takes *sanyas* as an easy escape exit. He is scared of being swallowed by the tides of life. In the name of renunciation, he covers the deep laden fears.

Then we have people running behind material wealth, greedily, in the name of *karma*. On one side are the people who are running behind their greed. On the other side are those who are running away from fear. Both categories of people are not going to achieve the eternal bliss, the eternal consciousness. Both are not on the right track.

On the whole planet earth, only three types of human beings exist: one who has surrendered to greed, one who

has surrendered to fear, and third, and one who has surrendered to intelligence, divine consciousness or eternal consciousness, to the *atman*.

The person who has surrendered to greed gets lost. He is caught in *muladhara chakra* (root energy center at the base of the spine). He runs greedily behind many things in life to possess them, which in turn leads to more greed and is then caught in this vicious cycle. He has literally become a slave to greed.

There is a beautiful *Upanishad* story:

There are two birds on the same tree. One bird is sitting calmly, enjoying the silence, its own inner space. It is completely satisfied, a fulfilled being. Another bird is sitting a little below, busily pecking at the fruits. It goes to one side of the tree, selects a fruit and eats it. It then returns to where it started, goes to the other side and eats another fruit.

When the fruit is tasty, it enjoys. When the fruit is not tasty, it suffers. It goes to one side and feels the joy and goes to the other side and feels the suffering. It continuously goes from this side to that side. Suddenly, this bird looks up and sees the bird that is sitting silently and thinks, 'How is this bird so calm and completely satisfied? Let me go and see. Let me talk to this bird.' Slowly, slowly, this small bird goes to the bird that has been sitting peacefully.

When it goes near to that bird, suddenly, this small bird realizes that it is itself nothing but a reflection of that bird which is sitting silently and becomes one with it.



A beautiful story! In the same way, as long as you are a *jivatman*, ordinary soul, you struggle between the fear and greed. You go from this extreme to that extreme. You are pulled and pushed. The moment you realize that inside your being, there is something which is never touched, which is undisturbed by your greed and fear, you start traveling towards it. When you go more and more near to it, you realize you are *that*. You are that Consciousness.

Here, Krishna explains the same thing: we are caught between this fear and greed. Either we surrender our self to fear or we surrender our self to greed. There are very rare individuals, very rare beings who surrender to intelligence, to divine consciousness.

Always people come and ask me, especially these so-called intelligent people, come and ask me, 'Why should I surrender to the Divine?' You are continuously seeing the accounts of life, but life is not a business.

Arjuna asks here 'Which is more beneficial for me?' Keeping track of accounts is good in business but not in life. Be very clear, in life, accountants will be the worst failures. Accountants will be the worst failures in life. They can't live. They can't live because they will be continuously calculating.

People come and ask me, 'Why should I surrender to the Divine? If I surrender, what will I get? If I surrender, what will I get?'

If you don't surrender to the Divine, you will be surrendering to your fear or greed, that's all.

Please be very clear: I am not asking you to surrender to the Divine just to get something. I am not giving any promises and I am not giving any assurance. But one thing you need to understand, if you don't surrender to the Divine, you will be surrendering to your fear or greed.

People who deal with accounts, the accountants, never ever live life happily. You can never see an accountant who is happy. They start living their whole life with accounts.

If at all he is happy, he must be intelligent.

Small story:

One man wants to have an accountant. He is interviewing a candidate for employment as his accountant and asks, 'Can you do double entry?' The accountant says, 'I can do even triple entry, sir.' The man asks, 'Triple entry. What is that?'

The accountant says, 'The first entry is the original accounts showing the actual income, showing the actual profit. This is for the person who has put more money in the company. The second entry is for showing a small profit for the person who doesn't come to the company regularly, who is somewhere else.'

He continued, 'The third entry is for showing loss for income tax purposes. I can do triple entry!'



Accountants are really good at making triple entries. That may be good for business, but when it comes to life, they are always losing. Never live the accountant's life. Life is beyond calculation.

The moment we ask, 'What will I get by surrendering to the Divine?' we miss the whole idea of surrender. Otherwise, we will be surrendering to our greed and our fear, nothing else. Either we surrender to the Divine or we surrender to fear or greed.

*Venkateshwara* (an Indian deity) holds the *chakra* (discus) in one hand that represents fear. In the other hand He has the *shankh* (conch), success. The conch is blown when you achieve success. This represents greed because man is constantly seeking success in everything and is never satisfied.

If you don't surrender to His *pada* (feet) and His *paduka*, the footwear, you will surrender to the conch and discus, that's all. In other words, you will surrender to fear or greed if you don't surrender to His energy. This goes to say that those who constantly approach God for fulfillment of their desires or for refuge for their problems are actually surrendering to greed and fear, symbolized by *Venkateshwara's* conch and discus. Only very few surrender to the feet of Venkateshwara, the ultimate surrender.

Our whole life is running behind greed or fear. The path of *karma yoga*, seeking liberation through action or duty, happens because of greed. The path of *sannyasa yoga*,

seeking liberation through renunciation, happens because of fear. This is how we live our lives.

Neither the path of *karma* (action) nor the path of *sannyas* (renunciation) will help us unless we change the attitude. If we change the attitude, *karma*, *sannyas*, or anything can help us. All we need to know is this: don't bother about whether we are a *karma yogi* or a *sannyas yogi*. It is the attitude with which we approach and live life that is most important.

Again and again, Krishna is placing the emphasis on the attitude, on the being. If we don't know the root cause of our actions, why we are living with *karma* or why we pick up *sannyas*, we will not be able to solve the problem.

A small story:

A person goes to a bar, drinks too much and drops right there. The bartender comes and kicks him in the back to wake him up. The next day, the same story repeats. This same person comes, drinks, and again falls down. Again the bartender comes and kicks him in the back to wake him up. On the third day, again this same person comes and says, 'Just give me soda. I don't want anything else.' The bartender asks, 'Why?'

The guy replies, 'I've realized that drinking gives me back pain.'



Be very clear, when we don't know why we are having that back pain, we can never solve it. We should know clearly that the back pain is not because of drinking. It is because we were kicked, we were beaten.

In the same way, our suffering is neither because of *karma* nor because of *sannyas*. Suffering is because of our wrong attitude. And I tell you, with this wrong attitude, be it *karma* or *sannyas*, it feels like a punishment. With the right attitude, be it *karma* or *sannyas*, it is a blessing.

With the wrong attitude, if you take *sannyas*, be sure you are going to struggle and suffer. In the same way, with the wrong attitude, if you are taking the path of *karma*, again you are going to struggle and suffer.

It is the attitude with which we take life that matters. If we decide to enter into *karma*, drop the goal. Just enjoy doing the *karma* and don't worry about the goal. Living itself is beautiful. Realize that life itself is beautiful. On the other hand, if we decide to take up *sannyas*, again drop the goal. Don't think *sannyas* is going to have a goal. The goal of a *sanyasi* (monk) is also a goal, which must be dropped. He may have some goal to achieve - this or that. Again, that is a goal and it has to be dropped.

The *karma yogi* runs towards the goal, the *sanyasi* runs away from the goal. He runs away from something. Running away from something is also going to give us more suffering. Whether we are a *sanyasi* or a *karma yogi*, it is the attitude that needs to be changed.

*Sankhya yogou prithagbalaha pravadanti na panditaha*, Krishna says. Indirectly He tells Arjuna that he has yet to learn, that still he is ignorant.

Only the ignorant man speaks that this thing or that thing is important. Only the ignorant man says that *karma yoga* is different from *sankhya*, the *sannyas*. Here, the words *karma* and *sannyas*, these two words are equated to *karma yoga* and *sankhya yoga*.

Those who are actually learned, I can say those who are actually experienced, say that both *karma* and *sannyas* lead to the same truth. Through both these paths, one achieves the results of both. If we change the attitude of greed in *karma yoga*, we will drop into the eternal consciousness. If we change the attitude of fear in *sannyas*, again we will drop into the eternal consciousness. Through both, what we are supposed to achieve, we will achieve when we take the right attitude.

So here Krishna says, 'Only the ignorant person says that one is superior to the other or that they are two different paths. Both the paths are one and the same.' A person who can travel alone, who is courageous enough, takes the life of *sannyas*. A person who needs somebody's help or who wants to share his life takes the life of *karma*. It is up to us; both the paths are one and the same. All we need to do is to have the right attitude, have the right attitude. It is attitude that is really the important thing, not what we are doing.

What is important is having the right reason and the right intent.

What we are doing is not important. It is our being that is important. These three words should be understood: being, doing and having.



If we are continuously doing, doing only for having, we will never have it. Even when we are having, we will be doing. The man who is doing just for having will never be able to experience or enjoy life because even when he is having, he will be doing.

The man who is established in his being will enjoy both doing and having at the same time. By just being, he will enjoy doing and having. All we need to do is only one thing, a simple technique. The whole thing is now reduced to a one-line message.

Let all our mental thoughts, let all our physical deeds be directed towards gratitude to the Divine.

Don't work out of fear or greed, because with whatever we achieve out of greed, we are not going to be fulfilled. It is like pouring *ghee* (clarified butter) into the fire. Can we quench the fire by pouring oil into it? Never! Similarly, we will never get to feel the fulfillment. So all our actions that are done out of greed will only make our senses weak and tired.

In the same way, all our laziness born out of fear will only make our mind restless. We may not be doing it physically, but our mind will be worrying.

If we have become a *karma yogi* out of greed, our senses will only be weakened. How much can we run? All the running will only make our senses weak. If we become a *sanyasi* out of fear, again, because of our vows we may not do anything physically but the whole day we will be sitting and worrying.

A simple truth:

When a man doesn't have money, the problem is money. When he has got money, the problem is sex. When he has got sex, the problem is comforts. When he has got comforts, when everything goes well, he starts worrying about death.

He has started bothering about death. He has started thinking about death. Something or the other will always be going on in his mind.

Don't think that people who have become *sanyasi*, who are sitting in the Himalayas, are in bliss and that they are in ecstasy. No! Unless they change their attitude, they cannot experience joy. Unless the attitude changes, they cannot experience bliss.

Bliss is directly related to our attitude. Being, doing and having: our whole life will be in doing and having if we are caught in fear and greed. If we surrender ourselves into the being, doing and having both will happen to us with tremendous ecstasy.

Never work out of greed, because that is wasteful. Never work out of fear. Again it is wasteful.

Never become silent out of fear because there is nothing to lose. Why should you be afraid? Whether we are afraid or not, everything is going to be taken away. Why not be blissful?

In the same way, never work out of greed because whatever we achieve is going to be taken away. Then why should we waste our life in working?



This is a beautiful story:

One man went to Ramakrishna Paramahansa and asked for money as a blessing. Ramakrishna never blessed for money. This man went to Ramakrishna and asked, 'Master, please bless me that I should have wealth.' Finally, Ramakrishna said, 'Alright; may you have wealth.'

This man used to collect paper from the roads. He would go from house to house and collect old newspapers. He used to make his money and living out of it.

The way Ramakrishna blessed, something happened. Within ten years, he became the owner of a very big newspaper called Ananda Bazaar Patrika. If you are from Calcutta, you will know. The founder of Ananda Bazaar Patrika is a disciple of Ramakrishna. Ramakrishna blessed him, 'You will have wealth.' Till today, this newspaper is in circulation.

You will be surprised, he didn't have children. At the end of his life, he said, 'Oh God! Now I realize my mistake! I asked for wealth from my Master. Throughout my life, I did only one thing. I worked like a donkey, that's all. Nothing else was achieved. I created the whole thing and I will be now leaving it and going away. I just worked, worked, worked for somebody who will enjoy this wealth.'

So, if we work out of greed, please be very clear, one day we will repent. One day we will surely repent.

Why do you think parents are so possessive of their children? Parents have some vengeance inside. They think, 'I worked and created so much wealth. I am leaving it for this child. Why doesn't this fellow obey my words, listen to my words?' All the possessiveness comes because you suffered and created the wealth. That is why you have so much of possessiveness. You try to control them so much.

If the wealth is created without suffering, when we give, it will be graceful too. We will give it gracefully as a gift. We will not bind the recipient in so many ways. We will not torture him. We will not expect him to do so many things. We will not play with our wealth. We will write our will clearly in an open way.

Why do you think people always write their will secretly? It is so that they can dangle the carrot. It is nothing but dangling the carrot so that the son or daughter should be continuously behind them.

When a person who has created wealth out of suffering gives that wealth to someone, he gives the suffering also. People come and ask me, 'Master, I hear that the parents' *karma* will come to the children. Is it true?'

The sins or the merits of the parents will not come to you. But their mental setup will influence you; it will come to you. This is because they will try to force that on you. They will try to force their mental setup on you.



They will expect that you should live the way they want you to.

We always try to fulfill our ambitions through our kids. If we want to become a doctor and if we have not achieved, fulfilled, if we have not become a doctor, we try to fulfill our ambition through our kids. We try to fulfill our ambitions through our kids, through the next generation. Never do that. If we do that, we will be destroying their life. We will be sharing not only our wealth but our suffering also.

The man who created wealth out of suffering will give the suffering to the person to whom he gives the wealth.

Next thing: if he is not able to torture his son or the daughter who has received the wealth, he will start suffering. If he knows that his son is not going to listen to him, the son is not going to live as he wants, he will start suffering. He will suffer thinking, 'I am leaving all these things, believing my son and I don't know what will happen. I don't know what he will do.' When he dies, he will have the worst death. He will be like a *yaksha*. He will come back and sit on that property. Be very clear: he will not let even his son enjoy that property. He will come back and sit on that property.

I have seen many litigation cases where the parents give their wealth to their kids, somehow or other, even after thirty or forty years, the kids will not be able to enjoy that wealth. Be very clear: it means the property is with *yaksha*. The man has come back and he is sitting as a *yaksha* in that property. Neither he will enjoy nor will he allow others to enjoy.

The property will be in Indian litigation, in Indian courts. In Indian courts, we know when judgments come: the last judgment day! Only on that day, all the judgments are given. And when exactly the last judgment day is, neither you know nor I know! I don't know even whether God knows or not!

There is a small story:

The American president goes and asks God, 'God, when will our country become number one?' God says, 'Fifty years.' Then, he thinks, 'Fifty years! I don't know whether I will be alive or not.' He starts weeping.

Next, the Russian president goes and asks, 'God, when will our country become number one?' God says, '100 years'. The Russian president thinks, 'Oh! Neither will I be alive nor will my son be alive.' He starts weeping.

The Indian President goes then and asks God, 'God, when will India become number one?'

God starts weeping, 'I don't know whether I will be alive or not!'

So, whenever the judgment comes, it takes its own, sweet time. If the file has to be taken from one table to another table, if the file grows its own legs and moves, only then it is possible! Otherwise, it takes its own sweet time.



What to do? Nothing else can be done! We have to share this truth.

Again and again, we share what we create. That's what I always tell people: if the wealth is created out of a pain-body, you will transfer the pain body also to the next generation along with the wealth. It should be created out of just a relaxed mood, out of a voluntary decision or I can say without any strong motivation.

One important thing we should understand: working without motivation is completely unheard of in the West.

All the people who are working in the field of mind, the psychologists, psychiatrists, the people who work and do research in the field of mind, all the scientists always emphasize that without motivation we cannot work. That is why there are so many motivational gurus in the West. Motivational gurus haunt the West. So many motivational gurus wanting to make money by telling others how to be motivated!

Please be very clear: these scientists, these psychologists, these doctors have come to this conclusion that work without motivation is not possible after doing analysis on diseased patients, not on enlightened beings.

They never had a specimen of Buddha. They never encountered an enlightened person. That is why they say work without motivation is impossible.

I tell you, work without motivation is the only work.

Work without motivation will never make us tired! Every moment we will be ecstatic. We will be working out of bliss. Understand this one concept, this one technique.

Further, for the first time, Krishna gives a meditation technique in this chapter. Today, we will practice that technique to achieve the bliss consciousness. Until the fifth chapter, He was giving only intellectual advice, *shastra*. Krishna now thinks that Arjuna has become mature or realizes that without some technique, it is now impossible to relate with Arjuna.

Krishna realizes, 'If I don't give him a technique, I cannot escape from him.' Masters give meditation techniques in two situations: one is when they see the person is mature enough, the other is when it is better to give some technique, otherwise the person would constantly bug the master. The person will continue to question, and he will not keep quiet.

So I don't know what Krishna has decided, whether he thought that Arjuna has become mature or he thinks 'let him at least sit for a few minutes with closed eyes'. He gives a technique. Now we will practice that. We will enter into that technique.

Before the technique, He gives a beautiful explanation about the technique in the next verses. Yes, you have a question...?



*Q: Is going into an ashram or being a sanyasi a form of running away? Many people seem to be moving into ashrams only to get away from what they seem to see as the suffering they face in the material world. Will they not face a different kind of suffering in the ashram or the forest too?*

Beautiful question!

A small story:

Three guys had been in an asylum for a long time. The doctors felt they had improved and can be released. But just to make sure, the resident doctor gave them a test.

He took them to an empty swimming pool, made them climb the diving platform and asked them to jump into the water.

The first guy jumped and broke his arms. Screaming, he was led away. The second guy jumped and broke his legs. He too left crying. The third went up, looked down and came down. Doctors asked, 'What happened?'

He said, 'No, I cannot jump'. The doctor was very happy. He signed the patient's release forms. As the man was leaving the asylum, the doctor asked him, 'Why was it that you could not jump?'

The man said, 'I don't know how to swim!'

Right action, wrong reason! Right decision, wrong cause!

This is far worse than doing the wrong thing of making the wrong decision or committing the wrong action. At least then we will be told we are doing something wrong. Someone: our spouse, parents, children or friends will make it their business to tell us.

Doing the right thing for the wrong reason, no one will know because we are not doing something wrong. Even we will not know, unless we question. So nothing can stop us.

If we move into an ashram for the wrong reasons, we are in deep trouble. That is why I give a trial period of about a year. If you come there because my form attracts you or because you think you are doing it to achieve something, I will make sure you realize your folly. I shall drop you if your reason is ego. I shall drop you because you need to drop your ego. I shall drop you out of compassion for you.

Only when you come in for the right reason, for reasons of inner awareness, with no agenda, just to be, will ashram life be the right decision for the right reason for you. You will settle into yourself peacefully, without effort, with no suffering.

In the past many people have tried to be peaceful for the wrong reasons, those were the monks. The monasteries all over the world were full of such people. But they were dead even while being alive. They could



not laugh, they could not love, they could not sing, and they could not dance. They attained peace at the cost of their life. They became utterly cold. Their peace was not a cool phenomenon. It was ice-cold. It was the peace of the cemetery.

And there have been people who tried to attain bliss: painters, poets, dancers, musicians, and all kinds of artists, who lived in the world as passionately as possible. They were alive but very feverish. They were passionate, but the passion was such a fire that it only burned them. Many artists, many poets, went mad. Many have committed suicide for the simple reason that they had no idea how to be peaceful. Their bliss consumed them, and they could not contain it.

A true *sanyasi* has to be a totally different person from these two. He has to become the beginning of a new man: peaceful at the very core of his being; at the center, peaceful, at the circumference, blissful. This is the ultimate harmony. This harmony can be called God, enlightenment, *nirvana*, or any name that we want to give to it: truth, beauty, liberation.

## *Devotion Above Action*

*5.5 He who knows, knows that the state reached by renunciation and action are one and the same.*

*State reached by renunciation can also be achieved by action, know them to be at the same level and see them as they are.*

*5.6 Renunciation without devotion afflicts one with misery, Oh mighty-armed one.*



*The wise person engaged in devotion attains the Supreme without delay.*

*5.7 The person engaged in devotion, beyond concepts pure and impure, self-controlled and who has conquered the senses is compassionate and loves everyone.*

*Although engaged in work, he is never entangled.*

*5.8, 5.9 One who knows the truth, though engaged in seeing, hearing, touching, smelling, eating, going, dreaming, and breathing knows that he never does anything.*

*While talking, evacuating, receiving, opening, closing, he considers that the senses are engaged in gratification.*

*Yat sankhyaiha prapyate sthanam tadyogairapi gamyate  
Ekam sankhyam cha yogam cha yaha pashyati sa pashyati*

One who knows that the position reached through *sankhya yoga* and *karma yoga* are both one and the same, and that the position reached by *sankhya yoga* can also be achieved by *karma yoga*, sees both of them in the same level and sees things as they are.

Beautiful *sloka*, beautiful verse!

One more important thing: All of us are not always *karma yogi* or doers and all of us are not always *sanyasis* or monks. No *sanyasi* is for 24 hours a *sanyasi*. When he surrenders himself to the greed, he is a doer. No *karma*

*Yogi* is for 24 hours a *karma Yogi*. When he surrenders to fear, he is a *sanyasi*.

So be very clear: whenever we make an optimistic decision, we are *karma Yogi*. Whenever we make a pessimistic decision, we are *sanyasi*. It is we who play both the roles.

Who is an optimist and who is a pessimist? Optimist is a man who created the airplane; pessimist is a man who created the seat-belt.

In life you play both the roles. Optimist is a man who created the airplane; pessimist is a man who created seat-belt. You always play both the roles. In life, sometimes, you are optimist and sometimes, you are pessimist.

Here, both can lead to the same goal if the attitude is pure, if the attitude is perfect. One important thing we need to understand: anything created out of greed will create more greed. Anything created out of fear will create more fear, that's all.

Please be very clear: whenever we move our body, whenever our body is moved by a particular emotion, that emotion gets settled inside our system. That will become part of our system and that emotion will be created again and again in our system.

Jiddu Krishnamurti made a wonderful statement about emotions arising in the human body. He is a great enlightened Master from India, one who is not recognized widely in India!



He says beautifully, 'If you can, try to remain centered, silent, without moving your body when a particular emotion rises in you, without co-operating with it. Within eleven times, or I can say within eleven emotional upsets, you will be liberated from that emotion.'

Vivekananda says beautifully, 'Enlightened Masters and enlightenment is the greatest gift given to the planet Earth by India.' But the problem is we have given it away as a gift. We are not using it! While gifting it to others, we forgot how to use it. It started with Swami Vivekananda, and all the Masters have been given away to the world. Indians have forgotten to use what they gave as a gift.

Understand, it is an important thing: if you are caught by that emotion, if you are caught in lust, if you are caught in fear, just eleven times, whenever that emotion rises, whenever that emotion comes up in your being, don't allow your body to co-operate. Don't allow your body to flow with that emotion. Don't allow your body to move with that emotion. Within eleven times, I assure you, you will be liberated from that emotion.

You may think, 'What is this, Master? Just eleven times! Is it so easy?' It is easy. All great things are easy. Only we complicate them. We complicate because we don't believe anything that is easy.

A small story:

A person goes to the doctor and asks, 'Doctor, how much will you charge to pull this tooth out?' The doctor says, 'Ninety dollars.' This person asks,

‘Ninety dollars just for a two minute job?’

The doctor says, ‘I can do it more slowly if you like!’

We don’t like simple things. We want to complicate things.

Actually, eleven times is too much. I think with all the ‘factor-of-safety’ idea, Krishnamurti said eleven times. He might have given this discourse here in the USA; he must have been afraid of these lawsuits! So that is why he gives this number of eleven times with a factor of safety. If somebody practices for fewer times and they don’t get the result, they may sue! That is why he says eleven times, just to make sure.

But I tell you honestly, eleven times is too much. Eleven times is not necessary. When that emotion rises in you, don’t cooperate. Let your body not go behind that emotion. Let you not be taken away by that emotion, whether it is anger or irritation or depression or lust or fear or anything.

Just decide, ‘I am not going to be taken away by this emotion.’ Eleven times is too much. I tell you, within three or four times, you will be liberated from that emotion because you will learn the technique. You will have the key now in your hand: how not to be taken away by that emotion, how to be centered, rooted in your Self, in your being. Whether it is anger or fear or greed, it gets more and more power and strength if your body is also cooperating with it.



With whatever emotion your body moves, that emotion gets recorded inside your system. Please be very clear. And that emotion will happen again and again, many more times, and much more intensely. Both frequency and intensity of that emotion will increase.

There is a beautiful movie, 'What the Bleep Do We Know?' If you find time you should see that movie. I am not promoting it. I don't have any contract with them! Don't think I have some contract. I really enjoyed that movie. Of course, I don't have that much patience to sit for any movie.

Once, two of our devotees invited me to come for a show in New York called 'Bombay Dreams'. They invited me. I said that I can sit for fifteen minutes. If it will finish in fifteen minutes, I will come. They said that no show would finish in less than three hours. 'Then,' I said, 'it is not for me.' Fifteen minutes is the maximum time I can watch any show. So I didn't watch that. But somehow I watched this movie 'What the Bleep Do We Know?'

Really, sometimes, I am surprised, how these people sit in front of the TV, hours together; really couch potatoes! I am just surprised how they can sit for hours together! Something is being shown there on the TV and they sit and watch! And they don't even keep quiet; continuously they will be eating something. The whole table will be full before the program starts. When the program is over, that table will be empty and the stomach will be full. And it is dangerous. We don't know what we are eating. That is another problem.

An important thing we should know: Ramanujacharya (Vaishnavite Philosopher Circa 11th Century AD) says beautifully, when it comes to '*aahar-shuddhi*', the purity of food. He says that when you eat something, you digest not only the food that you eat. You digest the thoughts which you think while you are eating. So please be very clear: your eating should be done like a *puja* (worship). The problem is now the *puja* is also corrupted!

Eating should be done with a deep sincerity. Never, ever eat watching the television or reading the newspaper. That will make you dull. When I say more dull, understand already we have enough of *tamas* (laziness); already we have enough of *tamasic* energy. The *tamasic* energy will be significantly enhanced.

Never eat with the negative thoughts. At the time of eating, you should never be supplied negative thoughts. And women, please be very clear: when you cook or when you serve, don't complain.

In India, usually only at the time of serving, the wife will start, 'This is not available; that is not available in the house. You are not giving my monthly allowance properly. This has not come to the house properly. That is not here...' They will start the whole *purana*, epic story. Never start the house *purana* when you serve or when you cook because the thoughts will also enter into the mind. Thoughts also will be digested. Understand that your emotions go and settle down into your system.

Anyway, I can never watch anything more than fifteen minutes. Somehow, this one movie, 'What the Bleep Do



We Know?’ I sat throughout and watched. Really, I enjoyed. I wanted to explain a concept from that movie. And it is *satya* (truth); it is not only just projected by them. It is a truth from *Vedanta*. But they have visually explained it nicely.

They say that whenever some emotions happen to your system, it is like rain. The emotion is poured like rain. It happens inside your system, in your being. There are particular cells that catch those emotions. For example, if you think about anger, there are particular cells that catch that anger emotion. Not only do they just catch and stay, they will start reproducing. This cell will create at least four or five more cells that can receive this emotion.

An important thing we should know is that the basic quality of life is reproduction and expansion. This is the survival instinct. The survival instinct is governed by the *swadishthana chakra*. Reproduction is governed by the *muladhara chakra*. Both these are closely associated. The fear is associated with *swadishthana chakra* and reproduction is associated with the *muladhara chakra*; both the *chakras* are very close to each other.

These cells that catch the anger emotion start reproducing and each cell creates five or six more cells. Next time, when the anger shower happens, when the anger rain happens, all these cells will also catch the same emotion. They become the size of the original cells. They come to this same, original size. Now these cells also start reproducing. The third time, when the shower happens, all these cells catch the emotion and start storing.

That is why, every time when we are showered with the same emotion, it becomes stronger and stronger. We are addicted to that emotion. We will not be able to control that emotion.

The first time, if anger is showered on us, if we are affected for ten minutes, then the next time, it will surely become twenty minutes. Third time, it will naturally become half an hour. That is how the emotion becomes stronger and stronger.

In our being, again and again, when we cooperate with these negative emotions, we create the same type of mood, the same type of that lifestyle in us.

One more thing: not only will this emotion get recorded in us, but the big problem is that we will express the same thing on others. What we have is only what we will vomit on others.

If we are working to strengthen our greed, we will be caught by the emotion greed and we will radiate that emotion greed. We will vomit that emotion greed on others. We will torture others also with that same emotion.

Next, if we are working out of fear, again, we will be caught by that emotion fear and express that emotion fear and we will torture others with that same emotion fear.

Be very clear: warriors are caught in fear. That is why they torture others. They give fear to others. The warriors are the most cowardly people. A real warrior is



a person who has conquered his being, who has won his being. Only he can be the real warrior.

If out of fear we are doing anything, we will reproduce the same fear in others. We will create the same fear in others.

Now, take a few minutes to sit and analyze, 'Throughout this life, all these years I was driven by greed and fear. What I have achieved? What have I got? Where am I standing? What has really happened?'

Consciously think. Consciously allow this idea to work on you. Decide, 'From today, I will not do anything out of greed or out of fear.' Immediately the fear will rise in you, 'What will happen to my bills? Who will pay? What will happen to my house? Who will repay the mortgages? What will happen to my car? What will happen to my kids? Who will feed them? What will happen to my social prestige and name and fame? Who will maintain it?'

Please be very clear that you have enough energy and you have enough strength to maintain yourself without fear and greed. The important thing you need to trust is that you don't need energy from fear or greed to run your life. That is the first thing you need to understand. You have enough potential energy to live your life and to achieve what you want.

Mahavira, one more great enlightened Master, says, 'When you come down to this planet Earth, when you take the body, you bring enough of energy to live all your desires or to achieve whatever you want to achieve

in this life.' You have already brought enough fuel. You don't need fuel from fear or greed.

You always think, 'If I stop fueling myself from fear or greed, I may stop working.' No. There is reserve in all your vehicles. Enough fuel is available but psychologists can never believe that unmotivated action is possible because they have never seen a Buddha.

Again and again the people who are working in the field of psychology come to a conclusion, 'Only with motivation a man can work.' I tell you, 'No!' No. What motivation have birds got to sing? But these Freudians are so focused on sex that even for that, they have started giving a meaning! They say that the bird is calling for its spouse. They have started interpreting even birds' singing! They can't see anything as it is.

That is why here, Krishna says:

*Yaha pashyati sa pashyati*

The man who is beyond the pull of fear and greed is the only one who can see things as they are. If you are caught in fear or greed, you will see things only as you want, never as they are.

For example, if there is a beautiful, tall building, a man who is caught in greed will have one thought the moment he sees it, 'If I have at least one building, how nice it will be!' The man who is caught in fear will think, 'I should not see all these things; I should escape from all this stress. I should go and stay in the forest.'



The man who is caught in fear thinks in one way. The man who is caught in greed thinks in the other way. But only a person who is liberated from these two emotions will see it as it is.

*Yaha pashyati sa pashyati*

What is, he will see that.

Now, decide strongly, 'Throughout my life, I lived either pushed by fear or pulled by greed. Do I want to continue doing that?' Mahavira says beautifully, 'You don't need energy from greed or fear.' And I tell you, for a person who is trained by society, who is conditioned by society, it will be very difficult to believe this truth that you don't need energy from greed or fear to live.

I know you are all sitting here out of politeness, thinking, 'He is speaking. Let us listen. What can be done?' Just because you are sitting, it is not that you are able to believe what I am saying or you are able to trust my words. I know that thousands of questions are arising in your mind.

But I tell you: your whole past, whatever your age is, maybe 30 or 40 or 50 or 60, that many years, you lived only fueled by fear and greed. Just give ten days for Mahavira.

Decide, 'For the next ten days I will trust the words of Mahavira.' Mahavira says, 'You don't need fuel from fear or greed because you have brought enough energy.

When the Divine sends you to earth, when you take birth, God sends you with whatever you need.'

In India, when the daughter is given in marriage, they send a whole set of household items, from broomstick to car. They send everything with the daughter. And dowry also, that nonsense!

I don't know when India will understand and come out of that word 'dowry', come out of that idea of dowry. If any of you have taken dowry and if you really want a spiritual life, the first thing you need to do, tomorrow itself, is to give it back. Go back, take back whatever things you have taken from your in-laws' house and give it back. If your in-laws are not alive, give it to your wife. That is the curse given to you.

I tell you honestly, if you keep dowry in your house, *Lakshmi* (Goddess of riches) will never stay in your house. *Lakshmi* does not stay in houses in which a dowry is kept because it is a curse to money. That house is not filled with blessing. It is filled with curses. Never keep dowry money in your house.

You see, there are two things. *Lakshmi* has got two uses in your life. One is just outer comfort. The other one is inner bliss.

The man in whose house dowry is kept, I can assure you that he will never have the inner *Lakshmi*. He may think he is having the outer *Lakshmi*. What is the difference between the poor man and the rich man? The



poor man sits on the ground and worries. The rich man sits on the sofa and worries; that's all, nothing else. The size of the sofa is a little bigger, nothing else.

Anyway, how a daughter is sent with everything to the in-laws' house, in the same way the Divine sends you with everything to this planet. In Vedanta that is what we call *prarabdha karma*. When you come down you bring enough of energy for your senses and body to run and acquire whatever it wants, enjoy whatever it wants and live life blissfully.

You have brought everything. The only problem is you don't trust you have brought everything. And one more thing: after coming down, you accumulate more and more desires from others.

If you have come down with ten desires, you have got enough energy to fulfill those ten desires. But after coming down here, you collect some more desires from your friends, brothers, sisters and others and then you try to work out all those desires also.

Please be very clear: work out only your desires. Let you not waste your life working out others' desires. You are wasting your life if you start working out others' desires. When we go into the chapter about desires, we will go deeply into desires - how they are created and how the running behind them happens. For now, this much of understanding is enough.

Decide clearly: 'Let me not be fueled by fear or greed.' And I tell you; just giving ten days for this one idea is

enough. Decide, 'For the next ten days, I will work only out of my joy and bliss. I will do everything out of my pleasant mood, out of my joy.' I can assure you, it will transform your life. Anyways, I am going to be here even after ten days. If it does not work out, come and catch me. I tell you, just living ten days out of joy and bliss rather than fear and greed will transform your life.

This one single idea can liberate you straightaway from all bondages. You have enough energy, you have brought enough of *shakti* with you, and you have enough of *kriya-shakti* in you without being fueled by fear or greed.

One more thing: for the first few days you will feel a little unsettled. Whenever any desire comes up, say 'No'. Whenever any fear comes up, say 'No.' For the first few days you will feel a little unsettled because a new inner space is created. You will feel some emptiness, a vacuum. Don't worry.

In a few days you will beautifully settle with the new system. You will settle with that emptiness. That emptiness is what Buddha calls *shunya* or *nirvana* - working from *shunya* Consciousness, working from Bliss Consciousness, not being driven, pulled or pushed by fear or greed.

Just for ten days decide, 'I will work only out of joy. I will not let fear or greed, enter my mind.'

Of course, in ten days, you may fail a few times. Don't worry about it. Starting is much better than staying in fear of failure. See, when you have the fear of failure you will never start. Start! Even if you fail, it is ok. You will

know the trick of the trade. At least you know the technique and you know where you are a failure. If you don't even start, you will not even know where you are a failure.

Start! I tell you honestly, it will transform your whole life. It will give you such a new strength and tremendous courage, that invariably you will be liberated. For the first few days you may feel little unsettled, 'What am I doing? I am feeling some emptiness inside.'

This is because continuously we are tortured. When our mother-in-law dies, we will feel empty for few days! Or if one of the people with whom we are living dies, for few days we will always feel that we are missing something. If we don't have anybody to nag us we will feel that we are missing something!

This desire and fear continuously nag us. For the next ten days, we will feel that we are missing somebody who was continuously nagging us. Don't worry. We will settle into that Consciousness. Our whole Being will become new; it will be a new personality.

This is an important thing: Trust that you have enough energy to run without fear and greed. Only small kids need candy. Kids will work only when you show the candy. And they will keep quiet if you threaten them that you will discipline them. Of course, in this country (USA), nothing will happen! They will dial 911; nothing can be done!

Only when you are a small child, you need fear or greed to make you work. Now, you are all grown-up. Still, why do you need fear or greed? Still, if you need fear or greed, you are mentally retarded! Please be very clear that you have grown physically but not mentally.

For the first few days, you will feel a little unsettled. One more thing: in ten days, you will not lose your wealth. Is there anybody who thinks, 'If I practice for ten days, I may lose all my wealth?' I tell you, if so, the wealth is not worth having. It is better you lose it. You people laugh. In ten days if you can lose it, do you think it is worth having? It is not worth having! If it can be lost so easily, then it is not worth having. The earlier it is lost, the better it is for your being.

Let you remove the tremendous stress and load from your inner space. Decide, 'For ten days, I will do all my action out of deep bliss, out of a settled mood.'

And I will tell you, one important thing that continuously exists in you, that constant irritation will disappear. Knowingly or unknowingly, you carry the constant irritation in you. That is why all of us are just waiting to burst, explode. Any small thing, we just shout, vomit. We are waiting for reasons to shout. Any small thing, we are irritated. We shout, 'Don't you know? Don't you have sense? Why are you doing this? Why are you doing that?'

Constantly we carry that irritation mood in us. From morning to night, constantly, even for small, small things, we always shout, explode.



Look into yourself: How many of you can honestly understand and agree that you carry that constant irritation in you? Raise your hand. Others are not honest: be very clear. Don't think you are not carrying it.

Constantly we are carrying the irritation. That irritation we carry in our inner space at all times is because of fear and greed.

Let you be liberated from today from that irritation which you are carrying constantly. Something or other, some reason or other you need to explode, that's all. You are waiting to jump on others because you are not settled within yourself.

There is uneasiness between you and your being. That uneasiness expresses continuously on others. That uneasiness is what I call *dis-ease*. That *dis-easiness* between you and your being is what I call disease.

We carry that constant uneasiness, constant irritation, because we are putting the wrong fuel in our engine. If the wrong fuel is added into our engine, we know the sound, what type of sound we will make and what type of smoke we will emit! If the fuel is not pure, the engine will create a different type of sound.

A small story:

Husband and wife were traveling by car. They stopped at a signal. Suddenly, next to them they saw a Mercedes Benz car. The husband said, 'Yesterday night, in my dream, I was driving a beautiful Mercedes Benz car like this.' The wife said, 'Yes, yes;

I heard the engine sound!

Sound sleep: sleep for them and sound for others!

Be very clear: if the fuel is not pure, we will have a different sound and different smoke. If we are carrying the constant irritation in us, the fuel is not pure. We are not working out of our Consciousness. We are not working out of our bliss.

Just for ten days, decide. Don't put the fuel of fear and greed in your vehicle. You will see suddenly a new energy coming up from your being - the enthusiasm, the causeless auspicious energy. The causeless auspicious energy is what we call *Shiva*. In Sanskrit 'Shiva' means causeless auspiciousness, reasonless energy.

I tell you, it is possible to live with that reasonless energy, the unmotivated energy. Only two things are needed for that. The first thing is trust that you have that energy. Next thing is starting to live it. Only these two things are needed to reach the Divine Consciousness.

When we start working with the causeless auspicious energy, we become *Shiva*. Otherwise, we are *shava* (dead body).

Here, Krishna does not refer to renunciation the way we traditionally understand it. Normally we think renunciation is giving up everything, especially responsibility. Just by so-called renunciation, if we just go to the Himalayas and try to sit and meditate, we cannot become a *sanyasi*.



When we use the word 'renounce' the way we understand it, we exclude something. Exclusion can never be the solution. When we say 'I should give up or avoid something', we exclude some creation of Existence.

When we try to renounce the world, we are renouncing the creation of Existence. We are trying to prove that we are more intelligent than Existence. Our renunciation then becomes a show of our ego, even though this may not seem to be very obvious to us.

Actually, we try to renounce because we want to escape from the situation. Just see what is creating the trouble and hence, what we should be renouncing. What is creating trouble for us is not the outer world things, not the situations or people around us. How can they control us? If they could control us, we cannot be called a complete person because then, our consciousness is dependent on them. In that case we are an incomplete entity.

It is our attitude of fear and greed, the projections of our mind that are really the cause of all the trouble. Our mind continuously creates subtle expectations every moment of how things should be, how people should be, how your life should be.

The mental setup needs to change from running away from something due to fear of it to facing the reality. Running away from material pleasures due to fear of facing reality or fear of facing the guilt imposed by society, cannot be called renunciation.

Just sit down for five minutes and just be aware of how you perceive situations in those five minutes. Just look at everything that you think, feel and do with awareness and you can understand what I mean.

When we come to a deep awareness and understanding of our own self and are able to live as a witness to everything that goes on around us, unaffected by situations and people around us, we become a realized soul.

A small story:

A young *sanyasi* lived across the road from a beautiful courtesan. The *sanyasi* was all the time trying to meditate. The courtesan, on the other hand, carried on with her way of earning money. Many men came and went from her house.

The *sanyasi* used to try his best to concentrate on his meditation, but his attention was more on the young woman and he kept cursing her for the kind of immoral life that she was leading. The courtesan, on the other hand, was not even aware of the *sanyasi* staying across the street.

Even though the courtesan was involved with her lifestyle, with her way of earning money, she was immersed in her love for Lord Krishna and spent as much time as she could in praying to Him and playing with His image.



The *sanyasi* and the courtesan died on the same day and reached the gates of Lord Yama, the Lord of Death.

On reaching the abode of Yama, the courtesan was sent to heaven. The *sanyasi* was shocked but thought if the courtesan can be sent to heaven, he would get the royal treatment. To his surprise, Yama sent him to hell.

The *sanyasi* expressed anger at the unfairness of the whole justice of Yama. Yama calmly explained to the *sanyasi*, 'All your life, under the guise of meditating, you were harboring lust for the courtesan. She, on the other hand, despite whatever she was doing, was totally focused on God.'

If we try to do things due to the conditionings and morality imposed by society, we will become hypocrites. Even renunciation will be just a farce. It will also lead to misery just like the life of material pleasures leading to pain due to the push and pull of desires.

*Brahmacharya* literally means living with reality. It does not mean celibacy, as you understand it. When we are ecstatic unto ourselves, when we live completely in the moment, flowing spontaneously in tune with the wonderful symphony of Existence, we are true *brahmacharis*.

When we are completely in the present, totally involved in what we are doing, so much so that we

become the action itself, we no longer exist as the doer. That is when we have truly renounced. We have then renounced the sense of 'I am doing', the ego. Then we are true *sanyasis*.

But we don't want to renounce our mind that continuously creates fantasies and gets us worked up when reality does not match our imagination. All we need is to experience that behind the shallow emotions that exist in the periphery, at the very core of our being is a solid, silent center in us that is absolutely unaffected by the external incidents. It is a pure witness to everything that goes on and that is eternal and eternally pure.

Don't try to go to the Himalayas to escape from the world. Create the Himalayas within you. Realize the silent center in you. Look at the cause and address the issue rather than addressing the symptoms.

You see, renunciation is going beyond desires and when I say desires, I mean all desires, including desirelessness. We think desires include the usual desires for money, power, prestige, relations and all such material things. I tell you, the desire to be spiritual and the desire to attain God is also a desire. The moment we say, 'I want to achieve liberation, renunciation,' we are holding onto a desire. The only thing is that the desire is not in the standard list of material desires. It is still a desire; it is still a product of the mind. The mind always hankers after something in the future. It can never exist in the present.



When we desire something, be very clear that we are working in the plane of the mind, whatever the desire may be. Only when we drop all desires, when we are completely at ease and ecstatic in the very present moment, we have gone beyond the clutches of the mind and we can see reality as it exists here and now. Otherwise, whatever may be the desire, we will always live in our world of illusion, of *maya*, because the future is unreal, it is an illusion.

The real, the present, can never be comprehended by the mind because it is way beyond logic. That is why Existence can never be understood by the mind. The mind can only philosophize. It cannot experience. And the truth can only be experienced.

All that we can imagine about God is still an imagination. God or Existence is beyond all that we know because Existence is beyond the small purview of the mind. How can the limited mind even come close to understanding the vastness and the splendor of Existence?

Vivekananda said that, to him Ramakrishna was greater than God Himself. God was just a concept in Vivekananda's head. Ramakrishna, the guru, was a living entity, a living Master who showed Vivekananda God, who gave him the experience of God. The guru is, therefore, even greater than God Himself because the guru is the bridge for man to experience God.

How can we desire that which cannot be even known? All our desires can be based only on what we know or what we can imagine based on what we have seen and

known, right? How can we desire God whom we have never known?

How can we desire enlightenment? We can always desire enlightenment in a way that fits the limited understanding we have of it based on what we have read or heard about enlightened Masters. But understand, that is still our imagination. It is based on what our mind has come up with as to what enlightenment could be.

I tell you, you can never possess, you can never achieve enlightenment. Only enlightenment can possess you. It happens to you when you drop all desires. In my own life, I can say I became enlightened when I had my first spiritual experience at twelve. But I did not realize this and I tried to possess it. It slipped just like water from a fist. Only when I dropped all desires to become enlightened and just relaxed, enlightenment happened to me and then I realized it is the same experience I had when I was twelve. But my attempt to possess it made it slip away from me. I do not possess enlightenment. Enlightenment has possessed me.

Actually, our true nature is neither pure nor impure. It is something beyond purity and impurity. This is what we call *vishuddhi*. When your *vishuddhi* chakra is awakened we start nearing our true nature.

Whether we accept it or not, believe it or not, we are bliss. Our very nature is bliss.

Our true nature itself is self-control. When we realize and experience that our being is pure bliss, the other



emotions automatically drop. Until that point they mask our true nature.

When we allow ourselves to be our true nature, to be bliss, we live spontaneously. We respond with intelligence instead of through programmed unconscious responses. Then it is not a problem to control the senses because they are under the control of the Ultimate Existence. There is no question of having to control them.

In the Mahabharata war Krishna drives Arjuna's chariot. The horses represent the senses held beautifully in control by the divine charioteer. He drives the being represented by the warrior, in the body represented by the chariot towards victory, towards bliss. When the individual consciousness surrenders control to the Divine, the Divine controls the body-mind-spirit and steers one towards one's true nature, bliss.

Society teaches us from a very young age what is right and what is wrong, what is good and what is bad. So, we have programmed reactions, fixed perceptions about everything. The moment we see a situation, we react in the manner we have been taught. Note that we only react, not respond. With conscience, we can only react. We can only react by looking up our database of the past, what we did in a seemingly similar situation, what was the reaction of people then.

If what we did was appreciated, endorsed, we will react in the same fashion that we did before. If people around us did not like what we did, we will feel uncomfortable and to remove the discomfort, we will now react in a manner that we think will be acceptable to

others. This is what happens all the time. It may not be very obvious to us because reacting like this has become a way of life for us.

We have forgotten what it is to respond with intelligence. Please be very clear: no situation can be exactly the same as before. How can it be? Can a river flow in exactly the same way at two different points? No! The very water would have changed from the time it flows from one point to the other even if the two places look exactly the same when seen from outside.

Life is like a river. It is continuously changing, continuously in flux. Existence is Energy. It can never repeat itself. Every moment is unique.

Because we see it from the limited perception of our mind, because the mind tends to always analyze and categorize, we categorize life as well into different categories. These are pleasant situations, those are unpleasant situations, this is good, that is bad, this is right, that is wrong, this should happen, that should not. It is not Existence that makes these distinctions but us.

If we can just understand this much, if we can allow this understanding to penetrate us, we can simply relax. We will then allow our consciousness to respond. Understand: conscience is a very poor substitute for consciousness.

Have the courage to live life with intelligence, with consciousness and awareness, with spontaneity. See what a wonderful difference it makes to every moment of your



life! Just this small change in attitude can do wonders for you; every moment will then be a celebration!

When the intelligence happens, the compassion also descends. Compassion for the whole world automatically happens in you because you see yourself in each and every one. How can you feel anything but compassion then? That is why masters can only feel compassion to everyone and that is why they feel responsibility to the whole world.

When we flow in tune with Existence, we become a channel for the Divine Energy to flow through us. If the bamboo can remain hollow, it will become a beautiful flute and simply the air from the lips of the Divine will come out of the flute as heavenly music, as beautiful notes. Instead, if the bamboo is blocked with dirt in the form of ego, it will remain dead and can only be used for carrying a dead body!

These verses of Krishna are very powerful, but often misinterpreted.

Many people use them conveniently to justify their actions. It is like you commit a murder and then claim you did not, your hands did it!

Be very clear: not being the doer does not mean we give up responsibility for our actions. It means exactly the opposite. When we are so involved in the action, when we are completely relaxed, we are overflowing with compassion and love. We are just doing out of the blissful energy in us.

You must have noticed in your life, when certain people act in what would normally be seen as disrespectful manner, they still don't come across as disrespectful. The energy behind the action is what decides the effect and the perception of the action.

In my ashram itself, I sometimes seem to be harsh with the residents and when I fire them it will be just open, direct firing. But not a single person has left the ashram because he or she was fired. When Masters reprimand, the energy behind the firing is only of compassion; they do everything only for our growth. The energy behind the words of firing carries a tremendous power of transformation and if we are just open to receiving it, it will simply rid us of the blocks and tumors in our system and we can simply flower.

When we are complete and total in what we do, our whole intelligence, our whole energy will be behind the act. When we are truly involved in any action, we become the action. The action and we are no longer separate. On the other hand, if we do something without being fully involved, our energy is not completely behind the action. Energy is intelligence. So, when our energy is not total, be very clear: our intelligence is not completely behind the action.

When the energy behind the action is total, whatever we do will always propagate the blissful energy that is behind the action. That is why even a simple technique like watching the breath given by Buddha can be so powerful. But even a seemingly big action of moral good does not have the desired energy and effect.



Another very important understanding from this verse is this: every moment, every action, whether it is talking or breathing or seeing, should be done with awareness. That is true meditation. I always tell people, meditation is not something you do for a fixed amount of time during the morning or the evening. It is not a quantity that can be added to your life.

I have seen so many people that claim that they have been meditating for 30, 40 or 50 years. What they mean is that they have been sitting with closed eyes, doing some breath control, trying to concentrate and all such techniques. But even after so many years, the person inside remains exactly the same. Absolutely no transformation has happened.

Meditation is actually a quality that needs to be added to our life. It should permeate the very way in which we view life, the attitude with which we perceive everything. When we infuse awareness into every action, we are in meditation.

How can we be in complete awareness? We can be aware only when we can distance ourselves from what is happening. When we can witness the scene without getting involved in it ourselves, only then can we watch the scene clearly. Otherwise we assume some role in the scene. When that happens, we create some vested interest in it. We have some expectation that things should happen in a certain way that we consider beneficial to us. The moment we get involved, the distance between the scene and us has dropped and we can no longer be the witness. Then we can never see things as they are.

It is just like when we are in a dream. When we are in the dream, we don't realize it is a dream. We think everything that is happening is the reality. The moment we wake up from the dream we realize in a flash that it was just a dream. It has no basis, no significance whatsoever.

The way we are living life now is exactly the same. It is in exactly the same way. We are living life in the dream of the future and the past. And we think the dream is reality. We are caught up in the dream, thinking it is reality.

The reality is actually in the present. When we realize this, we simply wake up to the true reality from the dream of *maya*. Then, we understand that the senses, body, and mind are not us. We are something much beyond these. With this awareness we become blissful.

*Q: Master, I am confused by the word bliss. All I understand is that it is the same as happiness or joy. But you say it is not. Please explain.*

Bliss is the state of being spontaneous, being in the present, responding, and not reacting to what happens around you.

To be spontaneous means to live moment to moment, to respond to that which is, with no prejudice, with no mind, with no past and no future, with no time at all. Then suddenly there is a meeting, a meeting between you and Existence. That meeting is bliss, that meeting is God.



To be spontaneous means to be responsible to the present moment. People are ruled by their past. Life goes on changing every moment but the mind remains clinging to the past. There is a gap between the mind and life now. Anything that comes out of the mind is never going to be a *real* response. It is only reaction. And it always falls short. It can't reach the target; it either goes above or goes below the past, as it knows nothing of the present.

Bliss is a totally different phenomenon from joy, pleasure and happiness. It is not pleasure, because it has nothing to do with the body. It is not happiness; happiness is of the mind and is very momentary. It just comes and goes and keeps you in turmoil. You can never be secure. You can never trust it. It is bound to betray you. That is its very nature. Bliss is not even joy, because joy is of the heart.

Bliss is beyond all three; it is of the spirit. It is not something you choose. It has to happen. It chooses you. To experience it a person has to stop identifying himself as the body, mind and heart. It is eternal. Once it comes it is forever. Then one can trust, relax and rest. It can't be stolen, it can't be taken away, and it can't be burned. Even death is impotent as far as bliss is concerned. One who has known bliss has known something deathless.

The search is to find something that is eternal, that is bliss. And the way to obtain it is through meditation. Meditation takes us beyond the body-mind, because meditation is not identifying with all that which we have become identified with: I am not the body or the mind or

the heart. When this understanding arises in us meditation has flowered. In that flowering is bliss.

Why do so many people choose to be in misery while few choose to be in bliss? All of us claim that we want to be in bliss. Then why do we end up in misery? The reason is that the more miserable we are, the bigger our ego becomes. The ego feeds on misery, on negativity, on darkness; that is its food and nourishment. If we choose to be blissful, if we choose to be a song, we will have to risk one thing, only one thing: the ego, because that is the only discordant note in our being. We will have to drop the idea that 'I am'. We will have to learn a totally different language - that 'God is and I am not'. 'I' and God cannot exist together. That is impossible. Either 'I' can exist or God can exist.



## *Controlling the Mind*

*5.10 He who acts without attachment, giving up and surrendering to the Eternal Consciousness,*

*He is never affected by sin, in the same way that the lotus leaf is not affected by water.*

*5.11 The yogis, giving up attachment, act with the body, mind, intelligence,*

*Even with the senses for the purpose of self-purification.*



*5.12 One who is engaged in devotion, gives up attachment to the outcome of one's actions and is centered, is at peace.*

*One who is not engaged in devotion, and is attached to the outcome of one's action, becomes entangled.*

*5.13 One who is controlled, giving up all the activities of the mind, surely remains in happiness in the city of nine gates (body),*

*Neither doing anything, nor causing anything to be done.*

Time and again Krishna talks about detachment. This is the whole crux of Gita. This detachment is renunciation. Renunciation of attachment is true renunciation.

You can give up all material possessions and move into a forest or an ashram, but if the mind still hankers for those possessions, renunciation has not happened. It has happened in the body, but not in the mind.

One can still be very much in the material world, busy with wheeling and dealing, and yet be totally detached about the outcome. Action without attachment is renunciation. It is only this renunciation that leads to liberation.

See the lotus; it grows in a dirty pond; its stalk is completely inside the dirty water. But the flower is so



beautifully above the water. It is so beautiful, that when someone looks at it, you can see the beauty of the flower and the dirt around it seems so unnoticeable. Similarly, when you are neck-deep in the activities of the world and yet unaffected by what goes on, when your core is undisturbed, you have reached the goal of renunciation.

A small story:

A Master was walking with his disciple when they came to a river. The disciple asked, 'Master, are we going to cross this river now?' The Master calmly replied, 'Yes, we are. And be careful not to wet your feet.'

The disciple could not understand what the Master was saying. The Master was trying to tell him that spirituality is all about crossing the ocean of life without getting your feet wet. Spirituality is not about running away from worldly things. Be very clear about this.

A beautiful story about Swami Brahmananda, a direct disciple of Sri Ramakrishna:

One day Swami Brahmananda was meditating in Brindavan. A devotee came and placed a costly blanket before him as an offering. Swami Brahmananda said nothing.

He just silently observed what was going on.

A couple of hours later, a thief came by, spotted the blanket, came up to him and took away the

blanket. Still, the Swami watched in the same way, silently, with no reaction.

Some of the junior disciples were very perturbed that a costly blanket given to him by a devotee had been stolen. However, it made no difference to Brahmananda.

Another story from the life of Bhagavan Ramana Maharishi:

One day some thieves entered Ramana Maharishi's ashram. They took whatever little they could find and before leaving, even gave him a blow.

Bhagavan showed no reaction. Even the pace of his breathing did not alter during the incident!

These realized souls were so centered in themselves that the outer world incidents happening in the periphery did not affect their core in any way. When we can become like this, we won't internalize the outer world incidents. We will not get caught in the sway of emotions and in the push and pull of fear and desires.

The basic principle, the basic truth behind imbibing this sense of centeredness is really this: Existence is a loving Mother caring for us every moment, providing all that we need. When this understanding happens, we surrender to Existence. The wave drops into the ocean, blissfully aware that it is a part of the ocean. It no longer feels it is a separate entity trying to fight Existence, thinking that the ocean, the Whole, is its enemy.



Surrender needs to happen out of a deep understanding, not out of a superficial acceptance of the inevitable. If it happens out of acceptance, it will be just a compromise. There is no point in saying, 'Oh, it is destiny. It is written on my forehead and it is foretold by the stars.' This is not true. We have free will and we can do what we want. We have to accept the flow of life with the true understanding that we are being taken care of. When this awareness happens out of deep understanding, it is beautiful. It is total and it is true.

One more thing about this is important. To whom or to what we surrender is not important. What is important is the surrender itself.

Vivekananda, in his commentary on Patanjali's Yoga Sutra, says that all our prayers to God do only one thing: they awaken our own inner potential energy. When we pray intensely, our own inner potential energy is awakened and it showers its blessings on us in the form of God, irrespective of what form we worship.

Having the wisdom, *buddhi*, to understand that Existence cares for us and surrendering to Existence is the ultimate intelligence. Realizing that Existence is not just a brute force or power but that it is intelligent energy is the key to a life of bliss.

Again and again, in all the verses so far, Krishna is repeating a single point in various ways: action without attachment.

Again and again, He emphasizes that life happens only when we live as a witness to everything that happens

around us, when we do not internalize external incidents. He again and again says that we just have to watch what is happening around us. We should not let what happens outside affect us, affect our inner space.

The moment we catch this thread and start living life this way, we will find that simply all our troubles disappear. It is not that anything outside has changed. It is not that situations have changed or people have changed. It is just that what we wish to see has changed.

Of course, the way in which we live automatically creates an effect, a transformation in others as well. We attract incidents that fall in tune with our desires and thoughts. When we are blissful inside, whatever happens outside will also be blissful. This is because what we see outside is just a projection of what is inside us. It is just a mirror.

It has been scientifically proven that the results of experiments conducted by different researchers under identical conditions vary depending on the mood of the scientists. In one study of elementary particles such as quarks, scientists were amazed that the behavior of these particles varies with different observers. What we see is our reality. If we see without wishing to change anything, we are in tune with reality, that's all.

So whatever happens outside is always for our good if we just watch with this understanding. Rather than analyzing and trying to control all the time, we will be at peace.



Even the same situation will be seen in a completely different way when we witness. Automatically, no emotion can hold sway over us because now we are just witnessing, we no longer have any vested interest in the situation.

We are no longer operating from the mind, analyzing and categorizing. The incident is there, the person is there, we are there. That's all. Our state is in no way affected by what others say or do. Then, we are masters unto ourselves.

You see, we are never totally involved in anything that we do. Take a simple example of what we do when we feel hungry. We eat something to satisfy the hunger. But do we completely enjoy the food? Do we even focus on the food we eat?

Most often we are thinking about everything other than the food when we are eating, 'What should I complete at work before I leave for home?' 'What do I need to make for lunch tomorrow?' 'Where should I go this weekend?' There is always something or the other on our mind when we are eating. We are actually dumping food in our system without awareness.

That is also the reason why we tend to overeat. Be very clear: we can never overeat if we eat with awareness. Just being aware of what we are putting into our system is enough to control with intelligence what and how much we are eating.

The person who is aware, who is in the present, is completely involved every moment. He feels the hunger

completely through every cell of the body when hunger happens. He lives the hunger totally. When the food is before him, he enjoys every morsel of the food completely. Every cell of his body feels satisfied, energized with the food.

Just like having the sense of taste is very natural when we eat with awareness, so it is with all the senses.

A small story:

Once a man went to a Zen Master and asked him, 'Master, please tell me what is meditation.'

The Master replied, 'When I eat, I eat. When I sleep, I sleep.' The man was perplexed. He asked the Master, 'Master, what you are saying is what you do. But, please tell me what meditation is.'

The Master replied, 'This is meditation. If you can eat totally when you eat, if you can sleep completely when you sleep, you are in meditation.'

Just being totally involved in whatever we do is meditation. Just living in the present moment, enjoying the present moment is meditation.

You must have experienced in your own life, when you are intensely involved in something, you forget yourself. It can be anything that you do. It can be as simple as coloring or painting or reading or anything. When you go deep into it, you forget yourself.

When you have an intense headache, just try doing



something interesting very deeply; your headache will go away.

You see, when there is a headache, the body is intelligent enough to allow energy to flow to that part of the body. But we resist that energy flow by being aware of the headache. When we remember our head, what we actually remember is the headache. We associate headache to head. So whenever we remember head, when we are aware of head, we are actually aware of the headache. Because we are continuously aware of our head, our headache continues to bother us.

In such a case, we should allow the energy to flow by infusing full awareness into that part of the body. Here by awareness, I mean we are just watching the energy flow. We are looking at the energy flow with curiosity. We do not associate headache with head. We should be a complete outsider and not participate in the headache. We should let the energy flow to that area and work on it.

You can use this as a technique for dissolving pain, physical pain in any part of your body. Focus on that part without thinking about the pain, with curiosity. Initially the pain may seem to increase, but soon it will reduce and disappear.

When we go deeply into any emotion, only that emotion remains and we cease to exist. This is what we mean by 'totality'.

This moment of 'you' disappearing, you may experience for a just a few seconds. But if you work on being

intense and total in everything, this experience of 'you' disappearing will happen more often to you and for longer periods also. Soon, you master the art of doing work intensely, and just being absent. We become independent of the work that goes on outside.

Here, Krishna gives us a technique to realize who we are. By giving up attachment to the sense objects, by dropping all false identifications with the body, senses and mind, we can live life with intelligence and this leads us to self-purification.

Krishna tells us that our job is only to do the work, not to be concerned about the results.

We need to keep doing things because we have so much loving energy inside us. We can just exude energy without any reason or any expectation. When we are like this, we are not bothered about the results.

When I say we are not bothered about the results, I don't mean that out of a frustrated or cynical conclusion, we are not bothered. What I mean is that we don't even know to expect results because we are continuously moving and expressing our blissful inner energy, that's all. So we can't even say that we don't expect results. We are just living in the present moment and doing whatever that comes in our way to do. We take things as they come. We do not worry about what comes out of what we are doing at the present moment. We are just flowing joyfully, that's all. We flow with the Universal Energy. This flowing energy is real love.



When we identify ourselves with our body, mind, with our ego, we alienate ourselves from the rest of Existence. Now, instead of playing our role in the divine drama as an actor, we start thinking that we are the actor and we actually go through all the emotional turmoil that we were just supposed to enact. When we become entangled thus in our role, we miss the whole joy of the drama and feel that life is a big trouble.

In the same way, when we just do what we have at hand, what we are supposed to do at the present moment and when we are not bothered about the result, we are always happy. Once we start thinking about the result of our actions, we start to entangle ourselves in that worry and we lose the joy of doing what we are doing at this moment.

When we are established in ourselves, we automatically are in peace irrespective of anything that exists or does not exist around us. If we are centered in ourselves, we are not worried about what the result of our actions is going to be. We are not bothered about the result because we have given our best and now we are not affected if the result is either good for us or bad for us.

Once a man went to Ramana Maharishi and said, 'Bhagavan, I want peace!'

Ramana replied, 'From your own statement, just remove the word 'I', remove the word 'want' and what remains is peace!'

All our want for peace is all a want. We don't know how not to want, how to be satisfied as we are. Just

think, how can we want something like peace that by its very nature has the absence of want as the criterion to be able to exist? When we start to want peace, we create desires in us. That desire drives us to do various things for getting peace and we once again start to worry about the results of those actions. These worries take us away from peace and then again we want peace. So this becomes a vicious circle. We wanted peace in the first place; so we do something to fulfill that want; doing something creates worry and then once again we want to be free from these worries and be peaceful.

This is a vicious circle because we *want* peace. When we drop the idea of wanting peace, when we can just *be* and let the Existence take care, peace automatically happens. By dropping the want or the desire for peace and by living in the present moment with whatever we have, we are already in peace. So absence of want is the criterion to be peaceful.

Some people say that they want to be left peaceful without worries. The peace they are talking about is not a living peace; it is a dead peace. It is a lifeless and dormant peace as a result of not knowing how to handle the various emotions in life. It is a peace that they crave because life is too much for them to handle. It is like saying 'sour grapes' and moving away. They haven't got solutions for how to handle life so they just want to escape.

Real peace is something that is in us all the time irrespective of what is going on outside. We are simply happy unto ourselves. Our peace is in no way related to or dependent on the people and situations around us.



Peace is nothing but the bliss that we feel inside ourselves. When peace is born out of bliss, it keeps us, as well as others, in a peaceful state. When we are satisfied with ourselves, we do not depend on anything external to be peaceful. We are not affected by others' comments. Once we have found this peace within ourselves, we never say things like, 'Leave me in peace', 'I want to be in peace'. The moment we say these things, it means that we are trying to be peaceful at others' mercy, which is not peace at all.

Actually, with modern man, because of all the influences from media and the internet, a cerebral layer has formed. Man relates only with the imagination and fantasies that he has collected from the media. He can no longer relate with reality. If he had collected the images from reality, it would be fine because these exist in reality. He starts to relate himself with fantasies. He lives in that imaginary world and does not see what he really has. Once he associates with that imaginary world, he is no longer in the present moment. He is already dreaming.

Even if the dream gets fulfilled, the moment it gets fulfilled, the mind will start running behind a new pursuit, a new imagination. Only when it does this can the mind survive. If there was nothing to run behind, the mind or ego cannot exist.

In order to fulfill these fantasies we set up goals and run behind them. Understand when we run behind the goal, we are running behind something in the future. It is not the present and hence it is not a reality. It is a

dream. We are so used to running behind something that we feel vacant if we stop. But we don't understand that every tomorrow comes only as today. When the tomorrow comes as today, we simply miss it because we are now looking at tomorrow.

When we are running behind the goal, we are always thinking about the result and we do not focus on what we have to do in the present to realize that goal. When we work without unnecessarily thinking about the result, all our energies will be used towards realizing the goal. The energy will not be dissipated in imagining the results. The power of desire, *iccha shakti*, will be converted to the power of action, *kriya shakti*. The desire may initially be a goal, but what is important is the path that the action must focus on and not the end result. The goal is merely a byproduct.

You see, suppose a child is playing with some small toy and you bring him a new big toy. If you take the small toy from its hands, what will the child do? It will start yelling and crying. Even if you explain you have a much better, bigger toy, will it listen? No! Just give it the new toy and suddenly, it will forget the old one and start enjoying the new one.

In the same way, Existence also tries to give us a big toy. Existence is so vast and wondrous beyond imagination. Just imagine the kind of toy that Existence has given us -the whole of itself! Enjoy it to the fullest. Celebrate it and express your gratitude! Your mind will always tell you that the small toy, your little dreams, your ego, is the most important thing and you need it to



survive. Just for a few days, try to drop your fantasies and your expectations. For a few days, decide to drop your fears and drop your protection of the ego.

Just live life in a simple way, enjoying every moment, enjoying the splendor of nature. Just enjoy each and every thing that Existence has created. Start observing simple yet wonderful things like the sunrise in the morning, the play of the vibrant colors and hues in the morning sky. Listen to the chirping of the birds early in the morning as they get up ready to enjoy a new dawn. See the flowers blooming in all their glory in the morning sun, ecstatic to open up to the warm rays of the sun.

Just these few moments will show us a whole new dimension of our Being. They will show us what it is to enjoy life without a reason, without running behind or away from something. They will teach us how to relax into the welcoming, embracing arms of Existence.

In these verses, Krishna refers to the body, which has nine gates to the external world: the two eyes, two nostrils, two ears, mouth and the two organs of evacuation.

It may seem strange and absurd that we can just be neither doing nor causing anything to be done. Here, Krishna does not refer to not doing anything out of laziness and indulgence, out of *tamas*.

Actually, if we can become intensely lazy, we can be in meditation, in liberation. This is not the normal laziness that we all experience where the body is lazy but

the mind flips from one thought to another unrelated thought just like a monkey. Here, the laziness is a deep mental laziness where the mind has been stilled. It has stopped all activity but the body moves according to the will of the divine. We are in the midst of intense activity and yet are not doing anything, are unaffected because the mind has dropped identification with the activity.

The mind separates the doer from the action. It is the mind that defines who the doer is and what the action is. In the conventional sense, when we say lazy, we are referring to the body. The body is lazing around but the mind is completely active. It is carrying on its work of creating and linking unrelated thoughts. When the mind becomes lazy, instead of the body, we drop the mind also. That is when we stop identifying the action as being separate from ourselves.

Krishna is talking of being so completely involved in something that we no longer are doing anything else, we have become the very action itself. First, we become the witness to the action, only then we can become completely involved in any action. When we start distancing ourselves and become a witness, become aware, only then we can be completely involved in the action and then the doer and the action merge into each other. The doer no longer exists separately.

It is not the action that gives us the joy but the conscious experience of the bliss within us through the action that actually gives us happiness and bliss.



A small story:

A dog found a piece of bone and was very happy. It started chewing on the bone but the piece was very dry. It chewed and chewed and after some time, its own gums started bleeding from rubbing against the dry, hard bone. The dog was very happy to finally taste blood.

It licked the bone even more, making more blood ooze from its own mouth.

Little did the dog realize that the blood it was enjoying was its very own! The bone had nothing to do with the taste of the blood!

When we realize through experience or understanding that the joy of life, the bliss in life is completely within us, we will get over our misconception that external pleasures are what give us joy. Then, we can just be without doing anything or causing anything to be done.

When we really understand that we are already all that we can imagine we want to be and much more than that, we have reached the ultimate goal. We will relax into the loving arms of Existence and just flow with it beautifully. Until then it will be a struggle to achieve what we already are.

The enlightened Master, Ashtavakra taught the enlightenment science to Janaka, the king of Mithila and Sita's father, saying:

'Righteousness and unrighteousness, pleasure and pain

are purely of the mind and are no concern of ours. We are neither the doer nor the reaper of the consequences, so we are always free. We are the one witness of everything and are always completely free. The cause of our bondage is that we see the witness as something other than this.'

Here, Ashtavakra tells us that all the emotions of pleasure, pain, joy, happiness, sadness, sin and righteousness happen in us because we associate ourselves with the actions and their results. It is our mind that plays the game. Our mind and our ego associate us with whatever we do and we attach an emotion to each of it. Our ego says it is we who do what we are doing. Our ego takes charge of us.

So we get involved in our actions and their results. We get emotionally attached to whatever we are doing. This attachment to our actions ends either in happiness or in sadness, pleasure or pain, depending on the outcome of our actions.

Ashtavakra further gives a way to get out of this attachment to our actions. The only way out is by witnessing our actions. We have to see the action and the result as a third person. We have to disassociate ourselves from the action that we performed. We have to let the Universe take charge. We have to let ourselves be doers only.

You see, when we leave the ownership to someone else, we are free. The burden is not on us. That is when we can be peaceful. That is when we can be blissful. As long as we think we are the owners, we always have to



face the worry that comes with ownership. Why do you want to carry that worry? Let the Universe take care and you carry on with your work.

A beautiful story from the life of Buddha:

A disciple of Buddha was going to spread the message of Buddha, his *Dhamma*. The monk was not enlightened though.

Buddha called and told him, 'I have to say this because you are not enlightened yet. You are clear, you speak well, and you can spread the message. You may not be able to sow the seeds but you may be able to attract a few people to come to me. But use this opportunity also for your own growth.'

The monk asked, 'How can I use this opportunity?'

Buddha said, 'There is only one thing that can be done in every opportunity, in every situation and that is watchfulness. You will sometimes find people irritated by you, angry with you because you have hurt their ideologies, their prejudices. Just remain silent and watchful. You may have days when you cannot get food because the people are against you, they will not even give you water. Watch your hunger, watch your thirst. But do not get irritated, do not get annoyed. What you will be teaching people is of less importance than your own watchfulness.

If you come back to me watchful, I will be immensely joyful. How many people you approached

does not matter; how many people you spoke to does not matter. What ultimately matters is whether you yourself have found the solid basis of witnessing. Then all else is insignificant.'

Buddha clearly says be watchful to all your actions. Only when we are watchful, only when we witness our actions as a third person, we do not associate any kind of emotion either to our action or to the result of that action. By doing so, we are always blissful. Whatever goes on outside does not affect us because we do not associate any emotion to any of it.

Also, what is important is that we practice what we preach. That is what will lead to the true understanding, to imbibing what we understand intellectually. We should live out our principles in life and stand up for what we believe in truly. When we walk the talk we will automatically inspire others to follow. We don't even need to try. Simply, we will inspire people. The inspiration will be just a by-product while our own transformation will be the joyful end-result.

*Q: Master, I understand the truth of what Krishna says. Giving up sensual pleasures and treating everything as the same, is the answer. But how can I practice this understanding? As a normal human being, I am controlled by my senses. Please guide me.*

You underestimate yourself. No human being is just normal. You have the potential to be supernormal, but



then you decide to be subnormal or even abnormal! You are a superman. Please believe that. Instead you believe yourself to be something very inferior.

Your rating yourself as normal is your internal evaluation. This is called *mamakara*, how you perceive yourself. *Ahankara* is how you project yourself to others. That is what you like others to see you as. You tend to project yourself outside as something bigger than what you feel inside, and inside you always have doubts and feel smaller than what you really are.

Especially in the West, right from childhood you seem to be filled with false ideas of self-esteem. You may say, 'No, you are not right, I have a high self-esteem. That is not my problem'. You are wrong.

Any idea that we have of ourselves that is less than us being God is low esteem. We are divine. We are God. If we are living with awareness and truly believe, we are enlightened. The only problem is that we refuse to believe that because society has told us that we cannot be God.

Man is not meant to crawl and creep on the earth. He has the capacity to fly to the ultimate. And that is possible only when one becomes an initiate, a disciple. Disciple, the word 'disciple' means readiness to learn, readiness, receptivity, openness to learning. There is much to learn: the whole infinity. There is much to know from this tremendously beautiful Existence. There is much to love and to live. One should not be satisfied with the

ordinary. That's what spirituality is all about: a deep, divine discontent with the ordinary.

People are concerned with the superficial, with the mundane, with the mediocre. To be a seeker of truth is the real beginning of life. Then life takes wings, one starts soaring higher. There are planes upon planes.

We breed our ego and through the ego the society manipulates each individual, making him so miserable that he remains a slave to the powers, to the establishment, to the church, to the state, to the politicians, to the priests. A miserable person cannot rebel; a miserable person clings to whatsoever he has.

A miserable person is always a beggar, he cannot be a king, and he cannot risk. He cannot even risk his miseries because he is afraid: 'Who knows? I may get into deeper misery. At least this misery is well-known to me. I am acquainted with it. I have become adjusted to it, I can cope with it. Who knows about the new misery? It is better to remain confined to the old.'

First of all, understand this about your sensory perceptions. All sensory perceptions are illusions. Whatever we hear, see, touch, taste and smell are very transitory inputs. Over 90% of them go directly into our unconscious. We never even get to feel them. The 10% we seem to retain in conscious memory cannot give us a coherent idea of what we have experienced. It is like reading 100 pages of a 1000 page book, and that a few bits and pieces here and there, and then thinking we are qualified to write a review.



Quantum physics has established that we connect unconnected events to form logical chains. This is what I call 'clutching'. All our sensory inputs, all our thoughts are unconnected. We link them based on our unconscious memories of the past and start experiencing pain and pleasure. This is what leads to all our suffering. When we 'un-clutch' and disconnect and experience thoughts here and now, our experience will become real and our suffering will dissolve.

Secondly, our senses perceive something and that drives us into action. That action is based on expectations of what we think we will get. The future is always about pleasurable expectations, unless we live in misery already. When we move towards the future with great expectations, chances are that we will be disappointed and will suffer. This is the teaching of Krishna right through the Gita. He does not tell us not to act, but He tells us to act without expectations. Be happy with whatever you get. Do not prejudge success and failure of your actions. You will be free and happy.

Thirdly, we can either express or suppress our sensory inputs that lead to desires. By suppressing we enter into a danger zone. Whatever we suppress will burst out later. It will only lead to fantasies and worse still, physical ailments. When we express, the desire grows. We do not have the intelligence to fulfill our desires. We only partially fulfill them, and they grow again like a multi-headed snake. This is what *karma* is.

However, we can learn to transcend the desires by not following what we think our senses convey. When we

stay in the present moment and, with awareness, witness our sensory perceptions, we will find that most of them are our own creations, fantasies.

This is why, time and again, I tell you all: enjoy what you have, but renounce what you do not have.

When we are in the present moment we can truly enjoy what we have and fulfill our desires. If we focus on what we are eating without watching TV or chatting, we will find that we eat less and less often. We become fulfilled. If we focus single mindedly on the work that we have at this moment instead of being bothered about when we have to finish it, we will finish faster, better and without stress.

This is what Krishna advises us to do. He tells us to master our senses instead of the senses being our master. As of now we are like a dog being led by a leash, without even being aware that we are on a leash. All we need to do is to drop the leash. We need to move beyond the control of our senses.



## *Cleansing Ignorance with Knowledge*

*5.14 The master does not create activities or make people do or connect with the outcome of the actions.*

*All this is enacted by the material nature.*

*5.15 The Lord, surely, neither accepts anyone's sins nor good deeds.*

*Living beings are confused by the ignorance that covers the knowledge.*



*5.16 Whose ignorance is destroyed by the knowledge?*

*Their knowledge, like the rising sun, throws light on the Supreme Consciousness.*

*5.17 One whose intelligence, mind, and faith are in the Supreme and one who has surrendered to the Supreme,*

*His misunderstandings are cleansed through knowledge and he goes towards liberation.*

A very deep understanding is embedded in this teaching of Krishna. He says, 'I do not create activities or make people do or connect with the fruits of the actions. All this is done by the material nature of humans.'

Krishna is talking not just about the actions of an individual devotee or disciple but at a much larger scale. He is talking about the creation of the Universe itself. Understand, nothing in this universe can be created or destroyed. When I say, nothing, I mean NOTHING. Everything that exists has always existed in some form or the other. It will continue to exist in some form or the other. Whether it is an object or a living being, it has always existed. Only the form may vary.

To the intellectual mind, science also says the exact same thing that matter and energy are inter-convertible and energy can never be destroyed. The beauty of the *Veda* is it says what science has now understood. What is the last line of science was the first line of the *Upanishads*.



The *Isavasya Upanishad* opens with, '*Isa vasyam idam sarvam*', meaning, 'all that exists arises from energy'. Now after so much scientific research, quantum physics has concluded that matter and energy are one and the same. This is the latest scientific advancement or invention. But this was the first statement in the *Isavasya Upanishad*, which says everything is energy.

People ask me, 'Who created this Universe?' I tell you, the Universe itself is the creator, the created and the creation. If the creator and the creation were different, it means that the creator is more intelligent than the creation. But the creation and the creator are one and the same; they are both Divine.

We consider what we see in front of us as the universe and ask who created this universe that has a form. We believe that there has to be some stronger energy that created what we perceive as universe. We fail to understand that everything, every matter is energy. So when everything is energy, where is the difference between the creator and the creation? Both creator and the creation are energy. Both of them are divine. The difference is because of the way that we perceive them. We associate a form to the creation.

That is what is meant by *leela*, the Divine play. The un-manifest, formless Energy made itself manifest in the creation. The creator is formless energy and it manifests in the creation that we perceive as having form. When we realize that the creation is also the same energy that created it, we will see that both are one and the same. We will understand that the universe created itself.

We cannot answer the question 'why' for this in the logical plane. If we get caught in 'why' in the beginning, we will be stuck with it forever. Instead, explore the 'what'. Try to understand what we really are, what is this universe and when we get the answer to just that question of what we are, who we are, we will see that along with the answer, the question 'why' itself disappears; it simply dissolves.

Bhagavan Ramana Maharishi's meditation technique was to probe with the question, 'Who am I?' This is also the basis of Zen koans like 'imagine your form before your birth' or 'focus on the sound of one hand clapping'. These questions cannot be answered by the mind since we cannot answer these questions logically. Our mind cannot comprehend these things at all.

God created man in His own mould so that He could experience Divinity. You see, God as God, as the unmanifest, as pure energy cannot see the Divinity outside of Himself. When He is everything, how can He see Himself separate? Everything exists as a part of Him; so He cannot look to see the Divine outside.

It is like this: can you say how you experience, how you feel your hand from inside your body? Can you describe how you feel your hand from inside? No! On the other hand, can you describe how you feel when you touch your own hand with the other hand? You will have some feeling; is it not? Even though it is your own hand touching the other, you can feel it because from outside, your two hands are separate; you can perceive them as different parts of your body.



In just the same way, God can experience and express Himself through man. Man is a part of God just like both the hands are a part of the same body and can be felt separately. Now, just like one hand in itself cannot understand that the hand it is touching is a part of the same body, similarly, man cannot understand that he is a part of God.

What does it take for the hand to understand that the other hand is actually a part of the bigger whole called the body? It takes the understanding, the perception that the entire body is a single entity with the different parts of the body being integrated in it, connected together.

Similarly, it takes the understanding of our consciousness to see that we are a part of the Whole and that the individual consciousness is an integral and connected part of the collective consciousness. Just like the individual hand in itself can never understand the truth that it is a part of the whole body, the individual ego can never understand the truth that it exists as a part of the Whole. The ego has to dissolve for the truth to be revealed and understood.

It is as if we want to see our own beauty, but how can we do that unless we see our own reflection in a mirror? The mirror in which God sees Himself is man. Can the reflection be a separate entity from what it is reflecting? No!

Man can experience and express the divine in him. The game of life is all about man trying to realize the Divine in him and the Divine trying to express itself through man.

What Krishna teaches here is actually a *sutra*, a technique. The Western Master, Gurdjieff used this technique very often. In his ashram, he would create situations to master this technique of being unperturbed by external incidents. You would enter a room where a group of people would be sitting and something would be done to make you angry. It would be done so naturally that you would not realize the situation was being set up.

Others would join in to enhance the disturbance and right at the point where you are about to explode, Gurdjieff would shout, 'Remember, remain undisturbed!' The disturbance cannot disappear suddenly because it is a physiological happening. Your hormones have been released into your system; the body has been poisoned.

Even though the anger cannot go away immediately, there is the awareness in you that will dissipate the effect of the anger that remains in the periphery. The center, the core is untouched. You are now aware of these two points, the core and the periphery as two distinct identities co-existing.

In our ashram also, in my programs as well, there have been many such incidents and situations that I create to make people go beyond their mind to realize their core that is a silent witness to all external events. That is the real being.

I tell you, the ashram is actually a spiritual laboratory. Constantly, situations arise and you will go through the



entire gamut of emotions in response to various situations. But when you go through these with awareness instead of judging the situations or the people and getting disturbed and upset, you will have the tremendous, deep experiential realization of an undisturbed, silent core within you that is unaffected by everything outside of you.

This one glimpse will become the strong bulwark, support for you and the next time you see that you are being swayed by emotions, you will remember this and such awareness will make you conscious. Only when you are unconscious and ignorant can you be under the sway of emotions.

A small story from the life of Buddha:

Buddha was passing by a village. The villagers were against the teachings of Buddha and a few of them insulted him. Buddha just listened and then said, 'I have to reach the next village. Can I go now? If you have finished with whatever you had to say to me, I can move. Or if you have something more to say, while returning, I can stop here. You can come and tell me.'

The villagers were surprised. They could not understand why Buddha did not react the way they had expected him to in an angry or defensive manner. They said, 'But we have not been saying anything; we have been shouting and insulting you!'

Buddha said, 'You can do that. But if you are

looking for any reaction from me, you have come too late. Ten years before, if you had come with these words, I would have reacted. But now I have become a Master of myself. You cannot force me to do anything.'

This is what is meant by the term 'being centered'. This is what is meant by the term 'becoming a Master'. Then you are no longer a slave to your emotions, or to others. Otherwise, anybody can shake you. They can push and pull you in different directions and you won't be integrated and whole.

Krishna separates morality from spirituality in these verses.

I tell you, heaven and hell are not physical; they are psychological. The concept of heaven and hell is completely in our heads. I always tell people, you don't commit sin and then go to hell. You commit sin because you *are* in hell. When you are not aware, when you do things unconsciously, when you are disturbed and not at peace with yourself, you are in hell. The quality of your inner space is what decides the quality of your life.

Somebody asked Buddha, 'If you don't have compassion in your life, what kind of hell do you get?' Buddha replied, 'No punishment can be given to such a man who has no compassion because he is already in hell.'

I tell you, don't live with your conscience; live with consciousness. Live with understanding and awareness and you can never make a mistake. Morality is just skin-



deep. The so-called moralists have their rules and regulations for the whole society because they lack the understanding. They are either afraid to face reality or feel guilty about themselves. They go about preaching morality to other people because they lack the intelligence to live life spontaneously.

Understand, there is no such thing as virtue or sin. Everything is energy. What exists is energy. Energy cannot be categorized as good and bad. Emotions such as lust and anger are also energy. These are actually a tremendous energy but we don't know how to handle them, how to respect them and that is where the trouble starts. These so-called base emotions arise due to our own ignorance. When our awareness and understanding transform the base emotions, they become the higher emotions, just as lust gets transformed to love when the understanding happens. This is the ultimate alchemy.

Just live every moment in bliss. Consciously decide that you will face every moment with a deep awareness, with a deep ecstasy. The very decision will transform your life. We will see life with a completely different attitude. Not only will we feel total and complete, we will radiate the bliss to others as well.

A beautiful story:

Naropa, an enlightened Master, was asked by someone when he became enlightened, 'Have you achieved liberation now?'

Naropa replied, 'Yes and no both. Yes, because I am not in bondage. No, because the liberation was also a reflection of the bondage.'

The liberation existed as long as the concept of bondage existed. Both are just individual concepts that exist as long as the other exists. We experience that liberation only when we were in the clutches of bondage. They are opposites and they will remain as long as the mind, which dwells and survives in the opposites, exists. As long as the mind comes into play, liberation and bondage cannot exist independently. They depend on each other.

For example, when you have a headache, why do you want to get rid of it? Think about it. Why do you yearn for a state in which the headache is absent? That is because you have experienced a state of headache-lessness before. If you never had a headache, will you ever yearn to be in a state of no headache? How can you? You don't even know, you won't even perceive a state as having or not having a headache because you don't even know such a thing as headache exists. Anything can be felt by the mind only in contrast, in opposites.

That is why Naropa says, 'Yes and no both. Yes, I am not in bondage. No, because the liberation was also a reflection of the bondage.' He says that now he is beyond bondage and liberation both because the mind that perceives these opposites is no longer there to judge these, to categorize these.



We are in ignorance when we think that liberation is some state that we need to achieve. The moment we want to achieve, we want to possess something, we want to hold on to something, it will simply slip from our hands like sand or water simply slips from our hands the moment we close our fist tightly.

The light of knowledge dispels the ignorance and we realize the state in which we have always been.

Understand, ignorance, just like darkness, has a negative existence.

If I want to take this microphone in front of me out of the room, I can easily remove it, is it not? I can just take it and keep it outside to remove it from the room. But if there is darkness inside the room, can I remove it? Can I physically remove the darkness out of the room? No! I can bring light into the room and the darkness disappears. But I cannot remove the darkness directly. This is what I mean by something having a negative existence.

Ignorance also can be removed by just shining the light of knowledge on it. Just like the rising sun removes the darkness of the night, the light of knowledge dispels the darkness of ignorance.

What is that ignorance that we need to remove by bringing in the light of knowledge? Just think what we are looking for in life. Whatever we do, what do we want to get out of it? Simply put, we want to be happy, right? We want to feel happy in whatever we do.

But the strange truth is, we are already pure bliss. Please understand, I am not saying we have achieved bliss. I am saying we *are* bliss. Each one of us is pure bliss. The problem is we are not ready to accept this ultimate truth and relax, because the moment we accept this, we no longer have a separate personality; the ego has no basis to exist. What identity can it have if you are already what you ultimately want to be? There exists no more desire then; there exists no more fear. Without greed and fear, how can the ego exist and drive you?

It is our ego that makes us feel incomplete. The ego needs us to be a solid entity for it to exist. The mind always yearns to be occupied, to be engaged in doing something, in running behind something. Only then can it survive.

When we are pure bliss, we have nothing to run after because we are complete unto ourselves. But in this zone, we are nothing. We have no identity because we have merged into Existence, the ultimate and only reality. This is too much for the ego to handle. The mind, therefore, plays a very cunning and subtle game to keep us engaged in some pursuit, material or spiritual.

We may not accept this truth but if we look deeply, we can see clearly that it is us who choose to stay in suffering. We think that we want bliss and that we want to drop our ego. But deep down, we choose to stay with our ego.

Krishna gives us another technique to liberate ourselves.



He says surrender leads to liberation, and happens when one's intelligence is focused on Him.

When we believe there is a life force that is conducting this universe and is taking care of us, we relax. When we relax and are not stressed or worried, we can live and function at our optimum potential. We can express our creativity and live spontaneously. We experience a great freedom and liberation. This is true knowledge. This is the knowledge that cannot be taught or picked up. The Master can simply transmit it when our being is ready to receive it.

All we need is the faith to allow the supreme intelligence to guide us, to surrender our mind that oscillates between the extremes. The knowledge removes the ignorance and misunderstandings. All our problems are due to the lack of knowledge, due to ignorance on various subjects. Whether it is fear or greed or worry or anger, all these emotions are able to control us because we are not aware. We allow them to unconsciously control us.

When we bring a deep awareness into anything, the solution simply stands out. When we go deeply into any emotion with deep awareness, we can flower out of it. This is true knowledge.

I tell you, at the times of real testing, of extreme doubt, doubt your ego. Never doubt the Master. The Master is the only truth you can cling to when all else gives way. The Master is the only one who can guide you when everything seems to be confusing. At the start of

the war Arjuna is utterly confused but has the intelligence to listen to Krishna in that time of extreme doubt.

Surrender can happen at different levels. Bodhidharma said,

'Buddham saranam gacchami  
*Dhammam saranam gacchami*  
*Sangam saranam gacchami'*

This means,

I surrender to Buddha's enlightenment  
I surrender to Buddha's teachings  
I surrender to Buddha's mission

People have misunderstood this to mean that the Master, his teachings and mission are three different entities. No! The Master lives in all three, the body, his teachings and mission. The Master has no vested interests, no desires to fulfill in life. Masters come out of sheer compassion for the whole of mankind, to dispel the ignorance of seekers, to show them the light. Only a third of the Master's energy is in the physical body. The other third is in the teachings and another third is in the mission.

Nithyananda is *Nithya-Dhyana-Ananda* all in one. *Nithya*, the Master in the body as Nithyananda, *Dhyana*, my teaching and blessing of meditation, and *Ananda*, my mission of bringing forth the fountain of bliss that is lying latent in you. All the three together constitute the energy called *Nithyananda*.



When you surrender to the Master, you surrender to his mission and to his teachings as well. When you surrender at the physical level, you surrender your physical self, your comforts to the Master, to imbibe and spread his teachings and mission.

For example, when you are involved completely in the work of the mission, you sacrifice your comforts, your sleep, and your desires in order to do that work. Actually, I cannot call it sacrifice because you will feel from your very being that this is the best thing you can do. You will feel that it is the best use of your time and energy at the moment, rather than doing anything else like taking rest. Automatically, your comforts take a lower priority and your laziness just vanishes. Everything else becomes a lower priority. The work of the mission is of supreme priority.

And I tell you, when you take up the responsibility of the mission, you will realize that what seemed to you as a load, as too much responsibility, is actually a blissful experience. How can the mission of the Master give anything other than pure bliss? The moment you surrender to the Master and his mission and you stand up to take up the responsibility, you will find that simply the Divine Energy flows through you and you just flow effortlessly and express yourself most beautifully.

All you need to do is to be stable and available and the Divine Energy will make you able!

On the mental level, surrender means surrendering your intellect to serve the Master and the mission. For

example, you may be knowledgeable and interested in a particular subject but you sacrifice that interest for the sake of the mission's priorities and needs. You surrender your mental faculties, mental pursuits to serve the mission according to the needs of the mission. You turn into liquid, flowing into the shapes and moulds created by the Master.

The Master knows best the ideal way in which we each can grow. He creates the moulds for each of us according to our needs and abilities. All we need to do is trust Him for this, drop our solid ego and become fluid so we can fill in the spaces He creates for us. Then, we can see we are a unique part of this wonderful Existence.

The third level is the being level surrender. When our very being surrenders to the Master, we have reached. At this level our being clearly recognizes the call of the Master. We become a part of the Master. We just merge into the Existence that the Master is an embodiment of. We no longer carry any separate identity. The process of transformation has converted water, the liquid, into formless steam. Like steam, we explode in all directions. No limitations exist because all boundaries and limitations exist only in the mind.

We now transcend the mind and express our potential, which is truly limitless. This is the ultimate state in which a Master lives every moment and to which He tirelessly and compassionately pushes us in different ways so we that we can also experience and be in the same state of eternal bliss.



*Q: Master, of all the qualities that humans possess and can express, what would be the greatest virtue, the one that would be close to divinity?*

Beautiful!

Compassion is that quality which defines divinity. It is not your dictionary meaning of compassion. An enlightened Master's compassion extends to all the beings in this universe, not directed at any one, not caused by any thing. It is as I mentioned earlier, the causeless auspiciousness of Shiva.

Within human emotions, love is the only virtue, the only spirituality, the only morality. If love is missing then one can have all the morality and still one will be dead. Still deep down one will be immoral. Without love one can have all the virtues but they will be superficial. They will be just like a painted smile, a mask, maybe good to become respectable, but God cannot be deceived in such superficial ways. In fact, He cannot be deceived in any way. He looks at the very center of your being, not at your circumference. He looks not at what you do but at what you are.

Love transforms your being and then your acts are transformed automatically. A loving person cannot be immoral. He cannot hurt anybody. He cannot cheat, and he cannot lie. It is impossible for him to be cruel. Compassion will be simply his way of life.

The priests and the politicians are not interested in love; they are interested in imposing rules and regulations

upon us. They don't want real human beings; they want phony, controlled people. Real people are dangerous to the establishment.

They are so phony; how can they be dangerous? They have no fire in them, no passion for life, no passion for truth. Without love, one never knows what life is and to know life in its total beauty is to live beautifully, gracefully. That is virtue.

There are two sources of knowing; one is logic, another is love. Through logic we arrive at knowledge; through love we arrive at wisdom. Knowledge only gives us superficial information. Wisdom gives us a deep, profound insight into things. Knowledge is only accumulation. One can accumulate as much as one wants: the human brain is a computer and it can contain all the libraries of the world. But still, we remain the same. It is like a donkey carrying the load of many scriptures. That's what scholars are: donkeys loaded with scriptures. They know much but they don't know themselves. All their knowledge is borrowed.

Love gives us true knowledge. It makes our life a scripture. It awakens us to the beauty of Existence, to the tremendous grace of life and all that it contains. It awakens us to the presence of God. Logic cannot do it and those who depend on knowledge remain poor.

Depend on love and all the riches of the world are yours. Depend on love and the kingdom of God is yours. That is exactly the meaning of love: surrendering the ego, dropping it, becoming egoless. And whenever we are



egoless love starts flowing through us. We can call that love God or light or bliss or wisdom.

Life can either be prose or it can be poetry. Science makes it prose and spirituality transforms it into poetry. Love can be expressed only in poetry, never in prose.

To live life as prose is to live in a mundane way, and to live life as poetry is to live in a sacred way.

All these religions are different ways of approaching life not through logic, but through love, of looking at Existence not with fear, but with wonder. And it is only the eyes that are full of wonder and awe that are capable of knowing the truth.

We are dewdrops, dropping into the ocean. Fear arises; one hesitates because one can see that one is going to disappear. But what is death on one side is life, eternal life, on another. The dewdrop disappears as a dewdrop but reappears as the ocean itself. It is worth it.

One can forget all about God if one can only remember to be in love and be blissful. Then God is *bound* to happen. God is inevitable.

Destination means slavery. Destination means that we are predetermined. Love has no destination. It is a journey. It is not work; it is not duty. It is never a means to anything else; it is the very end itself.

Wind has no fixed form. It constantly changes; it is never the same for two consecutive moments. So is the case with love. And we will try to give it a certain form

and shape. We are trying to do the impossible. When we fail, frustration is the result. Love never frustrates anybody. It is our expectations, our impossible expectations of love, which creates frustration.

Never try to give a form and a shape to your love. Allow it to remain shapeless, formless; because it is not a thing, it is an experience. It cannot be defined, and it is not gross; it is very subtle, the subtlest experience of life.

Wind is always in a state of let-go. If Existence says 'Come along, I am going to the north', it moves. It has no resistance, it doesn't know 'no'. It is always saying 'yes'. It does not ask why, it does not insist on knowing the reason. It does not say, 'I have other plans. I want to go to the south, not to the north.' The wind has no plans, no purposes for the future. It is available to Existence. It is so totally available that in the very total availability it knows the ultimate taste of liberation.

So is the case with love: it is a state of liberation. It is the state of surrender. It allows the whole Existence to do whatsoever it wants to do, to take one wherever it wants to. It has no idea of how things should be. It moves moment-to-moment, with no idea, no prejudice, it moves without any concepts.



## *The Dog and the Dog- Eater*

*5.18 One who is full of  
knowledge and compassion sees  
equally*

*The learned brahmana, the cow,  
the elephant, the dog and the dog-  
eater.*

*5.19 In this life, surely, those  
whose minds are situated in  
equanimity have conquered birth  
and death.*



*They are flawless like the Supreme and therefore, are situated in the Supreme.*

*5.20 One who does not rejoice at achieving something he likes nor gets agitated on getting something he does not like,*

*Who is of steady intelligence, who is not deluded, one who knows the Supreme, is situated in the Supreme.*

*5.21 One who is not attached to the outer world sense pleasures, who enjoys in the Self, in that happiness,*

*He is self-connected and engaged in the Supreme and enjoys unlimited happiness.*

Krishna succinctly explains the neutrality and equanimity of Existence. Existence has no favorites. All comparative and hierarchical definitions are manmade.

Krishna says there is no difference between a human and an animal, and that there is no difference between those we consider to be saints and sinners. A learned scholar, the priest and the *Brahmana* should be seen as an equal to an animal or a person who eats dogs.

Even more dramatically, He says that the dog and the eater of the dog are the same.

This is what Shankara means when he sings the six verses of his *Atma Shatakam*. 'I am not the enjoyer. I am not the enjoyed. I am not the enjoying. I am beyond all that; I am just the embodiment of Shiva.'



This is one of the most beautiful messages from one who is arguably the greatest philosopher ever to have been born on this planet. 'I am not the doer, I am not the deed, I am not the doing,' he says. 'I am just the witness, beyond all these.'

When we go beyond all three, not being the subject, object and verb, all connotations disappear. The eater and the eaten merge. All meanings disappear. We reach the source. There are no thoughts and there is no mind. There is just you, your being. That is the true you, the Supreme.

Animals and plants do not differentiate and discriminate. Except in man-made fables, animals do not think of one animal as superior to others or another as inferior to others. Lion is a king only to us, not to other animals. There are many animals that are not afraid of the lion.

A king was depressed with all his responsibilities and went to Buddha seeking advice. Buddha sent him with a disciple into the nearby garden and told him to look at the citrus tree and the rose bush that were growing next to each other.

The king came back puzzled. He asked what was there to see. 'I saw the tree and bush, that's all. What else?'

Buddha said, 'Neither the citrus tree is jealous of the rose bush whose flowers every one admires, nor is the rose bush complaining that people pluck all its flowers while the tree is left unharmed. Each of them is centered

in its own uniqueness. There is no comparison. There is no envy. There is no unhappiness.

The king realized how foolish he was for complaining about his responsibilities. He thanked Buddha and left in peace.

Existence continuously showers bliss upon each of us. Only, we are not open to receive it. Existence sees everyone as equal. It does not discriminate. Everyone is a part of the same Existence.

Similarly, Masters see the whole world as one with their own selves. That is why they can only show compassion to anyone and everyone.

External appearances are ephemeral. When we see the eternal, blissful being as the core of each and every one of us, we will realize the inherent divine nature of each of us. This knowledge, gained through the experience of Self, results automatically in swelling compassion to the whole of Existence.

Understand that the classifications of lower species and higher species, good and bad are all made by society, by our minds, our egos. Existence itself does not make any distinction in the name of high and low. Only the human beings think that they are an advanced species and that they are more intelligent than the rest of nature. We think our intellect is greater than the intelligence of Existence.

A small story:

One night, a thief knocked on the door of a monastery located in the middle of a forest. The



Master opened the door and allowed the man to spend the night in the ashram.

The next morning, the thief thanked his host and asked for his permission to leave. He also confessed to the Master that he was a thief and had burgled the palace the previous night. The Master was aghast.

He started weeping loudly, 'What a great sin I have committed by allowing a thief to spend a night in my ashram! I gave him food too. What can I do to atone for my sin?'

At that time, he heard a voice from the sky, weeping even louder than him, 'You are upset and weeping because you have looked after him for one night. What about me? I have been looking after him everyday for all these years!'

The Master had actually become egoistic. He started feeling holier than others. God never differentiates between a sinner and a saint. These are all societal. In a forest, who is a sinner and who is a saint?

Every atom on earth is divine. When we take things for granted, when we take life for granted, we do not realize this and create boundaries for ourselves. When we just realize that this very life is a divine gift to us, our attitude changes from taking things for granted to one of gratitude to Existence for everything.

Have you worked hard to earn this life? With every breath that you take every moment, the life energy flows into you and keeps you alive. Can you say you created the life energy that sustains you? We take for granted the

life energy that goes in through our breath. We take for granted the mechanism and energy that converts bread into blood. Anything that we have in life we take for granted. The mind continuously runs behind 'more and more'.

If we make a list of what we have, what Existence has showered upon us and compile a list of what we *really* want to feel happier, we will quickly realize how much longer the first list is. Have we ever strongly considered what our life would be like if we did not have even a small limb that we take so much for granted? Can you imagine the limitations we would have without a toe or thumb, not to speak of our eyes or ears?

We take so much for granted. We assume that what we have been given is our rightful due and then crave for more. We are here as gifts of nature. Instead of being grateful to Existence for what we have been showered with, we complain about what we do not have.

Remember that when Existence, when God does not grant us what we seek, He is doing it out of deep compassion and wisdom. We think God has the power to give us what we ask for. Of course, He has. But we don't think he also has the wisdom to decide what we should be given and when.

He does not grant many of our prayers because, in His compassion and wisdom, He knows what we need. He knows that far better than us. That is why it is said to be careful what you wish for, because you may get it. It is true. We have no wisdom when it comes to asking. We



ask because we see someone else apparently enjoying something. We do not even know if that person is really enjoying; we just think he or she is. That creates envy and desire in us and we too seek the same.

The Divine is far wiser. The divine knows what we really need. The Divine knows that what we want is all borrowed. There is a huge difference between what we need and what we want. We do not realize the difference. The Divine does.

For the next couple of days, just try living with the attitude of gratitude, with love for everyone and everything around you, with a deep awareness and automatically, you will see that you can experience each and every person and thing as a unique creation of Existence, as a reflection of the Divine. Just decide consciously that you will respond with love for the next couple of days, whatever may be the situation. Just for two days decide not to react the way you have been reacting all these years; instead, respond with love.

Just the very attitude change will bring a tremendous peace and relaxation to you.

Krishna says, when you look at all things without differentiation, without favoritism, without attachment, then you are a true renunciate, a true *sanyasi*, a true monk.

Can you look at death and birth in the same manner? We celebrate birth, we condole death. Why?

Both are passages. Neither is a beginning nor an end. The cycle of life is continuous. We move seamlessly from

birth through living into death and again into birth. It is just that, in this life, we do not remember what happened in the period between our death last time around and our birth this time. That loss of memory is for our own safety.

We are perturbed by that loss of knowledge, by the loss of memory. What we do not know frightens us. If we understand that death is no different from birth and the life after death may be no different from our current life, there will be no fear. This can happen when we have the experience of death while we are still live. This is what we teach in our programs.

An important thing: how we look at death reflects a lot about how we look at life. I can say, our perception of death changes our way of life.

Death is feared by most of us because it is considered a discontinuity. When we realize that death is just a continuation in some other form, we will not fear death. Then the joy of birth and the sadness at death will both be seen as the same.

A small story about Socrates:

The Greek society killed Socrates by forcing him to drink the poisonous juice of the hemlock herb. Just before he drank the poison, one of his disciples asked him, 'Master, are you not afraid of dying? You appear to be so calm.'

Socrates replied, 'Why should I be afraid? I know that only two things can happen after death. Either I



will continue to exist in some other form or name, or I will cease to exist after death. If I continue to exist in some other form, there is nothing to worry about; if I cease to exist, nothing remains to worry! So either way, there is nothing to fear!’

Our idea of birth and death is very direct evidence, a clear mirror of how we look at various situations in life. That is why understanding about birth and death is actually fundamental to leading a life of realization.

Ashtavakra, the great Master says, ‘Seeing this world as pure illusion, and devoid of any interest in it, how should the strong-minded person feel fear, even at the approach of death? Equal in pain and in pleasure, equal in hope and in disappointment, equal in life and in death, and complete as you are, you can find peace.’

Understand, one who knows that what he sees is illusion, just a play of mind and if he is completely detached from this illusion, he will not fear death. As long as we hold on to this illusion created by the mind that we call reality, we have a feeling of losing it when we think of death. When we see pain and pleasure as the same and are not affected by either of them, we will be free from the fear of death. Because then we realize that nothing is taken away from us when death comes. There is no disappointment when death comes to us.

Enlightened Masters’ experience about death really teaches us a lot. Bhagavan Ramana Maharishi got his enlightenment through a conscious experience of death.

When Bhagavan was a young boy, one day he was just lying on his bed in his uncle's house in Madurai in India. Suddenly he got the feeling that he was going to die! He felt that death was coming upon him.

He had two choices: to resist the feeling or to accept it and go through it. He chose the second, to accept death as it is and go through it. He became enlightened after he experienced the process of death.

Usually people resist, so they pass into a coma and leave the body in a state of unconsciousness. Ninety nine percent of us leave the body in a state of unconsciousness.

In our second level program, the *Nithyananda Spurana Program* (NSP) now called Life Bliss Program Level 2 or LBP 2, we go into the complete understanding of death, what happens exactly when we die. We teach you to experience the process of death and to understand how and what happens, so that there is no mystery. Therefore, there is no fear.

Though we know from the moment of birth that our life will culminate in death, we never try to visualize it; we never try to welcome it. At least once if we go through death, through our fear with consciousness, we will lose our fear for death automatically.

Bhagavan was courageous enough to choose the second path. He co-operated with the feeling. He allowed death to happen. He decided to see what would happen during death. He saw clearly one by one, the parts of his body dying. Slowly, his whole body was dead. He saw his body turn into ashes.



Suddenly, he realized that something remained even after that; something that cannot be destroyed. At that moment, it hit him that he was pure Consciousness, beyond the body and mind. He was simply a witness to the whole thing.

That knowledge was tremendous and it never left him. When he came back into his body, he was Bhagavan Ramana Maharishi, an enlightened Master.

When we conquer the fear of death, we conquer death itself, because death is just one more imagination!

When we get over the cycle of greed and fear, we can be in equanimity in all situations in life; then we are situated in the Supreme Consciousness. It is then we have touched our core, our real Being.

Krishna goes on to explain the characteristics of one who is Supreme.

He says that one who is of steady intelligence, one who does not get caught in the play of opposing emotions like pleasure and pain, happiness and misery, is truly not deluded and is established in the truth, and in the Supreme. He is Supreme himself.

What do we need to know to get out of the whirlpool of emotions?

If we look deeply, we will see that for all our emotional blocks like fear, greed or worry, at the root are born of an expectation for a certain thing to happen in a certain way, a certain situation to present itself in a

certain way. We always have a fantasy about how things should happen and how they should be.

We live in a virtual world and when there is a gap between reality and imagination, the trouble starts. The greater the gap, the more tension, disappointment and frustration we experience. We start to like or dislike something based on this gap. We create all negative emotions and forget about our innate blissful nature because we constantly fantasize about how things should be. The likes and dislikes are a product of the mind, not of the being. The being is just bliss and not related to any external incident.

Beautifully, Krishna says, 'An object of enjoyment that comes of itself is neither painful nor pleasurable for someone who has eliminated attachment, and who is free from the dualism of self and the other and therefore, from desire.'

This is actually a *sutra*, a technique that Krishna gives. If we put our attention neither on pleasure nor on pain, but between the two, we actually go beyond both and we can transcend the play of the mind. What do we normally do? If we are in pain, we try to run away from it. If we are in pleasure, we try to cling onto it. Understand that both pleasure and pain are of the mind. They are based on our *samskaras*. They are not of the being. Instead of trying to hold onto pleasure or running away from pain, just be with it, just witness it. The nature of the mind is to move to the opposites. By its very nature, the mind will move from one extreme to the other. Using this technique, we can transcend this nature of the mind.



For example, if we have a headache, don't try to resist it. Just witness it. Accept it. As the tree is there, as the night is there, so also the headache is there. On the other hand, if we are very happy, don't try to cling onto it. Whether it is happiness or pain, just be a witness to it. It is like standing in front of the sun in the morning. The sun just rises and we just watch it. The sun will set in the evening, we watch that also, with no attachment to the sun rising or setting.

In fact, this is the whole principle behind the 'middle path' of Buddha. Buddha endorses neither indulging in pleasure nor abstaining from it. Be involved but be aware. When we are aware, we can never be unconsciously pulled into it. Then desire cannot overcome us. We are always the Master. Whenever we want, we can get out of it.

Only when we are not aware can the sense pleasures control us. When we are not aware, not conscious, then we get caught in the cycle of guilt and desires because after the desire gets fulfilled, we go through guilt for having succumbed to the desire. But we did not live the desire fully with awareness, so we can't get out of it either. The next time, again, the desire happens and again we go through it incompletely and then feel guilty. The only way to get out of this vicious cycle of desire and guilt is to go through the desire with awareness.

Normally we go through only two modes with all our desires. We either suppress or express. If, because of past experience and *samskara*, we think the experience would be painful if we suppress the desire. Sometimes we may

suppress a desire even if the experience may seem like it won't be painful. This is because of negative associations imposed on us by society. If it is seen to be pleasurable, we go into the experience willingly and we express our desire.

Suppression does not lead to elimination of that desire. It temporarily blocks access, but that desire will rise with renewed vigor again. Expression also does not mean fulfillment. Again and again the desire will rise even after repeated expression because we rarely experience anything with awareness.

In expression of a desire, we have the choice to experience with awareness. Once we experience a desire with full awareness, whether related to food, sex or material desires, we will find that the desire is fulfilled and we will not be bothered by it anymore. We will transcend the desire. It is actually that simple.

This is what I term *karma*. *Karma* is nothing but unfulfilled desire that makes us repeat the same experience again and again, mindlessly, simply because we do not have the intelligence to enter into that experience with complete awareness. Once we experience the situation with awareness, in that present moment, we will experience what Shankara experienced. We will not be the doer, the deed or the doing. We will transcend all three. We will transcend our *karma*. We will be Supreme.

Krishna advises us to turn inwards. Move away from your senses, move into your Source, He says.



By nature, by our very being we are tuned inwards. By conditioning, by the absorption of experiences of the outer world, we lose this capability to turn inwards. We will see that most children are blissful, just curious and happy to be what they are. They are happy to do what they do. They are in bliss.

Then unfortunately, they grow up to be adults! They lose that bliss. They lose that natural response to turn inwards. Society and adults teach them to trust their senses. They tell them that what they see, hear, touch, smell and taste are the truthful reality. Over time children, like adults before them, become slaves to their senses. They fall into the trap of sensual pleasures, or what they imagine and fantasize to be pleasures. Once in, it is difficult to get out.

One who indulges in sense pleasures is just caught in the push and pull of desires and guilt. He is just under hormonal torture. Our mind is like a monkey. It flirts from one desire to the next as soon as one is fulfilled. Till that desire is fulfilled, it will make it look like the most important thing and after it is fulfilled, it will seem the most insignificant. Then the new desire will appear all-important. This is how we get caught in the rat race and the web of sense pleasures.

Again and again, we look outside for solutions that keep us happy. Everything that happens around us and outside us gives us sense pleasures. If we see our list of desires, most of them are not even ours. They are borrowed from others. We will be totally happy with our car until our neighbor gets a new car. We will be totally

happy with our job until our colleague gets promoted to a higher post.

We constantly update our list of desires by looking at what is going on outside and we start believing that fulfilling these desires will give us what we define as happiness or pleasure. Whatever happens outside, it completely controls our level of satisfaction and our state of happiness. So to fulfill these desires, we keep on running the rat race, not knowing what exactly *we* want.

Now, you see, even if we fulfill these desires, we generally develop a deep sense of guilt and dissatisfaction in the end. This is because these desires were never really ours. We ran behind them because we saw someone doing something and we believed that doing something like that would make us happy. So as long as our mind is stuck in the sense pleasures from outside, we will always be running behind more and more desires that will ultimately lead to guilt and dissatisfaction.

In our second level meditation program, LBP 2 or *Nithyananda Spurana Program*, I make people write down their desires. Some people write just a few desires and close their books. I tell them, 'If you have only so many desires, then you must be enlightened.' You should see how people fill pages with their list of desires. After a deep meditation, when they are asked to remember their desires, they can remember only a handful.

You see, they wrote probably fifty desires but after the meditation they can remember only a few of them, less than ten. Why is it like that?



It is because what they remember are their true desires. These are the desires that they truly want. The rest of the forty desires are borrowed desires. These borrowed desires are the play of the mind. We can see how dangerous it can be to run behind desires that build due to outside pleasures.

When we look for fulfillment outside, we are looking for solutions outside. However, the real solution lies inside. We need to be able to connect to our true self and not be driven by the mind. The true source of pleasure is not outside us. The true source of pleasure is not because of things outside us. We should realize that we are blissful by nature. Our being is always blissful. Our core is always blissful.

So the correct place to look for pleasure is not outside. It is very much inside us. If we realize this, we will always be centered in ourselves. We will not be bothered by what goes on outside because we know exactly that we are inherently blissful. He who is free from being and non-being, who is contented, desire-less, and wise, even if in the world's eyes he does act, does nothing.

We must have seen, on the surface, to the external world, that a mad man with tremendous laziness will look very similar to a mystic in deep bliss. On the surface, to the outer world, they may seem very similar but inside, they are the complete opposites.

A madman is lazy and is lying around. There are so many things that are going on in his mind. However, a mystic is sitting completely relaxed because he is centered

in his being. We might find the mystic sitting and doing nothing. To us he may seem the same as a madman. But the mind of the mystic is not doing anything. There are lesser thoughts and he is complete unto himself.

When we are situated in the core of our being, when we are one with the Self, we are not shaken by the emotions that happen on the periphery. It is like a rock that is standing in the ocean. The waves of the emotions are continuously lashing against the rock but the rock still stands unperturbed.

The happiness arises from our very being, from our Self. It is unlimited because it cannot be stopped by any external agent. The *ananda spurana* (fountain of bliss) is eternal, *nithya*.

This is what we teach in our first level program, Ananda Spurana Program ASP, also called Life Bliss Program, LBP. We teach you how to re-experience the bliss that you constantly felt when you were a child; the bliss that you lost as you grew up, as you became educated.

With societal conditioning, we block the energy centers in our body-mind system that connects us to the Existential energy. As long as these centers are fully open and unblocked, we are in constant contact with our primary source of energy. We are at ease, we are in comfort, and we are in bliss.

When these centers get blocked through conditioning, with the growth of negativities in us, with accumulation of



*samskaras* in us, we lose that bliss, that comfort, and that ease. We become dis-eased.

These energy blocks are the root cause of all our illnesses, be they of the mind or body. Through the use of meditation techniques, we teach you how to unblock and energize these energy centers, *chakras*, so that we can experience that bliss again. That is why this program is called *Ananda Spurana*; *Ananda* is bliss, *Spurana* is to gush. The bliss we blocked out starts gushing again. We stopped the bliss flow. We teach you how to stop the stopping and let bliss flow within you again.

*Q: Master, how can we see everything equally, without differentiation? We ourselves are not created equally; we are all different and diverse. How then is it possible to see every one else the same way as Krishna suggests?*

This is a wonderful question.

We are created equally. The Divine does not discriminate or differentiate. Our basic structure is the same. We all have a mind, body and spirit system, to make us functional. However, we carry a mindset from our previous birth, a tinge, an intent, a subtle essence that is called *vasana*, which makes us different.

It is as if we are all spherical balls in space. What is inside us is the same as what is outside in the space; both are exactly the same energy. The skin of the ball is our body. At death the skin dissolves. It is like a the rubber covering of a rubber ball with air inside or the rubber

covering of a balloon filled with air suddenly disappearing. What happens then? The air inside merges with the air outside, is it not?

That is what happens at death too. We merge with the outer energy, after giving up this body. Only difference is this: during our life we have accumulated experiences and memories and have therefore formed a mindset, *vasana*. It is as though each ball has a different-colored air, one pink, one blue, one green and so on, its own *vasana*. So when the rubber disappears, the air inside stays separate from the air outside. Though it is the same energy it has a tinge that separates.

The different colored air spaces now have to find other balls, new balls, which have similar characteristics with their color to accommodate them. The spirit, which is tinged with *vasana* has to find bodies suitable for that *vasana*. It looks for the right parents, right environment, right time and right space to be reborn so that its carryover *vasana* can be accommodated and fulfilled.

We are created equally, but with some differences based on our past experiences and attitudes, which define our bodies, mind and other conditions in this lifetime. Remember though, essentially we are all the same energy and therefore we are the same. It is this equality that we need to be aware of and seek. Though we may start unequally because of our mindset, we can all reach the same equal state. That is the state of our true nature.

This is what Krishna refers to when He talks about equanimity. We call it *samadrishti*, equanimity of



perception, to see everyone and everything equally without discrimination and differentiation. We are all creatures of the same Existence, children of the same energy. Once we understand that commonality, there is no difficulty in practicing equanimity.

## *Path to Self Realization*

*5.22 The intelligent person surely does not enjoy the sense pleasures, enjoyments*

*Which are sources of misery and which are subject to beginning and end.*

*5.23 Before leaving this present body, if one is able to tolerate the urges of material senses and check the force of desire and anger,*



*He is well-situated and he is happy in this world.*

*5.24 One who is happy from within, active within as well as illumined within, surely, is a yogi (united in mind, body and spirit)*

*And he is liberated in the Supreme, is self-realized and attains the Supreme.*

*5.25 The holy men whose sins have been destroyed are working for the welfare of other beings,*

*Those who are self-restrained and have cleared all their doubts and dualities attain the eternal happiness of God, Nithya Ananda, of Divine.*

*5.26 They who are free from lust and anger, who have subdued the mind and senses,*

*And who have known the Self, easily attain liberation.*

Krishna says that sense pleasures are bounded; they do not last forever. They are just temporary.

Generally, we are controlled by what happens outside us. The state of happiness and sadness in us happens due to various things that are going on around us. Happiness is an emotion that is created by something outside of us. It could be due to a pleasant situation, or through a person whom we like, some action that pleases us and so on.

When we experience happiness due to some event outside us, be very sure, sadness is around the corner. When we experience the joy in us because of an external source, we will experience sadness once that external source is taken away from us.

We always attach our happiness to something that is external to us. We say we are happy because of this event or because of that person. If these things are taken away from us, we are left with sadness. It is like a pendulum swaying from one extreme of happiness to the other extreme of sadness.

In our programs, we ask participants to imagine a state of great happiness and stay with it for a while. After that experience, we ask them to describe what they went through. Invariably it was happiness related to a person or an event, that was related to an external source and the happiness was brought about by the sense perception.

Now when we ask them to remove that event or person from their imagination, there is deep sorrow. They feel they have lost something. They will grieve. That is how temporary happiness and sorrow are for all of us, how pain and pleasure are for all of us.

The event and the person do not cause happiness and sorrow. It is caused by our perception, by our sense perception and by the judgment based on sense perception. That is why the same event that may be joyful to one is sorrow filled for another, and would leave a third one undisturbed. It is our attachment to that person or event and our judgment based on our conditioning



that creates the sorrow or happiness. The incident by itself is neutral.

There is a beginning and an end to these states of sorrow and happiness. But bliss is something that continuously happens in us for no reason. When we are happy, sadness is bound to come after the source of external pleasure is gone but bliss is our nature. How can it go away? We are blissful by our inherent nature. Bliss is steady and unperturbed. It is absolute, not relative.

Bliss does not depend on external sources. It is inside us. It is internal. Once we are centered in us, we are always in bliss. Unlike happiness, we experience joy for no external reasons. We are not affected by what happens outside us. When we are constantly experiencing the inner joy or bliss, whatever happens outside us does not increase or reduce the amount of happiness we experience.

Happiness or sadness happens because of our sense pleasures which are again a result of our mind and ego. Our ego, our false association of ourselves with various emotions is actually the cause of our misery. At the core of our beings is pure bliss. But we are functioning at our periphery and are not able to see this core.

This is the reason we go through various emotions and are driven by greed, fear, comparison. The sense pleasures and apparent enjoyments are merely the play of the mind. The sense pleasures are due to our attachment to external sources or factors. All our emotions are controlled by these attachments.

If we watch with deep awareness, we can see that the mind plays a subtle and cunning game of projecting various desires and making us see reality with the tinted glasses of that desire. The expectations are finely ingrained by the mind; they exist in every small thing that we do.

If circumstances are such that our desires are getting fulfilled, we feel happy. We feel sad or unhappy if something does not go according to our expectations or desires. Even if there is a slight setback, we start to worry and all kinds of emotions take us over. Also, our list of desires always keeps growing. So the number of sources of external sense pleasures also keeps increasing. We try to see our state of happiness in these pleasures which actually do not exist.

This is what is really meant by *maya*. *Ya ma iti maya*: that which does not exist but which troubles as if it exists is *maya*. We don't see reality as it is because we are all the time looking at life through glasses tinted with our biased perceptions, through our limited view of life.

When we start watching these sources with awareness, we break the chords of attachment of our state of joy with these external sources and desires. When we are aware of what we really want, this dependency on sense pleasures breaks. When we are centered in ourselves, we start taking things as and when they come.

I am not saying you do not enjoy the joy that you get from external sources or fulfillment of our desires. No. All we should do is to be aware of them. Do not attach your



state of joy to these sense pleasures. If they happen, let them happen. Let them not dictate your state of happiness.

All we have to do is be aware of our innate nature, the bliss within us. The fountain of bliss and ecstasy is happening every moment in our beings but we have masked it successfully by giving life to our ego that has no solid existence in the first place. When we are aware of this bliss, we do not need anything outside to keep us happy. This state of bliss is eternal. It is always inside. Once we know this, we will always be in eternal bliss, *nithya ananda*.

Krishna gives us now a beautiful technique to reach that ultimate Krishna Consciousness, to reach the beautiful space of bliss:

He is repeating exactly what I said. If we can at least once settle inside, if at least once we settle inside our Being, when we are attacked by this emotion of desire and anger, without moving our body, without cooperating, without being taken away by that emotion, we are well-situated. This means that we achieved what has to be achieved; we are blissful in this world.

People ask me again and again, 'Master, what is the purpose of this body and mind?'

The purpose of body and mind is only one thing: to achieve, to learn how to experience joy without body and mind.

If we can learn having happiness, bliss without the body and mind, we achieved the purpose of body and mind; over! After that, we can throw away the body and mind; we can live without body and mind.

The person who is able to live without body and mind is *jivanmukta*. Even if the body and mind is with him, he will not be touched by it. He has no use for it. If we don't have any use, any need for it, will you go to LA? No. Unless you have some reason, you will not go there.

In the same way, unless you have some reason, you will not assume this body. If you had started, if you had a single glimpse of bliss without this body and mind, the bliss that is beyond this body and mind, you will never be disturbed by this body and mind. Even if it is there, it will be following you; you will not be following it.

As of now, you may not be driving a car because you don't know how to start or how to stop. If you don't know how to put the brakes on when you are driving the car, it means you are not driving the car. The car is driving you! Without reading the owner's manual and learning to drive, if you sit in the car, you will be doing this mistake only. Without the manual, if you straightaway enter the car, you will be doing these types of mistakes. Only when you know how to start or to stop, you are driving the car. Otherwise, the car is driving you.

Please be clear: read the owner's manual before getting into the vehicle. Gita is the owner's manual for your body and mind. Read the owner's manual before getting into the body and mind so that you will be able to stop when



you want to stop. You will not get into the accident of repeating the life and death cycle.

Here Krishna says: The man who is not moved, who can tolerate the urges of material senses, check the force of desire and anger, he is well-situated and he is happy in this world. He knows where he is. He knows his place. If you don't know your place, it is very difficult.

In this world, many of us don't know our place. That is why we feel we are uprooted. We don't feel we belong to this life. We don't feel we are at home because we don't know our place.

Small story:

In a dark theater, during the intermission, one guy went out, came back with popcorn and Coca-Cola. He came near a woman and asked, 'Did I hit you? Did I step on your foot a few minutes ago?' She said, 'Yes. As a matter of fact, you did.' She was thinking that he was about to apologize.

Instead he said, 'Thank you. Then, this is my seat!'

You don't know your seat. You don't know your place. You have to identify your place only through these sources. You don't know where you are situated. Only a person who has gone beyond greed and fear can relax into his being. He will know what his place is in this planet Earth.

If we don't fuel our being with fear and greed, suddenly, we will see a new clarity. We will start

working out of intelligence. We will start working out of Divine Consciousness. We will start working out of eternal bliss.

Just decide, 'Whatever I do out of greed will only result in more and more greed. I have been running and getting nowhere. Enough!' In the same way, if we are escaping from something out of fear, decide 'Alright, how long can I escape? How long can I run? This fear will come and attack me in some other form. If I am afraid of this and run, I will be afraid of something else; something else will come.'

It is just the fear, not the object about which you are afraid. The object is not going to chase you but the fear will chase you. You may go away somewhere but you are carrying the tent, the canopy of fear and greed with you. Wherever you go for a picnic, you open your own little small tent. Similarly, wherever you go, you carry your own small tent of fear and greed. You may try to escape by running here and there but wherever you go, you carry your canopy of fear and greed.

There are so many great escapes, especially in this country! They claim that the world's happiest place is Disney World. Actually, I went all over; this Disney World, Disney Land, MGM Studios and all possible places of relaxation and entertainment. Wherever popular places exist, they took me there. After seeing, I really felt sad inside me. These people took me there for entertainment. That shows how much of depression the people are carrying inside! So much of entertainment is necessary means they are carrying so much of depression inside!



If we need so much of entertainment, please be very clear that something is seriously wrong within our system. Something is seriously wrong in the whole system. By his nature, man doesn't need so much of entertainment.

If we need so many things to make us happy, there is something seriously wrong in the whole system. We need to look into the system and repair it.

Again and again, Krishna declares, 'Let you work out of joy'. And I tell you, if you work out of bliss, you will create bliss for yourself and you will create bliss for others and you will never know what tiredness is. You will never even know the word 'tiredness'.

Let me tell you honestly that I still can't understand the meaning of the word tiredness. How can you have tiredness? Tiredness is the inner contradiction between the *iccha shakti* (power of desire) and *kriya shakti* (power of action), between your being and your action. There is an inner contradiction. Inside, there is a deep problem. Your greed and fear are attacking each other, that is all.

If we are feeling tired, inside us a big war is going on. The Mahabharata *yuddha* (The Great War) is going on. Inside us, the war between the fear and greed is happening.

Man whose Consciousness is clear can never experience tiredness. The very idea of tiredness is totally wrong. How can there be tiredness? Just do what you want; that's all.

In the young age, when I was in college, I used to sit and meditate. In the morning, I would sit for four hours

and in the evening I used to sit for four hours. Just casually, I used to sit and meditate. My room-mates would ask me, 'How are you able to sit for so many hours?' And I used to tell them, 'What is there? It is my body, my mind. If you want, can't you sit? If you can't even sit with your body and mind, what are you going to achieve?'

Why do we feel tired? We feel tired when we are not total, when we are not integrated within ourselves.

When we are divided within ourselves, one half of us fights with the other half. One half is the part of our being that wants to express itself but we have suppressed it for various societal reasons. The other half of our being is what is expressing itself in the manner that we are forcing it to.

What happens? Because constantly we have to put in effort to be what we naturally are not, we become tired at some point. When we become tired, the suppressed, unconscious half of us becomes more powerful than the conscious, pretentious half and it starts dominating the fight.

Just integrate yourself, be complete with awareness rather than suppressing yourself and there will be no unconscious half to fight with. Then where is the question of feeling tired?

We feel tired only when we are not completely involved in what we are doing, when our intelligence is not completely behind the action. Become complete, integrated, and whole. Then you can never feel tired whatever you do.



See how long are you able to sit here listening to me? How is it that you are not feeling tired sitting for so many hours? It is because when I speak, I speak from my being, with a totality. When I speak with totality, automatically, you receive me and my energy also totally.

This is the state from which enlightened Masters operate. That is why there is no sense of tiredness in them even though they are intensely involved every moment in what they do.

Can we imagine ourselves being intensely involved in our work for even an hour at a stretch? We start feeling tired. We feel tired only when there is a gap between what we are doing and what we want to do. When we are driven by greed for something, we are caught up in the goal and the goal is something we want to achieve. What we are doing is not yet the goal and hence, we feel we are running towards the goal. Or we are driven by fear of something; we want to escape from the object of fear and hence, here also we are not completely involved in what we are doing.

Honestly, I am not able to understand how a man cannot sit with himself. It is our body, our mind; that's all. Just sit. Over!

Why? Why are you not able to sit? It is because continuously you pour the wrong fuel into your system. That is why you are not able to sit with yourself. It is, after all, your body and your mind. Bring it completely under your control. If you can't bring this under your control, never ever expect you can bring anything under your control.

We are continuously chasing power. We want to control that and control this; we have so much desire for power. The power hunger is so high in us that we are always running behind something to get control over it. Understand, first let us get our body and mind under our control. Let that be controlled by us. Then, automatically, we can get anything under our control. If this is not under our control, whatever is under our control will not be under our control.

Please be very clear: the first thing that we need to do is bring our body and mind under our control. As of now, it is under the control of fear or greed.

One thought from greed is enough: our body just runs. One thought from fear is enough: our body just runs. Let it be completely under you. Let it be completely under your Consciousness. Let you fill your body and mind. Let your eternal bliss, eternal consciousness fill your body and mind.

Here is a beautiful *sutra*, a beautiful technique, from Krishna to enter into the Consciousness:

Here, it is to be noted that one needs to be happy from within. It cannot be the smile due to social etiquette but should be a deep expression of the love in our being. All of us are so used to living an artificial life, driven by social pressures, that we have forgotten our being. Here, happiness refers to the bliss that happens within us for no external reasons but simply happens because that is an expression of our very nature.

We feel happy or satisfied when we are running after



our desires or when we keep ourselves away from our fears. So every moment, we are continuously either in greed by running after our desires or in fear by continuously running away from something. Our happiness in every moment is measured only by either greed or fear.

But how can we be happy or satisfied when in this moment we are running towards or away from something? This means we are not actually experiencing the moment. We are not actually living in the present moment. We are continuously in the web of greed and fear. We are either living in the past or we are in the future thinking about our list of desires. Because in the past our desires were not always fulfilled, we fear about whether our desires will get fulfilled in the future.

We are never in the present moment. We can enjoy something totally only when we are completely in it and we can be complete only when we are totally in the present moment, enjoying what we are doing here and now.

When you are in the current moment, when you are completely in the present moment with full enthusiasm, you are in a state of bliss. Bliss is the state of joy that has no reason and which is not affected by the past or future. It is not affected by either our fear or our greed. It is always there.

Naturally, the current blissful moment will give birth to future moments of bliss. We enter a virtuous circle rather than being caught up in the vicious cycle of fear and greed that we are now caught in.

Why do we run behind our desires or why are we afraid of something? If we analyze this a little deeply, this running towards or away from something is fundamentally because we think that life has some goal to be achieved.

We continuously run towards the goal that we set in life. Understand, life in itself has no goal to be achieved. The very life itself is the goal. The path itself is the goal. If we think that the goal and the path are different, we will run towards the goal; we will run towards the horizon. Can we ever touch the horizon? The more we run towards it, we will find it receding from us, is it not? Why? Because the horizon is imaginary, it is an illusion.

If we are running behind a goal in life, we will be disappointed at the end of life. Sadly, we will feel terribly dissatisfied. We will feel a complete void when we look back at what we have been running for.

But when we see life itself as a goal, we make the path itself as the goal. So every moment when we are on the path of life, we are achieving the goal. The goal is achieved every moment of our life.

So every moment when we live with full awareness, with full enthusiasm, we actually enjoy that moment. When we are completely immersed in the present moment in whatever we are doing, we are enjoying the path. When the path itself becomes the goal, we are enjoying the goal also every moment.

The self-realized one is active and happy because he is completely in the present moment, living in reality. The



Divine Energy simply blissfully flows through him and he does his activities with that blissful Energy. He no longer needs to derive energy for his activities from desire.

Here, Krishna refers to the Master being active within. He is referring to the state in which we are in the peak of activity yet in the ultimate relaxation. Such a state is indeed possible and in fact, is the only state in which we can really be involved in what we are doing. It is the *only* state in which we can be completely satisfied and blissful in what we are doing.

This is what Krishna says: when we are tuned fully inwards, we no longer have any attachment to what happens outside, we are one with the All, the Existence, and we have transcended all *karma*, all sins. We are then in *Brahma Nirvana*, Ultimate Liberation, one with the Existence, and we are in Nithyananda, eternal bliss.

When we feel genuine love for others, we will take up more and more responsibility. We would want to share that love with as many as we can and for this, we will take up responsibility.

When we are tuned inwards, we live in the present; past and future do not exist for us. When we are in the present, we are one with Existence. I call this All-oneness. We are All in One. We encompass everything. We do not differentiate.

In this state, we are at the height of spontaneity. Spontaneity does not mean creativity. Creativity is a byproduct. Spontaneity is being in the present, being

responsible for everything around us. Nothing is excluded. Nothing is defined. We flow out and reach. We expand and cover.

The more responsibility we take up, the more we expand. Responsibility is something that can be easily shrugged. But if we don't shrug it and keep on shouldering it, we will expand and the Divine Energy will automatically flow in us. And we can take up more and more responsibility only when we feel overflowing Energy in us.

When we take up responsibility, we take it up without any doubts. Usually whenever we are asked to do something, the mind comes in between. It creates a dilemma. It makes us think of a lot of things. We start analyzing intellectually and logically. Our mind starts seeing the pros and cons. We start weighing our options. So at the end of it, we act out of greed or fear.

Mind is dilemma. As long as duality exists, the mind exists. As long as we intellectually weigh the situation for good and bad, the mind exists. We have to cross this barrier. We have to cut across the wall. The dilemma of wanting or not wanting to do something should not come at all.

Remember, as long as there is dilemma, be very clear, our mind is working. A lot of times when people come to me and I ask them to do something, just by the very way they say, 'Yes, I will do', I can tell whether they really want to do it or not.

Our response to take up a responsibility is shaky when we are in a dilemma, when our mind operates. We should take up responsibility spontaneously. Then no doubt remains. We just know. We operate from an extreme relaxation and spontaneity. The ability to respond spontaneously is actual responsibility.

Only when we go beyond the mind, beyond duality, we see the absolute oneness and synchronicity of the entire Existence. Only when we are in this state of oneness with Existence, will we take up responsibility. At this point, there is no mind that is acting. We are in a state of deep relaxation or bliss. And this will create the ability to spontaneously respond when we are in this state.

This is very important for us to do good work. When we feel genuine love for others, we will take up responsibility because we want to share that blissful love with others around us. Only when we work out of bliss, we will do good things for others.

When there is no dilemma, when we take up responsibility spontaneously, we do not act out of fear or greed. We are just serving, we are doing good things. There is no expectation, no fear and no greed on our part. We will always be giving.

If we are working out of fear or anger, fear or greed, even if we do good things, it will end up only in trouble. It will not end up as a service.

You see, actually this is a virtuous circle. When we are in state of no dilemma and when we are acting spontaneously, we have crossed the mind. We take up responsibility in a state of bliss because mind does not function any more.

When we take up responsibility, we are serving without fear or greed. We are in tune with the Existence. When we are in this state, we will be more and more blissful. We are ever ready to take up responsibility. Responsibility knows no limits; it does not recognize boundaries.

We are continuously in bliss, continuously flowing with Existence, we are in heaven. We are in Nithyananda.

*Q: Master, how can one control the pressures of the senses? I have the intention but do not have the capability. I need help.*

You are right. If it were that easy, everyone will be on his way to enlightenment. But, it is also true that since there are many enlightened beings it can be done!

You need two things, commitment and patience. This is what we call *tapas*. Someone told me *tapas* is the word for midday snacks in Spanish. No, it is not that. Nor is it penance in the form you imagine, standing with one foot raised or one hand raised or standing in water etc. *Tapas* is the sincere commitment to realize oneself, one's true nature with discipline, faith and patience, with no expectation that anything may come of it.



*Tapas* is a state of mind, and it can be developed. In order for it to succeed, it requires intense devotion and surrender to a Master and the Master's grace.

I have spoken of what I call Living Enlightenment. Every time you need to decide about something that you are not sure is right or wrong or is being done in a state of awareness, just ask yourself, 'What would my Master have done?' Then do it the way that you think I would have acted.

This is a *sutra*, a technique, to instant enlightenment. You cannot have any greater guidepost in this life, a better template in this life, than your Master. If you can imbibe His teachings adequately you can certainly get an answer to how He would have behaved in a particular situation. Just act in that manner.

One of my disciples told me this story after I had spoken of this technique. He was walking down the road to work when he passed a person lying on the pavement. Normally he would have walked past. Even that day he almost did. But he said something dragged him back as he remembered my words. His legs refused to move on and dragged him to that person. He called for medical help, and stayed with that person till help arrived.

Each time you do this something happens within you and you move a few steps forward in controlling your instinctive behavior. You become more and more aware. Even if you give in to your senses, that is fine. Do not

suppress the action or feel guilty about having given in. You will have the awareness that you should have acted differently and that you should act differently. Just that awareness, along with your faith in the Master's words, will help you act differently.



## *Know Me and Be in Bliss!*

*5.27, 5.28 Shutting out all  
external sense objects, keeping the  
eyes and vision concentrated  
between the two eyebrows,*

*Suspending the inward and  
outward breaths within the  
nostrils and thus controlling the  
mind, senses and intelligence,*

*The transcendental who is  
aiming at liberation, becomes free  
from desire, fear and the by-  
product of desire and fear, anger  
all three.*



*One who is always in this state is certainly liberated.*

*5.29 One who knowing Me as the purpose of sacrifice and penance,*

*As the lord of all the worlds and the benefactor of all the living beings, achieves peace.*

Here, the 'Me' refers to the Supreme witnessing Consciousness, the Krishna Consciousness; it is not the six foot Krishna frame.

A real incident that happened:

Some ardent Krishna devotees, more fanatics I should say rather than devotees, once asked me 'Master, do you believe in the *Gita*?' I replied 'Of course; *Gita* is the ultimate expression of spirituality; it is the unabridged dictionary of all the world philosophies. There can be no other book better than the *Gita*.'

Hearing this, they said, 'If you think so, then Krishna is everything. Why are you then worshipping other gods? Worshipping Krishna will suffice.' I then explained to them that when Krishna said 'I am Everything', He was in the inspired Consciousness mood. It was not *Vasudeva Krishna*, the son of Devaki and Vasudeva who was speaking. It was not Krishna the man, but the Energy called Krishna, *Parabrahma Krishna* who was speaking. It was the Divine Energy. He was in the ecstasy of the enlightenment state. It had nothing to do with the form.



When you are enlightened, you feel the whole world is you and you are the whole world. The energy that moves the sun, the moon and the earth, moves your body too. When you experience the Ultimate Experience, you will understand this Truth.

When I said that Krishna was in an enlightened state when He spoke those words, they immediately asked me to give proof that He was speaking from that state and not as an ordinary man.

I had to substantiate this theory with an incident from the Mahabharata. Two to three months after the *Kurukshetra* war, when Arjuna was with Krishna, Arjuna said to Krishna, 'Oh Krishna, I was so involved in the war when you delivered those beautiful truths and understandings to me in the *Gita*. I have not been able to retain most of them. Can you please repeat them again to me? If it could be recorded, it would be of immense value to future generations.'

To this request, Krishna just smiled and said, 'Oh Arjuna, not only you but I also have forgotten. When I gave you the *Gita*, I was in the inspired Super Consciousness state. The enlightened Energy was working through me. I was *Parabrahma* Krishna and not *Vasudeva* Krishna.'

Of course, Krishna promised to remember and recollect whatever He could. Whatever He recollected was compiled as the *Anu Gita*. This is a much smaller book and does not have all the teachings that are in the original *Bhagavad Gita*.

I always tell people, the outer guru, the Master is needed only to kindle the inner spirit, to awaken the inner guru. Once the inner guru, your Consciousness is awakened, the outer guru needs to be dropped. Just like after burning the dead body, the very stick that is used to stoke the wood to burn the body is dropped into the same pyre, so also the outer guru needs to be dropped.

Let us now enter into the technique. For the first time, Krishna gives a beautiful technique to move your energy from fear and greed to Divine Consciousness, eternal Consciousness.

Your fear is rooted in the *Swadishthana chakra*; this is the energy center that is situated two inches below the navel. Your greed is rooted in the *Muladhara chakra*, the *chakra* that is in the root of your spinal cord.

Krishna gives us the technique of how to elevate ourselves from these two *chakras* to the eternal Consciousness, the *ajna chakra* at the brow center, where the eternal Consciousness resides, where our very being resides. When we have elevated our self to *ajna*, we go beyond our ego or mind. We are in tune with the eternal Consciousness.

We are all caught in the *muladhara* and *swadishthana*, fear and greed. That is why, continuously, we can watch and see that we have sort of a tensed feeling. We will be continuously holding our *muladhara* and *swadishthana*. Here, now, just look into your being. You see, relax. You can feel near the *muladhara* area, you will be tightly holding yourself. You always hold yourself. You are always in tension.



You are always tensed in the *muladhara* and *swadishthana chakras*. Krishna explains how to relax that area, how to stop the fuel coming from greed and fear, and get the *amrita-dhara* (flow of nectar) from eternal Consciousness.

Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils and thus controlling the mind, senses and intelligence, the transcendental who is aiming at liberation, becomes free from desire, fear and the by-product of desire and fear, anger - all three. One who is always in this state is certainly liberated, *sada mukta eva saha*.

First, He gives the technique to enter into that state. Then He says, if you can stay in that same state, you are liberated.

Now, at least let us try to have a glimpse of this state that Krishna explains in this verse. I will try to guide you step by step through this meditation.

Please try to enter into that state.

Please sit straight and close your eyes. Let your head, neck and backbone be in a straight line. Intensely pray to that ultimate Energy, *Parabrahma* Krishna, to give the experience of this meditation to us.

First thing, visualize that all your senses are completely shut. Visualize that your eyes are completely closed; your eyes are shut. Don't allow any visualization to happen inside your being. Not only close the eyelids; close the

eyes. Visualize that your eyeballs have become completely dark. You are seeing only darkness in front of you.

Visualize your ears are shut. Visualize your sense of touch is shut. Visualize your smelling capacity is shut. Visualize your face to be shut. Feel deeply that all the five senses have been shut down.

Inhale and exhale as slowly as possible. Inhale and exhale as slowly as possible. Slowly, let your nostrils blow the air. Let your Consciousness reside between the two eyebrows. In a very relaxed way, let you be aware of the space between your two eyebrows. Don't concentrate; don't tense yourself. Just be very relaxed, have a deeply relaxed awareness.

Let your *muladhara* be relaxed. Let the root of your spine be relaxed. Let your *swadishthana* be relaxed. Let your whole consciousness come up to the *ajna chakra* which is between the eyebrows. Let you concentrate on the space between the eyebrows. Let you relax in *ajna chakra*, between the eyebrows.

Visualize cool, soothing light in the *ajna chakra*, in the space between the eyebrows. Relax in the *ajna chakra* between your two eyebrows.

Just forget about the world. Forget all other parts of your body. Forget about your mind. Forget about the body, mind and the world; remember only the *ajna chakra*, the space between the two eyebrows. Relax in the same state in your *ajna chakra*.

Go deeply into the *ajna chakra*, in the space between the two eyebrows. Visualize a beautiful, cooling, soothing



light in the *ajna chakra*. Let you experience beautiful, blissful light in the *ajna chakra*. Don't tense yourself; let your awareness be in the *ajna chakra* in a very relaxed way; let your consciousness rest in the space between the two eyebrows. Let you rest in the space between the two eyebrows in a relaxed way.

Let you relax in the same space of Eternal Consciousness. Let you be beyond the body, mind. Let your intelligence be awakened; let you work from your Eternal Consciousness.

Let you have the pleasant awareness of *ajna chakra*.

Let you all have the grace of the Divine Consciousness. Let you be established in the Eternal Consciousness. Let you all be in, with and radiate eternal bliss, Nithyananda.

Om shanti, shanti, shantihi...

*Om tat sat*

Relax; slowly, very slowly, you can open your eyes.

Let you start staying in this same mood at least for next ten days.

Understand: don't concentrate by force. Have a pleasant awareness. When you keep the pleasant awareness around your *ajna chakra*, your whole energy will be directed towards the Eternal Consciousness. You will receive energy from Eternal Consciousness, from immortality, *amrutatva*.

You will not be driven by fear or greed. You will be driven from Eternal Consciousness from above. From

below, if you are driven, you are man. From above, if you are driven, you are an incarnation. You are divine. You are God.

Let you learn the science of how to connect yourself with the Divine Energy, how to be driven by the Divine Consciousness. Let you function through the Eternal Consciousness.

Let you be in and become one with and radiate eternal bliss, Nithyananda. Thank you!

*Q: Master, how do we know whether a master is enlightened or not?*

This is what is known as information on a 'need to know' basis!

The real question is why do you need to know? Your enlightenment does not have to depend on the enlightened state of your Master. You can be enlightened by your own self, as it happened to me. You can be enlightened by an idol, a mere stone, metal or wooden idol, as it has happened to countless others throughout the history of mankind. You can be enlightened by a thief, a sinner, an idiot and by any one who you believe can enlighten you. You can be enlightened by one for whom you have the devotion; to whom you surrender.

Your state is what matters, not the state of the Master. If you follow with deep faith and commitment and surrender totally, anything can help you realize the truth



of your own Self, which is what enlightenment is all about. You are already enlightened. You don't need to be enlightened. All you need to do is to wake up to the truth.

You cannot know if some one is enlightened or not unless you are in the same state yourself. At your level of awareness, you can only make guesses and the guesses may be quite wrong. Enlightened Masters do not follow any standards. There is no international standard laid down, nor will there ever be. All enlightened beings have the same experience but their expressions may be completely different. So you will have no comparison.

Let me tell you one thing though. The sheer bliss of that state should reflect in that person. No enlightened Master can be unhappy; nor can he suffer. He may get angry, may seem to get angry, but you can never see him depressed. How can anyone be depressed when one is in a state of bliss all the time?

I tell my disciples to watch me when I sleep. This cannot happen often. First of all, I sleep little and secondly, no one is allowed into my quarters without permission these days! But there are occasions such as Teachers' Training and some such courses when I spend all my time, day and night, with my disciples.

I tell them that an enlightened Master sleeps like a flower in bloom, totally free, totally blissful with no stress or tension. That is what you will see when you get close to such a Master.

In the presence of such a Master your own mind drops and your ego drops. You move into *nithyanandam*, eternal bliss.

**Thus ends the fifth chapter named “Path of Renunciation” 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.

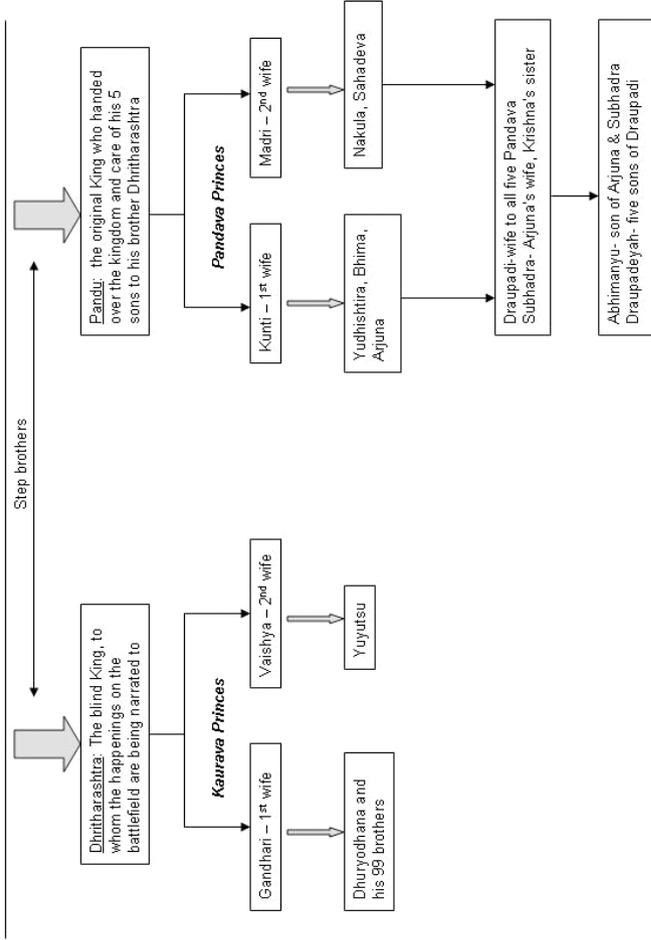
There is enough evidence to show that as a result of meditation, individuals gain a better ethical lifestyle that in turn improves their interaction with others in the community, resulting in less conflict and crime. Group meditation of 7000 people (square root of 1% of world population at the time of 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)shirwa(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 21<sup>st</sup> 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)kya*, 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; *phalasruti* 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.

*Straddha*: 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 ग्रथितां पुराणमुनिना मध्ये महाभारतं  
अद्वैतामृतवर्षिणीं भगवतीं अष्टादशाध्यायिनीं  
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीं

*Om paarthaaya pratibodhitaam bhagavataa naaraayanena svayam  
Vyaasena grathitaam puraanamuninaa madhye mahaabhaaratam  
Advaitaamrutavarshineem Bhagavateem ashtaadshaadhyaayineem  
Amba tvaamanusandadhaami 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 5

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि।  
यच्छ्रेय तयोरेकं तन्मे ब्रूहि सुनिश्चितम्॥५.१॥

*Arjuna uvacha*

*Sanyasm karmanam Krishna punaryogam cha shamsasi  
Yacchreya etayorekam tanme bruhi sunishchitam 5.1*

*Arjuna uvacha:* Arjuna said; *sanyasm:* renunciation; *karmanam:* of all actions; *Krishna:* O Krishna; *punah:* again; *yogam:* devotion; *cha:* also; *shamsasi:* praising; *yat:* which; *shreya:* beneficial; *etayoh:* of the two; *ekam:* one; *tat:* that; *me:* to me; *bruhi:* please tell; *sunishchitam:* definitely

**5.1 Arjuna said:**

***Oh Krishna, you asked me to renounce work first and then you ask me to work with devotion.***

***Will you now please tell me, one way or the other, which of the two will work for me?***



श्री भगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।  
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥५.२॥

*Shri bhagavan uvacha*

*Sanyasha karmayogashcha nihshreyaskaravubhau  
Tayostu karma sanyast karmayogo vishishyate 5.2*

*Shri bhagavan uvacha:* Lord Krishna said; *sanyasha:* renunciation; *karmayoga:* work in devotion; *cha:* also; *nihshreyasakarau:* for liberation; *ubhau:* both; *tayoh:* of the two; *tu:* but; *karma sanyast:* between work and renunciation; *karmayoga:* work in devotion; *vishishyate:* better

**5.2 Krishna says:**

***The renunciation of work and work in devotion are both good for liberation.***

***But, of the two, work in devotional service is better than renunciation of work.***

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।  
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥५.३॥

*Nyeyaha sa nityasanyasi yo na dveshti na kankshati  
Nirdvandvo hi mahabaho sukham bandhat pramuchyate 5.3*

*nyeyaha*: should be known; *sah*: he; *nitya*: always; *sanyasi*: renouncer; *yah*: who; *na*: never; *dveshti*: hates; *na*: never; *kankshati*: desires; *nirdvandva*: free from all dualities; *hi*: certainly; *mahabaho*: mighty-armed one; *sukham*: easily; *bandhat*: from bondage; *pramuchyate*: completely liberated

**5.3 He who neither hates nor desires the fruits of his activities has renounced.**

**Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, Oh Arjuna!**

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः।  
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥५.४॥

*Sankhya yogou prithagbalaha pravadanti na panditaha  
Ekamapya asthitaha samyag ubharyo vindate phalam 5.4*

*Sankhya*: sankhya system; *yoga*: work; *prithak*: different; *balaha*: less intelligent; *pravadanti*: say; *na*: not; *panditaha*: learned; *ekam*: one; *api*: even; *asthitaha*: situated; *samyak*: complete; *ubhayoh*: of both; *vindate*: enjoys; *phalam*: result

**5.4 Only the ignorant speaks of the path of action to be different from the path of renunciation.**

**Those who are actually learned say that both action and renunciation lead to the same truth.**



यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।  
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५.५॥

*Yat sankhyaiha prapyate sthanam tadyogairapi gamyate  
Ekam sankhyam cha yogam cha yaha pashyati sa pashyati 5.5*

*Yat: what; sankhyaiha: by Sankhya system; prapyate: get; sthanam: position; tat: that; yogai: by work in devotion; api: also; gamyate: can reach; ekam: one; sankhyam: sankhya system; cha: and; yogam: work in devotion; cha: and; yaha: who; pashyati: sees; sa: he; pashyati: sees*

***5.5 He who knows, knows that the state reached by renunciation and action are one and the same.***

***State reached by renunciation can also be achieved by action, know them to be at same level and see them as they are.***

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।  
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥५.६॥

*sanyass tu mahabaho dukkham aptum ayogataha  
yogayukto munir brahma na chirena adhigachhati 5.6*

*sanyash: renunciation; tu: but; mahabaho: mighty-armed one; dukkham: misery; aptum: afflicts with; ayogataha: without devotion; yogayukta: engaged in devotion; muni: wise; brahma: supreme; na chirena: without delay; adhigachhati: attains*

**5.6 Renunciation without devotional service afflicts one with misery, Oh mighty-armed one.**

**The wise person engaged in devotional service attains the Supreme without delay.**

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।  
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥५.७॥

*yogayukto vishuddha atma vijita atma jitendriyaha  
sarva bhuta atma bhutatma kurvan api na lipyate 5.7*

*yogayukta: engaged in work with devotio; vishuddha: a man of purified mind; atma: soul; vijita: self-controlled; atma: soul; jitendriyaha: conquered the senses; sarva bhuta: to all living beings; atma bhuta atma: compassionate; kurvan api: though engaged in work, na: never; lipyate: entangled*

**5.7 The person engaged in devoted service, beyond concepts pure and impure, self-controlled and who has conquered the senses is compassionate and loves everyone.**

**Although engaged in work, he is never entangled.**

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।  
पश्यन् श्रृणवन्स्पृशज्जिघ्रन्नश्नन्गच्छन्स्वपन् श्वसन् ॥५.८॥



*Naiva kinchit karomi iti yukto manyet tattvavit  
Pashyan shrunvan sprshan jighran ashnan gacchan svapan  
shvasan 5.8*

*Na*: never; *eva*: certainly; *kinchit*: anything; *karomi*: I do; *iti*: thus; *yukto*: engaged; *manyet*: thinks; *tattvavit*: one who knows the truth; *pashyan*: seeing; *shrunvan*: hearing; *sprshan*: touching; *jighran*: smelling; *ashnan*: eating; *gacchan*: going; *svapan*: dreaming; *shvasan*: breathing

**5.8 One who knows the truth, though engaged in seeing, hearing, touching, smelling, eating, going, dreaming, and breathing knows that he never does anything.**

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥५.९॥

*Pralapan visrajan grihanan unmishan nimishan api  
Indriyani indriyartheshu vartant iti dharayan 5.9*

*pralapan*: talking; *visrajan*: giving up; *grihanan*: accepting; *unmishan*: opening; *nimishan*: closing; *api*: though; *indriyani*: the senses; *indriyartheshu*: in gratifying senses; *vartanta*: are engaged; *iti*: thus; *dharayan*: considering

**5.9 While talking, letting go, receiving, opening, closing, he considers that the senses are engaged in gratification.**

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥५.१०॥

*Brahmanya adhaya karmani sangam tyaktoa karoti yaha  
Lipyate na sa papen padma patram iva ambhasa 5.10*

*Brahmani: Eternal Consciousness; adhaya: surrendering to; karmani: actions; sangam: attachment; tyaktoa: giving up; karoti: does; yaha: who; lipyate: affected; na: never; sa: he; papena: by sin; padma: lotus; patram: leaf; iva: like; ambhasa: water*

**5.10 He, who acts without attachment, giving up and surrendering to the Eternal Consciousness,**

**He is never affected by sin, in the same way that the lotus leaf is not affected by water.**

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।  
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥५.१२॥

*Kaayena manasaa buddhya kevalaih indriyaih api  
Yoginah karma kurvanti sangam tyaktoaa tmasuddhaye 5.11*

*Kaayena: by the body; manasa: by the mind; buddhya: by the intellect; kevalaih: only; indriyaih: by the senses; api also: yoginah: yogis; karma: action; kurvanti: perform; sangam: attachment; tyaktoaa: having abandoned; aatmasuddhaye: for the purification of the self*

**5.11 The yogis, giving up attachment, act with the body, mind, intelligence, even with the senses for the purpose of self-purification.**



युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।  
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥५.१२॥

*Yuktaha karma phalam tyaktoa shantim apnoti naishtikim  
Ayuktaha kamakarena phale saktto nibadhyate 5.12*

*Yuktaha: one steadfast in devotion; karma: action; phalam: fruit; tyaktoa: giving up; shantim: peace; apnoti: achieves; naishtikim: established; ayuktaha: one not steadfast in devotion; kamakarena: for enjoying the fruits of the action; phale: fruit; saktto: attached; nibadhyate: becomes entangled*

**5.12 One who is engaged in devotion, gives up attachment to outcome of one's actions and is centered, is at peace.**

**One who is not engaged in devotion, attached to the outcome of one's action becomes entangled.**

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥५.१३॥

*sarva karmani manasa sannyasya aste sukham vashi  
navadvare pure dehi naiva kurvan na karayan 5.13*

*sarva: all; karmani: activities; manasa: by the mind; sannyasya: giving up; aste: remains; sukham: in happiness; vashi: who is controlled; navadvare: of nine gates; pure: in the city; dehi: body; na: never; eva: surely; kurvan: doing; na: never: karayan: causing to be done*

**5.13 One who is controlled, giving up all the activities of the mind, surely remains in happiness in the city of nine gates (body), neither doing anything nor causing anything to be done.**

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥५.१४॥

*na kartrutoam na karmani lokasya srujati prabhuha  
na karma phala sanyogam svabhavastu pravartate 5.14*

*na: never; kartrutoam: of doing; na: not; karmani: activities; lokasya: of the people; srujati: creates; prabhuh: master; na: not; karma: activities; phala: fruit; sanyogam: connection; svabhava: nature; tu: but; pravartate: act*

**5.14 The master does not create activities nor makes people do nor connects with the outcome of the actions. All this is enacted by the material nature.**

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः।  
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥५.१५॥

*Nadatte kasyachit papam na cha eva sukrutam vibhuha  
Ajnanena avrutam jnanam tena muhyanti jantavaha 5.15*



*Na*: never; *adatte*: accepts; *kasyachit*: anyone's; *papam*: sins; *na*: not; *cha*: and; *eva*: surely; *sukrutam*: good deeds; *vibhuha*: lord; *ajnanena*: by ignorance; *avrutam*: covered; *jnanam*: knowledge; *tena*: by that; *muhyanti*: are confused; *jantavaha*: living beings

**5.15 The Lord, surely, neither accepts anyone's sins nor good deeds.**

***Living beings are confused by the ignorance that covers the knowledge.***

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः।  
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥५.१६॥

*jnanena tu tad ajnanam yesham nashitam atmanaha  
tesham adityavaj jnanam prakashayati tat param 5.16*

*jnanena*: by knowledge; *tu*: but; *tad*: that; *ajnanam*: ignorance; *yesham*: whose; *nashitam*: destroyed; *atmanaha*: of the self; *tesham*: their; *adityavaj*: like the rising sun; *jnanam*: knowledge; *prakashayati*: throws light on; *tat param*: that supreme consciousness

**5.16 Whose ignorance is destroyed by the knowledge, their knowledge, like the rising sun, throws light on the Supreme Consciousness.**

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।  
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥५.१७॥

*Tad buddhyas tad atmanas tannishthas tat parayanaha  
Gachhantya apunara avrittim jnana nirdhuta kalmashaha 5.17*

*Tad buddhyas*: one whose intelligence is in the supreme;  
*tad atmanas*: whose mind is in the supreme; *tannishthas*:  
whose faith is in the supreme; *tat parayanaha*: who has  
surrendered to the supreme; *gacchanti*: go; *apunara avrittim*:  
liberation; *jnana*: knowledge; *nirdhuta*: cleanses; *kalmashaha*:  
misunderstandings

**5.17 One whose intelligence, mind, faith are in the Supreme and one who has surrendered to the Supreme, his misunderstandings are cleansed through knowledge and he goes towards liberation.**

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥५.१८॥

*Vidya vinaya sampanne brahmane gavi hastini  
Shuni chaiva shvapake cha panditaha sama darshinaha 5.18*

*Vidya*: knowledge; *vinaya*: compassion; *sampanne*: full  
with; *brahmane*: in the brahmana; *gavi*: in the cow; *hastini*:  
in the elephant; *shuni*: in the dog; *cha*: and; *eva*: surely;  
*shvapake*: in the dog-eater; *cha*: and; *panditaha*: learned;  
*sama*: equal; *darshinaha*: see

**5.18 One who is full of knowledge and compassion sees equally the learned brahmana, the cow, the elephant, the dog and the dog-eater.**



इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।  
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः॥५.१९॥

*Ihaiva tair jitaha sargo yesham samye sthitam manaha  
Nirdosham hi samam brahma tasmad brahmani te sthitaha  
5.19*

*Iha: in this life; eva: surely; tair: by them; jitaha: conquered; sarga: birth and death; yesham: of whose; samye: in equanimity; sthitam: situated; manaha: mind; nirdosham: flawless; hi: surely; samam: in equanimity; brahma: supreme; tasmad: therefore; brahmani: in the supreme; te: they; sthitaha: situated*

***5.19 In this life, surely, those whose minds are situated in equanimity have conquered birth and death.***

***They are flawless like the Supreme and therefore, are situated in the Supreme.***

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्।  
स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः॥५.२०॥

*Na praharshyet priyam prapya nodvijet prapya cha apriyam  
Sthir buddhir asammudho brahmavid brahmani sthitaha 5.20*

*Na: never; praharshyet: rejoice; priyam: like; prapya: achieving; no: not; advijet: agitated; prapya: achieving; cha: and; apriyam: the unpleasant; sthir: steady; buddhir: intelligence; asammudho: undeluded; brahmavid: one who knows the Supreme; brahmani: in the Supreme; sthitaha: situated*

**5.20 One who does not rejoice at achieving something he likes nor gets agitated on getting something he does not like, who is of steady intelligence, who is not deluded, one who knows the Supreme, is situated in the Supreme.**

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।  
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥५.२१॥

*bahya sparsheshva asaktatma vindatya atmani yat sukham  
sa brahmayoga yukta atma sukham akshayam ashnute 5.21*

*bahya: outer; sparsheshva: sense pleasures; asakta atma: not attached; vindati: enjoys; atmani: in the Self; yat: that; sukham: happiness; sa: he; brahmayoga: engaged in the Supreme; yukta atma: self-connected; sukham: happiness; akshayam: unlimited; ashnute: enjoys*

**5.21 One who is not attached to the outer world sense pleasures, who enjoys in the Self, in that happiness, he is self-connected and engaged in the Supreme and enjoys unlimited happiness.**

ये हि संस्पर्शजा भोगा दुःखयोनय व ते ।  
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥५.२२॥

*Ye hi sansparshaja bhoga dukkha yonaya va te  
Adhya anta vantaha kaunteya na teshu ramate budhaha 5.22*



Ye: those; hi: surely; sansparshaja: by contact with the senses; bhoga: enjoyments; dukkha: misery; yonaya: sources of; eva: surely; te: they are; adhya: beginning; anta: end; vantaha: subject to; kaunteya: son of Kunti; na: not; teshu: in those; ramate: enjoys; budhaha: intelligent person

**5.22 The intelligent person surely does not enjoy the sense pleasures, enjoyments which are sources of misery and which are subject to beginning and end.**

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।  
कामक्रोधोदभवं वेगं स युक्तः स सुखी नरः ॥५.२३॥

*Shaknoti ihaiva yaha sodhum prak shareera vimokshanat  
Kama krodhodbhavam vegam sa yuktaha sa sukhi naraha 5.23*

Shaknoti: able to do; iha eva: in this body; yaha: one who; sodhum: tolerate; prak: before; shareera: body; vimokshanat: give up; kama: desire; krodha: anger; udbhavam: generated from; vegam: urge; sa: he; yuktaha: well-situated; sa: he; sukhi: happy; naraha: man

**5.23 Before leaving this present body, if one is able to tolerate the urges of material senses and check the force of desire and anger, he is well situated and he is happy in this world.**

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।  
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥५.२४॥

*yo antaha sukho antararamastatha antarjyotireva yaha  
sa yogi brahmaniroanam brahmabhuto adhigacchati 5.24*

*ya: who; antaha sukha: happy from within; antararamaha: active within; tatha: as well as; antarjyotih: illumined within; eva: surely; yaha: who; sa: he; yogi: mystic; brahma nirvanam: liberated in the Supreme; brahma bhuta: self realized; adhigacchati: attains*

**5.24 One who is happy from within, active within as well as illumined within, surely, is a yogi (united in mind body and spirit) and he is liberated in the Supreme, is self-realized and attains the Supreme.**

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः।  
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥५.२५॥

*Labhante brahmaniroanam rushayaha ksheena kalmashaha  
Chinna dvaidha yatatmanaha sarva bhuta hite rataha 5.25*

*Labhante: achieve; brahma nirvana: liberation in the Supreme; rushayaha: who are active within; ksheena kalmashaha: devoid of sins; chinna: torn off; dvaidha: duality; yatatmanaha: engaged in self-realization; sarva: all; bhuta: living beings; hite: for the welfare; rataha: engaged*



**5.25 The holy men whose sins have been destroyed are working for the welfare of other beings, those who are self-restrained and have cleared all their doubts and dualities attain the eternal happiness of God, Nithya Ananda, of Divine.**

कामक्रोधवियुक्तानां यतीनां यतचेतसाम्।  
अभित्तो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥५.२६॥

*kamakrodha viyukthamaam yatheenaam yathachethasaam  
abhitho brahmanirvaanam vartate viditaatmanaam 5.26*

*Kaama: desire; krodha: anger; viyuktaanaam; one freed from; yateenaam; of the ascetics; yatacethasaam: with the thoughts controlled; abhitha: on all sides; brahma nirvaanam: absolute freedom; vartate: exists; viditaatmanaam: of those who have realized the Self*

**5.26 They who are free from lust and anger, who have subdued the mind and senses, and who have known the Self, easily attain Brahma-nirvana.**

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः।  
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥५.२७॥

*Sparshan krutva bahirbahyansh chakshush chayva antare  
bhruvooaha  
Pranapanou samou krutva nasabhyantara charinou 5.27*

*Sparshan: external sense objects; krutva: keeping; bahi:*

external; *bahyan*: external; *chakshu*: eyes; *cha*: and; *eva*: surely; *antare*: within; *bhruvoha*: eyebrows; *prana apanou*: inward and outward breath; *samou*: suspending; *krutoa*: doing; *nasa abhyantara*: within the nostrils; *charinou*: moving;

यतेन्द्रियमनोबुद्धिर्मुनिर्माक्षपरायणः।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः॥५.२८॥

*Yatendriya mano buddhir munir moksha parayanaha  
Vigateccha bhaya krodho yaha sada mukta eva saha 5.28*

*yata*: controlled; *indriya*: senses; *mano*: mind; *buddhi*: intelligence; *muni*: the sage; *moksha*: liberation; *parayanaha*: aiming; *vigata*: free from; *iccha*: desires; *bhaya*: fear; *krodha*: anger; *yaha*: one who; *sada*: always; *mukta*: liberated; *eva*: certainly; *saha*: he is

***5.27, 5.28 Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils and thus controlling the mind, senses and intelligence, the transcendental who is aiming at liberation, becomes free from desire, fear and the by-product of desire and fear, anger all three. One who is always in this state is certainly liberated.***

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति॥५.२९॥



*bhoktaram yajna tapasam sarva loka maheshwaram  
sahrudam sarva bhutanam jnatva mam shantim ruchhati 5.29*

*bhoktaram: one who enjoys; yajna: sacrifice; tapas: penance; sarva: all; loka: worlds; maheshwaram: lord; sahrudam: benefactor; sarva: all; bhutanam: living beings; jnatva: knowing; mam: me; shantim: peace; ruchhati: achieves*

*5.29 One who knowing Me as the purpose of sacrifice and penance, as the lord of all the worlds and the benefactor of all the living beings, achieves peace.*





## Bhagavad Gita

commentary by

**Nithyananda**

### *Live all your Dimensions*

*- chapter 5*

We are caught in the conditioning of the unconscious mind, believing that we can do only one thing at a time. We have sold ourselves to the bondage of believing we are one-dimensional.

From an early age we are taught certain beliefs and habits that have cut deep grooves in our mind. The rest of our lives we follow these furrows and tracks of thinking.

In chapter 5 of the Bhagavad Gita, traditionally called 'Path of Renunciation', the great Master, Krishna tells us how to break away from our conditioning and become multi-dimensional. He teaches us how to reach our true state, *samadhi*.

Like how Krishna addresses Arjuna's questions, Nithyananda addresses our own, so we can transform ourselves and live like Gods on the earth.



PUBLISHED BY LIFE BLISS FOUNDATION