

The Sacred Text of Hinduism

Jeevan Mukti Bhashya

Living Enlightenment Commentary By The Supreme Pontiff of Hinduism

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Part I
Living Enlightenment





Introduction

If you are here, it means Existence wants you to be here in this form. You are not an accident; you are an incident. You are a conscious miracle of Existence. Don't think this is positive thinking. This is the straightforward and simple Truth. If you trust this Truth, you will start experiencing life in its pinnacle.

Understand, Existence is trying to express itself through you. What you call your potential is nothing but the expression of Existence through you. When you freely allow this, you will start realizing your infinite potential. When you start becoming the fulfillment of Existence, you become flowing energy, which is what I call Living Enlightenment. Living Enlightenment is living with the flowing energy of Existence, in synchronicity with its miraculous happenings.

When you live this way, you will find there is no personal barrier, no emotional baggage, nothing that holds you back in life. Life flows continuously like a river, carrying bliss and fulfillment every moment.
In this book, you will find deeper truths and powerful techniques to tide over personal barriers and resolve emotional conflicts. You will also find truths that demystify your relevance in this vast cosmos, so you start moving in a higher plane of consciousness.

This book is for anyone who wishes to live a fulfilling life. It reveals the secrets of the self, Existence and the world. It is for every individual to start experiencing the ultimate purpose of taking human birth on planet earth. It is meant to give the experience of:

Shakti, the Energy to understand and change whatever you need to change in life

Buddhi, the Intelligence to understand and accept whatever you don't need to change in life

Yukti, the Clarity to understand and realize that however much you change, whatever you see as reality is itself a continuously changing dream.

Bhakti, the Devotion, the feeling of deep connection to That which is unchanging, Eternal and Ultimate, and

Mukti, the ultimate Liberation into Living Enlightenment when all these four are integrated.





Flow in Love

Psychology explains that thoughts arise in the brain, and emotions from the heart. Irrespective of where they arise from, thoughts and emotions are inseparable. Ancient scriptures say that thoughts create us. So do emotions. We become what our emotions are. Managing our emotions is crucial to transforming our lives.

What is Love?

Whenever we look at something, the first thing we do is to calculate what we can get from it. It can be a person or an object, that doesn't matter. Our thoughts start functioning either through fear or through greed to calculate what there is in the situation for us. Our attention is centered on that object or person.

It is possible to turn our attention towards our own inner space and ask, 'What can I contribute?', 'What can I add?', 'How can I enrich others?' If the process is only to ask, 'What can I get out of it?' then it is driven by lust. If the process asks, 'How can I enrich it?' It is driven by love! Lust is an energy that demands. Love is an energy that gives.

Love is an intense experience in one's inner space. Many of us think love is a choice. We think experience and expression of love is a choice. We think that if we want to, we can handle love; otherwise we can let it go. No! It is not a choice as we think. It is a basic necessity of life.

When I say life, I don't mean just breathing and staying alive. I mean being alive at the innermost being level, as a live Consciousness. If you can express love, if you can experience love, that is the only way of being alive as a Consciousness. If you don't experience and express love, you may inhale and exhale, but you can't say you are a live being. There are so many animals, plants and other things that breathe day in and day out. You will continue to exist like them, that's all.

A small story:
A disciple asked a Zen master 'Does an enlightened master speak?' The master said, 'No, an enlightened person never speaks. Only a person who doesn't know enlightenment speaks.'

Then the disciple asked, 'So does an enlightened master keep quiet?'

The master said, 'No, an enlightened master never keeps quiet. If he keeps quiet, then he is not enlightened. '

The disciple was puzzled. He asked, 'You say he neither speaks nor keeps quiet. What does he do?'

The master replied, 'He sings! His being sings. He neither speaks, nor keeps quiet. His very being sings.'

Love is the ultimate experience of a human being. When the experience happens, we will not be able to possess the experience, only the experience will possess us! That is what the master means. When the experience possesses us, whatever we do will be like a beautiful song. Any word that comes out will be poetry. Our being will be so light. We will simply float. Our walking will be a dance. Our body language will radiate grace. All our expressions will be of great service to humanity.

All human beings are born as loving beings. A new born baby radiates causeless love. Does she know anyone around her at birth?
No! Her energy is causeless love. As we grow, society instills fear and greed in us and we orient our love based on greed and fear. Then it is no longer causeless love. It is love with a reason. It becomes suffocating. We start feeling other emotions like jealousy, fear and anger. We experience only love with a cause, a reason. But with a little awareness and awakening, it is possible to reclaim our original love.

Love cannot be created





Love can never be made to happen with just your logical decision. Our mental setup itself should be created in such a way that we become love and our actions speak love. Our logic should start radiating a love that is beyond logic!

If you try to create love, it will be like forcing open the petals of a flower to make it bloom. Can it be called flowering? No. Love is a flower that blossoms deep within your being and sends out a sweet fragrance that we share with others.

Love brings great courage

A beautiful incident happened in the life of Ramanuja'. If you study the life of Ramanuja‘, you will see how he used every step of his life to move towards enlightenment.
When his teacher initiated Ramanuja', he gave him a special chant. The teacher told him not to pass on the chant to anybody and that if he did so, he would go to hell. Ramanuja asked him what would happen to the others with whom he might share it. The teacher said that they would be led to salvation.

What would we have done? Naturally we would have kept quiet, thinking, Why unnecessarily go to hell?’

Ramanuja immediately stood on a platform in a temple and called out to the whole village. He loudly pronounced the chant given by his teacher and told the people, ’Let you all go to heaven! I am not bothered about me going to hell. Let you all reach heaven!’

When you are deeply in love, you feel as if your whole being is open and you are ready to go to any extreme for the sake of anybody. You are ready to go to any boundary, as there is nothing to protect within your being. Your being is totally open. You don’t feel insecure when you are wild with love. That is why people who are in love always do risky things. They take the risk because they feel they have nothing to lose. There is no insecurity about anything. They feel so expansive. Love gives tremendous courage and energy. It opens you up. It makes you finally available to yourself. As of now, you are not available to yourself. Love can make you available to yourself. When the teacher saw what Ramanuja did, he admitted that he learned a lesson from his disciple and declared that Ramanuja had reached greater heights than him. He told Ramanuja, ‘You are in a different space now.’

Be Open – Not Philosophizing

The problem is that we have all practically become philosophers. We don’t understand that life is not philosophy. It is spontaneous flowing energy. It is new every moment. Philosophy is all about repeating the same old things in different wa s, that’s all. There’s nothing fresh in it. Life is fresh every moment. Philosophy robs life of the freshness.

A small story:

Ten philosophers were imprisoned in a country. They were kept together in one cell. They decided that somehow they should escape from the prison. They sat and made a big plan. They got the mold of the prison door key and made a duplicate key for the prison door.

Finally, they chose the date of escape. The whole plan was clearly laid out. They decided that on the particular night, two of them will open the prison door with the duplicate key and signal to the others. The others would escape and these two would follow after locking the door behind them.

The day of escape dawned and two of them went to open the door. The rest of them waited for the signal. They waited and waited but never got any signal. Three hours passed. Suddenly the two who had gone to open the door came back and said, ’We have to drop our plan to escape. It can’t happen today. We will have to do it some other day. We will have to reschedule our escape.’

The others asked, ’Why, what happened?’

They replied, What to do? The foolish guards forgot to lock the prison door!’





Those who philosophize cannot think of anything new! It has to be the same old mental setup. If there is some change or some new situation, they cannot think creatively to deal with it, because they are not open. They are like a closed circuit.

We have also become like philosophers when dealing with our lives. We are stuck in patterns of the past. We are never in the moment. If anything new happens, we are at a loss.

With philosophy, you have fixed ideas and you become very assertive. When you are too assertive, you can't love. Assertion is aggressiveness that does not allow love to come in. When you are too sure and filled with preconceived ideas, then where is the space for love to enter? Love needs beautiful space in order to blossom.
With philosophy, there is no room for love to settle in its existential state. It is like this: if you really want to experience the taste of nectar, can you experience it through just a set of ideas about it? No! You need to taste the nectar yourself, give it some space, allow it to fill you and settle in its existential state. Only then you will know its taste. In the same way, to experience love, just a few ideas alone will not help. You need to allow it to grow in its existential state in your inner space. Then you will know it. Allow it to happen in your heart, not in the head. Decide to be with the heart. Then it will grow and happen.

What was once a failure within the head can become a success within the heart! Love is really a success of the heart that every individual should experience. It is easy to stay in the head. It is, after all, a mundane and familiar intellect. It requires courage to come down to the heart, because with the heart nothing is familiar, everything is fresh. At the head level you have a solid identity and familiar patterns. At the heart level there is no identity, no pattern. It is an open space. To enter into it, you need tremendous courage. That is why love is fearful for many people. It is an unfamiliar zone. With the head, there is comfortable familiarity.

Ego disconnects – Love connects

If the cosmos is a grand ocean, we are all part of it. We are one with the ocean, not individual drops in the ocean. When we think of ourselves as individual drops, we feel separate in our boundaries and in our feelings. This is what is called ego. We become driven by feelings of 'I' and 'mine'. As long as this separation remains, we can never experience the energy of the ocean that is love. We never experience that causeless and surging love.
As long as we remain a drop in the ocean, we say 'no' to life. We neither love nor trust. We don't feel blissful either, because bliss is possible only for those who know how to love and trust. It happens only to those who know how to feel part of the ocean. Bliss is possible only when our heart says 'yes', when the 'no' completely disappears from our being. 'No' is darkness, 'yes' is light. 'No' is ego, 'yes' is egolessness.

'No' is the way of the unconscious person. 'Yes' is the way of the awakened one. All the conflict, all the suffering in our life is because of our saying 'no'. 'No' is a fight, a war with Existence. 'Yes' is love, peace with Existence. 'Yes' is in deep accord with the totality of who we are — the ocean. Bliss is another name for that accord, that harmony.

The way to be in bliss is to dissolve into the ocean, not to be a drop but to merge with the ocean. To be a drop is to be a hindrance. To be a drop is to be with ego. The ego is the root of all misery. When the ego is absent, bliss reaches us from every nook and corner of the ocean of existence, as if it were just waiting for the ego to disappear.

Ego is a closed state of consciousness. All the windows and doors are closed. Life itself becomes insulated and encapsulated. Our ego surrounds us like a capsule. Our ego is like a sealed capsule, there is not even a small gap to allow anything to enter. It closes itself due to fear and shrinks into itself. That is how we create misery for ourselves.
Love is being in the flow with Existence, to be totally with it. Ego is like frozen ice. Love is like liquid water. Only when we are liquid do we become part of the ocean. Then we don't have any private goal or destination. Each moment is blissful, incredibly ecstatic, just going with the plan of the cosmos.

It is such sheer joy to simply exist and flow. Just 'to be' is enough. But we need to be sensitive to feel the joy of being. We need to grow feelers. The feelers are what we call love. Love feels the joy of just being. When you grow the feelers of love, life is no longer made of independent thoughts but becomes a continuous feeling. Then the ego starts to dissolve. Once we have moved from thinking to feeling, there is only one more step and that is from feeling to being, and that is very simple.





The first step is difficult: to move from thinking to feeling. The ego has trained the mind to think so much, that's why. The second step comes almost automatically. There's nothing we need to do for it to happen. From feeling to being, the distance is nothing at all. It can happen at any moment. The poet can become the mystic at any moment. He is almost there. The real problem is how to get out of our thinking and get more and more into feeling. Just follow the heart. Just love more, that's all! Feel more. Enjoy more so that you can feed your heart. Watch the sunrise, sunset, clouds, rainbows, birds, flowers, animals, rocks, and people, and watch them with awareness. Look into their eyes. Existence is so multidimensional. Look into every dimension like a poet. Praise it. Feel it. Be ecstatic! Expand your consciousness and experience every single detail of Existence with love. Slowly, the ego will lose its hold and disappear.

The only barrier to love is fear. When things start happening, we become fearful because with love we enter into a merger. This threatens the very basis of our ego. Ego is separateness while love is a merger. The fear we feel is nothing but the fear of the dissolving ego. Let the fear be there. It will hang around for a while. If we simply ignore it, the ego will leave us. It is a great day when fear of losing the ego leaves us. From then on growth becomes simple, easy and spontaneous. Then *we* are not, only *love* is.

Be a lover every moment

Encounter any situation in life with deep love. Soon you will become pure love. Whether it is a person or your work or a passerby or god or anything, just encounter it with deep love for love's sake. If you are a painter, just be completely in love with painting. If you are a dancer, be completely in love with dancing. If you are working with your computer, treat it with utmost love and become lost in it. Just be completely sincere and completely in love every moment.

If you are painting and at the same time thinking about which gallery to put up the painting in or how much to sell it for, then be very clear, you are not lost in love. You are in love only with some particular thing, which is money in this case. If you are dancing while calculating what you will get once you finish the dance, then be very clear you are not lost in love. You create more and more bondage by doing this.

If you become lost in every moment, you become love. Then, when you work you work with the utmost focus because you are in deep love with it. This way, your very life becomes a deep meditative love.

Then you start feeling, relating and respecting everything as a living being, just as you are. You even start feeling the other person's thoughts. You start responding and relating to the other person without him or her opening up to you. You feel the cosmos as a translucent, ever living presence. You have tremendous intelligence. You know exactly how to connect to things. Such is the power of love.

The Sufi* mystic Jalaluddin Rumi' says, 'Wherever you are, whatever your condition is, always try to be a lover!' The whole of Existence is in a deep romance with itself. You are part of it. So it is your nature to be a lover every moment. Only by being that can you experience the real fulfillment of your original nature.

Love yourself first

The big problem today is that most people don't love themselves. Society never teaches that it is possible to love ourselves. Understand that unless you love yourself, you cannot possibly love another person. Only when you lose yourself to yourself can you lose yourself to others. We are taught that we can only love even ourselves if we have a reason. If we perform well, we love ourselves. If we fail, we hate ourselves. We apply the same logic to others. We love them only because of something, never without a cause, without a reason.

When you don't love yourself, you become cynical and negative towards life.

For a few minutes every day, just sit by yourself and feel overflowing love towards yourself. Feel what a wonderful being you are. Feel how much you have taken yourself for granted. Feel yourself as part of Existence and love yourself for it. Melt with the feeling of love for yourself. If you practice this everyday you will see that where you were once hard and self-centered, now you have become soft and loving.
Then, when people love you, you don't feel guilty or unworthy because just as they love you, you love yourself too. You become ready to receive love from others. Usually when others show love to you, you feel guilty or





unworthy because you don't feel you are worth being loved. Once you settle within yourself with deep love, you will receive others' love with joy.

Love Existence and feel It Loving You

Existence is not a thing. It is a living energy being. Every single tree, every single stalk of a plant responds to your love and hate, your every thought.

Cleve Backster', a polygraph expert, has conducted several experiments to examine the response of plants to human emotions and thoughts. He discovered that plants would respond to human thought in a way similar to how a human being would respond. A simple thought by a person about burning the leaves of the plant would register erratic movement in the polygraph recording of the plant! Backster* called this response 'Primary Perception' - the ability of plant, animal and human cells to perceive and respond to any thought.

On one occasion, Backster' recorded graphs that registered a flat line that suggested the plants were in a state of shock. He asked the owner of the plant if she had done anything to hurt the plants. The lady told him, 'I roasted a few of its leaves to get their dry weight!'

When you start loving Existence, it begins responding to you in beautiful ways. You start rising above all of the differences around you - differences between people, situations, emotions, between anything and anything. Everything merges into unity. And that is the truth. Everything is part of one Whole. And love is the only thing that can make you realize this truth.

In India, there is a tradition of spiritual wandering where people walk by foot the length and breadth of the country, visiting many temples and pilgrim centers. I used to wonder how they were able to do that, especially going through forests, sleeping with wild animals and begging for food. The secret is that they start feeling connected with nature so completely that nature protects them beautifully. Whether it rains or shines, the animals and trees, everything, takes care of them. Even though this may be logically difficult to understand, it is the truth.

If you begin to live with a little respect and love for Existence and all its creations, you will be able to recognize these things happening in your own life as well. Nature will simply reciprocate your love in many beautiful ways.

Love is different from Respect

Very often, love is confused with respect. From a young age, children are brought up to always show respect but never to show love. You can hear people teach the children, 'You should respect your elders.' You will hardly hear, 'You should love your elders.' That is the problem.

Respect sows the first guilt in you that you are something inferior. It makes you feel separate from the other person to whom you show respect. On the other hand, love sows the seeds of joy and unity in you. It makes you feel connected with the other person and with everything in Existence. With respect, there is fear. With love, there is authentic respect as well as the scope for deep understanding to happen. With respect alone, not much understanding is possible. With love, there is a possibility for tremendous understanding and transformation to happen. Love by its very nature is transforming. It softens and melts you.

Respect creates distance between you and the other. Love bridges the distance between you and the other. Only because people themselves have not experienced love, do they give respect as the rule of acceptable behavior. Respect is easier but not real. Love might be difficult only because not many know how to go about it, but it is real. With love, respect lS automatic and authentic. With pure respect, the appearance of love is forced and may never be authentic.

Love is the root of all religion





Love is the original religion. It is the root of all spirituality. All other religions are offshoots. Love is like the root of the tree and all religions are like leaves or branches. Even the greatest religions are only big branches compared to the religion of love!

Love has no temple or scripture. It is like the roots that lie beneath the ground but provide the nourishment for life. Without it, the whole tree dies. Through love many branches and leaves are created. But what do we do? We cling to the branches and leaves instead of clinging to the root. When we cling to the root, we get the direct nourishment. When we cling to the branches, we enjoy only one dimension of the nourishment. When you become more loving, you will enter the invisible temple of love.

A small story:
One day a master asked his disciples how they could tell when the night had ended and the day had begun.

One of them said, 'When you can look in the distance and tell whether the animal is a cow or a horse.' The master said, 'No.'

Another disciple said, 'When you can look at a tree in the distance and tell if it is a pine tree or a mango tree.'The master again said, 'No.'

They asked the master 'Then what is it master?'

The master replied, 'When you can look into the face of any man and recognize your brother in him. When you can look into the face of any woman and recognize your sister in her. If you cannot do this, then no matter what time of the day it is, it is still only night time.'
The master can give a few hints, a little hints here and there. Then we must find our own way carefully, cautiously. Love is just a hint, but if we follow love slowly, very slowly, we will be surprised that god becomes more and more of a reality. He is no longer just a thought, no longer simply an idea, but something that we can feel. The deeper we go into love, the closer we come to the feeling. The day we dissolve into love we merge with unity.

From time immemorial, the conclusion of many mystics has been that matter is glued together with love. An invisible force keeps atoms and molecules together. They do not fall apart because of this invisible force. Science has yet to discover this ultimate energy. It has detected a few of its manifestations such as gravitation and electricity but these are only gross manifestations. The day that science discovers love will be the day when religion and science will commune with each other in the same language.
For now, just rejoice because love *is* possible. Be joyful that love is your inner potential. You can rise to the ultimate heights with love. Nothing is impossible with love because love can transform itself into god.

Three types of Love and their Integration

Many people confuse lust with love. This is one of the greatest tragedies. The person who thinks lust is love remains confined to the physical plane. He never rises higher than that. He has no idea that there is a higher plane. He remains in the basement of his house. Sex is the base-ment. It is not the place to live in. You can use it for other purposes, but it can't be your home. Your home is above it.
Man has three planes of being: animal, human and divine. First is the plane of lust, which is the animal plane. It is a crude form of love. It is not that love is not present there. Love is mixed or polluted by gross greed and desire, that's all.

As our being becomes more refined, we enter the second plane, ordinary human love. Human love has traces of possessiveness and jealousy. Since human love is grounded in greater understanding than animal love, one does not simply use the other person for his or her own gain. Human love is capable of seeing the other as an end unto itself.

The third type of love is divine love. It is love in its highest form, almost like a prayer. There is no possessiveness. There is nothing earthly in it. It becomes an invisible but powerful force. This is when love becomes prayer and we feel restful contentment for the first time. I say restful because the other two types of love always keep reaching for more or keep missing something. There is no restfulness in them. When the third type of love happens, even sex becomes a deep and divine act beyond mere physical pleasure.





Enter into Causeless Love

The first thing we need to understand is that relationships can happen causelessly, without any reason. Only then will we understand that the experience of love is much more important than the object of love.
You must have at least one relationship in your life that exists for no reason. If you don't have such a relationship, be very clear, even if you have money, deep down you are still poor.

From today onwards start relating with someone for no reason. There should be no monetary or physical benefit from the relationship. If you experience causeless love once, after that, if the money is shared, if the body is shared, it is okay. The quality is totally different. I am not against money or against marriage. I am not against the physical relationship, but if it becomes the center of your life, you are missing something very important. That is what I want to convey here. You miss a major dimension or energy center of your being.

I always tell people, 'Do some work for half hour everyday that does not bring you money or name and fame. Just for half an hour, go to some temple or church, clean and sweep the floor, offer some service. Don't plan to become a committee member in that place! Don't think that it will fetch you good credit and a place in heaven... no. Don't look any further than that work for half an hour.'
Initially you may think, 'This half hour is a waste of time. After a few days you will realize that only in that half hour are you really alive! Only for that half hour you are not driven by fear or greed. You smile at the people around you without any calculation. You feel strangely sincere in a way that you never felt before.
If you observe yourself at other times, you will see that you even smile only after some mental calculation. Even before laughing you will see who is the person next to you. Based on that, you decide how many inches to open your mouth, how polite you should be, how you should project yourself. As of now, every action of yours is driven by fear and greed. You are fuelled by fear and greed. That's why you feel lonely and tired.

If you try this technique, you will suddenly see that your body and mind start functioning without the need for fear and greed! Once you learn this simple knack of how to move your body without fear and greed, be very clear, you can enter into love. You learn how to tap into the energy of love. You learn how to run your life on the beautiful energy of love. Only then will you know what is meant by the word 'love'.

A new center will be awakened in you. A new energy will start radiating in you. Then you will understand how loving and causeless relationships are possible.

Love, hatred and attention need

Hatred and love are opposite sides of the same coin as long as love is conditional. Love can flip into hatred the moment we feel that our expectations are threatened. In love of this type, it remains love only as long as the conditions remain as expected. The moment the conditions change, the love also changes.
Often what we believe as love is actually related to time and space. So long as the distance between lovers is large and the time of contact is minimal, they feel love towards each other. However, once they get closer and spend more time together, they feel that they are not so much in love after all! That is why they say familiarity breeds contempt'. Familiarity can also convert love into hatred. To transcend both love and hatred, we first need to drop expectations. Expectation is the first enemy of love.

We all go through several stages of relationships in our lifetime. If you observe very closely, whichever stage we are in, when we ask for love we are actually asking only for the other person's attention. When we say a person doesn't love us, we actually mean that the other person doesn't give us enough attention. The basic need for any human being is attention from others. The attention-need, along with our dependency on others for survival, is what we experience as love.
The dependency on others might be psychological, physical or spiritual. For example, when you expect someone to lend you a shoulder to cry on, you are dependent upon that person psychologically. When you expect someone to provide you with money or fulfill your bodily pleasures, you are dependent upon them physically. In whatever way people may fulfill this dependency, what it boils down to is the attention that they give us! The whole idea of love is nothing but getting the attention of the other in some way.





In the first session of our meditation camp, I ask people to make an honest list of at least one or two persons in their lives who they really love. Usually in the beginning, people come up with a big list: husband, wife, father, mother, brother, sister and so on. They include people whom they would like to please or need to please in order to be happy themselves. As they hear me talk about real love, they start crossing out names from their list one by one! Understand, if you cross out something, then it was not truly there in the first place.

Many people include certain people in their love list because these people give them a 'feel good' feeling. What do I mean by a 'feel good' feeling? It is a certificate saying, 'You are good. You are this, you are that' etc. We love anyone who pays us compliments, is it not? We think twice before arguing with them. We secretly nurture our good name with them in the name of love. If they go back on their approval of us, we might fall into depression, so we continue to please them and love them. Like this, there is always some hidden reason for our love.
Some people tell me, 'No *Swamiji,* I don't love my son or daughter for any of these reasons.' I ask them, 'Alright, if your son suddenly starts to make his own decisions, if he suddenly doesn't fit into your framework, ifhe doesn't follow your guidance, ifhe doesn't live according to your rules, will your love for him be the same?'

They tell me, 'No, it will not. My love will be reduced a little!'

What does this mean? We love our next generation as long as they are extensions of our life. As long as they fall into our pattern of thinking, as long as they live in accordance with our conventions, we love them. We simply fulfill our own desires through them. We fulfill our lives through them. Whatever we couldn't accomplish in our youth, we try to accomplish through them. If we wanted to be a doctor and couldn't for some reason, we inspire them to be a doctor. As long as they act and live as an extension of our life, the relationship is beautiful. But the moment they start deciding on their own, the moment they feel we are suffocating them, the moment they stand up and say 'no', the relationship takes a different turn.

Love and liberate, don't possess

As long as our love happens towards a particular object, even if the object is a person, we will try to reduce that person only to the level of an object. That is exactly what we do when we feel possessive or attached to another person. In the way that we try to possess furniture or a house or any object, we try to possess the person also. We want the person to be just how we want him or her to be, which means we are actually reducing the person to sheer matter.
So understand, whenever our love or our attention is towards something in particular, we will be only materialistic, creating suffering for ourselves and for others. We will only suffocate the object or person. Instead, if we turn our attention towards the experience of love itself, we will be liberating the object and we too will be liberated from the object. That is the beauty of love that happens just as love and not for the sake of any object.

When you start possessing someone, you bind yourself also. If you are walking holding your dog's leash, be very clear that you are also bound. Don't think only the dog is bound; you are also bound. Don't think that only the dog cannot run away, you too cannot run away! You may be thinking that you are holding the rope and the dog may be thinking that he is holding the rope. Who knows?

The next time you are with someone, when you are with your friend with whom you are completely open, remember to practice this technique.

Just sit next to him or her. Don't bother about what you are going to do or what you are going to say. Just sit, that's all! That is the technique. Actually, speaking is nothing but avoiding the other person. Because you cannot look into the other person's eyes, you go on speaking. That is the truth. The other person listens so that he can start speaking whenever you take a break! If a person is listening to you, it means that he is either thinking of something else or he is preparing for his turn. He sits there so that he can start once you finish.
Now if you try this technique, it can take you to a different space altogether. When you are with the master or your friend or your beloved, whoever you feel deeply connected with, whoever you are very open with, you can try this technique. It will straightaway lead you to enlightenment. Be very clear, I am not teaching this technique for you to have better relationships or for you to develop your personality. No! I am giving it to you to straightaway experience the pure love that can lead you to enlightenment.





This technique will take you through a quantum jump from the form to the formless, from possessive love to causeless love.

When love happens as causeless overflowing, you simply liberate yourself and the other person from your own attachment and possessiveness, because possessiveness as you know it, binds not only the other person but you as well. It tortures the other person as well as you! Real love simply liberates both of you. It gives freedom to you and the other person.

When I travel around the world, people ask me, *'Swamiji,* did you sleep well last night? It is a new place for you.' I tell them, 'Only when you have attachment to a particular house does another house become a new place for you and you struggle. When you don't have attachment to any house, you feel at home wherever you go!'

I never feel any place is mine or not mine. I feel totally at home anywhere. The comfort is always within us, never outside us. When there is no comfort within us, we look for comfort outside us. Feeling comfortable within us is the result of the causeless love energy.

When we don't feel attached to one home, we feel at home in the entire world. We are totally relaxed anywhere in the world.

Love in relationships

In real life, we always look to express our love towards others in some tangible way. Only if love is demonstrated in tangible form, it is considered to be love nowadays.

True love is like a communion. It is a resonance between two beings. It can be felt without any expression. It doesn't need communication because it is already happening as a communion.

If you really love a person, then your very body language will show it. It will be too much to express in words. You will feel that any words are inadequate and will only bring down the love that you feel. But if you are using words, then somewhere the love has not really happened. When you have to speak to express love, then somewhere there is a lie in it! You are using the words just to decorate the lie.

Real love liberates because it doesn't compel you to express it all the time. It just is. Real love also gives you the freedom to freely express what you want to express. You can easily express anything like disapproval or anger and it will not be mistaken for reduced love.
Not only that, with real love, there will be no domination or power play in relationships. Each person will be like a beautiful flower that has blossomed to radiate its unique fragrance, that's all.

With real love, there will be no fear or insecurity either. In normal love, physical distance between two people causes a lot of insecurity and a lack of trust.

A small story:

A young soldier went to his senior officer and said, 'Sir my friend is not yet back from the battlefield. I request permission to go out and get him.'

The officer said, 'Permission refused. Your friend is most probably dead. I don't want you to risk your life going there.'

The young soldier went all the same and came back mortally wounded and carrying the corpse of his friend.

The officer was furious. He shouted, 'I told you he was dead. Now I have lost both of you. Tell me, was it worth going out there to bring a corpse?'

On the verge of dying, the soldier replied, 'It was, Sir. When I got there he was still alive. He said to me, I was sure you would come.'

Real love doesn't look for utility. It operates on sheer trust and is also beyond space and time.

These days I see people gifting each other with so many things to show their love. Gifting has become an expression of love. If the gifting happens as causeless overflowing, it is okay.

But if it is a condition to be fulfilled, it becomes a problem! Then it becomes a poor substitute for real love.





As long as real love is there, no relationship can become boring. One of the *aadheenavasis* asked me one day, 'Everyday you see all of us, all our mistakes and confusions. It is the same thing for you every day. Are you not bored by us?' It was a very honest question! I told them, 'For enlightened beings, just because of their very love, they feel everybody is unique. They do not look at people as mere numbers. They see each one as unique.'

That is why, with so much patience, masters continue to work with everybody. If it were just a matter of numbers, it would be very different. When you have this love, your inner space is such that there is no logical reason behind your actions. You will just feel connected and you radiate love, that's all!

Not only that, causeless overflowing love is always total in its expression. It doesn't carry the usual dilutions of greed or fear. So any person whom you love, you will love totally without any reservations. Irrespective of the way he is, you will love him. When you love this way, even if the person leaves your life, you will not grieve. When a person passes away, you grieve only because you regret not having loved him completely. You can love him completely only when your love itself is complete. It doesn't have to do anything with the other person. It doesn't matter what kind of person he is. That is the beauty of real love.
It loves for the sake of love, not for the sake of the other person.

If you are grieving for the loss ofa person, be very clear, you are grieving because you missed loving him in totality. If you had loved him in totality, you would say good-bye to him with complete restfulness, not with grief. You grieve only because you missed something somewhere. Even if it is your own father or husband or wife, it is the same. If you had radiated your causeless love to them when they were alive, then when they left there would not be any regret. But if you had loved them with rationalizations, then when they left, the incompleteness of your love towards them would create a hangover, and that hangover is what you feel as grief.

Meditation - Feel the Love overflowing in you

Sit down comfortably by yourself and close your eyes.

Focus on your heart region. Exclude everything else. Focus only on the heart.

Visualize your heart as an endless reservoir from where blessings can flow.

Feel every heartbeat deeply. Let every beat resound throughout you.

Between the heartbeats, feel the energy of love happening.
In the deepest parts of and soul, the love energy acknowledged.
Invite the love energy of the heart to flow and fill these deepest parts of your body, mind and soul.
Slowly open your eyes.





There is Nothing to Worry

We talked of love so far. Love is about our relationship with others. Love is also about our relationship with us. Without loving ourselves we cannot love others. What prevents us from loving our own self is the constant worry or irritation that we generate within us. Whether things go right or wrong we worry. There is nothing more corrosive to our self-esteem than worry. What is this worry?

What is Worry?

A small story:

A man walked into a bar looking worried and upset.

The bartender asked him, What's the matter? You look very worried about something.'

The man said, 'My wife and I had a fight and she told me that she wouldn't talk to me for a month.'

The bartender consoled him, 'It's okay. One month isn't that long.'

The man said, 'I know. The month is up today!'

Everyone has his or her own set of worries! If I ask you what you worry about, you will tell me, 'I don't have a job, that's my worry.'Your neighbor will say, 'My job is my main worry!' Someone else will say, 'My children are my worry.' Another person will say, 'I don't have children, that's my worry!' One person's dream is another person's worry! You will not find any logic in it at all.

What is meant by 'worry'? Worry arises whenever things are not happening as you want them to happen. It is the discrepancy between your expectations and reality. For example, you feel your son should stay at home with you, whereas he feels he should be by himself - away from you. You want to finish your project by a certain time. But things are happening too slowly and it seems an impossible task. These are all causes for worry. What you want and expect does not match what others want and expect

How does Worry take root?

Worry takes root from your own thoughts or words. There are two things that continuously happen in you. The first is dialogue, and the second is monologue —what I call 'inner chatter'. You either talk to people outside you or you continuously chatter within you. In any case, words and thoughts are the 'building blocks' that make up worry.

When you speak to others, what you say is strictly governed by societal rules. You automatically don't use prohibited or 'politically incorrect' words. But what you say inside yourself, no one except you knows. The thoughts that you generate inside constitute your real worries.

It is like this: there is a continuous current of chatter happening in you twenty-four hours a day, seven days a week. From this current a few spikes rise. These spikes are what you feel and express as worries. Worries are nothing but spikes in the current of thoughts constantly moving within you.
These thoughts are mostly negative. That's the problem. If I ask you to write your life story in a few pages, you will write a few incidents highlighting how and when you struggled. You will not highlight the many joyful incidents that happened in between. The mind is trained to record only negative things. Even when something joyful happens, you remember only the moment when it ended, never the moments when you felt joy. Because even when you are at the peak of joy, you are always worrying about when the joy will end! The mind is trained from a very young age to think that life moves from one worry to the other, or from one pain to another, never from one joy to another.

In a classroom, the teacher found that one boy was sitting with a very sad face.





She asked him, 'What happened? Why do you look so worried?'

The boy said, 'It's my parents. My dad works all day to provide good clothes and an excellent education for me. He buys me anything I want. My mother cooks the best food for me and takes care of me from morning until I go to bed.'

The teacher asked, 'Then what is your problem? Why are you worried?'

The boy replied, 'I am afraid they might run away.'

The mind has a clear identity only with pain, never with joy! That is why recalling even joyful moments becomes painful.

Joy never gets recorded as thoughts, but pain does. That's why our internal recordings are always negative thoughts. Joy is like a blank recording! For example, if your entire life is like a time shaft, on that shaft the joyful moments are simply empty spaces! There won't be any recording corresponding to it. But the moments of worry and suffering will be clearly recorded as black impressions.

See what is as it IS — and move on

Buddha', the enlightened master, used the word *tathata* - seeing what is as it IS. It is seeing what is there as it is without any judgment.

But most of the time we see things only through our *worry.* There is a common saying, 'We don't see things as they are. We see things as *we* are.' If you feel there is something wrong with what you are seeing, then you should look back in at yourself because what you see outside is only a reflection of what is inside you. If you feel pure love inside, then you see only pure love outside. It always has to do with you, not with what you are seeing.

How can you keep thoughts away from what truly IS? How can you enjoy each moment all the time?

Try this small technique. When you see something — say a person, or a situation, or a book, or anything — normally old thoughts and familiar reactions immediately rise in you. Bring awareness that these conditioned thoughts and memories cloud your judgment and visualize shattering those thoughts. Next, see the situation, or person, or object now with a fresh eye, as though you are seeing it for the first time! Suddenly you see how much you missed, because of your own worry and thoughts.

Even when you see your husband, wife, brother, or anyone, look at them as though you are seeing them for the first time. Suddenly, you realize that not only does worry not arise, but also that you will start seeing everyone alike — whether they are strangers or familiar to you. That is the right way. No one is familiar or unchanging. Even your wife is not known to you. Everyone is constantly changing every moment along with Existence. Only your mind is trying to make them appear to be permanent.

Once you start seeing what is as it is, all your energy will integrate within you. There is no more worry, no more conflict.

Someone asked J. Krishnamurti, the famous Indian philosopher, how to fall in tune with what IS. He beautifully says, 'Just don't name it, you will find you are in tune with it!'

Usually, when we see something, we either try to identify with it or we try to condemn it. For example, if you are told you are arrogant, you either accept it or you try not to be arrogant! You never understand or go beyond arrogance. You can only understand within your frame of reference, what you are familiar with. Because of this, you are caught in a limited view of possibilities. To really understand, you need to go beyond this limited point-of-view. To do that, you have to stop naming it arrogance , that's all! There will be no more arrogance.
Only by naming it, you start the conflict. That is how you see what IS— by not naming it.

When you see what is as it is, you are in heaven. When you want to see what you want to see, you are in hell. If you understand that everything is auspiciousness, you will drop expectation and see things as they are, because everything is auspiciousness.

A small story:





One disciple kept asking the master 'Master where is paradise?'

Finally one day, the master asked him, 'Do you really want to know?'

The disciple sat up and said, 'Yes!'

The master said, 'Alright, my first disciple Hemachandra is in paradise.'After saying these words the master closed his eyes and went into meditation.

The disciple knew it would be a long time before the master opened his eyes. So, he went and asked some of the disciples ifthey knew where Hemachandra lived. No one seemed to know.

Finally one disciple said, 'I know how to guide you there, but I have never been there myself. It is in a deep valley beyond a range of ice covered mountains. '

The disciple wrote down the directions carefully and went back to the master. He told him, 'Master, I wish to pay a visit to Hemachandra!'
The master was absorbed deeply in some work. Without even looking up he said, 'Go ahead.'
The disciple started on his journey. He walked for many days, passing through sun, rain, snow, and what not. He became exhausted, on the verge ofdeath. It took him one hundred days to reach the valley. When he finally reached it he looked at the valley and thought, 'This valley doesn't look all that great. I have seen many more beautiful valleys. Why did the master call this paradise?'

He looked around and walked further and fin ally fo und He mac handra 's hut. Hemachandra was very pleased to see him. He served him food and asked how the master and other disciples were doing.

All along, the disciple was thinking to himself, 'Master called this place paradise? I can't believe it.'

After a week-long stay he left and returned to his master. It took him another one hundred days to return home.

He went straight to the master and stated, 'You said that the place is paradise. But what I saw was the most ordinary place ever!'

The master said, 'Oh god! At the time of your enquiry, had you been more explicit about your intention, I would have told you the truth.'

The disciple asked, 'What is the truth?'

The master replied, 'Hemachandra is not in paradise. Paradise is in him!'

When you live close to Existence, without any expectation, seeing what is as it is and finding the blessings in it, you will carry heaven in you! Heaven is not geographical, it is psychological. It is not physical, it is mental. If you decide, you can be in heaven right now.

Worry — a legacy passed down

Worry is an unwanted legacy passed down from grandparents to parents to children. Children are like sponges. They simply absorb the body language and attitude of the parents. The parents are not even aware this is happening. For example, if a child hears the mother repeating a certain worry four or five times, the child simply internalizes the habit. He grows up repeating statements unnecessarily, which is one attribute of worry.

Ultimately he carries the worry with him into marriage and then both he and his new wife must deal with it, even though it was originally his mother's concern. They will then hand it down to their children, unless they stop naming it and learn to live with what IS.

One man was pushing his baby in a pram. The baby was screaming at the top of his voice. All the while the man kept repeating quietly, 'Keep calm George. Don't scream. It will be okay.'

His wife told him to keep quiet.





A woman who was watching this said to the wife, 'Why are you so rude to him? He is really doing his best to pacify your son!'
The wife looked at her with resentment, pointed to her husband and told her 'He is George.'

When parents express constant worry, children grow up thinking life goes on only because of worry! Understand that life goes on not because of us, but in spite of us!

The problem is that parents expect their children to worry! If they don't worry, they brand them as uncaring. It is possible to care without worrying. Care is *doing*, worry is *chattering.* There is no use chattering. Chattering is like trying to cross a bridge before it comes.

A young boy was driving his mother to the neighboring village. They were nearing the village when they remembered a particular bridge th at used to be very old and unusable.

The mother got very anxious and said, 'I will never cross that bridge by car.'

The son said, 'Let's see how it looks when we come to it.'

The mother said, 'I'm sure the bridge will break if we attempt to cross it.'

The son replied, 'Let's see how strong it is. We won't cross it without checking it carefully.'

The mother said, 'If something happens to you or me, your father will never forgive me.' She kept going on like this, becoming more and more upset.

Soon they reached the spot where the bridge stood. The bridge had been replaced with a new one!
There are two things to understand: chronological planning and psychological worry. Chronological planning is needed to set up a schedule for tasks or projects to be completed. For example, you decide, 'I will wake up at six a.m., do my meditation, then take a shower at seven a.m., and leave for the office by eight a.m. I'll finish work by five p.m. and return home by six p.m.'

This type of planning is perfectly alright. But before you come to each task on your list, you start creating anxiety about it. You think of the pros and cons of each, etc. This is called psychological worry! This is not needed. Chronological planning is fine, but psychological worry is not needed. It is like trying to cross a bridge before it comes.

So much energy is spent worrying and it is all of no use. In the story I just narrated, it does not mean that the son does not care. He cares without worry, that's all. Why contemplate over the bridge even before it comes?

You can clean the physical parts of your house, your carpets and floors, but what about the *space* inside your house? This space is the energy that circulates throughout your house. It captures all the thoughts you radiate. It sets the very mood of the house. Your worries rest like cobwebs in the space of your house. That is why when you enter your house, you experience a familiar pattern of worry. The patterns remaining in the space of your house grip you when you return to it. Understand that your mental setup settles into the space of your house.
The big problem is that you become so used to your patterns of worries that you end up like an island that is cut off from the fragrance of the mainland. You are cut off from the fragrance of Existence because of your worries. You miss the miracles of Existence that are continuously happening around you. You forget to appreciate and remember only to complain. You forget laughter and remember only anxiety. You forget bliss and remember only stress. Remembering these negative things becomes a mere habit.

Awareness - the benign virus!

What is the solution to this distorted software of the mind?

Deep awareness is the solution. Deep awareness is like a benign virus, if such a thing exists! Once awareness enters your system, the more you work with the mind, the more the awareness gets into the worry software and destroys it!

Awareness is nothing but bringing our focus to exactly what is happening in and around us. It is witnessing. Anything that we watch with awareness will dissolve. That is the power of awareness; whether it is physical pain, mental pain, worry, or something else. When we watch with awareness, we stop the conflict somewhere within us. We start moving with the natural flow of things.





When we watch worry with awareness, we focus light on exactly how worry is created, how it exists. Once this happens, the worry starts to dissolve and clarity starts happening.

There is a small story about Buddha and his disciples:

One day Buddha arrived for his usual morning discourse with his disciples. He had a knotted handkerchief in his hand. He showed the handkerchief to the disciples and asked if any of them could come up and untie the knot.

One disciple went up and tried to untie it. He pulled and pulled and the knot tightened. Another disciple went up, he looked at the knot %r a few seconds and easily untied it.

All he did was look at the knot and immediately he knew how the knot was made in the first place. So, he just reversed the whole thing and untied it! The knot itself taught him how to untie it.

In life worries are the knots in the handkerchief. If we look at them with awareness, we will know how to dissolve them. We will see exactly how the worry was created and then know how to 'untie' it. The worry itself will teach us how to release it.

Work out of inspiration — not out of Worry

If you observe closely, you will see that goals always create worry in us. When we move toward any goal, we move only with the worry about the results.

Krishna, an enlightened master from ancient India, beautifully says in the ancient Hindu* scripture, the Bhagavad Gita', 'The person who does not expect gain or loss from anything works happily with no need even for motivation.'

When you are worried about the results, the very worry affects the results. Because when you worry, your doing is affected. Work should always be done out of inspiration, never out of worry. The motivation for any work should be inspiration, not worry. Inspiration is an overflowing energy that expands your capacity to do things. It is completely energizing. Worry, on the other hand, is something that shrinks your capacity. It limits what you are capable of really doing because it takes away your energy.
When you work out of worry, you are always bothered about the results. When you work out of inspiration, you are not bothered about the results. You are bothered only about doing the task to the fullest. Any task done with the energy of inspiration always turns out good results. Even if it doesn't give the expected results, you won't feel bad about it because you have received fulfillment simply by doing it. The 'doing' itself will fulfill you.

Leave no space for Worry

When you live without expectation, you are already fulfilled. There is no space for worry or discontent to thrive. When you don't have worry, you see things as they are. You don't worry about what might be or might not be. Worry exists only if you give it space. The space for worry is the past or future. The present doesn't hold any space for it.

A small story:

A mother was preparing a meal for her young son. She emptied a tin of beans into a saucepan and put them on the stove to cook. Just then the phone rang. She was expecting the call and wanted to take it, but she was concerned that her son would be left alone for those few minutes while she was out of the room.

She *told him, 'Stay here while I answer the phone. I'll be back soon. Don't misbehave, and whatever you do, don't put those beans up your nose...'*
We always worry about what is happening and what might happen, also! The boy might not have even thought about putting beans up his nose! Now his mother has planted the idea in him. Worry infuses life into many





things that never existed in the first place. Now, when the boy puts the beans in his nose, her worry turns out to be true! She concludes that her worries are always right.

Worry is only an illusion

If you look into worries, you will observe that they arise out of deep ignorance of the truth that Existence is running the whole show. If you look, you will see that all worries are mere illusion. You can understand this by observing what happens at the time of death. When you are alive, you may have one hundred worries, but suppose you are dying. At that moment, how many worries do you think will dominate you the way they did earlier? Surely only one worry will be foremost — that you are going to die. None of the earlier worries will exert any great influence. All the outer world situations remain the same, but still the worries disappear! Only loving thoughts remain for the people around you who are dear to you.

How is this possible? It is possible only because your worries were never a part of you in the first place. They were merely a part of your mind. They were nothing solid. If they were solid, they would definitely exert some amount of influence over you at the time of your death as well.
The nature of worry is such that it always goes behind something that is not present. If you have wealth, it will go after relationships, if you have relationships, it will go after education, if you have education it will go after good looks. If everything is present, it will suspect what is present!

Surrender and relax

When you clearly understand that you are part of the grand plan of Existence, no worry can take root in you. Existence is a live energy being. It has tremendous intelligence with which it runs the whole show. We are all part of it. The same intelligence that conducts Existence is available to us too. If we tune in to it, our actions will be fluid and spontaneous like the happenings of Existence. If we don't tune into 1t, we will harbor worry and fear and remain closed.

There is so much to learn from Existence! Take animals for example. Have you ever heard of worried sheep or cows? No! They conduct their lives like you; they are born, they reproduce, they find food, and they face death - just like human beings. You may say, 'They don't have to face the challenges that we have to face.' What about their other activities like reproduction, facing death, etc? Are they worried about all that? No! But these things happen to them too. So understand that Existence is running this whole macrocosm. It can surely take care of you as well!

Surrendering to the laws of Existence is the greatest relaxation from worry.

The Ego in disguise

If you seriously analyze every worry that arises in you, you will see that ninety nine percent of your worries are baseless. But the problem is that the ego is not willing to accept that. The ego has invested too much in worry. Worry can't be discarded just like that! Just try telling someone that his or her worries are not worth anything. They will get very offended. You would expect that a person would feel happy if you tell him his worries are not true. But it won't be so! He will feel offended. The ego feels offended whenever its worries are not acknowledged with due respect.

The ego is what sustains the worry. The worry is created out of ignorance, but sustained by ego. Worry becomes an axis around which the ego revolves. If worry is taken away, the ego suffers. The worry of work and the worry of responsibility are classic examples of this.

If you watch some people, they simply magnify their situation to prove that they have the greatest worries on planet earth! If you try to oppose them, they feel very hurt.





Even worrying about what others will say about us is a problem of the ego. The ego is constantly worried that its self-image might be spoiled by someone. It is because of the ego that we feel we want to be somebody special all the time. We spend considerable time just worrying about our self-image. Understand that the greatest blessing is being a nobody and yet being blissful. That is the greatest specialty. It is said that the most extraordinary thing about an enlightened being is that he thinks he is ordinary! So, understand that enlightenment itself is a journey to relax into yourself. You are someone special all the time, only when you drop worry and ego.

Get out of your comfort zone

If you really want to come out of your worries, you will come out right now, without trying tojustify any of your worries.

The thing is, our very worries become our comfort zone. We hide in them. Hiding and merely talking about them helps us to remain lazy.

Someone asks Mahavira', an enlightened Jain master from India, 'Who is the one who has worries?'

He beautifully replies, 'The person who is worried.'

They ask him, 'What is the cause of worry?' He replies, 'Laziness.'

Then they ask him, 'Who ends worries?' He replies, 'Man himself.'

They ask him, 'How can worry be ended?' He replies, 'By dropping laziness.'
If you drop laziness, you fall into right action. And when you fall into right action, you drop worry. Your comfort with worry can be understood even from the way you react to other people's worries. If you keenly watch, you will observe that whenever a person talks to you about his worries, you first tell them, 'What can you do... That's just the way it happens...' You never straightaway give a solution to them. When you do this, be very clear, you are not only encouraging them, but you are also encouraging yourself to remain comfortably in the worry zone.

If you really observe, we love to worry and talk about it. It makes us feel that we are shouldering a lot of problems. It makes us feel important, like the world can't make it without us to take care of it.

When you see a problem, if you want a solution, you never dwell upon the problem even for a second. You simply switch to the solution, that's all! In the same way, for every worry there is an instant solution. You have to want it; that is the key.
Most of the time, you prefer to stay in the comfort zone of your worry. It keeps you settled. For example, let's say you are visiting your child at college. You see a few students keeping their rooms all messy, or exchanging clothes and wearing them. You record the whole scene in your mind and assume that is the way of life in the dorm itself. You advise your child to keep her things neat and not to wear others' clothes. Even if she tells you her things are in order and that she doesn't wear others' clothes, you will not readily erase or reprogram your recording. You stick with the earlier recording of what you observed.

There probably were many other beautiful things to record in the dorm — like the joy of the students, the campus itself, etc., but every time you think of your daughter, only this one recording comes up and you worry about her. Not only that, anyone you meet, you talk about how things are a mess in her dorm and how everyone exchanges clothes and wears them! The recording itself is not the truth. But you choose to have it as your comfort zone. You reinforce it.

Even your worry related to wealth is like this. If making money is the worry, then it clearly means, somewhere laziness is pulling you back into the comfort of worry. If you discard laziness and move, you make money. There are a million opportunities in today's world to make money.

Drop Worry, pick up health





When you create more thoughts inside you through worry, the load on the navel region increases. It is from the navel region that thoughts or worries arise. When you create more and more thoughts, you feel the heaviness in your stomach. There is an energy center in the navel area called the *manipuraka chakra'.* This energy center starts shrinking with the heaviness of worry.

This energy centre responds directly to worry, and affects the stomach. That is why when you worry about something your stomach starts becoming uneasy. Or when you hear shocking news you say, 'I can't digest it...'Any disturbing news causes your stomach to churn. The stomach is very sensitive to thoughts.

There was a doctor famous for his extraordinary and effective treatment of arthritis. He always had a waiting room full of people.

There was a doctor famous for his extraordinary and effective treatment of arthritis. He always had a waiting room full of people.

One day an old lady with her back badly bent walking entered the office with the aid of a stick. When her turn came, she went into the doctor's room and amazingly, came out within five minutes, walking completely erect with her head high.

A woman in the waiting room ran to her and said, 'It's a miracle! You walked in bent in half and now you are walking erect! What did that doctor do?'

The old lady replied, 'He gave me a longer cane.'

Sometimes we are so used to living a certain way that we can't see a better way to live. Worry is that habit that keeps us from living to our full potential and invites disease into the body. Disease starts in the mind.

There are extreme forms of worry that may become habitual and slow down the functioning of the individual. This form of worry is diagnosed as Generalized Anxiety Disorder, called GAD. It is much more than the normal anxiety people experience day to day. According to research done by the National Institute of Mental Health in the USA, GAD affects about 6.8 million adult Americans and about twice as many women as men.

How meditation helps

Once worry happens, we visit psychiatrists. The cause of worry is in the mind, not outside. Then how will medicine alone help?

A large number of the people in the world visit psychiatrists for the treatment of worry. Medication is all right, but for psychosomatic conditions like worry, meditation is also needed.

Meditation softens you. When you soften, love and gratitude start happening in you. Then slowly, there is no room for worry. Worry is also a form of violence. It is a subtle form of violence. It is a disguised agitation in the system.

Meditation also tremendously increases awareness. When awareness increases, outwardly you might be completely involved in the outer world, but inwardly you will be untouched by anything that happens. That is the real worry-free life.





Excel Without Stress

Worry and stress are closely interrelated. They are like parent and child. One cannot exist without the other. What works for one works for the other as well. However, given that stress is considered the biggest destroyer of health in today's world, it is worth going into more depth on this subject.

Four hundred years ago the French philosopher Rene Descartes declared, 'I think, therefore I exist.' This has formed the basis of modern thinking. Billions of people in this world have followed Descartes for generations believing that unless each one out thinks the other they cannot succeed in this world.

Descartes was right, and he was wrong. He was right in that the human system does not know how to live without its mind, without thinking. As a result human beings become slaves to their minds. They live in bondage.

Many centuries before Descartes, a *vedic* sage declared that man does not begin to exist till he stops thinking. Adi Shankara, at the age of eight, faced his future master across the waters of the holy Tungabhadra river. The master asked him, 'Who are you?'

In response Shankara said, 'I am not the mind, I am not the intellect, I am not the ego and I am not the senses. I am beyond all that. I am pure consciousness.'
We are merely a bio-machine as long as we think we are mind and body. We are just a shade better than the animals we ascended from as long as we allow our senses to guide us. But the true potential of human beings is not merely to think and prove that we are superior to animals. The purpose of human life is to transcend the mind and ascend to a higher state of consciousness. In that state we are truly in the divinity that we descended from. Till we reach that state of unity with what we truly are, we are in turmoil. This turmoil, this confusion between our true nature and what we pretend and strive to be is what we call stress or tension.

Mind is not a machine

According to vedic psychology, we are not disturbed. We are indeed the source of that disturbance. Understand this well, you are not tensed but you are tension. You are not stressed but you are the source of stress. There is a big difference between the two. Let us look deeply into it. Then you will understand. You are not in tension. You are the tension. There is a very big difference between 'you are disturbed' and you are disturbance.

A group of reputed and experienced scientists, after doing research for many years, have now come up to say this. They say: We cannot make man responsible for his actions unless we teach him how to manage his emotions by managing what is happening inside him.
Whatever the *vedic'* scriptures said five thousand years ago is the same thing that the modern scientists are saying now. These scriptures also provide the solution and answer for this age-old problem. They can bridge the gap between the Western psychology and the *vedic* psychology.

Western psychology continuously gives us the hope that we can be brought back to normalcy, retaining I as *I.* For example, if we are feeling hot in this room, we can fix the air conditioning and make it cool to be comfortable. But we forget an important factor. The moment we bring air conditioning into this room, we need to maintain that. That brings additional tension. That brings additional problems. Now we need electricity, we need to pay the bills and for all these facilities we need money. When you go out to work, you no longer enjoy this room. The room and its air conditioning exist, but you are elsewhere working to pay the bills for the air conditioner! We forget an important factor. *You* as *you* are, is a disease. The concept of mind, according to Western psychology, is a machine. According to *vedic* psychology, it is a process. Mind is not a machine but a process. It is constantly happening. The word *'manas',* which is the Sanskrit word for mind, means a constant happening, something that is not passive and dead but something that is dynamic and alive.





Western psychology insists on this one idea that the mind is a biomechanical machine. We all believe unconsciously that mind is matter, a thing or a machine. That is why constantly we connect all the past happenings of the mind as a chain, and start believing our mind is a solid thing.

Connecting the Unconnected

Let me give you an example. The low mood that you experienced ten years ago, the low mood that you experienced nine years ago, the low mood that you experienced eight years ago, the low mood that you experienced seven years ago and the low mood that you experienced yesterday are completely unconnected and independent incidents. All these happened for different purposes, different reasons, at different times and situations. You connect all these unconnected incidents and say, My life itself is a depression.'

The low mood that you experienced years ago, months ago, weeks ago or days ago are all unconnected and independent incidents. Fifteen years ago, you would have felt the low mood and felt depressed because your toys were lost. Nine years ago, you would have felt depressed because your girlfriend was lost. Few years ago you would have felt depressed or disturbed because your son was not listening to you. The reasons were different, situations were different, and the cause was totally different. However, when you connect all these low moods and decide, 'My life is full of depression, you have created hell for yourself!

The moment you start believing that your life is depressed, your life indeed becomes depression. Please understand that it is only what you believe to be your past that you will reproduce in future. We all know that we can't fly from our past experience. How can we believe that we can start flying from tomorrow onwards? No, we can't. Whatever we believe to be our past, only that we will believe can be our future. So once we start believing that our past was filled with depression, we have created the unconscious faith that our future will also be depression.

When we believe that the mind is just a thing, a bio-machine, we have created hell for ourselves. Fortunately for us, the mind is not a thing. There is hope. The truth is that mind is not a thing as we all have been taught; it is a process. It is not a noun but a verb.

When we believe the mind is a thing, be very clear, we create problems that do not exist.

A small story:

A man goes to a psychiatric doctor and says, 'Doctor my life is full of problems'. The doctor says, 'Everybody's life is a problem. Don't worry. Every week we will have three sessions and you will be charged hundred dollars.'

The man says, 'Doctor three sessions per week each at hundred dollars will solve your problem. What about my problem!'

Understand, the moment we start believing that the mind is only a machine, we become helpless. No psychiatrist can help. No psychoanalyst can help. No other method can help, because the basic belief is wrong. The moment we bring a wrong belief, whatever is built on that has to go wrong. It cannot be the truth. We need to understand the basic truth that the mind is a process; we are not in tension but we are tension.

How do we decide?

Only about ten percent of what we perceive through our senses gets recorded in our conscious mind. Everything else goes directly into our unconscious mind. This is why many times we do not even remember a place that we pass every day. So long as this sensory perception does not interest us in some way it does not get recorded.

Let us now see what happens to those sensory perceptions that do get recorded in our conscious mind. These impressions are sorted out by parts of our mind and identified. Your conscious mind records whether the person you see in front of you is known to you or whether he is an unknown stranger. How you would like to interact with him is no longer a decision made at the conscious level. In case you know him, your attitude towards him and your action would be based on the engraved memories that are grooved in your mind. In case he is unknown





to you also, the very appearance of that person would trigger unconscious responses. Either way the file moves into your unconscious for a decision about what you should do.

For most of us, less than ten percent of the mind is conscious. Less than ten percent of what you perceive through your senses gets recorded consciously. It is possible that less than one percent of what you decide is a rational decision!

There are two ways we can regain control. The first is to reduce the conditioning that binds us. In our meditation programs, we work on the removal and dissolution of these *samskaras'* that bind us. The second way is to be in the present moment, in total awareness and control.

Transcend time - be in the **present**

Your thoughts are always about your past or your future. You can only think about what happened in the past or what will happen in the future. Your thoughts of the past are usually regrets about what you did not do or guilt about what you did. Thoughts of the future are about what you wish to do.

Please understand, neither the past nor the future is real. The past is dead and gone. Most often we do not even learn from the past. All we try to do is use our past to steer the future. It is like driving a car looking only at the rear view mirror! You know for sure where you will end up!

The future is even more unreal. It has not happened. You have very little control over your future the way you are, because all your actions are steered by the unconscious mind. You are driven by the embedded memories of your past. Your thoughts are nothing but the movement of your mind between past and future. Your mind never wants to rest. If it rested you will know you can do without it!
If only you allowed the mind to rest or even persuaded your mind to rest, you will find that you reach a blissful state. That state is the present moment. All your future has to happen in this present moment. It is what you decide now in this present moment that makes your future. Once you take care of the present moment, once you live this present moment consciously, you no longer will have cause to regret your past or feel guilty about it.

The shaft in the center represents ‘time’. At any given time, the greater your TPS or Thoughts Per Second, the more far-flung you are from consciousness of the present moment. You are simply worrying about the future thus allowing it to slip into the past, without ever getting a glimpse of the present. When your TPS comes down, you enter more and more into the present and when this happens, you have a clearer vision of the past and the future. You may wonder what is there to be clear about the past. One can understand that the future may not be clear, but why the past? I have lived it, so why should it be unclear! You need to understand that what you now remember of the past is your judgment of the past, not the way it happened. How many times do we talk about the golden past? How much has been written about the ‘golden past’! There is nothing golden about the past. We just choose to remember the good parts, so it looks golden.

When you are in the intuitive state, be very clear: for those few moments, your TPS has dropped and you are more in the present. When your TPS is zero, you can clearly see the entire past and future.

The point where the future meets the past is the present. This is where your thought frequency is zero and you are in a no-mind state. You have not merely controlled or suppressed the mind, which is impossible. You have transcended the mind, which is possible.

Meditation brings the mind to rest. Meditation disengages the mind so that the mind cannot play games. We can also reach this state in the master’s presence. The master is always in a no-mind state, which is the zero TPS state. When you are in his awareness, whether physically or otherwise, your own TPS also drops. You can reach zero TPS just by being in the master’s presence. The presence of the master is meditation. Awareness of the master is meditation.

Physiological effects of Stress





We have looked at what the scriptures say and what I think about why stress is created. Let us now look at what science says.

We all have a part of our brain that controls our actions such as breathing, digestion and such activities that the body does automatically, involuntarily. Nature has designed a fail-safe system in a part of our brain called hypothalamus. This part of the brain also includes what biologists refer to as the reptilian brain.

Behavioral scientists often talk about the fight or flight response. When the body-mind perceives a danger to our survival the hypothalamus is alerted by our unconscious mind. The unconscious mind functions at speeds a million times faster than the conscious mind. So even before we consciously become aware of danger, we instinctively become alert. The hypothalamus activates the pituitary gland, the master gland, which then activates the adrenalin glands that secrete the adrenalin hormone, which is pumped into our extremities, the hands and legs. We then get ready for the 'fight or flight' reaction — either the energy prepares us to fight the threat or to run away from the threat. The unconscious reptilian brain takes the decision to release chemicals into our body to protect us. This worked very well in the days of the caveman when he faced lions and tigers. He had to be ready even without thinking to fight or run away.

To study the effect of adrenalin on human beings today, experiments were carried out on athletes. Sprinters were lined up at the starting block and moments before the pistol was raised to signal to them to start running the umpire lowered his arm. So, the sprinters had to fall back and reposition themselves. This was repeated six times. Without even running a meter the sprinters collapsed at the starting block! The adrenalin level in their bodies had become dangerously high. The life saving adrenalin can become a killer when it is produced without reason.

The chances of our meeting a tiger or a lion are quite slim these days. Nevertheless our unconscious mind keeps sending signals of such danger. These are called 'fear strokes'. Psychologists estimate that we face at least half a dozen such fear strokes every day. These fear strokes produce large quantities of adrenalin in us. It has been established that depression is a direct result of such adrenalin production. Depression in turn is considered to be the main cause of many chronic and fatal illnesses.
Medical research has found that many young people in rich countries, even teenagers, have arteries so badly blocked that their arteries are similar to sixty-year-old people! Doctors have established that the physical condition is only one part of the problem. A much larger part is the emotional condition. It is now fairly well established that an emotional trigger causes the immediate onset of a heart attack or stroke, even though the physical condition may have been present for a long time.

Is Stress work related?

In an IT company the Chief Executive received an enquiry for a project. He sent it down for a proposal. The team that worked on such projects did a full review and said that they could do the job in six months at a cost of a million dollars. The manager in charge of the team reviewed this and said the team can do this in 4 months at a cost of three quarter million dollars.

The proposal went up to a General Manager. The General Manager called everyone, gave them a pep talk and said, 'We should be able to do this for half a million dOllars frI *three months.' Then he sent this as his proposal to the Chief Executive.*

The Chief Executive called the client and told him that his company will deliver the product in two months at a cost of half a million dollars.
People who work in corporations can relate with this incident. People who make decisions and commitments are often out of touch with ground reality. Once such decisions are made their egos are in play. Anything can be sacrificed but not the ego! A simple study of corporate history can show how many companies have failed because of the egos of the people who led them.

I am told by some of my disciples in the corporate field about something called Level 5 Leadership. This is about those corporate leaders who put themselves behind the needs of the company and the people who work for them rather than placing their own ego needs first. Research has shown that the Chief Executives of companies that have been commercially successful consistently are hardly known to the outside world! These leaders are so humble, and focused inwards.





Stress at the workplace starts with our education system. We start ranking children from a very young age. When in a group three people are graded as heroes, the rest of the group feels useless. We are taught to compete from a very early age. This comparison continues into the workplace and converts it into a battlefield.

The so-called Human Resource programs specify that people must be categorized. I am told that in many corporations it is necessary to show that ten or fifteen percent of the people are bad performers. People are reduced to statistics! In order to survive people are forced to make others victims. This is probably why they call these offices 'concrete jungles' !

As long as people are driven by fear and greed, they cannot be inspired. They can be controlled and made to perform routine tasks but they cannot be inspired to do the impossible. This is the dilemma today's corporations face. They need people to perform but their kit of motivational techniques is not enough. It contains the whip and the carrot, nothing more.

A well known psychologist built a model of how human beings move up in their desires. This is now named after him as Maslow's' hierarchy of needs. At the base of this pyramid are one's survival needs of food, shelter and other material essentials. People then look for fulfillment in the society they live in, such as building a network and so on. They then seek love and attention. Then they look for respect, name and fame. After all this they are still dissatisfied. They feel that there is something still missing in their lives.

That something is within. Maslow called it self-actualization. This is the zone where we flow free of stress. This is the zone of inner realization. This is the zone where you know that you are one with the universal energy. Whether you work at home, in an office or factory or you do not work at all, you still look forward to this state where you are centered. This is what we teach in our basic Life Bliss Program courses. The five levels of the pyramid that Maslow* drew correspond to the seven levels of energy that we carry within us. These seven centers of energy are called *chakras'* in the *vedic* system. Each *chakra* represents an emotional state as well as a state of desire. As we fulfill the needs of each *chakra* we move up in energy till we reach a state of fulfillment. It is a process many thousands of people have gone through with remarkable effect. We have taught these programs in many corporations worldwide. I call this a 'Guaranteed Solution'.

Meditation technique

This is a simple and yet a powerful technique to clear stress. We teach this technique in our Life Bliss Programs for unblocking the *manipuraka chakra'* or navel energy center, which is the seat of stress. This technique should always be practised before a meal, when the stomach is empty and a few hours before sleep.

While standing, shout, scream, rave and rant in a language that you do not know. If anyone is listening, it should also not make any sense to them. Be aggressive in letting out all your emotions and feelings that will start pouring out of you once you start. Cry if you so wish. Roll on the floor if your emotions drive you.

This technique is a powerful meditation. It unblocks your unconscious and allows all the negativities stored inside to dissolve. Typical psychoanalytical sessions when patients talk to their analysts, or even throw things around for catharsis, are still conscious processes. Only ten percent of your stored memories will be released. Processes such as hypnosis are through the unconscious and you have no control. This technique is a superconscious process in which you retain awareness while cleansing yourself.
Practice this technique for twenty minutes. Then sit down and allow the energy to spread within you in silence for ten minutes. During this silence just be a witness to your thoughts. Do not suppress them or chase them.





Face Your Fears and Be Free

What is Fear? Fear is a deeper dimension of worry. Worry can cause ulcers. Fear on the other hand can even destroy life. However, unlike worry without which life is possible, fear seems woven into our lives. It is possible to face fear without fear. A person who we call courageous is not one without fear, but one who has learnt to face fear without fear. Fear is a form of energy inside us. That is why it cannot be destroyed. Energy can neither be created nor destroyed; it can only be changed from one form to another. Understand, your fear is directly connected to your life energy. Whenever you are facing a survival threat, you will see your fear rising and the adrenalin release happening in your body. That adrenalin release gives you so much energy that you can almost fly. We call it the fight or flight response; either you face the fear and fight, or you run away. There will be so much energy in your body the moment you face a survival threat. Whenever that threat is real, the swadhishthāna chakra, the seat of life, gets completely shaken! Big Bang and Black Hole inside you When there is pure desire or pure greed in you without any object in particular, it becomes the overflowing energy of creation, expansion, or Big Bang! For no reason, you simply explode with energy. In the same way, when there is pure fear in you without any object in particular, it becomes contraction, black hole. Fear is your nature, but don't direct it towards any object. Having fear is natural. But connecting the fear to an object is societal. Pure fear helps in survival and it is spontaneous. Enormous energy radiating from you for no reason is pure greed. If it is because of an object, it becomes ordinary greed. In the same way, energy settling back within you for no reason is pure fear. If it is because of an object, it becomes ordinary fear. Unless the black hole happens, the Big Bang cannot happen. It is part of life, part of the drama, part of the game. Pure fear means you are relaxing into yourself, settling inside you. That is what we call destruction. The birth of this cosmos is the Big Bang, and death is the black hole*. Birth of your being is a big bang for you. Death of your being is black hole for you. The inhaling breath is pure desire. The exhaling breath is pure fear. Prana – the life energy that enters along with the air - goes into you because of the Big Bang. Prana leaving your system with the outgoing air is the black hole. When you resist or fight with the Big Bang or black hole, you create disturbance in your system. When fear happens, when the black hole happens, it means that you are turning towards peace or getting ready for the Big Bang. Whenever pure fear happens, you become rejuvenated with a tremendous relaxation which surges as courage and energy in you!

Fight between your potentiality and your negative approach

Whenever you are afraid of losing something that you have, or you fear you cannot achieve something that you want to have, there is a fight going on between your potentiality and your negative approach to the future. If you are sure there is no possibility of achieving something, that you don't have the potentiality, you will not have fear. If you are sure that you can achieve something, then also, you don't have fear. Fear is the fight between faith and belief in oneself on one hand, versus the negative idea or expectation you have about your future on the other hand. You are literally fighting with your own positive and negative energies. If you are very sure you don't have the potentiality that you can't achieve, then you won't have fear. If you are very confident you are going to achieve, then also you won't have fear. However, if there is something you want to achieve, but you are not sure that you can achieve it, then you will have fear. The fight between these two ideas, the dilemma is what we call fear. There are two ways to escape fear. One way is to block all possibility. This means you can die, then there won't be any more fear! The second way to escape fear is to break the boundary of possibilities. If there is infinite possibility, if there is no boundary, if there is nothing that limits you, then you become fearless. Just by having this understanding, something will click in you and so many fears will disappear from your being!





Increased possibility for enlightenment

People come and say to me, ‘I have too many fears. What can I do?’ I tell them, ‘If you have too many fears, the possibility for enlightenment is more. So many doors are available to you!’ For a person who doesn’t have too many fears, the possibility, the number of doors is also fewer because he leads a dull life. A person who leads a dull life will not have much fear. He has nothing much to lose, nothing much to decide. He is not taking many risks. All you need to do is this: every time you feel fear, do not disrespect yourself. Do not lose confidence or condemn yourself thinking, ‘What kind of a being am I?’ Actually people who can face their fears do not have so many problems. People who are afraid of their fears create more problems for themselves. When you brood too much about your fears, you start thinking you have problems. Sometimes, just by switching your attention to something else, you can come out of fear. But that is not fearlessness. Fearlessness means taking a quantum jump into the consciousness where you will never experience fear of losing anything! Be very clear: the fears that you have about your life - fear of failure, fear of losing your near and dear ones, fear of losing your wealth, fear of the unknown - every fear can be used as a door to enlightenment. Another important truth you should know: There is something within you that never dies which is your source of energy. There is also something within you that dies; something that is actually never alive, even now. The fear of death exists in you because you think there is something you have now that will be taken away from you. No! Anything that you have now cannot be taken away. Anything that can be taken away, you never had in the first place. Anything that can die can never occupy your inner space.

Fearlessness is courage to face Fear

You cannot conquer fear. Fearlessness means intelligence to live the intense fear without directing it towards any object. When there is no object to be afraid of, the intense fear will give such an intense relaxation and peace. Fear is a powerful energy which gives a deep relaxation, self-centeredness. The fear center is the rejuvenation center. Be very clear: fearlessness does not mean non-existence of fear. It means the fear is there, but you have tremendous energy or courage to live with it and face it. Fearlessness means having the energy or the courage to live even with the maximum fear – going beyond that fear and being neither attached to nor detached from the fear. One more important thing you should know is fear is part of the nature of life. You can be fearless if you are already in your grave! Then there is no need to be afraid of anything because you have nothing to lose! If you have something to lose, you will have fear. That is the nature of life itself. Fear does not exist when things are definite and known. Fear exists only when things are not definite, when they are mere possibilities and unknown in that sense. For example, death is a possibility. As an incident it is definite, but when and how it might happen, is not clear. So there is always fear associated with it. If you can just look into the darkness, the fear, with awareness, you will live through it and get over it.

Fear of losing identity

The biggest fear human beings have is the fear of losing their identity. Even the fear of losing one’s life is not as great as the fear of losing the identity. The fear of losing your identity is much worse than the fear of death.

Fear of death





All our fears – losing physical health, mental stability, wealth, name and fame, or loved ones - are actually fear of death under various disguises. The social fear – fear of being rejected by society – makes us do things to please society, even when it is not good for us. In this process, many times, we sacrifice what our being really wants to do. That fear of not being accepted by society is just another form of the fear of death – death of the ego. Every act of ours is unconsciously related to death and the fear of dying. Understanding death can change your entire perception of life. It can simply transform the way you handle all your fears.

Anger – the active form of Fear

Fear is what leads to anger. Fear is the passive form of the energy while anger is the active expression. When you are angry, just look into the anger. At the root of it, you will find a deep fear. Try this for yourself: if you are feeling fear, express anger at that time. Throw your hands, stamp your feet – express the energy. You will see the fear disappears. You will see for yourself how fear can simply transform to anger. Similarly, fear can also transform to hate. You just need to be aware of yourself and witness how the emotions subtly change from one form to another. When you understand this play, you can easily get out of the game.

Fear strokes

Psychologists talk about fear strokes. Say you are walking in the garden in the dark, and you see a coil of rope - you start shivering, imagining it to be a snake. That sudden shock you get before realizing it is just a rope and not a snake, is what is called a fear stroke. A fear stroke is like shaking a rose plant from its roots - if you keep shaking it long enough, it will die. It is said that we undergo six to twelve fear strokes every day and night, in dreams and also in wakefulness. Imagine what happens to our being! Fear strokes originate from unconsciousness. When they are viewed with awareness and consciousness, they can be substantially reduced.

How to Overcome Fear

Witnessing and acceptance

When you are faced with fear, don’t try to resist it or suppress it. Just look at the fear, note the fear and accept it. Acceptance of the fear dissolves the fear. Allow the fear to shake you. If your body trembles, let it tremble. If your eyes water, let the tears come. Just be like a blade of grass in the wind - bending without resistance. If you can face your fears, you see they have no depth. Because you magnify the fears, you imagine them to be an abyss. It is your choice, to let go of the branch, the fear, or to keep clinging onto it and torturing yourself. Acceptance is the only way to conquer inevitable things. When you accept, suddenly you see the fear disappear. The moment you accept, fear loses its power to frighten you. When you don’t fight with it, you will see fear as deep peace. When the fear stroke happens, just live it. That is the only way. When you have an object connected to fear, accept it. That acceptance transforms. The more you fight, the more you empower fear. Diverting your attention away from the fear is also not the way because then the fear still remains with you. It does not mean that you are out of fear. Allow the fear to take over itself. Go into the fear two to three times. Live the fear intensely without any reservations. Suddenly you will find that it doesn’t touch you anymore!

Fear is associated with the swadhishthāna chakra, the subtle energy center two inches below the navel region.

Visualization





A very powerful way of overcoming fear is to visualize going through that fear as clearly as you can. The beauty with this technique is that it can be used when you are not in the fear situation, when you are calm and able to handle yourself. You can sit by yourself and visualize the situation that causes fear. Feel clearly the fear coming up in you; face the fear with deep awareness. If you suffer, if your body feels uncomfortable, it is fine. Don't suppress the fear, just allow it to happen. When you experience something completely, you drop it.

Meditation Techniques

1. Hamsa Mantra

This is a very powerful technique that can be used twenty-four hours a day. Whenever you are attacked by fear, just sit back and relax. Put your awareness only on your exhaling breath. Repeat the word 'sah' silently as you exhale; that is, with the outgoing breath. Exhaling is like relaxing and letting go anything that can die. While inhaling you will be constantly trying to hold on to something. Exhaling is like letting go. Focus on exhaling without bothering about inhaling. When you inhale, repeat 'ham' silently. Place more awareness and energy on the exhalation. Help yourself exhale deeper. Let the inhalation happen automatically through the body. Place your energy, attention and effort only on exhaling. It is a silent intonation of 'ham…sah…., ham…sah'. Silent intonation of this hamsa mantra will suddenly take you into the awareness, the relaxation that never dies. Whatever can die will leave your system, your inner space. This technique can also be practiced at other times when you are not faced by fear - while you are sitting, talking, walking, eating, even while you are sleeping. It is a very powerful technique. Constantly, all twenty four hours, place your attention on exhaling and just intone the hamsa mantra silently – 'hamsah', 'hamsah', 'hamsah'. When you inhale, intone 'ham' and when you exhale, intone 'sah'. Understand, when constantly intoning this mantra, it will become ajapa japa - chanting without effort. Chanting with effort is called japa. Chanting without effort is ajapa. It means that which goes on automatically in you. You just need to intone, that's all. Fall in tune, that's all. The whole day it will be resounding within you. Whatever can die will leave your system, and you will realize whatever can die can never be part of you. If you are identifying yourself with something that can die, that identification will be disconnected and you will be unclutched. Whatever can never die, you will feel connected to that. Whatever cannot die is your very being. Try this technique for just three days. You will suddenly see that the fear of losing your wealth, parts of your body or your health, or your near and dear ones, or the fear of the unknown – all the fears will disappear. When you put your awareness on exhaling, whatever is occupying your inner space as a part of you that can die, will simply leave your inner space. You will be liberated.





Pain is a great teacher

Often, fear manifests itself as pain. The most frightening thing in the world is pain. All living beings are afraid of one thing, and that is pain. If you look deeply, you will find that people don't fear even death as much as they fear the pain and agony they will undergo at the time of death! Many are afraid of poverty, many of relationships, and many others fear disease. The root cause of all these fears is the pain that happens while going through these things. All these fears are because of the fear of pain.

What is Pain

Pain can be physical, mental or emotional. Physical pain is a basic necessity for the body. Just imagine, if we could feel no pain in our body we might accidentally hurt ourselves or start styling our faces, hands, and legs the way we style our hair today! Actually, pain is a letter of request, written by the body to the mind, saying, 'Please pay attention to me!' because attention is energy. When attention is given to a particular area, that attention becomes energy for that area. When the body communicates pain, it is actually asking for attention or energy, which will help it heal. Mental or emotional pain is the psychological feeling that arises when you are faced with something you don't like. Research shows that emotional pain can deeply disturb the physical body. For example, the psychological feelings that arise with sexual repression can result in lower back disorders, or the pain of shouldering too much responsibility can cause pain in the shoulders. Whether physical or emotional pain, an important thing you need to understand is that pain is always born from resistance to the present moment.

Time Vs Understanding

If a painful incident happens in one's life – the loss of a child, the husband or wife leaving the spouse, the breakup of a close friendship – one suffers, but slowly accepts it over time. One may cry and brood many days and nights, but then one comes to accept what happened. Time heals. It is a common saying. Understand that time is needed for healing only because you were not ready to face the pain and suffering in a conscious and aware manner at the time the incident happened. If you can just look at the pain, if you can witness the emotion with awareness and see the play of the mind while experiencing pain, then the understanding dawns and instant healing happens. Time is needed because you are not ready to have the understanding. So you suffer a great deal. Over time, after some weeks, months, or even years, the incident fades and becomes a distant memory. However, the pain is not completely gone from your system. If you come across a person who even distantly reminds you of your lost child or husband, it comes up. For example, if the person has a similar style of talking, walking, or laughing, the wound reopens. It hurts because you carry the memory of the past. Because of this, you feel life is too heavy a burden to bear. You choose to hold onto your entire past: when you were a child, when you were a teenager, when you first went to work. You hold onto all the stages of life with all the experiences, pains, and mistakes. That burden and load of your emotions associated with the past, is what causes you pain every time you experience it. If you decide to drop the past and look at every situation with a fresh perspective, then you will not have so much pain. You will heal instantly. You will not need so much time.

Pain and pleasure – two sides of the same coin





The root of pain and pleasure are the same. It is the same sensation with two names. It is like this: two people receive a body massage from the same person. One concludes that it was a beautiful rejuvenating process while the other decided that it hurt! The same massage will appear like pain or pleasure depending on the person receiving it. Life has both of these opposites – pleasure and pain. Both pleasure and pain are from the mind. The mind always moves from one extreme to the other. It rarely falls into the middle path. From pleasure you move to pain, from pain you move to pleasure. As we saw earlier, pleasure and pain are completely dependent on the person feeling the pleasure or pain. Something may seem like pleasure to you while the same experience may be painful to someone else.

In the Bhagavad Gita, the great scripture that teaches the various paths to Self realization, the enlightened master Krishna says beautifully, 'He who regards alike pleasure and pain, and looks on a lump of earth, a stone, and a piece of gold with an equal eye, who is wise and holds praise and blame to be the same, who is unchanged in honor and dishonor, and who treats friend and foe alike, is said to have gone beyond the modes of nature. Pleasure and pain are the same to him and he is ready for enlightenment.'

Free yourself from pleasure and pain

Buddha, an enlightened master, says, 'Free yourself from both pleasure and pain.' Craving for pleasure and nursing pain are both different aspects of the same experience. Both are chains. Pain may look like an ugly chain and pleasure a beautiful chain. Just as the day follows night and night follows day, pain and pleasure will always follow each other. When you understand that pleasure and pain are both creations of the mind, you will realize that they are both temporary, they come and go like soap bubbles. Nobody is needed to take away your pleasure, because your mind by its very nature will move like a pendulum to the other extreme called pain! The only way is to go beyond both pleasure and pain. This doesn't mean suppressing pleasure or forgetting about pain. It is an awareness that transforms pain to bliss – the energy that exists no matter what the external situation may be. Bliss is your very nature and cannot be lost. Just because of your resistance to what is happening, you feel pain and your natural bliss is forgotten.

Awareness in Pain

Pain, whether physical, mental, or emotional, has only a negative existence like darkness. Darkness exists only in the absence of light. As such, it has no positive existence of its own. In the same way, pain exists only in the absence of awareness. Just as darkness disappears automatically when light is brought into a room, pain dissolves automatically when the energy of your awareness is focused on it. Any mental or emotional pain that you carry is just the tip of the iceberg. You need to go into the root where it starts. You need to work on the root cause for it and heal it. Otherwise, there is a distinct danger that you will inflict that pain on someone else or hurt yourself more with it. I always tell people, 'If you have pain, just drop everything and work on it. See that its root is healed. Only then you can be in a safe zone. Otherwise neither you nor the people living around you are in a safe zone.' When you face any pain with awareness you become aware that you are not just the body. You become aware that no pain can touch the real 'you'. Once you realize that you are beyond pain, you rise above pain to become a dukkha ateeta* (one who has gone beyond suffering). You experience the rare freedom that arises with non-attachment to the body. You will carry this freedom all your life. You leave mundane life behind and enter into a spiritual plane. The whole material world disappears and another world arises, one of incomparable beauty, innocence, joy and compassion. The pain will evaporate of its own accord when you see the nature and cause of pain with intense inner clarity because the clarity evaporates the reasons for the pain to exist in you. This realization brings with it a state of absolute bliss, which is the state of enlightenment.





Pain – A phenomenon of the mind

‘Phantom’ Pain

There have been recorded instances of ‘phantom pain’ which is pain in a part of the body that does not exist. Once in the Second World War, a soldier’s leg had to be amputated because it was badly damaged. The strange thing was that when he became conscious again he was still complaining about the pain in the leg. He was covered with a blanket so he had no idea that the leg had been removed. The blanket was removed and he was shown that his leg was not there anymore. He was shocked! Further research then showed that each part of the body is related to a certain part of the brain. When a certain part of the body feels pain, the corresponding brain center shows activity. In this case, the related brain center was still vibrating in the same way it was vibrating when the leg was a part of the body. There are many such instances of people who feel pain in the empty space where their limbs were amputated. This is called ‘phantom pain’.

Placebo effect

The mind has tremendous influence over the body. Even the perception of physical pain can be changed by the mind. In science they call it the ‘placebo effect’ when a simple sugar pill gives the same effect as a painkiller, just because the person is made to believe that the sugar pill is a painkiller! The other day, I was reading about research done at the University of Michigan in the USA that appeared in the Journal of Neuroscience. The research was done on a group of young men who agreed to let researchers inject their jaw muscles with a concentrated saline solution, causing pain. The brain’s response to the pain was studied using PET (Positron Emission Tomography) scans that showed the activity of the body’s natural painkillers, called endorphins. In one scan, the men were told they were being given a painkiller but actually what was given was just a placebo – a substance that had no painkilling properties. Then they were asked to rate the intensity of the pain they felt on a scale of 0 to 100. Also, the PET scan would indicate the brain activity related to pain. The researchers were able to study both the response of the brain and what the men actually felt. The amazing observation was that when the men were given a placebo, meaning not a painkiller but just a neutral substance, the pain they felt was actually less. It was as if they had been given the painkiller itself! The PET scans indicated that the endorphin (natural painkiller) system in the brain was activated.





Desire is a Dynamic Energy

Fear and desire are the fundamental energies that drive our lives. We act either out of a desire to achieve something or reach somewhere, or out of a fear of not wanting to experience something. Attraction and repulsion are not merely forces of molecules, but also essential to human behavior.

Recognize Your True Desires

One of the major driving forces in human life is desire. If you look into your life, you can see most of the time we are driven by either desire or fear. We have so many desires and many times we feel we don't have energy to fulfill them. According to the Jain tradition, the Divine sends us with enough energy and capacity to fulfill all our desires. But most of us don't feel this way. Why? There is a difference between our true desires and 'borrowed' desires. Our true desires are called our 'needs'. Borrowed desires are called our 'wants'. We have enough energy to fulfill our true desires or needs. What are our true desires? During the Life Bliss Program Level 2 (Nithyananda Spurana Program), we have a session where people are asked to make a list of their desires, their needs and wants. Then they meditate on these desires. At the end of the meditation, I ask them to recollect from memory their list of desires. What they can recollect is usually a fraction of what they have written! It is as if they started with a large tree full of leaves, their desires, and during this meditation the tree sheds almost all its leaves, as if the leaves were dried and dead. What leaves the tree retains glow like golden leaves. If you can understand which desire is innate and which is accumulated, spiritual growth happens automatically. When our desires are our own true desires, when they reflect our real needs, when they express themselves in our inner energy, we don't feel any desperation about trying to achieve them. The realization comes that, as a matter of natural course of events, these desires will be fulfilled.

The true desire for fulfillment

When you have a headache, you are not comfortable with that state - because you know that it is not your true nature. Your true nature is having no headache. In the same way, when you have some desire, you immediately want to come out of it - because deep fulfillment is your very nature and desire causes an imbalance in that fulfillment.

Two important truths you need to understand:

1. Your whole life is a long chain of events performed towards the one goal that is fulfillment. Whatever you may do, whether it is eating or drinking or having relationships, wealth or joy, it is all to experience fulfillment. In different directions you seek fulfillment instead of seeking it directly.

2. Fulfillment is within you, it is your very nature. That is why you are trying to come out of non-fulfillment. The fact that you are searching for fulfillment means that fulfillment is known to you. Otherwise you would not search for it! In the instances in your life when you have felt some fulfillment, there is also a hope that you will experience it again. That is why you extend your life.

Desire, knowledge and action





The desire that is pure and not directed towards any particular object or person is simply an overflowing energy that is called iccha shakti or the ‘desire energy’. From the navel, energy comes as pure energy. In the heart region, this energy gets converted to the power of desire. This further gets converted into words in the throat region. When this energy gets converted into words, it is called oak or the ‘speech energy’. To give an analogy, the energy that comes from the navel is like loose cotton. The cotton becomes thread in the throat region. Or you can imagine it this way: the energy that comes from the navel is like molten iron. The throat is like a forge where the product is formed! Anyhow, the speech energy moves further to the brain. There it stays as knowledge or gets converted into a command. In the brain, the energy could stay as the power of knowledge or gnana shakti. For example, the desire energy related to the body can become knowledge of the body. The other option is, the words get converted to a command and get executed as well. The command goes to the entire body and moves you. This is called the power of action or kriya shakti. For example, the desire energy related to your body can express as the power of action like moving your body. Pure iccha shakti or desire energy which comes from your being gets converted in the throat region to gnana shakti - power of knowledge and kriya shakti - power of action. If the energy is not processed and channeled properly, the knowledge and action become disconnected from the power of the pure desire energy. The knowledge and action should be in tune with the desire energy. Then it forms a virtuous circle of desire leading to better knowledge and action, which in turn leads to clearer desires! Let us say you have a desire to make a million dollars. If it gets converted properly as knowledge, you will have a clear plan and do the right actions to become a millionaire. If the desire energy gets converted as too much knowledge and less action, then you will end up only thinking more and more, building castles in the air. On the other hand, if the desire energy gets converted as too much action and less knowledge, then you will end up working blindly. For example, you may work really hard like driving a truck from Los Angeles to New York, but can you become a millionaire this way? There is action but not the right knowledge. So the proper conversion of the desire to knowledge and action has to happen. The reason why this conversion doesn’t happen properly is lack of awareness. When you are honest and integrated with the desire, there is no conflict and the conversion happens properly.

The power of love

You might have even experienced some incidents like this in your life. A girl who is afraid to cross a busy street, if she sees her child run across the road will just jump onto the road to save the child without a thought about her own safety. We should understand how she has lost her fear all of a sudden. The reason is that the love for her child has awakened the dimension of motherliness in her. It is the same thing with every relationship of love. If the feeling of love blossoms in somebody, immediately all the fear will leave the person’s inner space. Understand, love has tremendous power and so does lust. If you have a lot of energy in your muladhara chakra, it will override the other chakras immediately. There will not be any fear in your swadhishthana chakra,, and there will not be any worries in your manipuraka chakra. These higher chakras will not work when the muladhara chakra has the full power. Without the person’s knowledge, it will unleash the latent unknown potential in him. It will spread his potential to the outer world too. If you have a son or daughter, then the dimension of motherliness will be awakened in you. If your mind is ready to receive the experience of different dimensions, those dimensions will blossom in you. If you are completely open-minded, every person you meet in your life will cause you to blossom further. But if you are egoistic, even your spouse or your lover cannot cause you to blossom. Please understand, you have a great responsibility to create an open and non- egoistic mind before entering into a relationship such as between husband and wife or between lovers. Then the very feeling will transform you eternally. If this eternal transformation does not happen, you miss a major dimension of your life. Why are we not able to feel true love? It is because of our samskaras, our emotional attachment to the past memories. Your inner space is filled with too many things related to the past. So your inner space is not available to the present moment. You can only love or feel connected to the people or objects falling in tune with the past memories you loved. If you can drop the emotional attachments to the past, suddenly you will see you have so much of inner space available to you. You can then directl open up to anybody who is in front of you w1t hout asking for his or her past.





Lust to love

Lust is a primal emotion provided by nature for continuation of the species. To go beyond lust is the first major step in realizing the ultimate potential of human life. Humans are forever confused between love and lust. They think only animals are lustful. Actually, only animals are capable of pure lust when they mate! Humans, with their rationalization, can neither be lustful nor loving. That is why they feel dissatisfied and unfulfilled. Sex is carbon, love is diamond. Sex is mud and love is the lotus that blooms in the mud. It is the same substance — the only thing is, you should know how to process it. Just drop your expectations, and you will find a tremendous upsurge of energy.

Discover the man and woman inside you

Today, we know biologically that no man is 100% man, and no woman is 100% woman. A man may be 51% man and 49% woman. Likewise, a woman may be 51% woman, and 49% man; just a difference of 1%, may be more. You have taken birth from the energies of your father and mother. Then, how can you be only male or only female? Whether we accept it or not, we are an embodiment of both male and female energies. We are whole, not divided. Right from the moment of birth, society labels you as either male or female. And it expects you to start behaving accordingly. Inherent human nature is fulfillment. She starts looking to the outside world for a substitute for her own lost half. The male child starts searching for a female presence, and the female child for a male presence. This is where the whole idea of sex starts. The search starts with the idea of how our ‘would-be’ should be.

A small story:
One 90-year old man used to sit every day at the beach from morning to evening, watching people going by. Another man who noticed this went up to him and asked him, "What do you actually do sitting here everyday? "The old man replied, "I am searching for a woman to be my wife." The man was simply shocked at this reply and asked him, "Why did you not search in your youth? "The old man replied, "I have been searching since I was 30 years old." The man was astonished and asked him, "What sort of a woman are you searching for?"He replied, "I am searching for a prefect woman." "The man asked, "You havent found one yet?" "I found one woman who matched what I had in mind but it didn"t work out well with her replied the old man. The man asked why. The old man replied, "She was searching for a perfect man!"

This is what happens when we try to get a perfect match for the image that we carry inside us. But after a long search, we suddenly find a person who seems to match our mental image — from a distance. What happens at this point is what is called falling in love’. This is the science behind falling in love. Note that it is always ‘falling’ in love, never ‘rising’ in love! Because of our own strong needs and expectations, we see things as we want to see them. As long as this distance is maintained, things go on smoothly. We continue to project our imagination upon each other. But, as the person slowly comes closer we find that fantasy and reality are totally different. We need to understand that no living person can live up to the image we carry in our minds simply because the image is not built from reality! No image can be matched with reality, because at the end of the day, it is only an image, a fantasy!

The ultimate alchemy

What is alchemy? The process of changing a lower level metal such as copper or iron into gold is alchemy. In the same way, when our being is ripe the base feeling of lust transforms to love, the highest emotion we are capable of. In the same way, remove the impurity of your fantasies, add the purity of





friendliness in your relationship and process this with your patience. In the beginning, people may not be able to understand the change in you. Just continue with belief and confidence in yourself. Your sincerity and strength has no way but to touch others around you positively. Add friendliness to love. As of now, our lust is deep-rooted violence to possess the other person. Add friendliness to the relationship. Welcome the partner as he or she is; do not just accept him or her. Welcome and accept the mind, body and being as it is. Then you can see lust turns to love and your being is in eternal bliss. Love adds life even to the person. With love the person is a spirit, life! Without love the person is reduced to a thing, utility! Without love, when you look at a beautiful man or woman and plan for what you can get out of that person, you reduce him or her to a thing. Only when you look at that person with love, the person is a spirit, a living being. Celibacy is nothing but not craving for the suppressed half that is inside you, that's all. If you are a male, you need to experience such fulfillment unto yourself that you no longer miss the suppressed half or female inside you. If you are a female, you are so enough unto yourself that you don't look outside to experience this fulfillment. When you achieve this fulfillment, whether you are married or not, there will be peace in your mind. It is then that you can be celibate even in married life! This is true celibacy.





Meditation Technique

Dukkha Harana Meditation

Total duration: 30 minutes

This meditation technique will bring out all the suppressed emotions in you.
Breathing is very closely related to the mind. If your thinking is calm, your breath will be relaxed. If your thinking is aggressive, your breathing will also be aggressive.
You may practice this technique on an empty stomach, preferably in the morning. 21 days of *Dukkhaharana* will transform your being and bring a glow to your face and body.

Step 1: 10 minutes

Stand with your eyes closed. In the first part of this meditation, your mental system is made fully alive by deep breathing. This energy will melt all the repressed emotions like melting ice.

Breathe deeply and chaotically from the depths of your body, always through your nose with your mouth closed. Move your hands, flex your knees, lower yourself and then rise up. Move as if you are a bird in flight, up and down, knees moving up and down, arms moving up and down, in line with your breathing.
Do the movements gently and synchronize your inhalation with upward movement and exhalation with downward movement.

Step 2: 10 minutes

Keep your eyes closed and tense each part of your body, part by part, limb by limb, then let it relax. Tense and relax one limb and then move to the next. Start with your feet; then move to legs; then move to thighs; next to the hips; then to stomach and lower back; then to chest and upper back; then to your arms from finger tips to shoulder; next to the neck and shoulders; next to your face, and finally to the top of the head. Relax each part of your entire body before you move to the next part. At the end of these ten minutes, you will become vacant inside; you will become cool, calm and composed.

Step 3: 10 minutes

Sit down keeping your eyes closed and chant the hoo' *kara* sound, just the word 'hoo'.
There is no need to chant it deeply and loudly. Just chant it in a relaxed manner. As you chant, simply witness whatever happens inside or outside your being.
The first two parts of this technique are actually a preparation for the third part that is the actual meditation. When you come to the third part, you will see that the mind becomes silent effortlessly, by itself. Silence cannot be forced upon you; it can only happen by itself. Remain in this relaxed state with a smiling face and blissful mood. During this time, there may be many experiences. Just watch them as you would watch the television. Watch your mind thought by thought.





Guilt is The Original Sin

What is Guilt?

When you have desires you have guilt as well. Guilt is the opposite face of desire. Sometimes you feel guilty about desiring something because you feel it is not right to desire it. Other times you feel guilty when your desires are fulfilled because you feel you are not deserving of what you receive. When your desires do not come true you feel guilty because you feel you have not done what you ought to have. Desires invariably lead to guilt.

Guilt is nothing but your past decisions and actions being reviewed with your updated intelligence.

For example, when you were in school, you might have said a few mean things to one of your friends which caused a relationship to break. Now, this many years later, with the intelligence that you have, is it right to review that incident and feel guilty? No! At that time you had only that much intelligence, so you behaved in that fashion. Now, you have updated intelligence.

It doesn't make sense to review the past with your present intelligence.

The futility of the past

What is gone is gone. What has been done is done. You cannot undo it. Now if you constantly think about the past and feel guilty, you destroy your present and your future too. Nothing can be done about it, so guilt is useless. What can you do? All that you can do is not repeat the same pattern again, that's all. At that time with whatever intelligence you had, you acted, that's all.

Our past is always past, it is always dead. That is why it is called past. Yet, we always let the past affect us. How do we allow the past to affect us? In two ways:

1. If you review your past incidents or decisions using the *present* intelligence, you will create guilt in your being.

2. If you take the present decisions based on past experiences, you will be repeating the same past into the future also, maybe in a little updated fashion!

3. Even though you might not commit exactly the same mistake, you will be moving in the same experiential level, in the same plane.

4. Our mind falls into a groove, a track, a mindset that forces it to do what it has always done. So we keep making the same mistakes as well.

Three kinds of Guilt

There are three kinds of guilt that take root in us and kill our intelligence:

1. Guilt created by immediate family
2. Guilt created by social laws
3. Guilt created by ourselves





Guilt created by immediate family

Before the age of seven, guilt is created by your immediate family. If you don't do according to your parents' wishes, they instill guilt in you. They tell you that god will not approve of what you are doing. Poor god, he has to support whatever anyone says about him! Or your parents tell you that you should respect their wishes as parents. Immediately you feel guilty of making them unhappy. In this way, family sows the first guilt in you. You in turn pass it on to your child. Like a crown, it is passed on over generations.

Because you don't have the knowledge to explain why things have to be done in a certain way, you change it to a rule and impose it on the child and create guilt through it. For example, children love whirling. They love moving and flowing with the body. It is a natural way for them to center their energy. But what do we do? We stop the child and put the fear in him that he may fall. We don't stop our efforts until we make the child stiff, frozen and dull like us!

The child may want to go outside and play in the sun or collect some flowers or just jump around in the fresh air. If you think about it, it is not much the child is asking for. But the mother says 'no' - he may fall ill due to the hot sun. If you look a little deep, you can see that by saying 'no' she gets a subtle feeling of power, of being in control. She might say it is the sun but it is subtler than that.

The 'no' by the mother actually has a deep impact on the child. It creates guilt in the child. Now, the child may force himself to stay in or he may escape from his mother's eyes and step out. But either way his raw energy is being suppressed. Ifhe forces himself to stay in, his energy is not being allowed to express. If he goes out, he will feel guilty, he will be afraid that somebody might spot him. And all this for nothing big - just for playing in the sun!

As the child grows, this deep engram of guilt will actually settle inside him. Even after he grows up into a man and becomes independent, he may be sitting in the lawn under the sun and those childhood memories may be triggered. He may feel guilty and uneasy for no reason. There is nothing to feel guilty about just sitting in the lawn but the old memories are awakened.

This is how guilt arises. Small incidents like this collect and make guilt your natural way of life.

Guilt and happiness

Why can't we enjoy and encourage the natural joy and happiness the child lives in?

If you look a little deep, you can see that happiness itself has become associated with guilt. A small child knows nothing of guilt - he is just wild and natural. That is why seeing a small child can be so captivating. He is total in whatever he does. He has not been introduced to the mask of civilization. He is still wild. That is why he is so full of energy. He is overflowing with joy and curiosity; he is just vibrating with the energy bubbling inside him.

The child wants to enjoy everything but the parents are filled with the conditionings of society — guilt, seriousness, hypocrisy. The child wants to shout and jump and dance - that is his natural expression. But the adults stop him, 'Don't shout! It is bad manners. You should be civilized. You should carry yourself well like us.' By and by, the notion of being free and happy is itself associated with feelings of guilt.

Guilt created by society





From seven to fourteen, society creates guilt in you through its rules. The guilt based on fear is created by social laws. Till the age of fourteen, family and society create guilt for you. An important guilt in this is the guilt of sex. Parents or family never open out topic of sex.

When there is a chemical change happening in you, you feel your body is new. A lot of questions arise and clarity is needed but no one is prepared to give it.
And to add to the confusion and desire, the media around you constantly bombards you with fantasies in that vulnerable age of change.

To add to it, society instills in you the feeling that you are not enough unto yourself. It makes you feel guilty of what you are, what you do. Once it convinces you that you are a sinner, you are caught in its grips. Then you cannot enjoy the joy of life any more.

According to me, guilt is the greatest sin. At least other sins will punish you after your death. Guilt will punish you when you are alive.

‘My religion is to live - and die - without regret.’

You are called a saint or a sinner only by society. As long as society labels you a saint, you are a saint. The moment society labels you a sinner, you are a sinner. If you kill someone in society, you will be called a murderer, you will be punished. But if you kill someone on the battlefield you will be called a hero, you will be given a big award! So there is no absolute scale to decide what is right and what is wrong. It is society’s own logic.

Heaven and hell

A very subtle and cunning way of sowing guilt today is through the idea of heaven and hell. People exploit your fear and greed by showing you ideas of hell and heaven. They create in you greed for heaven and fear for hell. They create so many concepts of hell and heaven and sell them to you. They say, ‘If you practice these types of things, you will be rewarded with heaven; if you practice otherwise, you will be punished with hell.’ When you are given rules based on greed and fear, you automatically start creating deep guilt in you.

A small story:
Once a military general asked a Zen master,
"Master what are heaven and hell?"
The master asked, "What do you do for a

The general replied, "I am a general." The master just laughed, "Which idiot asked you to be a general? You look more like a butcher!"
The general was furious and took out his sword shouting, "I will cut you to pieces."
The master just raised his hand and said, "These are the gates of hell." The general realized his folly and bowed down deeply to the master for forgiveness.
The master continued, "These are the gates of heaven."

Be very clear, heaven and hell are not physical locations. They are psychological states of your mind. One instant the mind may be in hell and the next it may be in heaven — the gates to heaven and hell open and close at any time alternately.





Guilt created by you

Till the age of twenty one, knowledge from family and society creates guilt. After twenty one, the guilt sown in you by family and society grows roots inside you. Then you start creating guilt for yourself without any reason. Guilt becomes a permanent guest in your being!

The guilt created by family and the guilt created by society are imposed guilt; they are like a crown that is passed on from one generation to another. The third guilt is the worst - that which you create for yourself. When you internalize guilt based on greed and fear, you create new types of guilt for yourself.

The moment you start feeling guilty about something, you can be exploited. That too when you start fighting with yourself it is easier to exploit you.

If you look into your life you can see how every moment you are subtly looking for some reason to fight with yourself, to feel discontent with yourself. You cannot remain without some conflict, you want to create misery for yourself because that is what you have been taught — happiness is a sin.

The stone of guilt in the river of your mind - the block in the flow of intelligence

You are designed to move like a freely flowing river. Guilt is like the rocks in the

path of the water. Society has subtly branded happiness as a sin. That is the problem. That is why you will notice, when everything is going smoothly and happily, there will be a lurking feeling of guilt in you. You are taught by society that being happy and enjoying life is being irresponsible in a way. So you feel guilty.

But when you feel sad and depressed, do you ever feel guilty? No!
You are taught that life is a chain of suffering and endurance, with happiness stepping in once in a while.

This is also why people can't take it when you are happy and smiling all the time. They try their best to bring you back to the so-called reality - by instilling guilt in you.
When you are enjoying, dancing or relaxing at the beach for example, suddenly you will observe guilt starts rising in you about all the work that is pending, about all the responsibilities that need to be fulfilled.

Guilt has no basis but it can destroy your whole life. If you can live without guilt, you will enjoy every moment without any regret and still fulfill all your responsibilities.
The problem is that your being is a crowd of voices that don't belong to you. It is a totality of your mother's voice, your father's voice, your teacher's voice, your neighbor's voice and what not! All these voices are in there. If there is only one voice, you will never have any problem. Your mind will move like a river. But there are so many voices telling you so many things and creating the rocks of guilt in your path.

As long as you flow like a river, you will express extraordinary intelligence in your life.





You will live with an energy that is overflowing every minute. The moment you allow guilt in you, the moment you are stopped in your free flow, you create energy clots inside your being.

Lift yourself by your self

Once you become aware of how you are driven by guilt, you can start practicing to come out of it. When you start practicing anything, naturally you will slip a few times. When you practice to be without guilt, you are bound to slip back into the older patterns of greed and fear. Then suddenly you will remember, 'Oh, I started working out of fear, 'I started working out of greed.' Then you will start afresh. When you start working, naturally you will see these things happening.

A small story:
A monk from a big spiritual organization was sent to a remote tribal area for doing service. Suddenly, the headquarters received a lot of complaint letters about the monk.
The president after reading the letters said, "We have posted the right person." The secretary asked him, "What is this Sir? We are getting complaints about him. How do you say we have posted the right person?"

The president replied, "If we are getting complaints, it means he has started working, there is something happening!"

When you start something new you will have three phases - the first is resistance. The next is just avoidance — people will neither care nor resist. The third is acceptance.
In the same way, when you start doing anything inside your system, you will start growing but these three phases will be there. The first phase will be resistance. You will feel the new practice is a difficult change in your current system. Because of this, the next thing that happens is you start avoiding opportunities where you should be practicing the change. Again and again you will go back to your older ways. Your system will resist, it will try to create all kinds of complications, all possible arguments. If you allow the resistance to grow, you become your own enemy.
Krishna says in the Bhagavad Gita', 'Let you lift yourself by yourself. If you don't, you will be your worst enemy.' It is up to you to help yourself as your best friend or hurt yourself as your worst enemy.

Be very clear: nobody can hurt you unless you allow. Nobody can help you unless you allow.

If you have forgotten the practice, remember and again and again lift yourself.
Don't fall into depression, don't have guilt. Don't think you will not be able to do it.
Even in the life of Buddha if you read, he was about to leave the body when his disciples asked him to give his ultimate message, and he said *Appo deepo bhava* — Let you be your own light, let you be guided by yourself.

The way out — looking in

To feel guilty is to be in sin. In fact that is the only sin. The hell that we talk about is not in another time and space. It is within us when we feel guilty, without doing anything to change our mindset.

All your guilt, all your pain, everything is a pure imaginary shaft you create inside your head. The mistake you did ten years ago, the mistake you did seven years ago and the mistake you did three years ago, are independent and unconnected incidents. But when you connect them and start thinking





about it, naturally you start creating guilt. You start feeling like a continuous sinner. This is one approach.

There is another approach. When you commit a mistake, see objectively why you committed it, how you committed it. Watch as an observer how and why it is getting repeated. Look scientifically into the mechanism of guilt. Just this awareness will open a new door and you will never commit the same mistake again - because once you look into it, and you find the cause, it will disappear. To know a thing totally is to be free of it.

Morality

Integrity

Please understand that morality should happen out of integrity, not out of guilt.

What do I mean by integrity? Integrity is being in the present moment and being only one solid personality and not many conflicting personalities. It is seeing reality without the play of the mind. Once the mind steps in, duality also steps in. Just by being intensely aware of the present moment, you can achieve integrity where there is only one and not two or three or many personalities fighting in you. Only when the mind flits between the past and future, you become split personalities and integrity doesn't set in. If the mind is on the present, automatically you become unified and integrity sets in.

A small story:
One day, a priest knelt before god and started crying loudly, "I am a sinner. Please have mercy on me, O god."A man who was praying silently got inspired by this and also knelt down next to the priest and started praying. Now, another man also went down on his knees and started crying. Seeing this, the priest nudged the first man saying, "Look who thinks he is a sinner!"

All our humility, our morality, is more or less a pretence to others and to ourselves. We pretend because we are not solidly integrated within us. We ourselves don't know which personality within us is authentic and so we get caught in such games. If we are integrated, we will be authentic in every action, and automatically we will be moral.

Be aware, be spontaneously right

Please understand, you will never make mistakes if you are deeply aware at the time of making them. When you are aware, you will be one solid personality and moral as well. When you stray from awareness, you will be many personalities and immoral also. Morality has to do with awareness, not with any other social rules. Awareness is the only way to be naturally moral. Awareness causes you to spontaneously take the right action in the right situation. Morality can cause you to do the wrong action in the right situation because it doesn't have the right base. Its base is not its own, it is built up by society. So you don't feel connected to it. When you don't feel connected, you cannot act with confidence. Once you integrate yourself, you will be centered upon awareness. If you remain fragmented, there will be no awareness and you will depend on morality for guidance.

Conscience Vs Consciousness





When you start internalizing the laws of society, you create a deep wound in your being. You destroy your innate intelligence. According to me, children can be given a set of rules initially so they don't move from the path of consciousness. But soon they have to be given the understanding of life and the need to operate from consciousness instead of conscience.

If you live with consciousness, you will automatically live a moral life. To start understanding the need to live with consciousness, just look into your morality. Morality is only skin deep, whereas consciousness comes from the very being. Your consciousness tries to break through your conscience. Your consciousness continuously fights with your conscience. Conscience is societal. Consciousness is natural. Conscience is a poor substitute for consciousness.

People ask me, 'Master, what is this? You are pulling down the whole social structure. Then how can we all live morally?' I tell them, 'Be very clear, it is only for kids that you need a forced morality. For them you need to say, 'Keep quiet, I will give you candy.' Of course, nowadays kids reply, 'I am happy. I don't need your candy. Who cares for your candy!' For a child you can say that you will give candy and restrict him. You can impose morality on him based on fear or greed. But for you, it is time to grow up. You are not kids anymore. Just stand up with consciousness. When I say consciousness, I mean the intelligent energy of your being.

Rules

The natural instinct to break rules

When anything is a forced rule, you always try to get around it. For example, you always speed when you don't see the policeman.

A small story:
A policeman pulls over a car on the highway for speeding. When he asks for the driver"s license, the driver replies, "But officer I was only trying to keep a safe distance between my car and the car behind me!"
When you follow rules blindly without understanding their spirit, this is what happens — you just wait for an excuse to break them.

Honestly answer yourself: if there were no rules, no regulating authority to keep a check on what you did, would you be the same person as you are now? Would you be doing things in the same way as you do now? If your answer is no, be very clear that the rule is coming from your conscience, not from your consciousness. You have not internalized the spirit of the rule or you do not agree with the rule. That is the reason you are not doing things in a way natural to you.

The thrill of 'no'

You can see, when you tell children not to do something, they will be most tempted to do it. As long as you don't mention anything about doing it or not doing it, they may not even be bothered about it. But the moment you tell them not to do something, they will be looking to do it.





A small story:
One man says, "I found three ways to get things done."His friend asks, "What are the three ways?" The man replies, "First, do it yourself. Second, hire someone to do it. Third, tell your kids not to do it. That"s all, it will be done!"

Actually there is a taste, a thrill in doing what you are not supposed to do. Most of the time, you develop an instant urge for something if you are asked not to do it. You feel a kind of joy or satisfaction by doing it. That is the basic tendency in every human being.

A Small story:
Once a shopkeeper was trying hard to increase his sales. He trfed various options — discounts, catchy advertisements, better customer service. Nothing worked. Then one day, he hung a black curtain on his shop window and made a small hole on it. Under the hole he put up a board, "Peeping strictly forbidden." From that day, he saw crowds gathering at his shop, each one curious to peep through the hole to see what was there! His shop sales automatically increased because people now actually saw the variety of grocery items his shop carried.

When you are told not to do something, the basic human tendency is to do exactly that.
As a teenager, when you say ‘no’ to your parents, you feel you have proved you are independent. When you say ‘no’, you feel you have proved you are somebody special, somebody different. As long as you say ‘yes’, you feel you are only a child. When you start saying ‘no’, you feel you have become an adult.

You feel that you are a man only when you say ‘no’ to your father. Till then you feel you are a child. Just to prove that you are a man you start saying ‘no’ to your father. This is basic psychology. When you say ‘no’ you think you are somebody, until then you think you are nobody. So please be very clear, to whatever you say, your grown up son is going to say ‘no’, because he wants to be somebody.

Dead rules Vs Live intelligence

In the course of time, many regulations that had meaning earlier become blind rules - without any meaning. In India, during the times before electricity was invented, tailors would sew by hand with a needle with the help of dim lanterns. So clothes would not be sewn after sunset since sewing in the dim light of the candle or lantern would cause strain on the eye. So the work was always confined to daylight hours.

But even now in India, the elderly people in the house will say, ‘It is not a good thing to sew after dusk!’ The very reason for not sewing at night doesn’t even exist anymore! Electricity and bright lights are there. But it has become a ritual for them, with no connection to its original purpose.

A small story:
Once a paratrooper was being interviewed on television. The interviewer said, "Your life must be really adventurous."
The paratrooper replied, "Yes, it does have its scary moments."
The interviewer asked, "What is the most anxious experience in your life?"
The paratrooper replied, When I was coming down on the lawn of a house and the sign read, "Keep off the grass!"
When you don’t have the right intelligence or understanding, things become dead rules in your life.

When you have understanding, any correct rule can become a friendly technique to live life happily. Rules and rituals are actually techniques for your own enlightenment. When I say enlightenment, I mean a blissful life full of clarity. Of course, when pursued deeply, it will lead to the ultimate state of enlightenment.





A small story:
A railway official reported a murder on a train, "The murderer entered the compartment, stabbed the victim multiple times. Then he left the train through the opposite door jumping onto the railway track — there by violating the railway regulations."
When you don't have the right understanding, you will miss the whole thing and end up acting in a foolish way. When you are given the right understanding, you will understand that any rule was created just for you and others around you to live a happy and blissful life.

When the spirit of the rule is understood, there won't be any problem falling in line with it. By falling in tune, there will only be juice in your action; there will only be a blissful commitment to it. But if the spirit is missed, everything is missed. Life will seem dull and lifeless.
Take meditation for example. Meditation itself is done to go inwards irrespective of the outer world noise and situations. I have seen that some people, before starting their meditation routine, will first try to create a noiseless situation outside. They will go around telling everyone to keep quiet. They will practically freeze people in their normal routine just because they are going to meditate.

Only when the spirit is missed, things become dead rituals. You miss and mess!
All rules and regulations were created for a harmonious life with the understanding that you will not kill me and I will not kill you, and both of us will live happily. That was the basic understanding behind them. However in the course of time, they became laws.
All rules and regulations were created to live a harmonious and happy life, but the moment you internalize the rules without the understanding, you create guilt. As long as you follow the rules with an understanding, you will be happy. When you start following the words instead of the spirit, you will start creating guilt.

When you want to escape from the law, what do you do? You just catch on to the words of the law and drop the spirit behind them. Then you legally work around the words and escape from the law. When you catch the words, you become a bureaucrat and you miss the spirit. Only when you catch the spirit, you can be an intelligent being without guilt.

The useful guilt

There is a certain guilt that is useful for you, a guilt which if pursued intelligently can cause you to move forward in life. It is like this: when you see that you have the potential to do something, when you feel that you have so much potential which you are not using at all, then if you are intelligent, guilt will happen in you. This guilt can spur you to start doing things that will actualize your entire potential.

Sometimes we see the state of things around us and we know in one corner of our mind that we can very well help turn the situation around. But either due to laziness or due to the fear of confrontation, or due to the fear of taking responsibility, we just keep quiet and watch. This type of situation can cause deep guilt in us. This guilt is significant. If we take steps to correct the situation by doing what we really feel we should do, then the guilt will disappear and we will also move forward.

This type of guilt has the ability to drive you to do what needs to be done. Because of lts very nature, you cannot harbor this guilt for long. You have to get over it. And the way to get over it is by doing what needs to be done. Once it is done, the guilt also disappears. How long you wish to harbor this guilt without taking steps, for that long you suffer from it. This is the simple logic of this guilt.

Another manifestation of this guilt happens when you can feel your ego surfacing in certain situations and you are unable to help it. When you can smell your ego but you are unable to control it, this guilt





arises in you. This guilt is also good since it is a sign of the deep awareness of your own ego. It facilitates you to sincerely work towards eliminating that ego.

Guilt can result in physical disease

Guilt is the sure killer of intelligence. According to me, guilt is the worst killer of intelligence. It will never let you move in your life.

Once one of our devotees had a tumor at the base of her spinal cord. For twenty years she suffered with the tumor. She came to me complaining, "Please help me, heal me. I am suffering with this tumor for so many years. After undergoing surgery, it has reappeared. "I started talking to her slowly to trace the origin of the problem. I asked her a few questions at the end of which she finally opened up and started weeping. I asked her "Do you have any guilt related to your sex energy? "She slowly opened up.
She said she was physically abused when she was very young. One of her close relatives had abused her for many years. That guilt stayed with her. She said, "I started hating that part of my body. I started feeling that that part of the body should not exist in me. I felt that part of my body was not my being. My hatred towards that person turned towards my own body."

Her hatred was so deep. I continued speaking to her. Slowly she opened up more and more. When she brought the guilt out, she came out of the guilt. She was psychologically healed.

I gave her a small meditation technique to meditate on that area. I told her "Express your anger towards that man. Weep, shout, cry, hit. Close the doors, take a pillow, imagine that it is him and show your anger on it. After that sit silently and feel that part of your body also as your own. Feel love towards that part of the body."

You will be surprised that in just ten days the tumor disappeared! It never recurred.
Most of our ailments are due to psychological disturbances where guilt plays a major role. Most of the time, our energy flow gets blocked because of guilt. If you look deep, wherever you are not able to move, wherever you are not able to take decisions, wherever you have fear, there will be some guilt lurking.

Acceptance — the beautiful way out

Acceptance is a wonderful tool to relieve yourself of the pull and push between the past and future. With acceptance you fall into the present straightaway. The first thing is to accept all the happenings of the outer world and all the happenings of the inner world. Whatever problems you have in the outer world and whatever problems you have in the inner world, just accept them in their entirety. Summarize all that you experience as problems and accept them in totality.

Accept all guilt, all mistakes and all failures. Even if you cannot accept, accept that you cannot accept. You will then relax and guilt will drop from your mind.





Just try this small experiment:
Just relax for three days with complete acceptance. If you relax for three days without the pull and push in the inner and outer worlds, are you going to lose all your wealth? Surely not! So there is no problem. In three days you are not going to lose anything. Why don't you give it a try? Just for three days, sincerely, utterly, accept everything in your life one hundred percent!

If you are not able to accept one hundred percent then accept that you are not able to accept one hundred percent. Even the acceptance of 'I am not able to accept myself in the inner world and outer world' will make you drop from the pull and push between the past and future. The moment you understand, 'I am unable to free myself from the pull and push of desires and fears, I am not able to accept my reality, that very understanding will start doing its job.

If you can fall into the present moment, relaxing from the outer world and inner world things, in three days you will have a glimpse: What is life? What does it mean to live in the present moment? If this happens to you, you will experience such ecstasy, such a different space, such a different life that you have never experienced before.
You have lived based on your philosophy for maybe the last thirty years. Just for three days, don't try to alter anybody in the outer world. You will see that when you experiment with such great techniques, they work miracles in your being. They start a great alchemy process in your being. If you are not able to be sincere, accept that you are not able to be sincere. Even that sincerity is enough. You will start seeing a different space in you.

Meditation Techniques

From Head to Heart
Sit down and close your eyes. Take slow and deep breaths, just for a few minutes. Along with it, feel that your head is being pressed into your heart, into the chest region. Become totally headless. You have no head now. You are headless.
Feel that you are breathing from the heart. Feel that you are seeing through the heart. Feel that you are smelling through your heart. Feel very clearly that you are breathing through the heart. Listen through the heart, see through the heart, and feel through the heart.

Stand up. Have the consciousness from the heart and let your movements be as slow as possible. Don't walk. Just move your body around slowly. Remember that you are moving from the heart. Your center is the heart, not the head. Again and again, forget the head. Move from the heart. Remember you are a headless being.

Stand in one place. Now, increase the speed slowly, very slowly. Remember to move from the heart, not from the head. Forget your head. You are a headless being moving.
(After few minutes)

Sit down where you are. Just be without the head. Sit only with your heart. Relax.

(After few minutes)
Slowly, very slowly, open your eyes.





You Are The Best, Why Compare?

Comparison and Jealousy

Emotions of fear, desire and guilt are subjective emotions. What I mean by this is that you do not need another person or even an object to create these emotions. Imagine that you are in a sound proofed room with your eyes closed and with nothing to touch, taste or smell. You can still feel the emotions of fear or desire. But to compare yourself with another person and to feel jealous of him, you need the presence of another person. Jealousy is therefore an objective emotion. It needs an object to be activated.

A small story:
One evening a man was sitting with his wife on a park bench. Without noticing them, a young man and life *girlfriend sat down next to them. The young man started talking to his girlfriend in a very loving manner.*

Hearing this, the wife whispered to husband, "I think he is going to propose to her. Maybe you should cough or do something to warn him!"

The husband replied, "Why should I warn him? Nobody ever warned me!"

Jealousy starts from comparison. We always compare ourselves with others in various fields — looks, wealth, knowledge, name and fame and friends to name a few. When we compare ourselves with others we feel that somebody else has something more than what we have and, we get caught in jealousy.

Comparison is the seed and jealousy is the fruit!

Why Comparison?

Why exactly do we compare ourselves with others?
First, we compare ourselves because we have never understood ourselves. We are not aware of who we are and what we have.

Second, society has conditioned us from our birth to evaluate ourselves based upon others. From childhood the comparison starts. In school, the grading system introduces a child to competition and comparison with others.

There are standard benchmarks to measure a child's qualities such as mathematical ability, scientific aptitude, artistic skill, athletic ability, musical talent and so on. But, what we don't realize is that when we try to measure a quality using a standardized benchmark, it is nothing but using comparison as the scale to measure the child himself. We are literally punishing all children with the reward systems we use in schools.
The child gets used to judging and knowing himself by looking at others and comparing himself with them. He has no understanding of himself based on what he is. He knows himself only based on others.

A small story:





Once a man was testifying in court about a road accident. Suddenly, the man noticed that the court reporter was writing while he spoke. As the man started speaking faster and faster he noticed that the reporter was writing faster and faster. Suddenly the man said to the court reporter, "Please don't write so fast. I am not able to keep up with you!"

Every judgment you make about yourself is based on some comparison. But why does the idea of the other enter into your mind? It is because you have not looked in and realized who you are. You have not experienced the bliss and tremendous potential you have inside you. You feel incomplete because you have not been able to express yourself as you are. So, the emptiness and lack of fulfillment inside makes you feel inferior to others.

The futility of comparison

Buddha says, 'Nothing exists except in relationship.' Suppose you were the only person on a new planet, how could you compare yourself with anyone? Could you call yourself tall or short, ugly or beautiful, rich or poor, intelligent or dumb? No! When there is no one with whom to compare ourselves, we just are!
Understand, even now, there is no scale to compare you with anybody. Each individual is unique.

Can you compare a lion and a horse? Do we ever compare ourselves with flowers or birds or mountains? Then why do we have to compare ourselves with other human beings! A beautiful Zen story:

A king once went to a master to ask for a technique to become more powerful than his neighboring kings. He sat in front of the master and started telling him the purpose of his visit. The master listened patiently to the king.

He then told him to go into the royal garden where a rose plant and a cypress plant were growing side by side. He told the king, "They are your teachers. They can teach you what you need to learn."

The king went into the garden, saw the two plants but could not understand what he was meant to learn from them. He went back to the master and asked, What do you mean, master? I am not able to understand what and how these plants will teach me."

The master took the king to the plants and explained, "This cypress plant has been next to the rose plant for so many years. Never once has it even aspired to become a rose plant. Similarly, the rose plant has never ever aspired to become a cypress plant. If man had been the cypress plant, he would have compared himself with the rose and felt jealous at the attention that the rose plant was getting from people. Or if man were the rose plant, he would have looked at the cypress plant enviously thinking how peaceful the plant was without the torture of getting plucked by people all day!"

The two plants prospered because they used all of their energy for their own growth instead of using it to compare themselves with the other.
The moment you stop comparing, all jealousy disappears. Instead, you will start feeling contented in yourself and grateful to Existence for having given you so much and for making you unique.
Instead, if you feel jealous of others, you will suffer. You will constantly fight with others openly or inside yourself. If somebody laughs, you think he is laughing at you. If somebody is friendly towards another person you feel lonely and jealous of that person. Actually, you are just waiting for someone to hurt you. The jealousy you allow inside you is like a raw wound. Any action done with no intention to hurt you also touches the wound and hurts.

So when you feel hurt, understand that you have a wound. Don't throw the responsibility of the suffering on the other person. The wound needs to be healed and the jealousy has to be dissolved. Then nobody can hurt you. Be very clear, nobody can hurt you without your silent permission.





You compare yourself to each other because you feel that you are somehow lacking. Honestly, you have no idea of your true, unique potential! If you did, you wouldn't spend one second looking outside yourself for answers about how to live a creative, fulfilling life. All of the confidence, intelligence, and vibrant energy that you need already exist inside you. You have the potential to live like god on earth. Don't believe the limiting things that you have been made to believe about yourself. Just look in! Experiment, explore and discover the truth for yourself. Then you will simply radiate all of these qualities effortlessly.

Above and Below the Ladder

Suppose there was a huge ladder and everybody in the world was asked to stand on it in ascending order of success in any field such as beauty or intelligence. You would probably position yourself somewhere in the middle of the ladder. There are many people above you but there are also many people below you. Seeing the people above you causes you to feel jealous. So, you constantly try to become better than them in order to move further up the ladder.

Now, at some point in your life, you may realize the uselessness of this never-ending game. Then you want to jump off the ladder. And you look down. Now what do you see? There are so many people below you. Suddenly you start feeling happy to see so many people below you and you feel hopeful because you are not as inferior as you thought you were when you were looking at the people above you.

This is where the fight starts. When you look up, you feel miserable, but when you look down, you feel happy. Now even though you begin to realize the futility of spending your life just climbing the ladder, still you are not able to jump off the ladder because if you jump off, you will be left alone. There will be nobody above you or below you.

Doing, having and being

We all function around these three axes of *doing*, *having* and *being* . *Doing* for *having*, without enjoying *being,* IS the sole cause of all our misery. *Doing* never catches up with *having!* Every time you work hard and fulfill one desire, suddenly that desire loses its pull over you.

As enlightened master, Ramana Maharishi', says beautifully, 'The mind is such that it shows a tiny mustard seed to be a huge mountain until it is attained. As soon as it has been attained, even a mountain appears as insignificant as a mustard seed!'

As soon as a desire is fulfilled, another one starts pulling at you. You don't even have time to enjoy it and feel satisfied. You may think, 'Let me get this one more thing also. Then I can relax and enjoy what I have.' Be very clear, your mind will never let it happen.

The only way to really live and enjoy life is to enjoy the very doing itself. Then automatically the doing, having and being, will be integrated and will happen.

You are unique

Nature has its own unique way of growth for each of us. Take the Chinese bamboo for example. When it sprouts, it doesn't show much growth for the first four years. Then in the fifth year, the bamboo grows ninety feet in six weeks! It was not that the tree was not growing in the first four years.





Though the growth was not visible, the roots were being strengthened to make it possible for the plant to grow fast and safely into a huge tree!
Like the bamboo's growth, there is no scale to measure yourself with anyone other than your own self. If you spend all your energy looking in and competing with yourself, you will progress in leaps and bounds.

First of all, understand that god is an artist, not an engineer. If He was an engineer, He would have made one perfect man and one perfect woman and then made millions of copies from that mould! No. God has made each one of us unique in every way. It does not matter whether you are a rose or a lily or a wild flower. The important thing is that the wild flower should realize its ultimate potential as a wild flower just as the rose should actualize its inherent potential. The fragrance of you realizing your unique potential is what radiates and, without effort, touches everyone around you.

Whether it is beauty or intelligence, you are unique. It is only when you don't respect your uniqueness that you start comparing yourself with others. Even if your favorite cinema star or model is very beautiful, can you enjoy drinking even a cup of water from that body? No! You can only enjoy using your own body your best friend. Accept and welcome it.

Peer pressure — the stick of Jealousy

There is a beautiful verse in the ancient scriptures that says the power of *maya",* the energy which runs the universe, uses jealousy as a tool to make you do whatever it wants you to do.

In India, there are people who do circus shows with monkeys in the street. They will have a small stick. Once they pick up the stick, the monkey will do whatever they say. If they just gesture to the monkey, it won't listen. Even though it knows that the man can pick up the stick at any time, unless he picks up the stick, the monkey won't listen. If he picks up the stick and tells the monkey to walk straight, it will walk straight. If the man tells the monkey to jump three times, it will jump three times.

The man will use the stick like the ringmaster uses it in the circus. In the same way, the power of *maya,,* uses peer pressure and jealousy as a stick to make you do whatever it wants. Understand, peer pressure is just a big ego game. Actually, it is not at all necessary for you to grow. There is enough food, shelter, medical care and clothing in the world to satisfy all of our basic needs. There is no need to compete!

How to overcome Jealousy

Jealousy is closely related to many negative emotions such as anger, greed, possessiveness and depression. All of these emotions will dissolve when we break this cycle of jealousy.

1. Witnessing

Jealousy cannot be overcome either by escaping from it or hating the object of jealousy. All you need to do is just be fully aware when the feeling of jealousy arises. You will be surprised that it simply disappears.





The enlightened master, Buddha says, ‘Destroy those envying roots and enjoy lasting peace.’ Just be aware and destroy the jealousy, competition, envy and comparison that have robbed you of your very nature which is bliss. Use the light of awareness to reveal the shadow nature of these negative emotions. Otherwise, you are just caught in the rat race. I always tell people, even if you win the rat race, you are still just a rat!
Understand, the way out of jealousy is not by suppressing it or denying its existence. Expressing and encouraging it is also not the way because then you are not ready to face the jealousy with awareness.

Just watch how jealousy arises in you, how it develops into hatred for the object of jealousy, how it creates restlessness and frustration inside you and makes you lose all your peace and calm.

Be aware of the jealousy instead of hating it or the object of your jealousy. Just watch, as if you have nothing to do with it. Look at it with a scientific attitude. What do I mean by a scientific attitude?

No Prejudice — The Attitude of the Scientist

When a scientist is experimenting, he simply experiments without any judgment, without any pre-determined conclusion. If he has a conclusion already in his mind, that means he is not a scientist because his conclusion may influence the experiment.
Now, you are the scientist in the laboratory of the inner world science. Be a scientist in your inner world and let your mind be your laboratory. Just be aware and witness without any prejudice.

Don’t condemn the emotion saying it is bad because that is what you have been taught. It has not become your experience. If it is your experience that jealousy is a negative emotion you will drop it automatically. It has not become your own experience. It lS only something that you have picked up from others.

Unless it becomes an experiential understanding in you that jealousy and comparison are negative, it will not become a part of you.

Don’t condemn the object of jealousy. The object has not generated the emotion from outside. The jealousy is happening inside you.

Once you see your jealousy with awareness, you will realize that it does not have a basis for existence at all. When this happens, jealousy will drop automatically.

You won’t have to drop it.

A small story:
A woman once hired a professional artist to paint her portrait. The artist carefully made a large portrait and then presented it to her saying, "How do you like it?" The lady looked at it and said, "Yes, very nice. But can you add a few things? I want you to add a glittering diamond necklace, a gold watch and bracelet, em erald earrings and beautiful pearl rings on the fingers. The artist was surprised and said, "But madam, the portrait looks simple and beautiful as it is. Why do you want to add all the jewelry and clutter it?" The woman re plied, "I want my rich neighbors to see the painting and go crazy when they see all the jewelry that they will think I have."





The fire of jealousy can just consume you completely if you don’t control it with the fire extinguisher of your awareness.

2. Infinite love

Jealousy does not allow you to experience your true nature of love and bliss. It arises out of misunderstanding life and yourself. You misunderstand love to be something outside of you that has to be acquired. Not only that, you think love is a quantity that needs to be shared. That is why you are afraid, thinking that if you share your love, your share will be reduced.

Love is a quality inside you. It is not a limited quantity. It is an unending happening overflowing from within you. It cannot be blocked by anything or anybody except you because it is your very nature.

Once love starts flowing, jealousy and possessiveness and all that simply become non-existent. If you accept yourself just as you are, you can accept others also as they are.





Seriousness Vs Sincerity

All our comparison with other people begins with what we think of ourselves. Jealousy disappears when we understand our uniqueness. We may then create another problem. We may believe ourselves to be so special that we start taking ourselves far too seriously.
What is seriousness?

Seriousness is nothing but paying undue importance to something, at the cost of everything else. It arises from the inability to see that all of life is just a drama that is unfolding every minute. Seriousness is the result of over-expectation from life.

A small story:
Two boys were building sand castles on the beach. They suddenly had a quarrel and one of the boys got angry and kicked the sand castle. The other boy went and complained to the king about his serious problem. The king began to laugh at him for getting so upset over silly sand castles. But the king's advisor a Zen monk, started laughing at the king.
He asked, "When you can fight battles and lose sleep over stone castles, why do you laugh at these boys for fighting over sand castles!"

All our seriousness is just about sandcastles! For the child, at that young age, sand castles seem precious, whereas at our age, stone castles seem precious, that's all. Whether it is a sand castle or a stone castle, the seriousness behind it is the same. The object may be different, but the seriousness is the same. So, don't laugh when children fight over sand castles.

Seriousness closes your mind to the openness and freedom of life. It makes you dull and dead. It curbs your thinking and makes you stick to the familiar patterns that you know and use all the time.

A small story:
In a Zen monastery, there was a competition among disciples over who had maintained the best garden. One disciple was ofa very serious nature. He took the competition quite seriously. He always kept his garden neat, clean, and well-swept. All the grass was of the same height. All the bushes were neatly trimmed. He was sure that he would get the first prize.

On the day of the competition, the master went around all the gardens. Then he came back and ranked the gardens. This disciple"s garden got the lowest ranking. Everyone was shocked. The disciple could not contain himself and asked, "Master what is wrong with my garden? Why did you rank me the lowest? "The master looked at him and asked, "Where are all the dead leaves? A garden maintained in such a way is no longer alive!
It is dead."

Seriousness kills spontaneity. Seriousness destroys creativity. Science has proved that when you perform a task in a relaxed and light manner, your thinking and decision-making capacity is automatically enhanced. The same task when performed in a serious manner dulls your mind. When you do something too seriously, when you are too concerned about the result, you are actually not allowing yourself to perform at the optimum level.

Of course, you need to make plans, and you need to think ahead. But do it with sincerity, not with seriousness. Seriousness is not the same as sincerity. Sincerity is focusing on the task with enthusiasm and youthfulness. Sincerity is giving the task your best without worrying excessively about the result!





When you are serious, you don’t enjoy, you don’t laugh. How can you laugh when you are serious!

Perfectionism

Perfectionism always comes from your mind. It becomes a goal for you. You work towards it as a goal. When you work towards it as a goal, it becomes dead and mundane. But when you are total, when you are established in your heart, it becomes a deep experience. The outcome has to be beautiful, and it will give you joy. Then, whatever you do, you will be in tune with Existence. Whatever you do, do it wholly, totally, and it will be total. You won’t have to worry about perfectionism at all.

Perfectionism never gives you joy; it only fulfills your ego. Even if you feel fulfilled at the end of it, it is only a fulfillment of your ego, never a fulfillment of your being. Be very clear, perfectionists are the biggest egoists. They miss the dimension of being total. Totality is possible when you enter into something deeply. Perfectionism is never possible because it is in your mind, and your mind keeps changing its definition of perfection!

Life is beyond your logic

Most of us unconsciously believe that life is filled with incidents that are under the control of our logic. But life again and again reminds you of the truth that life is beyond your logic. You are reminded of this fact, especially when some near and dear friend or family member dies or when something unexpected happens. If you lose your job, suddenly you see that life is not under your control. You suddenly wake up to the reality that life is beyond your logic. Then you start seeking the Truth.

Especially if you live in the city, your routine is almost fixed. From morning until night, you know exactly how your day will unfold. You know where you will go, what you will do or not do, and what and when you will eat.

Practically, your ego gives an idea, your logic gives you the feeling that your life is under the control of your logic. That is why whenever some incident happens that is beyond your logic, that is not under your control, you are totally shaken. You are not able to handle it. You don’t know what to do. Either you fall into depression or you just suffer.
There is an important truth, an ultimate secret that you must understand. Never think things are going smoothly because of you. In spite of you, things are going smoothly! This is one of the important secrets. As long as you think it is because of you that things are going smoothly, you will be constantly suffering with ego.

What is Ego?

According to the *Upanishads',* as long as you think that life has a purpose and you run behind that purpose, you are an egoistic person. When you realize the beauty of the purposelessness of life, you have dropped your ego. The master is the one who makes you understand the purposelessness of life. Whatever you think as being worthy now is not actually the true and worthy thing. A man with ego searches with purpose and misses reality.

Death clearly shows that whatever mind you lived with has no real existence. When you realize the purposelessness of life, a new consciousness starts blossoming in you. The moment you experience





that there is nothing to be achieved, that the diamonds you are protecting are not diamonds but stones, and that all your great things in life are mere toys, you will understand the purposelessness of life.

The real purpose of life cannot be understood by the ego. When the ego is dropped, you will understand the Divine purpose of life, the *leelas* or the Divine play; you will enjoy the drama. If you keep thinking that life has a purpose and wait to achieve something, you will miss life itself.

Life itself is the path and the goal. When you have a goal, you will run. Your feet will not touch the ground and you will miss the beauty of Existence or nature. When or while driving. You feel boosted in ego when you say 'no' to rules. You can see this with small children. The moment you say they are not meant to have certain things, they will ask only for those things! you drop the goal, the emphasis will be on the path.

When you understand the purposelessness of life, you understand the meaning of living. Until then, you are just a 'living dead' person. A person in a coma lying in the hospital bed and a normal person who has not realized the Truth, both live without proper consciousness. The master is the one who makes you realize this truth. The meaning of living is the meaning of life or Existence.

Drop the goal and enjoy life. Meditate on this teaching again and again. The Truth will dawn on you and the *nithyananda* state will flower in you, the state that is the very meaning of life.

The solid feeling of 'no'

Many times, you may have seen that whenever someone says something to you, the first reaction inside you is a certain resistance, a 'no'. When you say 'no', it is ego-fulfilling. You feel solid and firm inside yourself. When you say 'yes', you feel liquid and vulnerable. Your ego feels submissive, which is uncomfortable, so you say 'no'.
This is also why you feel good when you break rules at home, school, in the workplace,

Ordinary Vs Extraordinary

Whenever you try to live for your ego, you make your life and others' lives miserable. Most of the time the miseries you face in your life are not created by others. They are unknowingly created by you. You may not even derive any benefits from them. But just to prove your ego, you create them.

A small story:
An enlightened master Suzuki, lived in Japan. When his master passed away, he started weeping profusely. One person asked him, "You are an enlightened person. Why are you crying on your master's passing away?" Suzuki replied, "My master was the most extraordinary man on planet earth." The person was puzzled and asked him,
"What was so extraordinary about him?" Suzuki replied, "I have never seen such an extraordinary person who thought he was the most ordinary man!"

In ordinary life, every average person thinks he is extraordinary. When you feel that you have undergone the maximum suffering, your ego feels good that you have been able to handle a tough life. Only when your enemy is big, you feel big. When your enemy is small, you feel small.

For the same reason, if your suffering is big, you feel good. Your ego feels satisfied. You measure life with the amount of your suffering. Unknowingly, you torture others as well as yourself. Suzuki's master was extraordinary because he thought he was the most ordinary, whereas in this world, every other person thinks he is extraordinary.





If you want to check whether you are average or not, do this experiment. If you feel extraordinary, be very clear: you are average.
If you feel ordinary, you are extraordinary!

Using the right mask

You all play different roles and use different masks in your day-to-day lives. You use one mask with your mother, a different mask with your father, a different one with your boss and so on. As long as you use the right masks with the right people, it is alright. The moment you use the wrong mask with a person, be aware that your ego has stepped in.
All you have to do is switch masks efficiently and enjoy the show. Then you are a watcher. You can do this only when you know that you are something beyond the mask. Otherwise, you will get carried away by the mask and lose the whole charm of life. When you know that you are only using masks, your desires drop.

Just like when you grow up, you automatically drop your toys, in the same way, when you look at these masks intelligently, you don't have any desire for them and simply use

Ego is born from discontentment

If you are a strong egoistic person, you don't need a separate hell because the mind can exist only in conflict and discontentment. With contentment, with satisfaction, you will lose your boundary. That is why you don't want joy or bliss. Please never think you want bliss. No! Actually you are afraid of joy and bliss. Whenever you go through a peaceful, no-worry feeling, just watch yourself. You feel you are missing something when there is nothing to think about! Unless you have something strong to brood over, you don't have a clear-cut boundary in your inner space.

Your mind exists when it hits the corners of your suffering. You don't feel your boundary or your identity unless you have enough suffering. If you look a little deeper, you will understand that many times you feel lonely if you don't have anything to worry or suffer about. That is the way you believe yourselves to be, because by its nature, the mind can record only negative things. The mind can flourish, it can create more thoughts, it can more clearly identify with suffering, dissatisfaction and discontentment. The quality of joy is boundarylessness. When you are in joy, you won't feel your boundary. Whenever you don't feel your boundary, you are in a state of joy, in a satisfied and contented mood.

Suffering leads to Ego

Your ego cannot exist without your suffering. Suffering is the root of your ego. This is an important thing you need to understand. We always think that the ego is disturbed by suffering. No! Ego is enriched by suffering. One more important thing is that if your suffering is less, your ego is less. You feel you are too small, so you increase your suffering so that you can feel you are somebody.

The less the suffering, the weaker is the ego. The more you suffer, the stronger your ego becomes. So, you always exaggerate your suffering. The problem is that after some time you forget that you exaggerated. Then you are also caught in the same net. You might disagree and say, 'No, you don't know my life; you don't know my suffering.' But be very clear, after some time you are caught in the same net that you yourself created!





Dual identities

We all have two identities, the identity that we project to the outer world, and the identity that we believe to be us in the inner world. The identity that you believe to be you inside your mind is called mamakar' in Sanskrit. It will always be much smaller than what you really are. You will carry or remember all your failures, past mistakes and guilt, constantly trying to work on them.

The identity that you project to the outer world is called ahankar,,. Ahankar' is your visiting card. You print on it everything that you want others to know about yourself. This is based on the identity you show to the outer world. It will always be more than what you have, more than what you are. It will always be much more than what you are because you think you have to sell yourself. It becomes a basic need to do this, especially in the societies where you have to market yourself.

Ahankar' will be based on a superiority complex. Mamakar‟ will be based on an inferiority complex. Ahankar will be based on fear. Mamakar' will be based on greed.
The basic truth is that you are much more than these two identities. When you unclutch from these two identities, you will suddenly realize that you are beyond the two identities. When that happens, these two identities can never bind you again.

Inferior Ego

An incident from the life of Ramana Maharishi‘:
One of Ramana Maharishi’s disciples translated one of his books into another language. In the translation, inside the book, his name was also published as the translator.
When the disciple saw the book, he was shocked to see this. He went to the concerned authorities and scolded them for this mistake. He then went and told Ramana Maharishi, "Bhagavan, they should not have put my name. I don’t feel my name should be publicized. I am not that kind of person."
Bhagavan said, "The ego that asks for the name to be there and the ego that asks that the name not be there are one and the same.
Relax."

Be very clear, the inferior ego that is trying to show humbleness is also ego.
With a superiority complex, with a violent aggressive ego, at least society will teach you. This ego is very visible. With the humble ego, you will escape from society. That is more dangerous. It is the cunning ego that can nicely save itself. Ego is just the identity you carry about yourself.

Types of Ego

Active ego Vs Passive ego

The active ego is easy to recognize. People with an active ego will behave in a highhanded fashion; they will claim self- importance openly. They will be arrogant. This ego is actually easy for a master to deal with. He just needs to bang on it a few times and it will break!

A small story:
A psychiatrist asks his patient if he is suffering from fantasies of self-importance.
The man replies, "Absolutely not. In fact, I think much less of myself than I really am! "





A person with an active ego will not be willing to let go of it at any cost.

Passive ego is very subtle and cunning. People who have a passive ego will pose as being very humble, lacking courage to face people, and shying away from taking credit. The worst part of this is that they think they are like this because they are not egoistic. Actually, they are so carefully guarding their ego from getting hurt by unconsciously thinking they are humble!

People with active ego are like dried, hard twigs. They can be broken easily. People with passive ego are like fresh, green twigs. Each time their ego is hit, they bend but don't break! Their ego is so well safeguarded that it becomes difficult to deal with. Actually, they work very hard to safeguard it but in a sweet and passive way.

'I' and 'Mine'

'I' is the ego, the root of fear. 'Mine', 'this is my house', 'that is my car', 'these are my friends', is the root of greed. 'I' means continuously doing. 'Mine' means continuously having. Continuously you try to expand your boundary. Continuously you try to change the things outside. You want to expand your boundary of'mine'. For example, you have a basic car now but you want to have a more luxurious car; you may want more than one car. You have a house to live in, but you want a bigger house. This kind of personality is based on having. Such people feel happy, secure and relaxed only when they continuously possess more and more things.

The deep feeling of insecurity, that fear, drives us to more greed, to continuously try to possess more things. Continuously possessing things is nothing but a feeling of deep insecurity. You can see the idea of continuously possessing more and more things is just because of fear and insecurity. We usually feel more secure if we have more friends, more relatives, and more things around us. With more security, we feel we will not be taken away from this world.

Ego Vs Master

People ask me, 'Why do we have to follow masters?' I tell them, 'You don't have to follow masters. But if you don't follow masters, you will be following your ego, that's all. There are only two options. Either you listen to the master or you listen to the ego.'
Master is the being who has already achieved eternal bliss, nithya ananda. If you follow him you will also reach that state. As for your ego, you know what it has achieved so far and what it is heading towards! If you are happy, comfortable, contented and blissful in the path in which your ego is already leading

you, then you can follow your ego. Nothing is wrong with that. If you are a little uncomfortable, if you want to change, then follow the master's path. There are only two to follow: master and the mind. If you follow the master, you cannot follow the mind. If you follow the mind, you cannot follow the master. There is a beautiful word, "na maha". It means, 'not mine', 'I am not' - I surrender the 'I' and 'mine' at the feet of the master or god.

Meditation Technique

1. Third Eye Meditation
Total Duration: 25 minutes





This is an extremely powerful technique, most effective when practiced in the master's presence or in front of a picture of the master's eyes.

Step 1: Duration: 5 minutes
With your eyes closed, just see through your eyes, whatever images you are seeing behind the closed eyes.

Step 2: Duration: 5 minutes
Now open your eyes and through your third eye, look intensely at the master's third eye in the picture. Look through your eyes.

Step 3: Duration: 5 minutes
With your eyes closed, just see through your eyes, whatever images you are seeing behind the closed eyes.

Step 4: Duration: 5 minutes
Now open your eyes and through your third eye, look intensely at the master's third eye in the picture. Look through your eyes.

Step 5: Duration: 5 minutes
With your eyes closed, just see through your eyes, whatever images you are seeing behind the closed eyes.

During this meditation, you may see visions of your favorite deities, or you may find that the master's form is replaced by a beam of light. Sometimes you may see total emptiness where his picture was. Don't be alarmed or lose your awareness at these moments. It is not hypnosis! In fact, it is a dehypnotizing process. Your superconscious is being awakened. If you see only light or emptiness, it is a sign that you have done the meditation with deep sincerity. That is the truth of our nature - we are all nothing but energy.

Seeing through the eye, you can achieve the 'I'. Currently, you are making up your own reality. If you see through the eyes, you will wake up from it and see reality as it is!





Gratitude is Enough!

What is Gratitude

When we recognize that we are part of the total scheme of Existence, and that we are lovingly taken care of by Existence every minute, we are overcome with gratitude. We become truly thankful for what we receive every moment, even if it is as basic as the use of our very limbs and senses.

Gratitude is your response to recognizing the abundance of Existence. It is a wonderful flowering energy within you.

If there is one energy that takes care of everything in your life, it is the energy of gratitude! If you ever feel that there is something missing in your life, it is because you feel less gratitude.

Gratitude should become your very breath. Gratitude is a transforming energy. It transforms the happenings in you and around you. It is an energy that harmonizes you with the energy of the universe and brings back tremendous prosperity to you. With gratitude you will see that Existence simply responds to you —as if it is a live being. It is the channel to commune with Existence!

When gratitude happens, it works beautifully through the law of attraction and attracts great prosperity to you. How is this possible?

A small story:
Akbar, a great king from ancient India, and Birbal", his advisor were walking together on the street one day.

They passed by a sandalwood dealer and Akbar told Birbal', "I don"t know why but I feel like hanging this man."

One month passed and the two of them walked past the same sandalwood dealer again.

This time Akbar" said, "It's strange but I feel like giving this man some endowment today! How is it possible? "

Birbal replied, "O King! A month back, the sandalwood dealer's business was suffering and when he saw you walking past he thought to himself, "If the king dies, the courtiers would come to buy a lot of sandalwood from me for his funeral pyre. "

He sent out these negative vibrations which prompted von to feel hatred towards him. That is why last time you felt like hanging him without any real reason. I immediately purchased a lot of sandalwood from him to make tables and chairs for our kingdom. It made him very happy. Today, he feels very grateful to you for it. You are now struck by these positive vibrations from him and therefore you feel like giving him some endowment! "

According to the Law of Attraction, like energy attracts like energy. How does this apply to gratitude? Understand this: when you feel gratitude towards everything, it means you feel fulfilled, you feel blissful. So when you radiate gratitude, your energy of fulfillment attracts fulfillment back to you in the form of material gains, good relationships, good health and so on. This is how it works.

The main thing is that gratitude makes you resonate with Existence and transforms you into a beautiful human being.





Psychologists have studied the effects of the feeling of gratitude on people. In their first study, two researchers, Dr. Michael McCollough of Southern Methodist University in Dallas, Texas, and Dr. Robert Emmons of the University of California at Davis, California, concluded that gratitude played a major role in a person's well-being.
The results of the study indicated that daily gratitude exercises resulted in higher reported levels of alertness, enthusiasm, determination, optimism, energy, lesser depression and stress. They further suggested that anyone could increase their sense of well-being and create positive social effects just from counting their blessings.

Be grateful for just being

When I tell people to live with a sense of gratitude, they immediately start looking for reasons. Real gratitude can never have a reason. It happens as a causeless flowering within you. Does the flower bloom for a reason? No! It blooms because it is its very nature. Gratitude is our real nature. It has been covered by layers of conditioning from society.

The problem is, society doesn't know the language of gratitude. It knows only the language of utility. It straightaway instills greed and fear in you so that you will give it the needed results. Society doesn't know there is a path of gratitude that will give much better results than the paths of fear and greed.

There are endless reasons to feel gratitude. This life itself is a gift that we have received. Did any of us work for it and receive it? No. To be born with human consciousness is the first blessing we have received. Our gratitude should start right from there. Just for *being* we should feel grateful.

A young girl sat at the dinner table to eat. She started eating when her mother suddenly stopped her. She asked her "Did you say grace before eating?"

The girl replied, "But there is nothing on this plate that I have not already thanked god for at least once."

Understand, if ever you feel life is dull, that it is not as juicy as it should be, it is because gratitude has not happened in you. Gratitude is the energy that makes your life intense and exciting every moment. This is a basic secret of life.

Everything is a gift

The main reason why you miss experiencing gratitude is that you take everything for granted. You feel anything that people do for you is your birthright. Understand, people could be doing something else instead of doing things for you. So it is really a gift from them to you. You have to thank them for it.

Receive every small thing in life as a gift. When you sit down to eat, have you ever thanked your fingers? There are people who don't have fingers with which to eat! Have we ever thought about that? Never! We only look at those who have a diamond ring on their finger. We never look at those who don't have fingers.

When we start feeling grateful for small things, our whole sensitivity will increase. We will become more refined.

A small story:

A man was narrating to *his friend how he got lost in a desert one day.*





He told the friend, "In sheer despair I knelt down and prayed that I should be guided out of the desert." The friend was awed by the story and asked, "So did god answer your prayer?"

The man replied, "Oh, no! Before that an explorer appeared from nowhere and showed me the way."

This is how insensitive we are in life! We keep taking everything for granted. If we sensitized ourselves with gratitude, we would never take anything for granted — not our fingers, not our wealth, and not the timely benevolence of Existence. When sensitivity happens, every moment passes in deep awe of the happenings in Existence.

Revere the other with Gratitude

The first thing we need to understand is that no person has taken birth only to serve us. Every other person is also on the path of life just as we are. As a kind gesture, out of love, they do things for us.

Especially between partners, a lot of things are taken for granted. Somehow, this idea has taken root very deeply in our society. Because of this, many marriages fall apart today. I tell you, even during a physical relationship there can be such deep gratitude for the other person's body. It will make the whole thing a divine experience instead of mere physical pleasure. When you can derive so much pleasure because of the other, why not feel gratitude towards the other for it? If the other is deeply respected from the beginning, many marriages can be saved.

A small story:
One man prayed to god, "Oh lord, please have mercy on me. I work so hard while my wife stays at home. She enjoys staying at home while I slog the whole day. Please grant me a boon whereby I become my wife and she becomes me. I want to teach her a lesson on how tough a man's life is.

God granted his wish.

The next morning, the man who was now the woman, woke up early in the morning, packed lunch for the children, made breakfast, got the children ready and drove them to school. She then came back and put the clothes in the washing machine, went to the bank and cashed the checks, paid the electricity and phone bills. Next she went to the market and bought some groceries, put the clothes out to dry, picked up the children from school, sorted out all their problems, helped them with their homework, watched television and ironed clothes at the same time. Then she prepared dinner, fed the children, put them to sleep, had dinner and went to bed.

The next morning the man prayed to god again, "Oh lord, I don't think I can handle this tomorrow. I beg you to please switch me back to a man.

God replied, "Of course I will switch you back to yourself but you will have to wait nine months because you are now carrying a child!"

Each individual plays an equal part in life. No one should be taken for granted. There has to be some gratitude for every person on planet earth. I always tell people that even if things don't work out between you and your wife and you have to part, part with gratitude.

The problem is that somewhere we feel people are waiting to hurt us. It is not so. It is only our own insecurity which we project on others.

So many people feel ungrateful to their parents and society for conditioning them in certain ways. Please understand that with the intelligence that you have now, you are able to see that you did not





receive the right kind of mental setup earlier. Those who gave us this body and mind did not have any intention to deprive us or disturb us in any way. Whatever they knew as their best, they just gave to us; that's all. We are going beyond it now because we have become more intelligent. Just feel grateful to them, that is enough.
One more thing: whenever you feel truly grateful to the people in your relationships, you will never try to possess them. You will look at them as beautiful individuals and leave it at that. Possessiveness happens only when you think of the other person as an object and not as an individual. With gratitude, you will allow the person to have his or her own space.

Decide consciously that you will respond with pure love and gratitude for the next couple of days, whatever the situation may be. Automatically you will start seeing each and every person as a unique creation of Existence, as a reflection of the Divine.

Not only that, you will find tremendous compassion towards everything around you. If you were a person who gets angry easily, you will find the anger disappearing. All the energy that was invested in other negative emotions will get released with this growing gratitude. You will be a compassionate and loving person.

Thank your body

A small story:
A middle aged woman suffered a heart attack and was taken to the hospital. While on the operating table, she had a near death experience. During the experience, she happened to see god. She asked him if this was the end of her life.

God replied that she had another thirty or forty more years to live.

Once she recovered, she decided to stay in the hospital to undergo multiple surgeries such as a face lift, jaw reconstruction, a nose job and removal of excess fat. She also colored her hair. She thought that since she was going to live for thirty more years, she would start with a fresh look.
She finished the surgeries and was about to walk out of the hospital when she was run over by the hospital ambulance and killed. She arrived before god and asked him, "God, I thought you told me I had another thirty years to live."

God replied, "Sorry, but I didn't recognize you"

Each human being is a unique masterpiece of god. That is why no two bodies look alike. God is not an engineer. He is an artist. That is why each of us looks different. If he was an engineer, he would have made us all with the same mold, like in a production line! He has uniquely created each one of us. But we never feel that we are beautiful enough. We constantly compare ourselves with others and try to look like them. We never make our body feel it is beautiful.

Our body is influenced by the thoughts we entertain about it. Every cell responds to our thoughts and feelings about it. If we feel gratitude towards our body, our body responds by improving our health. If we hate our body, the body responds by shrinking with disease. In the Sufi* tradition, body gratitude is done as an everyday meditation itself where every part of the body is felt with love and thanked.

Everything is auspicious, just celebrate it!

One thing has to be understood very clearly. The whole of Existence is an auspicious happening. You are part of Existence, so everything happening around you is also auspicious. This is the truth of





Existence. Nothing that happens in Existence is inauspicious. Everything is only a blessing, for which we have to feel grateful. If this is understood clearly, there is nothing to complain about in life. If this is understood clearly, your very eye becomes a grateful eye. It sees everything as extraordinary. Nothing appears mundane. Everything appears as a miracle.

A small story:
One day a duck hunter went to the market to buy a bird retriever dog. To his amazement he found a dog that could walk on water! He immediately took it home.

He invited one of his friends to hunt the next day and took the dog. When a flock of ducks came near, he took aim, fired and silently watched. The dog walked on the water and retrieved the bird. He looked at his friend for a reaction but the friend remained silent.
He asked him, "Do you see anything unusual about my dog? " The friend replied, "Yes, your dog is unable to swim. "

Miracles are continuously happening in front of our eyes. But we continuously miss them! Only because we miss them, life itself appears to be dull sometimes. When we start perceiving them, our entire life becomes a miracle. The truth is, there are too many miracles happening around us in our lives.

Just accept and celebrate Existence with all its different dimensions and paradoxes. Don't judge anything. You continuously judge what is going on. You feel something is right or something is wrong, something should have happened this way or something should not have happened this way. Become aware that whatever happens in Existence is auspicious. In the whole world there are only two kinds of people. The first kind feels that whatever is happening in the world is auspicious. The second kind feels everything is happening against their will and things have to be slightly altered all the time. Such people will try to alter, judge, criticize and develop the things happening in the world according to their ideas. These people continuously suffer because of trying to change things all the time.

Understand: everything has a message for us including death and disease. Everything has something to teach us. Every incident raises our intelligence, raises our frequency of consciousness.

You need to know one important thing: there is no qualitative or quantitative difference between you and an enlightened being except that he feels contented in the outer and inner worlds while you don't feel that way. You feel something is missing all the time. Just like how Existence wants him to be here on this planet, Existence wants you too to be here. You are not an accident here; you are an incident. You are a miracle of Existence. This is the straightforward and simple truth. Don't think this is positive thinking. No. This is the plain truth. If you trust this truth, you will automatically become positive, that's all.

Understand that you are a fulfillment for Existence. If you are not here, Existence will miss you. All your wealth, relations etc are not an accident. Existence wants you to have all these; it wants to live through you, fulfill itself through you! Understand this.

A small story:
There was a certain village isolated and surrounded by acres of cornfields. The city was very far from it, so it remained very quiet. One morning the villagers saw a sage whom they had never seen in the village. He was seated under a banyan tree. They asked him where he came from. He told them, "I have come to spend a few days with all of you whom I consider my own brothers."

The villagers were happy to hear this and built a small hut for him. Soon the sage started healing and solving many problems of the villagers.





Once an epidemic struck the village and killed many birds there. The villagers reported this to the sage. He said, "It is sad that you lost so many birds but if you have faith in Existence and pray, the loss may actually be a matter of gain."

The villagers didn't agree fully with him but since they respected him they went away.
The next week, suddenly, all the dogs in the village ran away. The villagers got upset again because the dogs used to guard the village against burglars. They went to the sage and reported this to him. He only repeated his message, "If you have faith in Existence and pray, even this loss may prove to be again."

A few days later a very strange thing happened. In those days, there were no matchboxes. People used to rub two stones together to make fire or keep a fire alive in their ovens continuously. One day, all the fires in all o[the households went out. They tried to start a fire by rubbing stones but nothing happened. They got very disturbed.
They went to the sage again and told him what was happening. The sage told them, "It looks like some very special phenomenon is taking place. "

The villagers started doubting the sage. They started wondering in what way the sage was superior to them and whether he was in any way qualified to tell them such things. Some of the villagers proceeded to the next village to get some fire but the sage stopped them, sternly saying that they should not go.

Early next morning some of the villagers started making their way to the next village anyway. Suddenly they saw something like a sandstorm in the distance. After a few moments they could see it was actually a large invading army on horseback. They were on their way plundering the city and the villages surrounding it. The villagers hid behind trees and watched them. The army stopped ahead of the village and one of them screamed, "Let us invade this village too!"

Another person said, "No use will come out of it. There is no bird that chirps even so early in the morning, no dog barks, no smoke comes out of the chimney of any house. It doesn't look like a single soul lives there."

The army turned back and went away. The hiding villagers ran back to the village and told the villagers what had happened. They suddenly realized how true the sage was all along! They went to the sage"s hut to tell him everything but the hut was empty. The sage had left.

Nobody knew where he had gone. Existence is not an accident. It is independent intelligence. When you understand that it is an independent intelligence, when you understand that it is a profound mystery to be experienced and not solved, everything in your life will open itself and reveal to you the lesson it has brought with it.

Some people ask me, *"Swamiji,* how do we express our deep gratitude to you?' I tell them that the only way to express their gratitude is to live enlightenment the way I have just described it to you. That is the best you can do for me and that I can do for you. People ask me, 'What service can we do for the mission?' I tell them, the greatest service one can do to the world is working for the flowering of one's own consciousness. Once this happens, automatically, you will serve where required, not out of ego or to gain credit, but because you are celebrating and overflowing. Then it is not called service. It is just an overflowing. That is the way service should happen not as a giving, but as a spontaneous sharing.





Gratitude can burn your karmas

Sufism is completely a gratitude-based religion. If I have to reduce the whole of Sufism to one word, it is gratitude. You can see it in all the poems of the great Sufi™ masters like Jalaluddin Rumi' and others. You can see the flowing energy of gratitude in their words. Gratitude makes you a nobody, just flowing energy.

Gratitude is like a fire that can burn all your karmas. What is karma? It is an unfulfilled action on your part that pulls you again and again to fulfill it. In order to fulfill and exhaust all such karmas‟ that we have accumulated, we take birth again and again on this planet. Just by being with the energy of gratitude, these karmas get burnt! Such is the power of gratitude.

Gratitude - the ultimate prayer and religion

When your prayer becomes gratitude, you attract more benevolence to you. Gratitude is the ultimate prayer that can bring us more than we can imagine. Real prayer is not reading prayer books, it is not offering material things to god, it is not donating money to temples, it is deep and silent gratitude to the whole of Existence for being what it is. It is the undaunted trust that Existence is taking care.

Many people think prayer and gratitude are bondage. No. They are the greatest liberators. They liberate you from the bondage of discontentment. Prayer should be an overflowing of the gratitude and fulfillment in you. Some people ask, 'Why do we go to the temple and pray?' Understand, prayer is a celebration of the benevolence of Existence. When our prayer is this way, Existence responds. When Existence responds, it comes to you as more benevolence in your life. This is the virtuous cycle of prayer and blessing!

I always tell people a wonderful story of a Sufi saint. Sufism is a religion rooted in gratitude. It is nothing but gratitude towards the whole of Existence.

One Sufi saint and his disciples were in their spiritual wandering. They went without food for three days. On the fourth day they were even chased away by the villagers and so they slept in a graveyard that night. The next morning, the saint as usual started to say his prayer of thanksgiving to god. His disciples could not believe their eyes. They had gone without food and shelter for so many days and their master was thanking god. They refused to follow suit.
The disciples asked the saint, "Why should we thank the lord when we were refused food and a place to stay for three days?"

The saint replied, "You have been fed and given a place to stay for thirty years. What about thanking Him for that?"

Prayer is gratitude for the continuous showering of Existence upon us.

Expectation is the culprit - let go!





Try to sit down and make two lists. Let one be of all the things that you have and one of all the things that you don't have. The first list should include every single thing that you have, starting from your eyes, ears, hands and legs, because there are people who don't have some of these. Include all your physical and mental faculties before moving to material things. If you write very sincerely without leaving out anything, you will not be able to complete the first list! That is the truth. If you find you are unable to finish the first list, it means gratitude has started happening in you!

The problem is that there is a continuous expectation in us all the time. That is why gratitude doesn't happen easily. Working with expectation is like pouring clarified butter into the fire to quench it. Can you quench fire by pouring clarified butter into it? Never! In the same way, you can never feel fulfilled if your actions are rooted in expectation. You will only tire your senses.

You can live either in expectation or in gratitude, never in both. With expectation there is a desire to possess things. You become the owner. With gratitude, you become the enjoyer. When you are the owner you enjoy only the few things that you own. When you are the enjoyer, you enjoy everything in Existence. When you look to own, nothing will seem enough. When you enjoy, everything seems to be overflowing! That is the difference.

A small story:
In a village, the night guard was on his rounds blowing his whistle periodically.

He had an earthen pipe that he smoked. He filled it with tobacco and searched for a match box. He didn't have one.

He went to the nearby hut where an old lady lived and asked if she could give him some ember from her oven. The old lady said her stove had not been lit for the past three days and that she herself was managing with the little food they gave in the temple.

He tried in several places but it was of no use. He finally went to the village chief's house and asked the maids for fire to light his pipe.

One of the girls looked at him and asked, "Fire to light your pipe? Why not use the lantern you are carrying? "

The guard couldn't believe his eyes. He had been carrying a lantern all along while searching for a matchbox!

When we believe that what we need is always only outside of us, we live in eternal expectation and we will continue searching like the night guard! When we believe that Existence always gives us what we need, we will find everything within us all the time.

Your very body language can change with Gratitude

When we work with expectation all the time, we carry a subtle violence in our body language; not deliberate violence, but inherent violence. If we become a little sensitive to our body language, we will be able to catch this.

Watch yourself when you type on the computer, when you handle phone calls, how you place the phone receiver back in its cradle, with what aggression you walk ... everything. You will see that everything carries a subtle violence in it.





With gratitude, your entire body language changes. When you start experiencing deep gratitude, your responses to situations change. You start resonating with Existence. Your body will flow with that resonance, with a cool grace and softness. All your actions will arise Only joy will be flowing. Then anything you out of this grace. There will be no violence. do will only make life sweeter.





You can Unclutch from the Mind Maze

We have thus far looked at the basic emotions that drive us. When these emotions are negatively expressed, we destroy the energy within us and block ourselves from receiving energy from without. If you have practised the techniques that have been given with each of the preceding chapters, you would also have seen how you could overcome these negative energies and unblock yourself.

Let us now look at a few other issues, which if we understand well, can change the way we live. These understandings can transform us.

Let us start with something very simple, something that we all take for granted. Let us look at the way our mind *really* works.

The Ten-Minute Experiment

Try a very simple experiment for just ten minutes.

Take a sheet of paper and a pen. Sit down alone. Write down whatever thought comes to mind — as if a transcribing software has been connected to your mind; transcribe exactly what you think. Do not edit or suppress any thoughts. It is an experiment only for you. No one else is going to look at what you have written. Just like how the transcribing software which is connected to a taped speech transcribes everything, transcribe whatever is going on in your mind verbatim. At the end of ten minutes, read what you wrote just once. You will be amazed! You can clearly see that there is no logic in the way thoughts form in your mind!

For example, you see a dog on the street. Immediately you remember the dog you were afraid of when you were young, or the one you used to play with when you were young. The next thought could be about your childhood. The third may be about the teacher and the room you used to sit in at school. The fourth may be about the house where your teacher used to live.

There is no logical connection between the dog that you recently saw on the street and the teacher who taught you in school. However, in a few seconds you simply jumped from seeing the dog to your childhood teacher.

You can see that your thoughts are just moving, drifting from one thing to another. We can't even call this 'thinking'. It is just 'association', that's all. You associate the dog with your childhood, your childhood with the teacher, and so on.

Actually, if you do this exercise just once, the very understanding that it gives you will transform the way you think about yourself, and how you treat yourself and others. Your whole life will be transformed.

How does our mind work?
How do we create thoughts and how do we give meaning to them?
How do we experience life?

The Nature of the Mind

Let me give you a simple diagram to understand how thoughts flow in the mind and how you connect them.





Each thought in your mind is shown here as a square or rectangle. Each is a different shape, size, and color. Different thoughts are continuously flowing in you. One may be related to pain or a painful experience. Another may be related to joy or a joyful experience. The next one may be related to joy, but you think of it as pain. It is referred to as JP on the chart —joyful experience, painful impression.

Similarly you may have a thought that is related to a painful experience, but you think of it as joy. It is referred to as PJ painful experience, joyful impression.

Generally, all your thoughts are related to something about the past or the future. You cannot have thoughts about the present. In the present moment you can have only consciousness, no thoughts. Thoughts are either related to some joyful experiences that you had in the past and want to have in the future, or painful experiences that you had in the past and don't want to have again.

Even at the time of some serious problem, you will suddenly have a positive thought. Even in the peak of joy, you will have some unconnected negative thought. Each thought is completely independent, completely unconnected to the previous thought. That is why you are able to have a happy thought amidst sad thoughts and vice versa.

Understand that no two thoughts are logically connected. No thought is responsible for the creation of another thought. They all appear randomly, independently, and illogically.
How do you 'unclutch' from this random stream of thoughts? We will be using the word 'unclutch' again and again. Let's clearly define what is meant by 'unclutch'. When we change gears while driving a car, whether we change from first to second, or second to third, or any gear for that matter, we have to pass through neutral every time. We have to completely depress the clutch, or 'unclutch', move through neutral, and only then we can go to the next gear, right? In the same way, we experience a neutral space between any two thoughts in our mind. That neutral space, that silence that exists between two thoughts, is peace and bliss. When we no longer grab onto thoughts and connect them to the past or future, we remain 'unclutched.'As we remain 'unclutched' from our thoughts we become more aware of the neutral spaces between thoughts. The gap between the thoughts will automatically extend when we remain 'unclutched' from the stream of thoughts. We will dwell in the neutral space longer and experience more and more peace and bliss.

Awareness

The Ultimate Key

When you suddenly become aware, any thought that flows in front of you becomes your life for that moment. You start giving attention to it, either to fulfill it or to escape from it. It is like slides on a projector. Any slide that is kept in front of the projector light is seen as reality on the screen. The problem is that in your inner space, the projector light is not continuously on. When I say projector light, I mean your awareness. It just comes and goes, comes and goes — you are not fully, continuously aware.

Many times, even though your eyes are open and your body is moving, you are not aware of your existence. An example from everyday life is like when you get into your car and drive for half an hour to the office. It is only after you reach the office, park the car, and get out, do you suddenly realize, 'Oh, I have reached the office!' It means that in those moments of driving, the projector light was off most of the time.

Any slide that is placed in front of the projector during moments that the projector light, your awareness, is off is not part of your life. You don't remember it at all. When the light comes on again, when your awareness comes back again, whatever thought you have at that time becomes a part of





you. Understand that this is a very subtle truth. Your life is the totality of all the thoughts you have when you are aware and unaware.

Unfortunately, many times there are thoughts, many major decisions, and life- changing incidents that happen when you are not aware. These are also part of your life, part of your biography. Unfortunately, you are not aware of these scenes, decisions, or thoughts when they come up. Without your knowledge they have contributed significantly to your life.

Be very clear, every moment that passes in your life without you being aware of it, without your presence, is suffering. You will either directly or indirectly create situations for suffering. Just like when the turn indicator light in your car blinks, your consciousness blinks also. But, because of your lack of awareness, you do not know when it is on you. You do not remember your biography as it happened. You remember it only as you want it. Just take a simple example. Your life is filled with different kinds of incidents relating to joy, suffering, guilt, pain, and depression. and when it IS off.

I read a joke the other day:
One man got into his car and started the engine. He flipped on the turn indicator and asked his son to see if the light blinked in the rear of the car.
His son shouted back, "Yes, it"s on...no, it"s not on...yes it"s on...no it"s off...now it"s on!"

If you just see the thought flow in front of you, suddenly you will realize, ‘Oh god, all these things are actually going on in me! I don’t have a clue where I am heading. I don’t know what is happening in me!’

You are not aware, but constantly you believe you are aware. That is the first illusion.
If you become aware continuously, you open up to reality for the first time. It might be a bit intense initially, because until now, you have spent most of your time in unawareness. Ultimately, it will lead you to experience only joy and bliss.

You Are Not Aware of Your True Past

This is the first truth — you are not aware of all the things that are happening in front of You don’t look at life as it is. What do you usually do? You collect only the incidents related to suffering and create a shaft, connecting only these ideas, and you think your life is nothing but suffering. You think that your life is a long chain of suffering, a pain shaft.

Very rarely, you create a joy shaft. It is very rare that you collect joyful incidents, create a joy shaft, and feel life is joy. It is rare not only in the number of joyful shafts, but also in the quality of them. Most of the time you collect all the painful memories and incidents, and create the idea that life is only pain. The moment you believe life is continuous painful occurrences, unconsciously you try to strengthen that belief, even though consciously you try to break the pain shaft. Please understand, your belief that life is a pain shaft or a joy shaft will stay only as long as you are unconscious, not when you are aware.

Relationship Between Awareness and the Thoughts in Your Inner Space





If you normally enjoy lustful thoughts, then whenever lustful thoughts cross your system, you come to the awareness, 'I exist'. If you normally enjoy violent thoughts, whenever violent thoughts come into your system, you come to life and know that you exist. This is what I call a vicious circle: you powering negativity and negativity bringing you back to life; you empowering more negativity, and more negativity bringing to life perceived excitement.

The Shaft That Does Not Exist

The Pain Shaft Invites Painful Incidents to Your Life

There is a very beautiful analogy by Ramana Maharishi, an enlightened master from India. A dog will chew a dry bone. As it chews, fragments of the bone will poke into its mouth making it bleed. The dog thinks the blood is coming from the bone and it enjoys the blood. It continues to chew on the bone for the pleasure of the blood! It doesn't realize that the blood is coming from its own mouth and not at all from the bone.
If violence excites you, you wait for that kind of incident in your life. If pain excites you, if you believe life is a pain shaft, you wait for that kind of incident in your life in order to strengthen and reinforce your belief. That is the general human psychology. Although people claim they want to break the violence shaft or pain shaft, they secretly nurture it.

Shaft of Pain

Let me provide a deeper understanding. The pain that you had ten years ago, the pain that you had nine years ago, the pain that you experienced seven years ago, the pain that you experienced three years ago, and the pain that you experienced yesterday are all unconnected, independent, individual incidents. But you start connecting all of them and create a shaft of pain. You connect all these thought shafts and create one big shaft. You start thinking and believing, 'My life is pain.' Is that true? No! What happened to all the sweet incidents of joy that you experienced in between? Surely, there must have been at least a few moments of joy in between? They are simply forgotten. They are never picked to form a shaft. So the shaft, any shaft, is never true, because it focuses on only a fragment of your complete biography.

First, you start archiving the painful memories for utility purpose. You archive all your pains, probably for medical history sake or to tell your doctor. By and by, you start believing that all these pains that happened in your life are connected. You decide that your life is pain; your life is suffering. The moment you come to the decision that your life is pain or your life is suffering, you create hell for yourself.

For example, until yesterday you were only walking, you were not able to fly. You know in your past you never flew, you only walked. Can you believe you can start flying from tomorrow onwards? You can't. You know tomorrow you will still only be walking. You rely solely on your remembered past experiences to predict your future, eliminating many new possibilities.





Shaft of Joy

The joy that you experienced ten years ago, the joy that you experienced nine years ago, the joy that you experienced three years ago, and the joy that you experienced one year ago are all independent, individual, unconnected thought shafts. At the present time, you connect all of those thoughts and create a big shaft of joy.

You may identify your joy with an object, a person, or a space, like a particular vacation resort. Now you will try again and again to bring that back in your life, to bring that person, that object, that space, or that same incident back in your life. Try as you might, you will not be able to experience the same joy again. This puts you in further pain!

Pain Shaft or Joy Shaft — Both Lead to Suffering

In life, we constantly create either shafts of pain or joy. Once you create a shaft of pain, you try to break it. If you create the shaft of joy, you try to elongate it! But you don't understand that you can neither elongate the joy shaft nor break the pain shaft - simply because the shaft itself doesn't exist. It is just selective memory. The very shaft is your imagination.

Thoughts are like Bubbles in a Fish Tank

There is no linear connection between one thought that we have and another thought that we have. The only relationship between thoughts is that they come from the same source. But we constantly connect one thought and the next thought in a linear manner.
Just as bubbles in a fish tank rise from the bottom, our thoughts also rise in the same manner. When one bubble comes and reaches the surface of the water, the next bubble starts and then the third bubble starts. Because the bubbles are rising at a high speed, they look like a continuous stream! Actually there is always a gap between two bubbles.
Like the bubbles, we also experience a neutral space between two thoughts. Since the gap or the neutral space between two thoughts is so small, we think all thoughts are connected and form a shaft. But there is always a gap between two thoughts. But we constantly connect one thought and the next thought in a linear manner.

Just as bubbles in a fish tank rise from the bottom, our thoughts also rise in the same manner. When one bubble comes and reaches the surface of the water, the next bubble starts and then the third bubble starts. Because the bubbles are rising at a high speed, they look like a continuous stream! Actually there is always a gap between two bubbles.
Like the bubbles, we also experience a neutral space between two thoughts. Since the gap or the neutral space between two thoughts is so small, we think all thoughts are connected and form a shaft. But there is always a gap between two thoughts.
Let me tell you about an incident that happened:

A middle aged man came to me and said, "I am going to divorce my wife. Please bless me!"One gentleman around forty five years of age came up to me and said, "Swamiji, I am going to divorce my wife, please bless me." I told him, "I only bless people for marriages. Why do you want me to bless you for a divorce? " He replied, "No, you have to bless me, because I have suffered so much. " I told him, "I on1y bless individuals for marriages. What made you come and ask me to bless you for a divorce? " He replied, "No, no, Swamiji, you have to bless me, because I have suffered too much. " I




said, "Suffering is always give-and-take. It is never just taking. You must have given your wife enough suffering too. So, please tell me the truth about what happened and then we will analyze the situation. "

He replied, "How do I decide which incidents to tell you, and which ones to leave out? There are so many of them! From day one she has been torturing me. You don't know how much torture I have gone through!" Then he narrated an incident from the day of his marriage!

In Indian villages, when a wedding takes place, the newly married couple plays games after the marriage ceremony. For one of the games, a ring is dropped inside a pot filled with water. The husband and wife put their hands inside and compete to pick up the ring.
Whoever grabs it first wins. These sma1l games were created mainly to reduce the unfamiliarity between the couple because in arranged marriages the bride and groom first meet during the wedding ceremony.

They have small games to reduce the distance between the couple because they are new to each other. This man said, "During that game, she scratched my hand. With her nails, she scratched my hand! " And he started a big story about everything that she had done to him since that day! For all practical purposes, he had kept a file, like a police report from the first day of his marriage.

After two or three incidents, I told him, "Please stop! If this is the case, she should be happier than you to part ways. It is very difficult to live with someone who keeps such large and detailed files in his head! " Any time she does something, this man will always be looking through the files.

Then he told me the immediate reason for the divorce. He said, "She spilled some coffee on my clothes! " I told him, "Spilling coffee on your clothes cannot be a reason for a divorce! "
He said, "No, you don't know. Today she poured coffee, " tomorrow she will pour acid! " He really said this. I did not understand the connection. I asked him how he could possibly connect coffee and acid. Again he said, "No, no Swamiji, you don't know."
He may seem extreme and you may laugh when you hear this. But just look intensely at your own life. You are doing the same thing - constantly creating illogical connections. You forget to see incidents as being independent of each other. You forget to see thoughts as independent.

If you just learn this one simple technique of unclutching, you will be able to retain a significant amount of energy in your system, in your being. As a result, you will be many times more productive and creative. Your relationships will be much friendlier because you will not clutch incidents that are not related. You will not feel suffocated by people or their expectations of you. You will have tremendous inner space available to you to fulfill your needs, as well as others' needs. You will also have tremendous compassion to know why others are suffering. It is only when you don't understand why the other person is suffering that you are harsh with them. When you unclutch, you are able to accommodate that person in your inner space. You are automatically compassionate. Your very life has a different quality and you become a different person in the world.

It is Never the 'Same'

Every single happening in our lives is unconnected, even our everyday activities like eating and drinking. Each and every experience is independent by its own right. Drinking water yesterday and drinking water today are two completely different incidents.
The food that you ate yesterday and the food that you eat today are different, even if they seem physically the same! But your mind creates the shaft between these two incidents and says, 'I eat the same food every day.' Please be very clear, you don't eat the same food every day. You may use the same word 'eating' for both the experiences, but they are not the same experience. Do not be cheated by the words that you use.





Yesterday's eating, today's eating, and tomorrow's eating are separate incidents, separate experiences. They are completely independent and unattached.

A beautiful incident from the life of an enlightened master from central India:
During the last ten years of his life, the doctors asked the master to eat a particular kind 0 ff ood. He was not allowed to eat anything else. He had to eat the same kind of food three times a day, everyday.

After two years the person who cooked for him came and complained, "Master I am bored with cooking the same food. How are you able to eat the same? The master just laughed and said, "I am not eating the same food every day. How can I eat the same food every day? I can only eat this food today. Tomorrow's food is totally different!"
Life is new every moment. It is the mind that makes it look repetitive, dull and mundane.

Just Let Go...And You Can Fly!

You may think, 'How can a bird be trapped with a small stick? How is it possible?'

I saw this in my days of spiritual wandering. In the forests of Northern India the hunters use a trap to catch birds. They tie a rope between two trees. In the middle of the rope, they secure a wooden stick. The rope is tied at the midpoint of the stick. This is actually a hunter's trap for birds.

You may think, 'How can a bird be trapped with a small stick? How is it possible?' Actually, all they do is just hang the stick between two trees using a rope, that's all. When a bird comes and sits on the stick, the bird's own weight turns the whole stick upside down; it turns topsy-turvy. The bird is now hanging upside down, clinging to the stick.

The moment it turns upside down and loses its sense of balance it feels totally shaken and tightens its grip on the stick. It simply holds onto the stick as if its life depends on it. Because it is hanging upside down, it thinks, 'If l unclutch from this stick, what will happen? I will fall and die.'

There is no record that any bird has ever fallen and broken its head! But the bird does not have the intelligence to realize this. It keeps hanging on. By not letting go, not only does it lose lts freedom, it loses its life too, because ultimately the hunter traps it.

Just like the bird, you don't realize that if you just drop your mind, at that moment you can become a paramahamsa". That very moment you can be liberated. You can simply start flying.

The same fear that the bird clinging to the stick had, you have now. Your fear and the bird's fear are one and the same. The bird believes that it can't let go; if it does it will die. Similarly, you hold on to your mind and feel, 'I can't let go. If I start trusting that I am unconnected, unclutched, independent and illogical thoughts, I might be lost.'

The hunter comes leisurely, after four or five hours, takes the bird, puts it in the cage, and leaves. Now the bird neither has the freedom to fly nor the stick to balance. The foolish bird doesn't know that if it had just let go of the stick, it could have simply flown away!

In the same way, you hold on to whatever you think is your identity and security — your education, your mind, your life, your relationships, or your bank balance. Yama, the god of death, ultimately comes to remove the stick — that is your identity. Then you are neither a Paramahamsa', a liberated soul, nor are you able to hold on to your identity. You will neither have the freedom, nor will you have the stick of your identity that you are clutching, because the stick itself is an illusion.

Let me tell you, if the bird lets go and relaxes, it may flutter to balance for a moment or two. It may take one or two moments to balance itself, but it will never fall and die. When it leaves the stick, maybe for a few seconds it will fall, but then it will adjust itself and start flying.

Be very clear, let go and you will never fall and die. You will only become a Paramahamsa!





This moment, trust yourself. Don't bother about losing your identity. Just trust yourself and let go of your identity. You will immediately become a Paramahamsa and be liberated. All you need to do is trust that you are unclutched - even if you don't trust that it is still the truth!

Safety Net of the Sangha

When you unclutch, there will be some revolutionary changes in your life, in your day- to-day thinking, your decision-making, and your daily routine - your lifestyle. Courageously going through that revolution, going through the transformation that happens in you, is what I call tapas - penance.

On rare occasions during my wanderings, I have seen a bird hanging on the stick. Another bird that was once stuck in the trap, but had the courage to let go and open up, comes back. It pokes the hanging bird and says, 'Hey, let go! Relax! I was like you. I had the same problem. When I relaxed I just started flying. All it takes is just two or three seconds to balance. When I opened up, I never fell and broke my head or died. I only became liberated. I only became a free bird. Come on...' But the hanging bird will not believe it.

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First of all, you will not fall. But just to give you the deeper assurance, the sangha, the spiritual community, is created. So, I invite all of you to come and experience the sangha.

Understand that it's a free bird's responsibility to liberate all the trapped birds, to help them, to inspire them to free themselves.

The Story of the Monkey

Similar to the bird trap, hunters also have a trap to catch monkeys. They catch monkeys using a small box for a trap. They place some sweets inside a box that has a small opening. The monkey puts its hand inside the box and grabs the sweet. As long as the monkey holds onto the sweet, it will not be able to take its hand out because its fist is larger than the hole!

If the monkey lets go of the sweet, it can remove or slide its hand out immediately. But the monkey is not intelligent enough to realize that. It holds onto the sweet - and just because it is holding on, it is not able to take its hand out. If it just lets go of the sweet, it can take its hand out and be free. If you allow the understanding of this story to happen in you, you will instantly unclutch from your shafts and be free this very moment.

Living Intensely in the Present





By Your Very Nature You Renounce Every Moment

Fortunately, by your very nature, you can have only one thought at a time. The moment a new thought comes inside your system, it means that the old thought has lost its power or influence over you. If the new thought has entered you, it means the old thought has been renounced because you can't have two thoughts at a time. You can have only one thought at a time. If you say that the old thought is also there, it only means that for that moment, the new thought has been renounced!

There is a beautiful story by Ramakrishna Paramahamsa':

A king who was inside a huge fort, was once attacked by an army that was two million strong. The king only had two or three people around him and got very frightened. He told his advisor "Two million people, and I am all alone. They will kill me!"

The royal advisor said, "Don't worry, King. Open only one door. Surely through one door only one person can come in at a time. As they come in, stand on this side of the door and kill them one by one. Over! Do not try to fight with the whole crowd"

If you think all your enemies are gathered together, you will start having unnecessary fears. You cannot have two thoughts at a time. You can only have one thought at a time. This means that every thought is replaced by the next thought.

I'll repeat: the first thing is that you can have only one thought at a time.

The second thing is that unless the old thought is pushed out, the second thought cannot come.

The third thing is that if somebody can push me out and sit here, he is surely more powerful than me! Any thought that comes in and pushes the old thought out is more powerful than the old thought. This means that any thought that is coming now is rooted in the present moment. It has more power than the thought that is

being renounced, whatever that thought may be about. By your very nature you are renouncing.

You don't need to learn renunciation. Every moment you are renouncing. What do I mean by the word 'renouncing' here? I mean that at every moment you are letting go of one thought after another. Only then is it possible to allow new thoughts to keep entering your system. Every moment your inner space is getting cleared of the old thought.

Thoughts are constantly getting renounced by themselves. The only issue is that when you create the belief your thoughts are connected, you have the problem of linked suffering, the shaft. Your belief that you have some problem is your only problem.

Every moment your inner space is purified by the new incoming thoughts. If you allow this process to continue, it will happen by itself and clean itself also. There is no need for you to clean your mind. All you need to do is just get out - just get out of the system so that the system can proceed on its own.

One important truth you should know is that even if you want, even if you try consciously, you cannot possess or hold onto your suffering for long.

Even if you try to hold it, you cannot hold your suffering because continuously, your thought that creates suffering is also replaced by newer thoughts! In fact, to hold onto suffering will require a lot of effort on your part because thoughts are continuously flowing.





Allow Your Thoughts to Be Replaced

Be very clear, your power to bring on a new thought itself proves you have the power to drop the old thought. The problem is, instead of just watching the new thoughts flowing through you, you try to bring back old thoughts into your system. It is like picking up your trashed emails and bringing them back to the inbox. Is there any need to bring back trashed emails? No! If you constantly look to bring back the old thoughts, you will create only suffering.

Understand that if you nurture the fact that any suffering can be replaced by a stream of fresh thoughts then that becomes reality for you. And there is no suffering. If you are nurturing the thought, ‘No, however much I allow replacing, the suffering comes back, you will make that into reality. If you mother the thought that the suffering is going to come back, it will come back. If you mother the thought that it is going to go away, it will go away.

All you need to understand is that if even once you can replace a thought in your inner space without returning to the previous thought, you will get the confidence, ‘I have replaced it once. I can do it again.’ Then you can tell yourself, ‘If the old thought comes back ten times, let me replace it ten times!’ that’s all. Soon you will see the old thought will stop coming back.

There is a very beautiful incident in Buddha’s life:

Buddha says, "Whenever I said in meditation, "I am going to get up after a few hours", I never became enlightened. Once I decided, "If I am not going to become in this very place. Until I become enlightened, I am not going to get up from this seat. I am not going to move." Buddha says that the moment he created that strong clarity, the authentic sankalpa,, - vow, the next second, he became enlightened!

When you sit down to replace your suffering and think, ‘Today I will replace it ten times. If it comes back the eleventh time, I can try again tomorrow, then nothing will happen. No transformation will take place for you. Decide very clearly, ‘Until it stops coming, I am going to replace the negative thoughts.’ That is what I call courage. When you sit down to replace your suffering and think, ‘Today I will replace it ten times. If it comes back the eleventh time, I can try again tomorrow, then nothing will happen. No transformation will take place for you. Decide very clearly, ‘Until it stops coming, I am going to replace the negative thoughts.’ That is what I call courage.

Solutions for Physical, Mental and Emotional Problems

When we unclutch, the first thing that will happen to us will be an inner healing effect - a deep silence and peace in us.

Second, that inner healing will start radiating as physical wellbeing, which is our health.

Third, naturally it will start radiating in our relationships also.





Fourth, because these three are going beautifully, we will be creative and productive!

Solution for Chronic Ailments

People come and tell me, *"Swamiyi,* for the last twenty years I have had knee pain.' No, it cannot be! Please understand that in reality it cannot be. I am not disrespecting you or adding more suffering to you by saying all your problems are only in your head. I am just telling the truth: all your problems *are* in your head! I am just stating the truth.

The knee pain you experienced two years ago, the knee pain you experienced one year ago, the knee pain you experienced two months ago, and the knee pain you experienced two hours ago are independent experiences. Only because you connect all of them, you conclude that you have been having knee pain for twenty years. Is it really true that you have knee pain continuously for twenty years? What happens to the moments of'no knee pain' in between? The important thing you need to understand is that because you connect and see all these as one continuous incident, you block the possibility of self-healing.

Solution for Depression

The depression that happened one month ago, the depression that happened one year ago, and the depression that happened three years ago are independent, individual, unconnected, and unclutched. The problem is the same as with physical pain. You start connecting them and concluding that you are having the same depression continuously. You create an idea that your life is depression. Then you start fighting with it. That only gives more life to the depressive thoughts.

When you strongly believe that your last ten years have been filled with suffering and depression, ou create a strong mental setup surrounding 1t. Naturally you start thinking that your future is also going to be painful and filled with depression.

Suppose there is a person sitting in front of you who you think is an enemy. Suddenly if you notice that his head is separate, his legs are separate and his hands are separate, would you even feel like fighting with him? No! He is not even worth fighting! He doesn't even have a solid existence, as you imagined him to have. So what is there to fight?

In the same way, only when you imagine you have a huge problem in front of you, that a big person is in front of you, you start fighting and getting into more trouble. Your depression is not the huge enemy that you think it is. It is just like the person with disjointed body parts. It is you who joined the parts and gave it life. Your fighting with depression is the root cause of your depression.

In *Ramayana"* there is a beautiful story. Whoever stands in front of the monkey king

Vali" and fights with him, loses half of his power to him. In the same way, whoever stands in front of the thought shaft and starts fighting with that shaft, half of their power will go away to that shaft.

The moment you unclutch from the shaft, you experience the neutral space, and inner healing starts. The moment inner healing starts, physically also you are healed.





Do not try to renounce your depression, because by your very nature it is getting renounced, flowing away from you. By your very nature just as joy disappears from your mind, depression also disappears from your mind. The moment you try to eliminate the depression, you will extend it and give it more life.

See, if you have a deep depression, will you stop going to the office? No! You may carry the depression in your mind but your body moves. You work. You may not be that productive or efficient. But your body still moves. Instead of 'living depression', I am saying, 'live unclutched'.

When we live in depression, we don't have all these questions, 'If I am depressed, how can my body move?' We don't have such questions. The depression becomes part of our life. In the beginning you may have questions, 'How can I live unclutched? How will I even move my body?' Understand that the constant remembrance of unclutching does not interfere with your mind or body movements. It only removes the depression because it lets the depression thoughts rise and fall without clutching to them.

Solution for Addiction

What is addiction? It is a behavior or action that if you don't do it, you will feel terrible that you are missing something. But, if you do it you won't feel any joy, it will only be mechanical. Addiction means believing that joy or ecstasy happens due to some object, person, or situation.

Understand that this is the definition of addiction: trying to elongate the joy shaft by recreating it. You bring the same persons, situations, incidents, or happenings into your life again and again, knowing that the same joy is not going to happen. Some people are addicted to partying, some to smoking, and some to drinking — there are so many addictions.

Remember that anything you bring to your life again and again will not give you the same excitement as it gave you the first time. It can only lead to addiction, not happiness. The first time you enjoy a sweet, it is a wonderful experience. The excitement is totally different. But if you keep eating more of the same sweet, the same experience is not there anymore. Eventually if you eat enough sweets you will not even like the sight of them. You Will look at them and say, Oh no, not more sweets. They make me feel terrible.' In the same way, when meeting a person for the first time, the excitement is totally different. Later on, the excitement falls off.

People come and ask me, 'How can I break my habits?' See, habit is a beautiful word. If you remove 'h', 'a bit' will remain. If you remove 'b', 'it' will remain. Only when you remove the 'I', the shaft 'it' will die. Only when you remove 'I', only when you throw 'I' away, will it completely die.
Be very clear, your smoking two days ago, ten years ago, and twenty years ago - all these three incidents are completely independent. They are not connected. Mentally, when you start connecting, when you start believing that you have the habit of smoking and that you are addicted to it, the belief creates a shaft. Then you start fighting with it. That is what I mean when I say the 'I' has to be dropped. It is your belief that makes it a habit. If you drop the belief, the habit drops.

If you believe it is a joyful experience, you continue to smoke more and more. If you believe it is a painful experience you start fighting with the shaft. Either way you don't win. Even if you believe that smoking is joyful, try to smoke without restraint and see for yourself how you feel. When you smoke and inhale, it can never be a pleasurable experience. It is never really joyful.

When you smoke, in that moment, just see what is happening in your inner space. You





are not enjoying anything. You are just trying to escape from something. You merely believe that smoking is joyful. Even if you don't feel joyful when you are smoking, you try to squeeze joy out of it.

If you deeply scan your life and see, you will understand that whether it is smoking, or sex, or money, or any other pleasure, even if you don't feel the same joy as you felt the first time, you try to squeeze joy out of it. You try to console yourself, 'No, this *is* joy. What else is joy?' You try to cover the frustration by believing it is joy. You want to believe it is joy.

Try your best to drop some addiction. You can never be successful. Even if you drop it you may be dropping it out of some fear or greed, which is a much bigger addiction. If you drop smoking out of some fear or greed, you are not doing anything good to your consciousness, to your inner space. You are only damaging yourself more.

You might have dropped smoking, but the fear or greed that made you drop it will be added to your inner space. At least with smoking, you will destroy only this body. With fear or greed you will destroy your whole being, life after life! In the next body, you will carry over the fear and greed. The smoking habit may not carry over to the next body but the emotions of fear and greed will be carried with you to the next body. So the best way is to drop the idea that you have an addiction, and it will drop.

Unclutch - Work Smart, Not Hard

The moment you hear you are unclutched, the first fear that arises in you is, 'If I start living without connecting my thoughts, who will pay my bills? I could lose all my wealth. I could forget where I keep all my money. I may not be able to live successfully in society. How will I do my job? How will I take care of my things? Won't I not just lie down in my bed without doing anything? Why would I want to go to my office?'
I ask, 'Why wouldn't you go to your office?' The moment you ask that, it means that you inherently have a little hatred or a little vengeance against your office work! This is why the moment you find some excuse you want to escape from your work. By asking this question, you are only expressing your anger, your violence against your routine, nothing else! The question has nothing to do with unclutching.

If you have such questions, just unclutch and sleep for ten days. There's nothing wrong with that. Have a vacation for ten days. Decide, 'I am going to unclutch from both the identities.' How many days do you think you can sleep? How many days do you think the cessation of activity can continue in you? Only until the *tamas,,* energy in you is exhausted. After that you will automatically start doing something. So, even if you feel it is a lack of responsibility or defeatist behavior, be unclutched for a few days. You will then understand and experience that when you are unclutched you will not have a lazy or passive attitude. Mentally you will be silent, but physically you will be active and alive. When you are in that space of irresponsibility or defeatist attitude, mentally you are very active but physically you are tired. When you are unclutched, physically you are active and alive, but mentally you are silent.

You see, 33% of the body is *sattva",* pure silence. 33% of the body is *rajas',* restlessness and 33% of the body is *iaraS",* deep sleep, laziness. Right now the first fear that happens in you is if you unclutch, you may become *tamasic,* a lazy person.

Unclutch. That 33% of your laziness will quickly be exhausted. It will disappear from your system within a few days. Then you will automatically start working from your innate intelligence. You don't have to be driven by fear and greed to live your day-to-day life.





I am not saying you should stop thinking completely. I am only saying, when you are unclutched, whatever thoughts have to happen will happen automatically. Initially when you are unclutched you will feel as if no thoughts are happening. Later you will understand, even after unclutching, whenever thinking is necessary, the mind is clutched. Whenever thinking is not necessary, the mind is unclutched. Your mind is being used as an instrument, not as a master.

We can live purely from inspiration. But the problem is, we are never given that confidence. We are never given the courage that we can live simply by inspiration. Sometimes you can see that for no reason you radiate excitement; for no reason you radiate intelligence. That is what I call inspiration. It may last only for a few moments, but you need to realize that those few moments can become a way of life for you. If we remain unclutched, then continuous inspiration will happen in our lives. Unclutching directly kindles the energy of the being. This energy is the energy of inspiration, the energy of unclutching.

Are ‘You’ Needed to Run Your Life?

Understand one important thing, we have an automatic intelligence that can run our lives, that can take care of our day-to-day responsibilities. Not only can it run our lives, it can maintain, extend, and expand our lives as well.

But society conditions you from a young age. You are taught that you cannot run without planning, without fear or greed. Your self- respect is taken away from you. You are made to lose trust that you can lead your life spontaneously, without fear or greed. That is why constantly you try to infuse greed or fear into yourself. You try to use fear and greed as fuel to make your life run, to make your life alive.

Be very clear, you cannot run your life based on fear and greed. If you are driven by fear and greed, you will carry a constant irritation in you. From morning until night, from the moment you wake up until the moment you go to sleep, you will carry a constant irritation in you. You just wait for a reason to explode. Just one small touch is enough, and you are ready to jump on the other person. He does not even need to make any mistake; just coming in front of you is enough to trigger you! This happens because of the strain of running your life through fear and greed.

If you just relax, the automatic intelligence of Existence will run your life beautifully for you. Your actions will be automatically propelled by the energy of Existence.

Technique — ‘I am not the Doer’

Ashtavakra says, You who have been bitten by the great black serpent of egoism ‘I am the doer’
Drink the nectar of the faith, ‘I am not the doer’ and be happy.

Ashtavakra’ gives this technique to the king and seeker, Janaka. Please understand that simply thinking that ‘I am not the doer’ or having faith that ‘I am not the doer’ will not liberate you directly. This technique by itself will not liberate you. It will just make you tired! You are not able to remember that you are not the doer continuously without a break. The moment you understand that you are not able to remember ‘I am not the doer’ all the time, you will be completely frustrated and you will just drop the mind. The moment you drop the mind, the truth that you are not the doer will simply become reality! That is the technique suggested here.





Unclutching: A Self-Purifying and Evolutionary Technique

This is a very simple understanding of unclutching. All you need to do is remember to unclutch whenever you start giving meaning to old thoughts or whenever you connect with old thoughts and allow them to bother you.

Do not create, maintain or destroy any thought. If you don't do any of these three things, you are the Supreme Self, *Parabrahma,,!* Unclutching is like a self-purifying method.
For any technique to be self-purifying and become subtle, by itself. Unclutching is one such technique.

The technique that does not become subtle by itself stays in the gross level. If it is not able to kill itself, if the technique is not able to commit suicide, it will kill you! The beauty with the technique of unclutching is that it will become subtler and subtler by itself as you become subtler. Finally, it will dissolve.

Meditation Techniques

Unclutching — Anytime Anywhere

When you sit, naturally some thoughts will come. The moment you see a thought coming, do not give meaning to it. You give it meaning only if you connect it with your past. Without giving meaning to it just remember to unclutch and see what happens. The moment you remember, 'Let me unclutch from this thought; let me not give meaning to it, for a few seconds there will be a small silent gap. The moment you are aware that there is a silence, it will become one more thought. Then unclutch from that thought also. Then, again there will be a gap of a few seconds. Then, one more thought will come, 'I am in silence or 'I am unclutching'. Unclutch from that thought also. Just the gap or the silence should become longer and longer. That is the whole idea.

Naturally it is the nature of the mind to wander somewhere after a few minutes. The moment you remember or become aware that the mind has wandered, unclutch. There is no need to have guilt or be agitated that the mind has wandered. The moment you remember, unclutch, that's all.





The Karmic Cycle Can Be Broken

If we are able to truly manage our mind with the understanding that it is our mind that connects thoughts to form shafts of pain and pleasure and if we stay unclutched, we can stay in what Buddha calls mindfulness. We can stay in awareness and in the present moment. It is our thought process that constantly takes us from past to future and back again and does not allow us to rest in the present moment.

Understand this clearly, when we are in the present moment we can stay out of trouble without fear and desire. We can act without fear and desire. You may ask how. How can I be motivated to do something ifI do not desire it? There is no need for motivation. Do you think that it is motivation that makes you breathe or digest your food? It is the intelligence of the energy that is within and without us that makes it possible for us to live and grow. We live not because of us but in spite of us.

When we act without attachment, there is no consequence to our actions, there is no karma arising from our actions.

What is Karma?

There is a very beautiful verse in the *Isa Vasya Upanishad:*

Om poornamadah poornamidam

Poornaat poornamudachyate

Poornasya poornamaadaaya

Poornamevaavashishyate

From the Whole came the Whole. If you remove the Whole from the Whole, only the Whole remains. By very nature we seek the Wholeness. By very nature we seek fulfillment in anything we do.

Whether it is eating, drinking, jumping, reading, talking, sleeping, or meditating, in any activity that we engage, our being yearns to completely experience the activity and be fully involved in it. Are we fully conscious of every action we engage in? Are we aware every moment of our life?

A small story:

A man was travelling by cab to the airport. The cab driver was driving very fast even around corners and sharp turns.The passenger was getting terrified with his driving. Finally, the cab driver, seeing the terrified passenger, said, "Why don't you do what I do when I take turns? Just shut your eyes!"

When you are not completely aware and involved in the action you are engaged in, your being remains unfulfilled in that experience. The unfulfilled experience remains inside you and keeps pulling you to do the action again with intensity to fulfill it. This is *karma.*

Karma is the collection of unfulfilled experiences that stay in us and constantly pull us to fulfill them.

Anything that we do and experience intensely and deeply will always leave our system. It will liberate us. Any experience that we did not go through completely, through which we did not have complete fulfillment, that did not get our full energy, attention and awareness, remains inside us as *karma.*

Even though we carry some *karma*, basically we are complete fulfillment, Wholeness. So any *karma* that has not been fulfilled cannot rest inside us for too long. It will try its best to fulfill itself. It will drive us again and again to go through the same activity so that it can be fulfilled. Any desire, any





experience, which has not become complete in our system, will remain as *karma* and push us again and again to make us go through the same experience until it is fulfilled.

We think, speak and do things without clarity, without fulfillment and with deep ignorance. All these thoughts, words and actions collectively contribute towards our *karmic* baggage because none of them gives rise to fulfillment in us. When they do not give rise to fulfillment our *karma* pushes us to somehow fulfill them.

Our own thoughts, words and deeds become our *karma* and drive us to reach fulfillment in some way.

The present is the totality of all past decisions

Understand clearly that now you are reading this book because of all your past decisions. You decided to pay attention to the book on display. You decided to buy it. You decided to sit down and read this book now. The totality of all these decisions contributes to your sitting here.

The totality of all these past decisions is your present moment. Now, applying the same logic, the totality of your present decisions will be your future.

This is the essence of *karma* theory: the totality of all your past is the present, and the totality of your present is your future.

The totality of all your past is the present. The totality of your present will be your future. The problem is that we make most of our decisions unconsciously. We take thousands of decisions unconsciously. That is the reason why we are not able to connect the cause with the effect. Flood more awareness, more intelligence into your thinking system. Flood more awareness, more consciousness into your decision-making system. In any given moment, the future is predestined but *conditionally*. It will be a certain future according to all the totality of events till that time - this is the predestined future. But it is conditional. There is an important factor that can and will change i—t your consciousness, your will.

A small story:

Once, two brothers met a sage who was known to be able to look into the future. The brothers paid their respect to the sage and asked him if he could tell them about their future. The hermit advised them, "It may not be good for you to know your future. Besides, your future can change later even ifI tell you now."

The brothers insisted on knowing their future. The sage looked at the elder brother and said, "You will become a king ft *a year." Looking at the younger brother he said,*
"You are destined to die in the hands of a murderer in a year "s time." The brothers started walking back home. The elder brother was overjoyed while the younger one was depressed.

Now the elder brother started creating his fantasy world dreaming of becoming a king. The younger brother who was destined to have less than a year to live, started spending his time in spiritual activities. He used his time to serve everyone and soon came out of his depression.





Eleven months passed. One day, the elder brother invited the younger one to his house. He wanted to look out for land for a grand palace he was planning to build since very soon he would become a king. They were walking on a huge open piece of land when the younger brother stumbled on a half-buried pot. The brothers dug the pot and removed it. It was a huge pot of gold coins.

The elder brother was thrilled and started shouting, "This treasure is just for me! It is for me to set up my palace and kingdom! "Just then, a bandit jumped out from a bush, gave a blow on the elder brother's head and tried to snatch the pot from him. The younger brother jumped at the bandit to protect his brother. But the bandit attacked him with a dagger he had in his hand. During the struggle the bandit dropped the pot and ran away.
The elder brother was very thankful to his younger brother for saving his life and offered him half the gold coins. The younger brother politely refused saying he was not going to live much longer in any case. The elder brother with his new treasure started living a lavish life, eating, drinking and being merry.

One year passed. There was no sign of any crown in sight. The younger brother was also enjoying good health. They decided to visit the sage again. They met him and asked, "How did your predictions go wrong? "The sage was also surprised and went into meditation. He then explained, "I told you, your destiny can be changed. "

He looked at the elder brother and said, "Your destiny changed because of your irresponsible actions over the past months. The crown that you were to get was reduced to a pot of gold."

He looked at the younger brother and said, "Your spiritual life, trust and surrender to the Divine changed your destiny also. Death in the murderer's hand was reduced to only being wounded by him."

Understand, destiny is not something written in stone. It very much depends on how you choose to respond to every situation life presents to you. Your awareness will give you the intelligence and the courage to change the flow of events in your life.

Karma and TPS

If you don't know your past completely, you will repeat the same things in the future. If your Thoughts Per Second (TPS) can come down and you know your past as it happened, you won't repeat the same past in the future. You will then become a *karma mukta",* liberated from karma. As of now you are a *karma bandha",* bonded to karma because you have not lived your past completely.

For example, your childhood always seems golden. It is the golden past. You may feel your life in college was great, but when you were actually in college, you didn't really feel that way. Why? Because your suffering has become much more now and in comparison, the past seems very nice! Now you attribute joy to your past and if given a chance you want to repeat it. When you lived through it, did you actually experience it? No!

If you can relax in the present moment, at zero TPS, for at least 11 *kshanas',* you will penetrate the time shaft. If you can stay in zero TPS for 21 *kshanas,* you will penetrate the time shaft and can alter the future. This is in your hands.
All meditation techniques are ways to bring down your TPS so that you can penetrate the time shaft.

Kshana





It is important to understand the concept *o kshana.* There is no equivalent for this word in the English language. So, let me explain to you what *kshana* means. *Kshana* is a measure of time. It is not a second or a minute as many people believe.

The gap between two thoughts is one *kshana*. We are used to thinking of time in an absolute sense. But a *kshana* is absolutely relative! The thoughts of every person and the rate at which they come in a person are dependent on that person. *Kshana* varies from person to person.

If a person is restless and gets too many thoughts in a span of one second, his *kshana* is shorter because the gap between two thoughts is less.
If a person is calm and collected like a meditator is, he gets fewer thoughts in a given span of time. His *kshana* is longer because the gap between two thoughts is more.

Karma — totality of conscious choices

Your life is nothing but the totality of the conscious choices that you continuously make. Whether you want to or not, directly or indirectly, you are choosing everything. Someone else does not choose. It is you who chooses.

A small story:
An employee approached his boss, "Sir my wife said I should ask you for a raise."

The boss replied, "Oh, I will ask my wife tonight whether or not I should give you a raise!"

Understand, continuously it is your choice, your decision. You may think somebody else decides. But it is only you who is deciding.

A small example can make you understand the basic truth. If somebody criticizes you, you choose to get offended. If somebody praises you, you choose to get flattered. Because of your habit, you may choose it unconsciously. It is not someone else who chooses, it is you who choose. Because it has become your habit to think that someone else influences your decisions, you have forgotten that you are choosing.

Every time someone criticizes you, you choose to get upset. Every time someone praises you, you choose to get flattered. It is nobody else's choice but your own. You can decide either way. When someone criticizes you, you can choose not to get offended and you can choose to remain calm and relaxed. It is just your choice to feel offended or not.
All your continuous choices every minute put together decide your life. If you don't decide and if you allow incidents to decide your life you go into a mode of 'paralysis'. Our lives as of now are nothing but paralysis. It is only when you decide to live your life without any outside events, situations or decisions being forced on you, you actually decide to live. As long as you don't understand life is your choice, your living is just paralysis.

Vasana, samskara and karma

There are three interrelated concepts, termed *vasana, samskara* and *karma,* in Sanskrit.

Vasana





Vasana is the seed of desire. For example, you are walking and you happen to see a dazzling necklace displayed outside a shop. A desire arises inside you to possess it. This is *vasana.*

Samskara

Samskara is the plant that grows when the seed of *vasana* sprouts. When you see that necklace again and again, the desire to possess it becomes stronger in you. When you feed the desire to possess the necklace, it is like supplying water and nutrition to the seed of *vasana.*

The comiption that happens to the inner space is what I call *samskara* or engraved memories. They are the memories that go and sit in your inner space and pull you to go through the same experience repeatedly. They pull you to do the same kind of actions repeatedly, pull you to run through the same kind of thought patterns, even if you don't want to. Those memories are what I call *samskaras.*

Any *samskara* that is operating in your conscious or unconscious layer is nothing but a hindrance to the fulfillment of your life. There is no such thing as good or bad *samskara.* No *samskara* is good. An inner space filled with *samskaras* is hell. An inner space without *samskaras* is heaven. Do not try to classify *samskaras* as good or bad.

A *samskara* by itself, by its very nature, is negative. By its very nature *samskara* is depressive. Anything done out of *samskaras* will reduce everything to boring emptiness. Anything that happens with a deep understanding, just out of your pure inner space, always adds value to you. Anything done out of *samskaras* adds more and more bondage to you.
From our young age we collect so many different *samskaras* in so many ways. We accumulate them and also reproduce them. *Samskaras* do reproduce themselves even without any further action from our part.

Samskaras get strengthened in different ways. There are some *samskaras* that get strengthened only by action, when you repeat the action. There are some *samskaras* that get strengthened just by receiving information with regard to them, when you receive input from the world about them. There are some other *samskaras* that need neither action nor information, just remembrance is enough, and they get strengthened!
We collect these different levels of *samskaras,* engraved memories, and store them in our system and expand them.

Karma

Finally when driven by the desire you execute the action and it becomes karma. The power of desire drives you into finally buying the necklace. That is the action — the karma.

Anything half done leaves a samskara (engraved memory) in your being. Anything not lived fully leaves an imprint or samskara in your being, which time and again pulls you, attracts you to travel the same path and fulfill it.

The cause of addiction is also related to samskaras. In my own experience of having worked with millions of people personally, at least a few thousand cases of addiction have been healed by meditation. The basic truth about addiction is that you have lived your life vaguely, not fully or with the whole being. Unfulfilled desires create a samskara in you pulling you back to fulfill the desire by re- experiencing the same desire again and again.

Any emotion lived intensely simply liberates you of that emotion - be it anger, fear, desire to eat or attachment to any object or person. You are liberated fully of anything when you live it fully. If a





person keeps going back to a problem time and again, it only means that he or she has not lived out the problem fully.

When we live, half our mind is somewhere else. Patanjali says beautifully, 'The more the quantity, the less the quality.' The moment the quality of enjoyment of any object increases, its quantity decreases in direct proportion, of its own accord.
Therefore, it is the quality that needs to be increased.

Life is not a brief candle. It is a bright shining torch. Make it burn as brightly as possible in your life.

Three types of karma

There are three types of karma - agamya, prarabdha and sanchita.

Sanchita karma is like a bank, a reserve bank. Understand, this may not be the first time you have taken a body and come to planet earth. You may have taken millions of bodies before! In those millions of bodies, whatever thoughts you had, whatever you spoke, whatever you did, all those unfulfilled experiences have become your engrams — engraved memories. Put together, they are like a bank called sanchita karma. When I say 'bank', it is not a collection or saving, it is debt! You will have to pay back all the loans!

The next type of karma is prarabdha' karma. Prarabdha' means this: from the sanchita bank of karva you take some karma out of which you create your present body.
You then decide to enjoy and exhaust all those karmas that you brought with you through that body. So *prarabdha* is just a small bit of the accumulated *sanchita karma* account that you have brought into this life. You have planned to enjoy or exhaust these through this body of yours.

The third type of karma is the worst. It is the *agamya karma,* the *karma* that you start collecting after coming down to planet earth, because of fresh thoughts, words and deeds.

Anybody who lands on planet earth has to exhaust his *prarabdha karma* before he dies. For example, let us say you have 1000 *karmas* in your *sanchita* bank. Out of these 1000 *karmas,* suppose you take only ten *karmas* with you as your *prarabdha karma* when you take up your body saying, 'Let me finish these ten *karmas* this time.' However, after coming down, instead of exhausting your own *prarabdha karmas,* you start watching others and collecting karma based on their desires. These are desires that you have borrowed from others around you. Because of these borrowed desires, you create certain thoughts, words and actions.

For example, if you see someone more beautiful than you, your thoughts multiply due to comparison and jealousy. You create *karma* based on thoughts. Sometimes you talk ill of others, without knowing any of the related facts. When you do this, you accumulate *karma* based on words.

The way out of the daily irritation - Living your *prarabdha karma*

Let me explain the three types of *karma* from a different angle. You see, if you take all the possibilities that you are aware of and that are available to you in the cosmos, we call that as *agamya.* There are all kinds of possibilities. You can become a fish, you can become a snake, you can become a man, or you can become a god. All these are possibilities. We call that as *agamya.*

There are also other possibilities that are available to you. These are not only within the field of your awareness like the things that you know such as fish, monkey, dog, donkey and man, but also many other possibilities that are unknown to you. Those we call *sanchita,* the whole range of known and unknown possibilities.





The whole is *sanchita* and the possibilities that lie in front of you are *agamya.* You then decide to play only with certain boundaries of these possibilities when you come into this body. That is what we call *prarabdha.* See when you came down, you decided to play inside certain boundaries. That boundary is what we can call *prarabdha.*

After coming here you see many possibilities before you that you try to accumulate, that you try to acquire. Those possibilities can be called as *agamya.*

This *prarabdha* that you brought with you has the intelligence to run your life.
One big difficulty is that you see too many *agamya*, too many possibilities in front of you. Because of that, your trust over your *prarabdha* or your own preselected possibilities reduces. You think your *prarabdha* may not be that powerful to run your life because of the *agamya,* the possibilities, which are in front of your eyes.

Let me tell you this. Trusting *prarabdha* is powerful. Fulfilling your *prarabdha* will take away one very negative aspect of your life - the continuous irritation. The constant irritation that you carry from morning till night is the gift of *agamya.*

From morning till night, from the moment you come out of your bed till the moment you fall asleep, you feel a constant irritation. We just need somebody to make some mistake and we jump on them! We are just waiting. Anybody who comes in our presence will have our 'blessing'! That constant irritation is because we are centered on *agamya.*

If our energy, our inner space is centered on *prarabdha,* we will not be carrying the constant irritation that we carry now. It is not that we will not be working or relating with the possibilities. It is not that we will stop working, no! We will continue to work but our base will be our *prarabdha.*

You see, the mood of constantly rejecting everything, constantly being irritated, happens because of our agamya, because of the possibilities we see around us. We are running behind the choices, the possibilities, the *agamya.* But we forget that the *prarabdha* is very intelligent, very powerful.

In the whole world, there are only two kinds of people, people whose inner space is centered on *agamya* and people whose inner space is centered on *prarabdha,* that's all. People whose inner space is centered on *prarabdha* live their life in restful awareness.
The mind that is based on *agamya* will be inspired only by fear or greed. You can see this when you wake up. You will come out of your dream state only if you have a desire or if you are caught by some fear. For example, you may get inspired to wake up because you wish to send your child to school so that she gets a good education and has a bright future. Or you may get up out of fear of getting late for office because you are afraid of losing your job. Moving the physical body out of fear or greed is what I call living your life based on *agamya.*

The way out of the cycle of *karma*

All your actions are invariably driven by greed or fear and therefore end up being superficial actions, adding to your *karma.*

In this way, you end up collecting more *karmas.* By the time you go back, what will happen? Your *"karma* bank balance' would have increased by the number of your *agamya karma!*

Say you came down with ten *karmas*, you did not exhaust these ten *karmas* With which you came, but you collected 200 more!

What will happen the next time you take the body? Your *sanchita* is now 1000 added to the 200 new *agamya karmas* you collected now. You now have 200 *karmas* more than in your last birth. Again





you take ten out of that collection and come down with another body. But you only collect more and go back. This becomes a vicious circle. This is what we call *janma marana chakra,* life-and-death cycle, continuously taking a body and dying, again and again.

Instead, while you are living, if somebody gives you the knowledge that you are not just the body or the mind and it is *karma* that is influencing you, then the influence of that *karma* over you will begin to come down. You will then start exhausting the *prarabdha karma* that you came down with.

Let us say you brought ten *prarabdha karmas* with you when you took this body and came down. Suppose in these ten *prarabdha karmas,* you have three *samskaras* or three engrams that have the power to put you into depression. If you continue to obey those engrams and fall into depression, they will not remain just three, but will probably become ten. The additional seven *karmas* are the *agamya karmas.* If instead of exhausting your *prarabdha* you decide to remain with them, you collect *agamya.*

If on the other hand, whenever these three engrams put you in depression you have learned some technique to come out of the depression, then these three will start losing their power over you. So, over time, of the ten *karmas,* three will leave you. Whenever you reduce the influence of *prarabdha* on yourself, not only will the *prarabdha* get burnt, but the chances of accumulating new *karma,* the *agamya karma,* will also come down.

You stop collecting *agamya* when the *prarabdha* loses its influence over you. When the influence of these ten *prarabdha* engrams over you stops, the *agamya* collection will also stop because it is these ten engrams that are responsible for the collection of further engrams or *karma.*

Now let us come to the *sanchita karma.* Understand, you can't do anything directly with your *sanchita karma* bank. For *sanchita* to burn out, only *Guru Krupa,* grace of the master, will work. Only the master's grace can do anything to burn out your *sanchita.*

Only intention matters

A beautiful story from the devotional *vedic* scripture *Bhagavatam:*

Krishna reached the banks of river Yamuna with the gopis, his milkmaid friends. They wanted to cross the river but there was no way to cross.
Krishna declared, "If I am true brahmachari' (celibate), then let the Yamuna part and let us go across. The Yamuna parted.

Outwardly, it may seem that Krishna was with the girls like other ordinary men. But Krishna was beyond the body-mind. His actions did not carry the intention of an ordinary man. It is the intention of any act that matters, not the act itself.

Intention is the baggage, the *karma,* not the action. If action creates intention, it becomes the baggage. Pure action with no end objective is not *karma.*

Master's presence affects the intention





See, whatever you are doing in the presence of the master, you are doing for the master. You know it is in no way going to build your name or fame. So, the action happens without intention. There is no intention. The intention is the master's. The action is yours. Intention is in the being of the person who has no intentions!
You see, the total *sanchita karma* can be yours or mine. Mine is divine play. Yours is suffering. When it started, your total *sanchita karma* also started as a divine play. But, after gathering more and more *agamya karma,* it became dirty.

Because I have no *karma,* when you flow with me you will also act without intention. Action without intention is living enlightenment.

Action without intention is free from *karma*

If a person has committed ten murders, the quantity of murders will not be recorded. But the intensity of the murderer will be recorded. It is the quality, the mindset, and the attitude, that carries the *karmic* burden.

That is why Krishna says again and again in the *Bhagavad Gita* that intention is much more important than action. That is the message of the whole Gita. He says, 'When you are without intention I will take care.'

Action does not get recorded. Only intention gets recorded.
The Mahabharata' tells us the beautiful story of a courtesan and a monk.

There was a monk who lived across a courtesan's house. He used to keep a count of the men coming to her house and used to imagine all kinds of things about her lifestyle. The woman spent all her free time praying to Krishna to redeem her from her miserable

One day, they both died at the same time. Both reached the court of Yama", the god of death. Yama" looked at the record of their lives and gave the decision. the monk should go to hell and the woman should go to heaven. The monk was shocked and started protesting, "I lived such a pious life while she lived such an immoral life! How can I be sent to hell and she to heaven!"

Yama replied, 'In my court of judgment, your actions are of no value, only your intent matters. You wore a monk's robes and lived a good life outwardly but your inner space was filled with lust. So in the outer world, your body is now being buried with honor but you have to suffer hell. The woman's heart was forever with Krishna even while her body was sold to men. So her body doesn't have anybody to even do the last rites but she is going to heaven.'

It is the intention and attitude that counts.

An enlightened being, an incarnation, is one with Existence. An enlightened being can only operate in tune with Existence. He can never be out of tune. The actions of an enlightened master can never be without awareness and compassion.

Since we do not have the consciousness or awareness, we cannot justify our actions by saying they are similar to those of an enlightened being. Be very clear, the action may look similar outwardly but the intention, the inner space, the attitude, is completely different.

A beautiful story from the life of Adi Shankara:





Once while Shankara was wandering with his disciples, he suddenly felt thirsty. They were in the middle of nowhere. They traveled further and finally came across one shop. Shankara went up to the man in the shop and asked for some water to drink. The man said, "I am sorry but I have nothing to offer you except liquor. That is all 1 have."

Shankara replied, "Alright, please give me some. " He drank a glass of liquor and thanked the man. The disciples were shocked to see their master drink liquor! The thirsty disciples decided to follow the master and they all drank liquor to their heart"s content.
When they resumed the journey, Shankara continued to walk normally but the disciples under the effect of the liquour were not even able to keep next step properly. They went up further and after some distance, came across an iron forge.

Shankara went upto the man who was pouring molten iron into the cast. He asked him for a glass of water. The man apologized saying he didn"t have any water to offer. Shankara said, "Alright. Please give me the molten iron then."

The man and Shankara"s disciples were all shocked. The man gave Shankara the hot molten iron which he just poured into his mouth as if it was water!

He then turned around to his disciples and said, You may also drink now. The disciples stood with their heads lowered. Shankara then explained, "Do not follow what I do. Follow what I say. Otherwise, you just choose to follow what your mind tells you."

Understand, the very plane on which enlightened beings exist is different from the normal human plane of existence. So they do not need to and cannot do things according to usual logic. Their intention is what is important, which cannot be explained in terms of ordinary logic.

An enlightened being has no personal interest because he has no individual identity — his identity is dissolved in the identity of the whole universe.

The power of daily intention

We have seven layers or seven bodies of energy, which are physical, pranic, mental, etheric, causal, pleasure and *nirvanic,,.* Please understand, in the causal layer our gathered *ov agamya karma* is completely available for us. See, in the causal body, you may have the skills to play cricket, golf and tennis. But if you get up from deep sleep with a strong will or intention to play cricket, then you will also bring from the causal body the intelligence to play cricket. You will be naturally led into the situations, the atmosphere and the intelligence for it. If you go to sleep at night with a strong intention to play golf and you wake up in the morning with the strong intention to play golf, then you will bring with you that intelligence to play golf.

The causal layer is an exchange place. It is like monetary exchange. In the causal layer you can exchange anything. When you go to the causal layer the *karma* of this birth itself can be changed if you have that strong intention every day. This is true freedom. Strong intention has the capacity to change the gathered *agam ya karma* and the *prarabdha karma* of this birth. It cannot change the total *sanchita karma. Sanchita karma* can only be changed by the grace of the master — one who is without *karmas.*

Mission or machine?





Reaching out to the master, doing what the master says and acting without intention, are what the whole game of life is all about.

Action without intention is mission. If you are acting with intention, you are like a machine.
If you are acting without intention, you are the mission. Machine or mission, the choice is yours. Till you act with my intention without adding your intention, I will keep training you. Just do what I say without asking inspiration from your intention, from your greed and fear. Pure action without intention will lead to fulfillment.

Pointing the same sword inside

Karma is not a law of reward and punishment. It is not a way god uses to punish people for committing sins. It is a reflection of your own mental state giving you the experience of 'heaven' and 'hell'.

A small story:

A traffic policeman caught a man speeding. He was about to issue him a speeding ticket. Suddenly a woman started screaming from the back seat, "See, I told you that you will get caught! Who asked you to drive so fast? And when I tell you to be careful, slow down and watch out, you tell me to shut up. Now see you got caught!" The cop asked the driver "Who is she?"The driver sighed, "My wife". The cop tore up the ticket and said, "Drive on. You have been punished enough!"

When you are angry, it is not that you will incur sin and pay for it in your next life. You are suffering with your anger now. That itself is the hell you suffer! You are suffering inside in the same way that you are torturing the person you are angry with.

The fire you spit outside will burn with the same intensity inside you also. No matter whether it burns the other person or not, the fire of anger will surely burn you. The sword used to cut someone outside will cut you inside with the same intensity. Remember, it is a double edged sword.

A beautiful story from Buddha's life:
A man once came and spat on Buddha's face. Buddha wiped his face and asked the man, "Do you want to say something more, or is this all? " Ananda, his close disciple, was very angry. He was fuming that some man came and just spat on his master and that too for no reason at all. He said to Buddha, "Master if you give me permission, I will handle the man."

Buddha replied, "Have you forgotten that you are a monk, a sannyasi' (renunciate)? That poor man is already suffering with his anger. See his angry face, his body shaking with that anger. And before spitting on me, do you think he would have been celebrating and dancing? He is mad with his own anger. In that state of madness, he came and spat on me.
What is a bigger punishment for him than being in such a state? And what harm has he done to me? I just had to wipe the spit off my face. Now you don"t get agitated, otherwise you are building the same anger inside you. Why are you punishing yourself. That is foolishness. Feel compassion for the poor man instead."

The man was listening and was surprised and confused to see Buddha behave in this way. He was expecting Buddha to become angry. That is what he wanted. Instead the compassion and understanding Buddha showed was just too shocking for him!





Buddha said to him, "Go home. You look tired, you have punished yourself enough. Forget about what you did to me. You did not harm me. This body will return to the earth and people will do all kinds of things like spitting. Go home and relax."

The man was completely shaken by Buddha's response. He went back home. He came back that evening, fell at Buddha's feet and cried, "Please forgive me!"

Buddha calmly said, "I was not angry in the first place. How can I forgive you? But I am happy to see you relieved from the anger and in a state of harmony. Just remember. never do such acts again, this is how you create hell for yourself. "

Karma and the next body

How do we choose the next birth?

Once the life force leaves the body, within three *kshanas,,,* it chooses the next body.
At the time of death the three most enjoyed experiences in that lifetime stand out as one's last thoughts. The choice of the next body arises from the mindset based on these three experiences.

These three thoughts will be based on one from each of the total *karma (sanchita),* this birth *karma (prarabdha)* and gathered *karma (agamya).* Based on this, the *prarabdha karma* will take shape for this birth.

Practicing spiritual life solutions in one's lifetime will reduce the gathered *sanchita karma* of that life because these understandings will help one to live with awareness.
Meditation helps to reduce the *prarabdha karma.* It acts not only upon the conscious and physical levels but also has the capacity to penetrate and clean the unconscious on a physical, mental and being level.

However, the largest balance in the bank of *karma,* the total *sanchita karma,* can only be dissolved through the master's grace.

The more these three *karmas* are reduced, the less the constraints of choice for the next body. Since each of the three *karmas* will dictate a corresponding intense experience to be lived, the next body will need to provide a space for these experiences to be lived.
It is like this. If I say, 'Let me meet a person who can speak English, I have more choice than if I say, 'Let me meet a person who can speak English, Spanish and German.'
Similarly, if you have all the three types of *karma,* there are more constraints on your next birth.

For example, the desire influenced by your total sanchita *karma* may be, 'I want to be beautiful.' The desire influenced by your *karma* of this birth, *prarabdha,* may be, 'I want to be rich.' The desire influenced by your gathered or *agamya karma,* may be, 'I want to settle down in USA.'

It is more difficult to get a body for your life energy's next birth that will lead to the satisfaction of all the three desires within the short gap of three *kshanas.* So, it ends up choosing a body that satisfies the strongest desire amongst the three desires. The combined desires, the mindset, with which the life energy leaves the previous body is the *vasana,* the seeds of desire we earlier talked about.

These three desires, these three thoughts will be seen in one glimpse in three *kshanas,* as one *vasana* .
The *vasana* is like a television channel and the body that attracts the *vasana* is like the television set





tuned to this channel. The depth of the *vasana* and the body that matches the *vasana* attracts the life energy. Just like a television set tuned to the satellite channe1's frequency receives the corresponding electromagnetic waves, in the same way, the *vasana* is attracted by the body.

The life energy, the spirit, departing from the previous body enters the new body that it selected, as that body leaves the womb of the mother. It enters the body in the birth canal. The darkness of the causal layer that it left from the previous body corresponds to the darkness of the mother's birth canal. Since the body has been prepared by the energies of the parents, the life energy chooses the combined energies of the parents based on the desires, the *vasanas,* the mental attitude, with which it leaves the previous body. So the parents do not choose the child. It is the child that chooses its parents.

Having chosen a particular body, the spirit or life force has to satisfy the other two desires it had but could not choose an appropriate body for. However, during its transition through the darkness, the deep pain experienced by the spirit erases all memories of the *vasana* it carries before it enters the new body. The new entity no longer remembers the desires with which it left the previous body. Instead of fulfilling the desires with which it left the previous body, since it has forgotten them, the life energy in the new body seeks new desires and collects more *karma.*

Now, of the three types of *karma,* if one of them is gone, the choice constraints are fewer and the life force can be more focused in the choices. Cleaning the gathered *agamya karma* and this birth's *prarabdha karma* can be done by the individual by understanding about life and by meditating. The master's grace will reduce the total *sanchita karma.*

Once the total *sanchita karma* is cleansed, there is no reason to take another body. Then, if the next birth still happens, it is for no reason but out of overflowing joy and bliss. The birth is thus chosen consciously because there is no pull of karma. The life lived is a *leela* or reasonless play of an *avatar* or incarnation.

How did the cycle of birth and death start?

For all of us, our total *sanchita karma* initially was a divine play. For an enlightened master, it is still a divine play as he has no *karma* at all. Playing because you can play is the divine play.

We took birth out of choice. We forgot our *prarabdha* karma, started gathering *agamya karma* and expanded the total *sanch ita karma.* Then, to exhaust the increased load we had to take another birth where we collected more desires and *karma.* This is how the cycle of life and death continues.

Please understand, your gathered *agamya karma* is your bondage. The total *karma* and this birth *karma* can be a divine play. The result of this play is the *karma* of that birth. After birth, if we play without gathered *karma,* it will continue to be a divine play. The bondage comes with gathered *karma.*

Will a human be born as an **animal, bird or insect or can he** be born as human being in the **next birth?**

This is a very good question. Let me boldly declare this truth and clear all the myths that have been surrounding this one question on the wheel of *karma!*

When a human being takes birth as human once, he will continue taking the life of a human unless he has acted against his consciousness like torturing others or committed violent acts in the physical, mental or verbal forms against Existence which is in the form of the master, nature and human





consciousness. The intensity of these acts is what gets recorded in the cosmic *karwic* record. Understand, it is not the act itself but the intensity of the act that matters.

When a person spends his whole life in lower consciousness, he can be reborn as an animal. For example, if he spends his whole life in only eating or sleeping, he can be reborn as an animal.

See, if the person has not experienced the unique human qualities like falling in love, seeking enlightenment, even once in his lifetime, he will be reborn as an animal because he had a human body but the channels of human experience have not been awakened.

Do we have to wait for the next birth if we feel strongly about **something but it is not our *prarabdha*?**

No. You can change your *prarabdha* through a simple, strong will or *sankalpa'*. The strength of the *sankalpa'* can cause a rebirth in you in this birth itself. The next birth can happen now itself. For example, people, especially householder disciples who feel they are caught up in their responsibilities ask me, *''Swamiyi*, please bless me that I should be with you at least in my next birth.' There are so many examples where they have been able to come and live in the ashram' just a few months later. It is just the strength of the will.

Enlightenment — Back to Home

You are like a wave in the ocean of Existence. The wave rises up from the ocean but it is still connected to the ocean. It may think it has an individual existence but that is just a myth. Whether it is rising, above the ocean or falling down, it is still a part of the ocean.
On its own, because of joy, when the wave takes the body, there will be no gathered or *agamya karma*. When *agamya karma* is acquired, it will corrupt the total *sanchita karma* that was pure. This *sanchita karma* has to be exhausted in the next birth. Comipted total *sanchita karma* generates the cycle of life and birth— this is how the wheel of *Parsa* starts.
The new body that the life energy occupies does not remember the *prarabdha karma* that the life energy brought with it when it took the body. So, you do not remember the desires with which you left your previous body.

Reminding yourself of those desires again and fulfilling them in this birth is what doing *tapas* (penance) and becoming enlightened is all about.

So what happens when you forget at birth that you have come through divine play? When the total *karma* weight becomes excessive, you realize, There is some problem somewhere. Immediately you wake up and get enlightened again. The rewinding and coming back is enlightenment.

Sometimes, if you get a really bad dream, only a thought like 'I am dreaming' will come at first. Then, you actually wake up. That thought of 'I am dreaming' coming is turning towards enlightenment. Waking up is getting enlightened.

That thought of 'I am dreaming. This whole world is a dream' and then renouncing the false world and catching the reality is enlightenment. In this world, the same experiences repeat making you tired and bored. It gives rise to the suspicion, 'I am seeing a dream.' Then, you start doubting the world, doubting the promise the world gives.





It is like the newspaper ads about some beachside resort that show the beach, the table, the food, all looking like heaven, giving a promise of luxury. You doubt that promise, because you realize that if hundred people see this and go, not many will actually feel the ecstasy promised. Similarly in life also, you doubt the promises your mind has been making all along but never fulfilling any.

Techniques to overcome karma

Re-living to relieve

Till now, what we discussed was a preventive measure for incurring *karma*. As a curative for *karma*, I will give you a simple technique. Right from this moment, try and remember all the incidents in your life. Start going backwards from this moment to your childhood days. Remember what you can.

Do not bother about what you cannot. Understand: what you cannot remember is only a hangover. It has not touched you deeply. That is why it is not retained in your memory. Try this technique for a year. Re-living is a wonderful way of relieving.

Our second level Life Bliss meditation program —the *Nithyananda Spurana Program* (NSP) is focused on just this method of exhausting one's *karma*. It is like a complete spiritual bath in the presence of an enlightened master.

Deities and enlightened masters — your paths to exhausting *karma*

There is a way to again and again remind ourselves not to collect *karma* and to live without the influence of the earlier incurred *karma*. The first step is to have a clear understanding that *karma* is powerless in the presence of an elevated consciousness.

There is an important difference between normal human beings and enlightened masters. A normal person does not have the ability to make his body alive out of his will. His body is either alive or it is dead, that's all. It is not under his control.

But for an enlightened person, it is under his control. He can either make his body alive, or relax. Because of this ability, he can also make another body alive! When an enlightened being chooses to make a stone or metal alive, that stone or metal becomes a representation of his very self.
All the deities in our major traditional temples are energized by enlightened masters.
Masters like Arunagiri Yogeeshwara* from Tiruvannamalai', Patanjali' from Chidambaram', Karurar* from Thanjavur', Konganavar* from Tirupati' and Meenakshi' from Madurai' have energized the deities in these temples.

Deities are therefore considered to be the very bodies of the enlightened masters.
Disciples continue serving the deities even after the masters leave their physical body. The body of the deity is considered to be the body of the master himself. That is the reason why the deities receive the same respect offered to an enlightened master.

For example, all the disciples initiated by Arunagiri Yogeeshwara' will worship the Arunachala temple for generations together. You will see that whatever is offered to the master will be offered to the deity also.

Masters, even after they decide to leave the body, are continuously available to the disciples through the deities that they energized. For example, even during my lifetime, my physical presence is not





possible everywhere at the same time. So these deities are programmed to do my work where I am physically not present! They are my representatives!

The deities possess independent intelligence. Energizing the deities is a big process. It is like giving birth to a child. These energized deities will directly respond to your prayers. They will directly relate with you if you are open in relating with them.

If you see our *puja,,* (offering) and our ashram* routine, you will see that in the morning, they play the wakeup song to wake up the presiding deity. Then they give a small cup of oil for His hair and a small cup of tooth powder for Him to brush His teeth! Then, they give Him a bath and offer fresh, ironed clothes, just like how they offer to the master. They offer food and perform the evening *arati'*. In the night, they put the deity to bed again in a ceremonious way.

Understand, all this does not add anything to the deity or to the master. It adds only to us! This is what is living with god. This is what is practicing the presence of god. Practicing the presence of the master is *Puja.* It is done every day because it is a technique to remember the presence of god every day.

Nithyam — Dhyanam — Anandam

What is needed so as not to collect gathered *agamya karma,* is life solutions, what I call *nithyam* (eternal) because you practice them daily. To dissolve the *karma* of this birth, you need meditation or *dhyanam.* That is why you see that most of our meditations are based on breathing. Altering the breathing, making it fast, slow, silent etc is what our meditation techniques are all about. The only thing that can dissolve the total *karma* is the master's grace or *anandam* (bliss).

So understand, *karma* is simply the effects of thoughts, words and deeds that stem from deep ignorance and cause you to again and again tread familiar patterns of misery. The way to break this cycle is to tune into the clicks received from the master and live in an elevated zone of consciousness.

Myths on *karma*

Q: Can our *karma* be exhausted by doing charitable service?

You need to see the motivation for the social service. Honestly look at yourself in the face. What do you want by doing the service?

Do you feel motivated by the fear ofhaving to go to hell if you don't do good deeds? Is it the desire for a good name and publicity? Or is it just to do something to keep yourselfbusy? Is it the greed of a good afterlife after death? Is it a better next birth?
If you are driven by fear or greed, you can never intensely enjoy doing the service. One part of you will be doing the act of service. Another part of you will be caught in thinking about the benefits of the service. So you are not integrated in that action. You are not completely fulfilled through it.

This action also binds. Outwardly, socially, it looks good and free from bondage. But inside your inner space, you can see it is not. The whole of mankind is swinging around result-oriented action. This is extended to service as well. At least in service, do not think of dollars or fame. Do not plan to impress. Do not plan to make your presence felt.

Do the work for the work itself! Do not plan anything. Just do any service anywhere. This kind of service will infuse tremendous power into your being. For at least half an hour a day do something





selfless, without any thought of results or benefits for yourself. You can then experience the true joy of service.

Karma can be exhausted only through deep understanding, awareness and at least one glimpse of consciousness.

Q: What happens when someone has a premature death like in suicide or accident?

In the case of premature death, the soul has to wait for the time it was destined to live, before it can take a new body. In the case of suicide, the suffering is much more intense than what would have been if the spirit had continued living. It is like when you have a plate of food in front of you but you don't have hands or a body to enjoy it!
In the case of accidents, the spirit has to be without body. But there is no suffering as in the case of suicide. The spirit lives in the same consciousness it would have lived had it been alive. It just waits to get the next body.

Q: Are past life regressions useful and safe?

Past life regression should not be done except by an enlightened being. It has such a strong influence it can affect this birth. For example, if you had been a blind person in a past life, when regression happens, you can become blind in this birth!
An unenlightened being doing the regression will also suffer the *karmas* of the person he is doing the regression for.

To clear past life regression, one should know how to handle it, clear the past *samskaras* and close it.

Q: When the master clears the *karmas*, do we have to go through pain?

When the master removes the *karma*, you call that feeling pain. Actually, the master would be removing in a second the suffering of many births, what would have otherwise taken many births to dissolve. So, it is practically no suffering in comparison.

Sharada Devi says, the master clearing the *samskaras* is like you facing a thorn prick instead of suffering a fracture!





Death is a Celebration

Our concern for *karma* is rooted in our fear of death. It is a primal fear, that of the unknown. Our actions in this life are for the most part driven by the desire to be in a better place after death or the fear not to be in a worse place after death. This fear of leaving the body and mind has existed through the ages.

Story of Yayati

There is a nice story in Mahabharata‘, the great Indian epic:
There was once a king by the name ofYayati. He lived extremely well for hundred years, enjoying his kingdom and all the physical and mental comforts of li[e. At the end of 100 years, Yama, the lord of death, came to take him away as it was time for him to leave the earth. The king was shocked to see Yama and started crying, "Why have you come so fast and that too suddenly without any notice? I have not lived my life fully yet. Please give me some more time to live." Yama replied that there is no extension possible to one"s life. But Yayati pleaded with him and begged for more time. Yama finally agreed that if any one of his sons was ready to give up his life for Yayati, then the king could live for that much more time.

Yayati called one of his sons. The son agreed, "I will give up my life, let my father live." He gave up his life. Yama extended Yayati"s life by a hundred years.

Yayati continued to enjoy all the material comforts in the same way as before and lived another hundred years. At the end of this period Yama returned to take him. This time too Yayati was shocked to see Yama again so soon. He felt he had hardly lived his life and begged Yama saying that he was not prepared to die and wantedsome more time.
Yama gave him another chance; another of Yayati’s sons gave up his life for his father and Yayati got a lease of another hundred years of life.

Yayati enjoyed another hundred years and again Yama came back to take him. Again as before, Yayati asked for more time but this time Yama refused to play the same game again.
Instead of agreeing to the king"s plea, this time Yama asked Yayati compassionately, "O king! Do you think you can put a fire out by pouring oil into it? Do you think that you can fulfill your desires by living them out more and more?" In just a few beautiful words Yama explained the whole purpose of life to Yayati. Yayati finally realized the Truth, followed Yama and rested at the feet of the Divine.

You cannot feel fulfilled by offering sense pleasures to the senses. You cannot feel that you are ready for death if you never lived intensely. Trying to satisfy the senses, pouring pleasures into your senses, or living as you want does not mean living intensely. When you really live intensely, automatically you will be liberated.

Why are we afraid of Death?

We are afraid because instinctively we resist change and death is an abrupt change in life. The master Chuang Tzu says beautifully, ‘Man’s thirst for survival in the future makes him incapable of living in the present.’





We are afraid because we do not know who we are. We hold an identity of ourselves inside us, based on our family, relationships, job, wealth, social image etc. Death removes this very foundation on which our identity is built, so we feel death snatches everything that is ours.

Our understanding about death, or rather our misunderstanding about death, makes death a fearful, frightening experience. The man who resists death dies even while he lives. He dies every moment because he is tortured by the very idea of death. When I say 'death', I don't mean only physical death. Losing anything is a form of death. Losing your comfortable life is one form of death, losing your relatives is another. Please understand that loss in any form is nothing but death.

There are two issues: the incident of death that happens at the end of our lives, and psychological death. Real death happens only once, but psychological death, the fear of death, permeates our life. The idea and fear of death decides our entire life structure.
Every part of your body is connected to someone or the other. Your being is not an individual being. It is not alone, separate, as you think. We are all interlinked. That is why we undergo terrible suffering when we lose someone or something. Every missing that you experience, no matter of whom or what is what I call death. Fear of death is just the fear of continuity or discontinuity. We are afraid about the 'what next'.

In the mystery of death lies the answer to life

Once, in USA, a young lady asked the great Indian monk Vivekananda, "What is life?" Vivekananda said, "Come with me to India. I will teach you." She asked, "What will you teach me?" He said, "I will teach you how to die." If you know the secret of death, the quality of your life will be different. Your very understanding and attitude towards everything will change.

Death is not a mere incident at the end of your life. It is a profound knowing. If you know how to die, you know how to live. Living and leaving are two sides of the same thing. Your life will be totally different once you understand death.

Entering into Death

Almost all the traditions have tried to conquer death, to outlive death. But one group of really intelligent, intuitive people understood after much struggle that we were approaching death in a completely wrong direction. They decided to take a 180-degree turn. They started working with death in a different way. They used meditation as a technique to take them where others had not dared to go before. Those few intelligent ones were the *rishis"* of the Upanishad' age. The report they submitted on their research into the phenomenon of death is called the *Kathopanishad.*

These *rishis researched* deeply on death and finally came to the conclusion that death cannot be understood or overcome by resistance. By resisting death, you cannot go beyond death. The only way to break free from the vicious cycle of birth and death is by becoming enlightened - entering into death, dropping the fear.

Please understand that death has power over you because of your belief, your faith in it, that's all. If you take a little time and look into your fear of death you will see that it has the power to transform your life in the most positive way. You will realize that it is not contradictory to life but complementary to life.

Death is a deep relaxation. It is the ultimate 'letting go'. It is the dropping of the old and starting with the new. When your being recognizes that it cannot achieve what it wants to through this body it decides to move on.
This 'moving on', this 'passing over' is what is called death.





When your brand new house becomes old after the passage of years, you either try to repair it or if that is too inconvenient and frustrating, you decide to sell the house and move into a new one. In the same way when you feel that you have not lived your life totally in the way you wanted to, you leave this body to take a new one. Your choice to start all over again is what is called death.

Mystery of mysteries

There is a beautiful story in the great Indian epic, Mahabharata‘:
The prince Yudhishtra" was asked by a yaksha (demigod), What is the most mysterious thing on planet earth? " Yudhishtra replied, "Every day so many lives are going to the abode of Yama, the lord of death, yet the people who stay here think they are going to live forever."

We always think that it is someone else who will die, not us. Death is truly the mystery of all mysteries.

There are only two things that are certain about death. One is that we will die at some point in time. The other is that it is uncertain when or how we will die. Everything that is born has to die. That is the nature of life.

A beautiful story from the life of Buddha:

Once a woman came with her dead son to Buddha. She was mad with grief at the death of her only son. She cried to Buddha, "Master please give me some medicine that will get my boy back to life." Buddha replied, "Get me a handful of mustard seed." The woman got up immediately and rushed to get a handful of mustard seed. Then Buddha added, "The mustard seed must be from a house where no one has lost a dear one — child, husband, parent, friend."
The woman went from house to house. Out of pity for the desperately crying woman, people gave her mustard seed from their house. But when she asked whether they had lost a dear one, they had someone or the other who had died in the house. She went from house to house till sunset but found no house where a death had not happened. Slowly the truth started dawning on her — death is inevitable. She buried her son"s body and returned to Buddha. She fell at the feet of Buddha and asked hinn, "Master please teach me the truth. What is death? What exists beyond death?"

She became Buddha"s disciple and allowed Buddha for the rest of her life.

There is a beautiful saying, ‘Tomorrow or the next life, which comes first, we never know.’
The topic of rebirth is not popular because it cannot be proven by science. Ofcourse, now Near Death Experience (NDE) has become a hot subject as many doctors and psychologists have recorded their experiences. There are many people who have recorded thousands ofNDEs, almost all of which fall into a similar pattern. They all relive the events of their lives. Hypnotists have regressed people into their past lives. These too fall into a pattern. They are similar to what the *rishis* said over 5000 years ago about what happens when you die, which is recorded in the Kathopanishad.

Death in my presence - before enlightenment

This incident is from the days of my spiritual journey before enlightenment.
I was near a small village in North India called Ghaziabad, a place near Varanasi, the spiritual headquarters of Hindus. Hindus traditionally visit Varanasi at least once in their lifetime. The city has a floating population of at least two hundred thousand people every day.





I was there with an old monk who had been hospitalized and was in the Intensive Care Unit (ICU). According to the vedic tradition, young monks take care of the elderly monks and sannyasis‟. As a young monk staying in that village, I started taking care of the elderly monk.

One day, while I was attending to him, suddenly it became obvious that the man in the bed next to his was about to die. He started struggling for life. I was able to see very clearly what was happening inside him. By that time I had had my deep spiritual experience or satori but I had not become fully enlightened; the realization of the purpose ofmy life had not happened. I was still seeking and my body was getting prepared for the explosion of energy that was to happen after enlightenment.

Several doctors were trying to give him critical medical care and support. The man was gasping for breath. I could see very clearly how death was happening in him. I could see very clearly how the life source was moving away from the body.

That is the strongest experience that has happened in my life outside my body. Inside my body, the strongest experience that happened was realizing the mission!
I was able to see what was happening, but I was not able to bear it. An important thing you should know is, if you see somebody in physical pain, it will affect you only about thirty to forty percent. But if you see somebody in depression and you can relate to the person and feel the depression, it will affect you more - say around sixty percent. Further, if it is emotional pain and if you are able to connect and understand the pain, it will affect you much more - about eighty percent. The more subtle the pain, the more you will be affected.
I saw not only the physical, mental or emotional pains of the dying man, but I also saw the being level pain. It was almost like I was going through the pain myself. I wanted to just run away from there but the elderly monk got afraid and just held my hand begging me to stay. I had been taking care of him for two to three months, so he had got really attached to me.
Since a young age, I have loved serving monks. I used to take food and clothes from my house and give it away to the monks! Serving monks has always been my passion. I have always felt that this whole vedic tradition is alive even today only because of such monks. They have kept this science alive.

For doing research in any science, you need great support in many areas. For example, in the West, a lot of research happens in the outer world science because there are people and organizations to support it. If it is research on medicines, a pharmaceutical company may support the research. If it is some research related to space and astronomy, the government may sponsor and support it.

In the same way, in India, the whole country supports and sponsors spiritual science research. The whole country has taken up the responsibility to support an inner world scientist by providing him food, shelter and clothes so that he can continue his research in the inner world without spending time for basic outer world requirements. So I have always felt that it is my responsibility to take care of the monks and inner world scientists.

The elderly monk who I was taking care of in the ICU did not want me to leave because he was afraid seeing the man next to him dying. The man was going through such a hard time. It was like the whole six feet ofhis body was being torn apart! Imagine the pain if you have a small cut in your finger. Now imagine how painful it would be if the skin on your whole body is literally being peeled. It is something like a thousand scorpions stinging at the same time! I could clearly see the pain the man was going through.

On one side, the individual soul associated with all the unfulfilled emotions like desire, greed and guilt was undergoing terrible suffering. The individual soul wanted to stay in the body and fulfill these, but the body was tired and wanted to relax! It was a fight between the body and individual soul. It was as if the body wanted to leave but the individual soul was trying to hold onto it. If the right hand was gone, the soul was trying to hold onto the left. If the right leg was dead and gone, the





individual soul was trying to hold onto the left leg. Whichever part of the body it could hold on to, the individual soul was trying to hold onto it.
Part by part the body was dying. I saw that with the lower body there was not much struggle. But when it came to the upper body, the whole body was vibrating and pulsating with pain.

Slowly the individual soul started moving out of the physical body. Understand, when the breathing stops, that is the moment when the individual soul actually leaves the physical body. There are seven layers or bodies in you. The body of flesh, bones and blood that you see is the physical body. The energy moving in you as prana‟ or life energy is the pranic‟ body. There are five kinds of prana or air movements that happen in the body: air that enters into the body, air that circulates inside the body, air that spreads all over the body as life force, air that comes out of the body, and air that cleanses. These form the second body or the pranic‟ body.

The third body is the body where inner chatter continuously happens. Inner chatter is nothing but the continuous stream of words or thoughts that move within you.
The fourth body is made up of emotions like fear, anger and greed which spread as feelings all over the body without even words coming into play. An emotion by itself can simply shake you. This is the emotional layer.

The fifth layer is the body that you experience in deep sleep. This is where all the engraved memories or engrams are stored in the seed or causal level. The engrams are not active but they are not dead either. It is like a deep coma where you are neither living what you want nor are you dead. You are just stuck in this layer.

From the causal body, the individual soul moves to the cosmic body. The sixth layer is the cosmic body where you experience bliss. This is what continuously inspires you to be a seeker. If you are a seeker, understand that this layer is strong in you. If you enrich this layer, your life will be blissful. If you have any engram remaining in this layer, you will assume another body and come back.

If you continuously enjoy pleasurable experiences, then you are said to be in heaven. If you are stuck in pain, then you are said to be in hell. Depending on how much pain you experienced in life, you will stay that long in the pain body or hell at the time of death. Depending on how much pleasure you experienced in life, you will stay that long in the cosmic body or heaven. Hell and heaven are purely psychological. This is the truth. Based on what engrams you have, you experience heaven and hell. That is why different cultures visualize heaven in their own way - because heaven is not a place, it is an experience.
The seventh layer is the nirvanic‟ layer which corresponds to enlightenment.

At the time of death, there is a powerful fight between the owner or the individual soul and the object or the body. The object says, ‘I am tired, I can’t function any more.’ The owner says, ‘No, I want to use you.’ When the object wins, the physical body dies and the individual soul moves to the next layer, the pranic body. This is the layer you are in when you normally dream. While dreaming, your logic loses its power over you but your desires remain active. The very definition of dream is the state where logic has no power but desires and engrams remain active. Even when you are unconscious or in coma, your logic will not be active.

As long as you are in the physical body, you will have desires with the logic to analyze whether the desires are needed or not and which one of the desires should be fulfilled etc. Desires are under your control; there is a balancing mechanism. But when the desires exist without the supporting logic, the individual soul will be kicked around like a football by the desires. On one side there will be guilt and on the other side, desires that play on the individual soul.
When I saw the man dying, I could see that the individual soul was slowly moving out layer by layer. I could see the soul suffering intensely when it went through the unfulfilled desires. The soul was literally being eaten by guilt when it realized, ‘I did not fulfill the purpose and mission ofmy life.’ Understand, you will remember the purpose of your birth only during death.





When you are born, your body travels through the birth canal of the mother, and because of the intense pain that you go through, you go into coma or the deepest unconscious state, and you forget the whole purpose of taking birth. It is like this: you booked the flight ticket and sat inside the aircraft also, but during the flight you were put in coma and so when you landed, you forgot all about why you came to that particular place! Only when you leave the place and board the flight again, you suddenly remember why you had come to that place!
In the same way, when you die, you feel the strong guilt of not fulfilling the purpose of your birth or what we call the prarabdha karma.

After passing through this guilt, next, all the pain experiences of your life will come up. So at the time of death, you first pass through physical pain, then through all desires, next through all guilt, then through all emotional pain and finally through all the pleasures that you experienced in this birth.

Normally, as soon as you reach the cosmic body or the sixth layer itself, you return to assume the next body, the next birth. That is, the individual soul returns to assume the next body. Sometimes, rarely, you go beyond the sixth layer into the nirvanic' body. Then you don’t come back to assume another body.

When you travel through these various bodies and experience your unfulfilled desires, deep guilt and intense pain, you decide strongly, ‘Let me take another body, another birth. When I do, I will not forget the purpose of my life and get caught in these illusive games. I will straightaway follow the path of Truth.’ But when you actually take birth the next time, again because of the intense pain during birth, you drop into coma and forget all about your decision!

Finally, the man died. But the experience left a strong scar in me. It left a very strong impression in my mind. The fortunate thing was that the elderly monk became alright and he was discharged from the hospital. I continued my journey, and after a few months, I had my own death experience and I became enlightened, thus realizing the mission and purpose ofmy life. My life as a liberated being started at the age of twelve itself when I had my deep spiritual experience. But the clarity about the mission, and what was exactly going to happen through my body, dawned when I became enlightened.

Death in my presence - after enlightenment

After my enlightenment, I came back to South India. I was in Bangalore in a devotee’s house, healing people who sought me out. At that time, a devotee was admitted in the ICU and I was requested to heal him.

There again, while healing, the person in the bed next to the devotee started dying! The moment I saw that the person was about to die, the first thing I felt like doing was to move away from the suffering that was about to come! But the devotee was afraid and not ready to leave me!

Suddenly I saw that this person who was dying, was not going through any suffering like the earlier person. I was shocked, and I became very curious. Earlier, the movement of the individual soul from





layer to layer was great suffering and torture for it. But this soul was moving so smoothly from layer to layer just like how a knife moves through butter, or a snowball rolls down!

In the first layer or physical body, there was a little pain. Then suddenly the pain disappeared and the individual soul moved to the pranic layer. It moved from layer to layer like a royal guest! It was so empowered, that the desires, guilt and pain were not able to attack it at all. Even in the causal layer, it did not fall asleep. It was so energetic, and it finally entered the nirvanic layer, relaxed and just disappeared!

I thought that this person must be an evolved being. I asked his relatives whether he was a spiritual person or a meditator. The family was surprised and replied that the man had never meditated or done any spiritual practice in all his life! He had lived a completely materialistic life.

I contemplated as to why the first death I had witnessed was terrible while the second one was so wonderful. What I am about to tell you now is the honest and straight truth, and I am saying it because I have the great responsibility of telling it to you. When I meditated to know the difference between the two deaths, the revelation happened: at the time of the second death I was an enlightened person. The second person had died in the presence of an enlightened being! In the case of the first death, my presence could not help,because I could not radiate the energy of enlightenment at that time. So the first person died an ordinary death, while the second person died a wonderful death in the presence of an enlightened being who had realized the Truth.

When this revelation happened, I saw a deep compassion coming out of my being. I felt that if at all I can give this as a gift to every individual, my mission will be accomplished. A peaceful death is such a powerful and wonderful gift which nobody but an enlightened being can give. I started meditating as to how I can give this gift to everyone. Obviously I can't be in the ICU of all the hospitals and wait for people to die! I contemplated on the science behind the whole thing, and understood what really happens at the time of death.
Let me explain:
As long as you hold onto your ordinary logic and remain in the physical layer, the master is just a simple faith for you. The material world appears more solid and real. But when you travel to the deeper layers, the master becomes reality while the material world becomes vague and blurred.

It is like how during your night dream, the dream world looks real and the waking world looks vague, whereas when you are awake, that is when you are with a higher consciousness, the dream world becomes imagination while the waking world becomes reality. In the dream state, the dream world that you see appears alive, like a 4D colour film! When you come out of the dream, the whole dream appears black and white.

In the same way, if you are raised to a still higher consciousness, this waking world will become dull, while things like spiritual truths and the master will become alive and real! When you disconnect from the body and rise into higher consciousness, the master and the superconscious energy will become a gross reality.

When the second death happened, the intense enlightened presence straightaway caused him to connect strongly to it.

Understand, as you sit now and here, what is stopping you from connecting with the enlightened energy of the master and merging with it? Only your own logic and reasons.
As you sit here, there are still doubts in your unconscious like, If I drop my possessions and surrender, the master may take it away!' The other problem is, presently, as of now all other things in this world also appear as reality, and you think the master is also real to that same depth.

You experience me as the same frequency as the rest of the material world. In the case of the second dying person, all his outer world things became inaccessible to him at the time of death. He could not





sign his checkbook or drive his car! Whatever was holding him back in the material world was automatically being taken away from him. When he looked around, only I, the enlightened energy was there! He saw the strong light energy and just held on to me! The surrender automatically happened to him because I was there at that moment. Even in his case, if he had seen me while he was alive, he may have struggled to surrender and connect to me! Only when everything was taken away from him, there was nothing to hold him back from connecting to me.

There is a beautiful story in the Bhagavatam' which is a beautiful account of the enlightened master Krishna's life: There was once a rich devotee. He asked Krishna, I want more wealth and possessions.' Krishna granted him his wish. There was also a poor lady, who had a cow and a small house. Krishna once visited her house, ate the food she served, blessed her and left. That very same day, her cow died.

Somebody asked Krishna about the strange happening of how a rich person got more wealth while the poor lady was deprived of her only source of income!

Krishna beautifully explains, 'The king was already in heavy illusion of the material world. So I gave him what he wanted so that he will ultimately get tired of material things and turn towards enlightenment. In the case of the poor lady, there was only one thing that she really wanted, and that was to connect to Me. And the only thing that was stopping her from that was the cow. I took away the cow so that she could completely merge into Me!'
In the same way, in the case of the second death, the cow was taken away. In the physical layer, the man was not able to connect. But in the pranic layer, the consciousness entered a different space, and the man was able to clearly see me there.

The master's presence is such an intense light. It is much stronger and of a higher frequency than this world, just like how this world is ofa higher frequency than your dream world.
The man realized that there is something of a higher frequency and he completely surrendered to it. When he surrendered, all his other engraved memories lost their power over him. The individual consciousness became empowered. Desires, guilt, pain, pleasure, everything bowed down. Straightaway, the individual soul's frequency increased.
Understand, when the seer is strong, the seen has no power over you. This is the science of death.

In the case of the first death, the seen was stronger than the seer. In the second death, the seer was stronger than the seen.

I intensely meditated how to transmit this science to people. Suddenly, a revelation happened to me. Understand, energy is not constrained by space and time. It is just like the satellite waves that are present in space. If you have a set-top box converter, you can see the channel that you tune into. An enlightened master's energy pervades the whole cosmos. I just need to place the set-top box in people. It is like a pacemaker, just that this is a peacemaker! Once it is placed, the person can connect to it while leaving the body.

What you remember in the last moment counts

There is a beautiful story in the *Upanishads'*, the sacred Vedic texts:
A rishi called Jadabharatha somehow became attached to a deer he had rescued. He was living the life of a renunciate but he got attached to this deer.





From morning till night, he used to spend his time taking care of that deer. When he was dying, he was not able to forget the animal. He started worrying about the deer "Oh! Who will take care of the deer? What will happen to it after my death?" When he died, in the next birth, he was born as a deer.

Beautifully the verse in the Upanishad says that whatever you think in your last moment - you become that!

Some people think very cleverly, 'Let me live my whole life the way I want to live. In the last few moments, I will remember god and chant His name and enter heaven somehow.' Please be very clear, only that which you thought of in your whole life, will come up when you leave the body. Don't think that at that last moment you can play the game! No!
Actually, when you leave the body your whole system will be in such agony, because 80 or 90 years of your life will be run through in a fast-forward mode. All that will be seen are the scenes being fast-forwarded. Whatever experience you had intensely, only that will come up before you. Your spiritual experiences will come up in multicolor.

Please understand that 'thoughtless awareness' is the strongest experience you can have in your life. Even for a single moment, if you had that experience, it is enough. Naturally, when you leave the body that will come up. That will act as a light and you will be able to move into the Consciousness.

My own death experience

Let me narrate to you my own conscious death experience in Varanasi.
I always used to think that I should have an experience of death, that I should face death directly. But somehow, that thought never became a priority. For any experience to happen, the related thought has to become the topmost priority. It should not just be in one corner of your mind. Usually on our "to do lists, we have washing, cleaning, paying the rent and phone bill, and finally if time perm its, enlightenment also! No! Enlightenment will not happen if it is this way. Only when it becomes a top priority, only when the urge becomes urgent, everything around you will start aligning itself for the experience to happen in you. This is the case not just with enlightenment. With anything, it is true.

Understand, if at all you are complaining that what you wish to happen is not happening, it is because it has not become the topmost on your priority list, nothing else. Nothing else and no one else should be blamed for it. You will see that the moment it becomes the topmost priority, there will be an energy play that comes into being and it will simply happen. Until then, it will wait for you, that's all. The death experience was not *my top priority and so somehow, it was getting postponed.*

In my wandering days, I had been to Varanasi, the holy city for Hindus, which has an estimated 300,000 daily floating population. Further, every day around 100 dead bodies are estimated to be burnt in a place called Manikarnika Ghat on the banks of the sacred river Ganga". It is traditionally believed that of somebody dies or somebody's body is burnt in that area, they will be liberated. They will have direct enlightenment.

It is not just a traditional belief. The enlightened master Ramakrishna Paramahamsa confirms it with his own experience. He says, "I saw very clearly Shiva,, himself going near every burning body, taking the soul, unclutching it from the body-mind and liberating it! " So, you can't say that it is a mythological belief. It is a solid experience of an enlightened master.





I had the fortune of going to Manikarnika Ghat. Traditionally, it is not only believed, but it is true that for the last 2000 years, the fire that is used to light the pyres has never been put off.

Whether it rains or shines or floods, people never bring fire when they come with the dead body to Manikarnika Ghat. The fire will already be burning there and they will just take it to light the dead body, that's all. The fire just continuously burns the bodies as they arrive. Sometimes I would see that two to three bodies are burnt at the same time, so many bodies keep coming!

Especially in the evenings, the bodies will be more in number. From the place where the person dies they will walk carrying the dead body, chanting mantras 'such as, "Ram naam satya hai, Ram naam satya hai (Lord Rama's name is the ultimate and eternal truth). By evening they will reach manikarnika Ghat.

The scene there, the very experience of just being there, I cannot describe to you verbally. You have to be there to experience it!

To tell you honestly, by just being there, the fear of death just disappeared from my system. You see so many bodies continuously being burned every day. You feel, "I am also going to go like this one day...all right", that's all! You feel there are so many people giving you company! It is like one more trip that you make, that's all. You don't feel lonely about death at all.

In your life, you may see one or two bodies being burnt, so you still have the fear of death. But at Manikarnika Ghat, there will be no ritual done. They will bring the body and straightaway dip it in the river Ganga' three times while chanting, "Ram naam satya hai, Ram naam satya hai, Ram naam satya hai". By this time, the fire will be ready, and the wood will be arranged. They will bring the body straight from the water and burn it, that's all!

One strange thing that you see there is that none of the relatives will stay there and do any further rituals. The moment they dip the body in the Ganga' and place the body for burning, they will go away, that's all! The people who maintain the ghat will take care of the rest. You will not know how long it will take for the body that you brought to be burnt completely. There will be a queue and bodies will be burning continuously.

I thought to myself, "Let me try to sit here and see what goes on." I sat at the Ghat. In just an hour's time, I felt that death is no more a strange incident which happens once in a while only for some relative or friend. I was sitting there watching bodies arriving one after another. It was like any other queue, that's all. Different sizes, genders, ages, and communities of people arrived to be consumed by the same burning flame. When you continuously see dead bodies being burnt you actually lose respect for death! As of now, you have too much o[respect, too many ideas about death. That is the problem. Death is actually nothing but this. The breath that goes inside the body doesn't come out, that's all. Nothing much can be done about it. Neither can you rewind it nor fast-forward it.
As I was watching this scene continuously, initially the little fear that I had about death also disappeared and slowly it actually became interesting to watch. I went near the people who maintain the fire and started helping them. As I was helping them, I was thinking to myself, "After all, one day this body of mine is also going to become like this dead body that is burning now."

When you remember that death is going to happen to you, the respect that you carry for your ego will come down. Because, whenever you think that something should vol *leave you, it is just the ego, nothing else. When you know for sure that everything is going to leave you, then the respect for the ego just drops drastically. The respect I had for my ego just dropped from me.*





Then I decided, "After all I am going to die. Either I should have a conscious death experience now itself and live the rest of my life without the death-fear or really die, that's all. "I decided that I have to see death happening to me one way or the other.
There was a small Shiva' temple around the corner and a small tower above the temple. I went and sat in that tower so that nobody would disturb me. I sat in that tower and from there I started seeing the dead bodies being burnt.

I still remember the strong click, the deep understanding and instant realization that triggered the whole experience that was to follow. An elderly lady's body was being burnt. She had a big belly. Her clothes were being consumed by the fire and then the fat that was in the belly started melting and flowing. Sorry for describing this so vividly but I have to dO ff *to ex plain the strong experience! I could see clearly that because of the fat flowing, the fire was burning with even more intensity. That gave a very strong click to me and I said, "God! Yes, the very same thing is going to happen to this body also!"*

That click opened up a deep fear of death inside me. The fear spread all over the body. But I faced the fear consciously. I could see very clearly the fear spreading all over the bod y, and when the fear hit my awareness, that became the experience of death. I went through a conscious experience of my own death and came out of it.

Understand, whenever your fear is suppressed, it stays inside you. Whenever the fear com es out and you are not consciously facing it, it becomes a fear stroke, and shakes your whole nervous and breaks it down. When the fear is faced consciously, it becomes the death experience, that's all!

I was able to see very clearly the fear that arose. When I faced it consciously with awareness, it became my death experience. The body was dead. It was not moving.
For two and a half days I had no food, no water no thought, no question, no doubt. The body alone was there. Only after the experience had passed, I realized that I had been like that for two and a half days! I could see with closed eyes that the body was dead and there was no movement. Suddenly, after two and a half days, the click happened again, "God! The body is dead but I still exist! I am there! That clarity, when it clicked, became such an intense ecstasy in me! The fear of death had left me once and for all.

I was in such deep ecstasy, such joy, and such bliss! I slowly opened my eyes and I was able to move the body. The first thing I felt was such a surge of ecstasy and gratitude. I went down to the Ganga, sprinkled a little Ganga water on myself, took the Ganga water in the kamandalu", took a /ffffe *ash from the fire, and went straight to the Kashi Vishwanath temple. I went up to the Shiva linga,,, offered the ash I had brought and did the puja (worship) with such inexpressible gratitude. I saw that Vishwanath was simply alive there!*
Understand, because I *died Vishwanath became alive! Until the day before that, because* I *was still alive, Vishwanath was always an ordinary stone. I used to feel that to touch this stone, thousands of people are coming every day from so far away... what foolishness! I always felt that the Vishwanath deity was an ordinary stone. I felt that way because I was still alive. When I died, I saw clearly, He became alive!*

Only one can be alive, either Him or you. When you see the Truth, He will become alive. You *will not be alive anymore as you now think. The fear of death left me once and for all. I can say that this is one of the very strong experiences that transformed me to search for the ultimate experience o[enlightenment.*



What happens at the time of Death



Only an enlightened being, a person who has gone through death consciously and come back anew, can exactly explain what happens during death.

I am going to reveal the mystery of death now. This may be surprising, even shocking to many of you. But this is the truth. Whether you believe it or not, accept it or not, this is what happens at the time of death.

We do not just have one body. The physical body is just one of the seven bodies we have. It is only the gross body that can be felt and seen in space-time. However, we actually have seven layers or bodies or planes of existence. Since these layers have a subtle existence they cannot be seen or felt by the ordinary eye

A simple representation of the seven bodies is shown below.

Each of the bodies holds a corresponding emotion. For example, the *pranic* body holds all the desires that arise in life. The mental body holds all the feelings of guilt experienced in life. The etheric body holds the experiences of mental pain felt in life.
When the spirit leaves the body it crosses all the seven body layers. The physical body dies. But, the remaining six bodies do not totally die. If you are holding a lot of desires in your life, all those unfulfilled desires are held in the *pranic* body. So even though the physical body dies, the *pranic* body does not die. When the life force leaves the *pranic* body, the being experiences tremendous suffering.
When you leave the physical body, your consciousness will be torn from the body and you will immediately fall into coma. According to doctors, coma is the automatic mechanism to make you not to feel the pain. It is automatic anesthesia. If the pain becomes too much, you can't bear and you automatically fall into coma.

When you move from the first body layer to the second body layer, all the unfulfilled desires, all the ways in which you wanted to live but did not live come up. When this happens, it is almost as if ten people are standing in a room kicking a football around. What will happen? Just like how the football is kicked from corner to corner, your consciousness will be kicked from all corners. In each corner, some desire will be standing and kicking it. At the time your consciousness is trying to leave the body, all your desires will be forcing you to re-enter the body so that you can enjoy them further and fulfill them.

On one side, the desires will be forcing you to enter the body again so that you can live and enjoy, while on the other side, the body will say, 'No! I am tired. I can't host you anymore, just leave!' That is what causes the pulling and pushing at the time of death. The pulling and pushing is nothing but the fight between your desires and your body.

Somehow, you manage to move away from the *pranic* body, and enter next into the mental body. When you enter into the mental body all your guilt rises. All the guilt about the way you felt you should have lived your life but never lived, all the mistakes committed, all the regrets, everything comes up.

Please understand desire is about the future and guilt is about the past. But actually, both are one and the same. The way in which we *want to live* is desire, and the way in which we *wanted to live but didnt*, is guilt. Guilt is nothing but reviewing our past decisions with updated intelligence. Like this, step by step, you move through different body layers.





The less the unfulfilled desires, the lighter is the *pranic* body and the easier it is to leave this body. Similarly, the less the guilt, the lighter is the mental body and the easier it is to leave this body.

One more thing, when the desires, guilt and pain are less intense, you not only have an easy death with less suffering but you also age gracefully. Ageing gracefully 1S what *vanaprastha sannyas,,* is all about. Being able to live in fulfillment in the latter part of life is the tremendous gift of *vanaprastha sannyas".*

All the guilt that we collect over our lives rises as we pass through the mental body. Then we come to the etheric body which is related to all our sufferings. All the suffering that we went through during our life is stored here.

The first four bodies are related to the physical body-mind system. They store all the engrams related to desires, guilt and pain experienced during that lifetime. The fifth body is experienced during deep sleep and when leaving the body. The sixth body is associated with happy memories and the seventh body is beyond sorrows and happiness, the ultimate consciousness.

Please understand, even attachment to happy memories brings us back into the cycle of birth and death. The desire to experience more and more similar incidents that are happy and joyful pulls us back and we take more births.

Happiness is a temporary feeling created by the mind. Bliss, the seventh body, is the true reality. It is the causeless, unending happening inside you of spontaneous energy, joy and auspiciousness. It is like a fountain that continuously happens inside you for no reason.
Actually, the reason your favorite candy gives you happiness is that it acts as a trigger to put you into this space of bliss that is your true nature. But you mistake the happiness to be because of the candy, the external object. The happiness is because for those few moments, you come in touch with your inner bliss.

The cleaner the bodies, the lighter they are and the easier it is for the life force to leave the body. Just like its peel comes off a ripe banana, the life force easily moves out of the body.

Death happens everyday

In the seven bodies, the first four bodies - physical, *pranic,* mental and etheric, collapse into the causal body every time you go to sleep. The darkness of the causal body is associated with the deep sleep state, which is what rejuvenates you every day. So till you cross the fifth body, this 'death' happens every day. This is what happens when you fall into your daily sleep.

When the departing spirit moves beyond the fifth layer of causal body into the sixth layer, which is the cosmic body, the process of death is complete.

If the life force does not have to take another body to fulfill its remaining desires it then enters the seventh layer of *nirvanic* body, which is enlightenment. If the life force has to come back assuming another body to fulfill its desires, it is death.

Waking world Vs Dream world

One more thing: when you enter into the dream state and start dreaming, this whole world in which you live now becomes black and white because you are in the dream world. You forget this whole





world of your waking state and the dream world becomes very real and seen in multicolor. If you come out of the dream, this whole world that you wake up to is again seen in four dimensions, 4D.

Now when you are in this physical body and in the waking state, you experience this world as 4D, in multi-color. When you are in the dream world, you experience that world as 4D. So, when you are here, the dream world becomes black and white, and this world becomes 4D, and when you are there, the dream becomes 4D, and this world becomes black and white.

In the same way, when you move away from the physical body to the *pranic* body at the time of death, this whole physical world will become unreal and be seen in black and white. All your achievements, your pride, your efforts, your sorrow, your happiness, everything will no longer have any meaning and will appear in black and white. You will wonder, 'Why did I do all this work? Why did I think of all this as a base for my life?'

Let me explain why this happens. When you are alive you invest in your personality. You build up your personality based upon a few pillars - money, name and fame, relationships, pride that you have a big community, support circle, and so on.

When you move from the physical body, all these pillars, all these foundations will be completely shaken. You can't sign your name on your checks any more. Your signature is not accepted. Your bank balance is no more related to you. You can't handle your bank account. Your car will not be useful to you. At the most, only the ambulance will be useful!
Only the conscious glimpse can come with you. Whatever has been the foundation for your being will be shaken. When the foundation is shaken, naturally you won't have anything to hold on to.

As of now, this whole world will appear in 4D. All this talk about spirituality, meditation, growing the inner being, consciousness etc. will appear as black and white. That is why, when I call people for meditation, they tell me, 'I don't have time to meditate. Let me finish all my work and then come. I have a few more years to think about it.'

Be very clear, never say, 'I don't have time to meditate.' Be very clear to yourself and say, 'I don't feel that it is that important in my life right now.' If you are not ready to meditate and say, 'I don't think meditation is so important in my life, then you are honest. But if you say, 'I don't have time, then you are just fooling yourself. Everyone has got the same 24 hours on hand to do what they feel they should. It is not that the few who are meditating are jobless. It is just a question of priority, of *what* you really want in your life. If spirituality and meditation appear as black and white to you now, you will not divert your energy in that area, that's all.

You see, now we are in two dimensions, the material world and spirituality. Right now, what is happening is that however many pillars we build our personalities and life upon, all those pillars are based on the material world which appears to be 4D. Not a single pillar is based on consciousness or our inner space. Our whole personality is built only based on the outer space - our name and fame, what society speaks about us, etc. If everyone's opinion of us is that we are great, we think we are great. If everybody says, 'You are useless', we start getting depressed.This happens because not even a single pillar of our building, our inner core or our being, is based on spirituality. The entire structure is based on the outer space. That is the reason that when those pillars are shaken by anybody, we start suffering terribly. If we have even one pillar based on consciousness, we can depend on that to stand straight without suffering. If we build at least one pillar based on our inner space, this pillar will shine in 4D at the time of death and help us leave the body beautifully.

The art of dying





There is a beautiful Zen saying, ‘Learning the art of dying is the real and the ultimate knowledge that we can learn in our life.’ A small Zen story:
One day, an enlightened master suddenly declared that he was going to die the next day morning around 6 o"clock. Of course, enlightened people always know about their death. They can declare beforehand when they are going to die. He declared that he was going to die around 6 o"clock in the morning.

His disciples said, "No, no, please wait for 2-3 hours. It will be too cold early in the morning. Why don"t you wait for a few hours so that we can prepare for the last rites?" The master agreed and told the disciples that he would pass away around 12 o"clock. Exactly at 12 noon, he greeted them all and left the body

Auspicious death

A true story:
The great master from India, Paramahamsa Yogananda,,, had moved to USA in 1920 and settled there. How he left the body is very interesting. Till the last moment he was doing his routine of giving discourses and attending programs.
On the day of his passing away, he was attending a banquet in honor of the then visiting Indian Ambassador to USA, Binay Ranjan Sen, in Los Angeles. At the conclusion of his speech, he just relaxed from his body and died.

His body did not deteriorate for more than twenty days. No odor of decay came from his dead body at any time. There is a beautiful write-up about his death in his autobiography as an appendix. It was such a beautiful experience. Even his death was auspicious for him.

Reality is a dream

You are not the eyes. The eyes are just an instrument. Many times you can see, your eyes may be open but you are not seeing, not registering the scene you are seeing.
Just remember you are seeing *through* the eyes. If you look through the eyes, suddenly you will see you are witnessing everything. You are not the two ‘holes’ called the eyes.
You are only seeing through the two holes called eyes.

If you feel you are the two eyes, you are caught in ego. In your dream, as long as the attention is on the objects, you will continue to dream. When your attention is turned towards yourself— that is from the seen to the seer, you will be awakened.
The moment you realize you are something beyond the eyes, your attention is turned to the seer. Then you realize that this world is made of the same stuff of which your dream is made.

As long as you think you are seeing, the whole attention is on the seen. That is what I call ego. When you step back and realize you are seeing through the eyes, the whole attention is on the seer. That is what I call innocence. Innocence means having a clear understanding that whatever you see in the outer world is made of the same stuff out of which your dreams are made.
These are the steps: the first is getting the idea that what you see is a dream. The next is having the *shakti*, the energy, to change the dream. The third is the *buddhi*, the intelligence to know it is a dream and so there is no need to change it!

Life and death vs Waking and sleep





Air and *prana*

To understand this powerful, life- transforming truth, we need to understand about this stuff of which the dream world and this world are made of. We need to know about *prana",* the life energy that sustains us.

Understand, the air you breathe is just a vehicle in which the *prana* comes in and goes out. *Prana* is the life force, the energy itself. Understand this one example. If a truck comes inside this campus and leaves something and goes out, the truck is like the air, the breath.
The product that is delivered is *prana.*

Life or death depends on the direction of *prana*

One more thing: as long as the incoming breath is bringing in more *prana* and going out as an empty vehicle, your life will be strengthened.

If the reverse starts happening, if the air comes with less *prana* and goes out with more *prana,* it means death is nearing or the life energy is going towards death. When death nears, just the empty air will enter but when it goes out, it will go with the *prana*
There is a beautiful concept in *Ayurveda"* called as the 'peak age' which is based on this science of *prana.* Till a particular age, the person will be receiving more *prana* through the incoming breath and less *prana* will be going out through the outgoing breath. The moment the outgoing breath starts carrying more *prana* than the incoming breath, they know now the person is moving towards death.

Controlling life through awareness

Constantly, life is slipping and entering into death. Life slipping into death is what we usually call living. Please understand, actually we don't live. We are just waiting for death to happen. Ordinary human beings don't live. Life just slips into death, disappears into death. That is the reason however many years you may live, you don't feel satisfied, and you don't feel you have lived your life because you don't even know what life is.

When you become conscious of life, when you start thinking, contemplating about your life, when you bring awareness into your life, you create a new center in your being. Between this life and death, when you bring more awareness into the life, you create a new center, a new space in your life - that is what I call consciousness Whenever you are conscious, you will start deciding about your life. For example, the more you become aware, the more you start designing or choosing what type of car you should drive, what type of house you
should live in, and what type of life you want. You start deciding every inch. You become conscious about everything: how you should talk, how you should behave, how you should think, every inch you start becoming aware.

The moment you start becoming aware, you start deciding, and you start controlling your life. When you become completely aware you will start controlling your death also.





These two events of life and death then happen at the conscious level. If you are consciously thinking, it is life. If your consciousness can't think, it is death.

Awareness - control dreams and deep sleep, life and death

In the unconscious level, two things happen as well, dream and deep sleep. In the unconscious level, if you are aware, it is dream. If you are able to see anything, if you are able to sense anything, if you are able to feel anything, if you are able to experience any movement, then it is called dream. If you are not aware of anything, if you are not able to feel anything, if you are not able to understand any movement, it is deep sleep.

In the waking state, when you are aware or you are in what psychology calls as conscious state, it is life. If you are not aware, it is death. When you bring more awareness into your life, you take charge of your life. In the same way, in the dream, if you start bringing in more awareness, you will take charge of your dreams and deep sleep.

Controlling life and death and controlling dream and deep sleep both require one important condition: awareness. Awareness Is the main requirement to control life and death and to control dream and deep sleep.

Bringing awareness into your dreams can not only help you control the dream and deep sleep, it can also help you control life and death.

Prana movement in sleep and death

The moment you start moving towards the dream state, the prana starts coming towards the vishuddhi', throat center. The more you move towards the deep sleep state, it moves towards the anahata', heart center.

It is the same in the case of life and death as well. The more you are alive and energetic, the more the prana accumulates and gets centered in the forehead.

When the incoming breath is bringing more prana and the outgoing breath is going empty your prana will be centered on the forehead. If the incoming breath is getting less prana and the outgoing breath is taking more prana, slowly the prana will slip into vishuddhi‟, throat center. If the incoming breath is not bringing Prana at all and only the outgoing breath is taking the prana, you will fall completely into the heart center.

Actually, falling from life to death, falling from the waking state to the deep sleep state, are both directly related to prana movement. If the prana movements of inhalation and exhalation are handled properly, you can handle life and death as well as dream and deep sleep. Dream and sleep, life and death can all be handled by this single key, single thread called prana.

Stopping the cycle of life and death

If you can be aware when you fall into the dream state, when your consciousness is slowly fading away, when you are falling asleep, you will be able to change the dream itself.
If you are able to you be very clear, the first thing you will do is you will stop dreaming. You will stop dreaming because you know the uselessness of dreams. You know you are wasting time and energy in dreams. Person who is aware of dreams will never dream. He will simply stop dreaming.





Person who is aware of life will simply stop the cycle of birth and death. He will not take one more body.

You need to understand this: when I use the word death, I don't mean you will commit suicide. When I say that when you become aware of life you enter into death, it does not mean that you will commit suicide. You will stop living in the normal way. You will stop living with identity. You won't give importance to identity. You will be reborn.

If you can be aware when the prana falls into the heart center every day, you can stop, alter and manage your dreams and deep sleep. If you are aware of prana slipping from ajna to anahata‟ each time you go to sleep, it means that at the end of the life you will be able to change your life and death. If you want, you can bring it a little early. If you want, you can postpone. You can play in whatever way you want.

Meditation technique

This technique has two parts: one that you do when you fall asleep, when you are lying in the bed and the second one that you do whenever you can remember during the whole day.
The first one will create more energy to do the second part and vice versa. They are complementary to each other.

First part: when you lie down, before falling asleep, just remember the area near the ajna chakra' or the third eye, the center of the forehead. Do not concentrate. If you force yourself, if you start concentrating, your sleep will be disturbed and you will have a headache. Just remember that area in a relaxed way, the way you look at a flower, just casually. Slowly, you will see that you are relaxing, you are slowly dropping into the deep sleep state.
Just be aware of this movement into deep sleep, that is enough. First day, you may feel that you are not falling asleep at all and that your sleep is getting delayed by ten or fifteen minutes. Don't bother about it. Just be aware of the prana movement in the ajna chakra'.
You will be aware that you are dreaming. If you want to continue the dream, you will continue. If you don't feel like it, you will come out. There will be no intensity to the dream.
The next step, you will start having the dreamless sleep. That is the deeper level. Once you start having the dreamless sleep you will also start having the dreamless day.

Dreamless day means that your energy will be conserved without day-dreaming.
If you are aware of the prana, that is enough. It will automatically come back to the higher energy, and your body will heal itself as the flow of prana is directly related to all your diseases. Above all, when you are able to change your dream, when you are able to handle your dream, you will have the intense power and energy to handle the incidents of your life.

Life Bliss Program Level 2 - Nithyananda Spurana Program (LBP Level 2 - NSP)

Our second level meditation program, LBP Level 2-NSP journeys you through your own life, simultaneously revealing the secrets of death. It makes your inner space pure and clean by unloading the baggage of emotions that you usually carry with you. It teaches you to live blissfully and leave



peacefully. It puts death in the right perspective so that your life becomes more joyful and meaningful.



It is opening up your energy layers one by one. Your pains, pleasures, guilt and desires are opened up. Once these open up and get healed, you experience a glimpse of god within you.



You are Intelligence



To be free from the fear of death, which is really the fear of losing our identity, we need to be aware that we are something more than this body and mind. We need intelligence to understand this. We then come to these questions:
What exactly is intelligence?
Are some of us more intelligent than others?
Can we increase the level of our intelligence?

Natural intelligence

Intelligence is not something to attain; every single being is endowed with intelligence. Every one of us has intelligence. It is an inherent, inborn quality of life just as fire is hot and ice is cold.

I am reminded of a joke on 'intelligent' people:
Once there were four men travelling in a private airplane. Suddenly, there was an emergency as the tail of the aircraft caught fire. Unfortunately for the four passengers, there were only three parachutes available.

The first person in a panic took a parachute saying, "I just got married. My wife is waiting for me."And he jumped. The second person declared, "I am the most intelligent person on earth. Planet earth needs my intelligence. " He jumped as well. One of the passengers was an old man, he told the other remaining person, "I am old already but you have your whole life ahead of you. You take this parachute and jump." The young man quipped, "You can also come, Sir. We can both go. The most intelligent person on planet earth just jumped off with my back-pack!"

Most ofus have lost touch with our natural intelligence; that is why we are not able to live life to its fullest potential. We mistake our acquired knowledge for intelligence; we are like the man who jumped with the backpack as a parachute!

Every single being in nature has been endowed with inherent intelligence. Birds have a natural intelligence that enables them to fly. It is amazing to see the migratory birds travel thousands of miles in the sky - with no map or guide and retrace their paths back when the season changes!

Patanjali, an enlightened master from India and father of the ancient science of *Yoga",* says that man has in him the intelligence of all the lower forms of consciousness such as the trees, birds and animals.

Man has the capacity to produce food just like trees. He has the capacity to live by himself right from the time he is born - just like animals and birds. By nature we have all the intelligence in our human body. The difficulty is we strongly believe we are limited. We have been conditioned to think that we have only limited capabilities, that 'we cannot.' so we have forgotten how to use these capabilities. And because of this, we are not tuned to the technique to tap into all the dimensions of our being.

Children are born intelligent





A small story:
One boy came back from school and told his mother "You said the school dentist would be painless but he was not!" His mother became worried and asked him, "Did he hurt you?"The boy replied, "No, but he screamed when I bit his finger!"
Children are born intelligent. They are so spontaneous and enthusiastic. But the family, society and conventional school destroy the natural intelligence within the child with the undue importance they pay to logic, memory and competition. The price the child pays for education is too heavy as he sacrifices his priceless creativity and uniqueness and he is not even aware of it.

The other day, I read a statement on a teenager's T-shirt, I was intelligent until education ruined me.'

Allow your complete being to simply express itself - and you will see your natural intelligence flowering beautifully. This is what I call being integrated and fulfilled.

The driving forces of fear and greed

We think we are very intelligent and so we try to mould our children to become intelligent like us. When we start this process, we first teach the child the logic of running in life driven by either fear or greed.

Either he has to do something to achieve more, or he has to do something to prevent what he doesn't want to happen. When you want something to happen, it is greed. When you are afraid that something will happen, it is fear.

Either he has to study so he can get better grades and win admission in a good college - this is being driven by greed. Or he has to study so he is not left behind in his future professional life - this is being driven by fear.

The motivation for the child is greed or fear, never inner fulfillment. Naturally, the child gets into the rat race and just keeps running - with no time to even look whether he is running for what he really wants. He does not even know that he can enjoy the run! He has been taught that with any other diversion, precious time will be wasted in reaching the goal.
But how many people have felt fulfilled after reaching the 'goal'? When you reach the goal you have set, you realize the goalpost is no longer there. It has moved further and you want something else now!
Understand, if you are living your life based on just seeing what others are doing, you are just wasting your precious life. This is what they call 'herd mentality' — joining the rat race because everybody else is a part of it. You may even win the rat race but you are still a rat!

What is the measure of intelligence?

Can we measure intelligence? Is there a standard to measure intelligence?
Right from school, we use standard benchmarks to determine a person's so-called level of intelligence. In the grading system used from elementary school through college, we compare and grade all children for various skills and aptitudes.

We need to understand an important thing here: one kind of intelligence is needed to be a scientist and another kind of intelligence is needed to be a poet. To be an Olympic swimmer one needs yet another kind of intelligence! Intelligence is the ability to respond to a situation or challenge. Everyone is born intelligent; it is a question of just discovering each one's unique dimension of intelligence



Spontaneity - straightforward intelligence



You have a natural, spontaneous intelligence inside you. You have tasted it as a child.
As a child, you looked at things in a very simple, straightforward way. That is why you were so spontaneous. What took away that spontaneity as you grew up? The societal conditioning that has been telling you right from when you were a child, 'You are not enough...' Because of this, you are constantly trying to become something else, prove something to others. By constantly thinking that you are not enough, you try to imitate others and waste the wonderful natural energy bubbling inside you.

I read one funny one liner on a company's notice board
Death will be accepted as an excuse, but we would like two weeks notice, as we feel it is your duty to teach someone your job prior to your death.
Note: this new benefit program began yesterday.

If you blindly imitate another person's performance or behavior instead of acting from your own inner spontaneity, your own intelligence, you will be cheating yourself out of wonderful possibilities.

Once there was a statistics student who, while driving, would always accelerate before coming to any junction, and then drive fast past the junction and slow down again once he passed the junction.

One day, he was travelling with his friend. They passed a junction in his usual way. The friend asked him in surprise, "Why do you drive so fast across junctions when you are actually supposed to slow down?"
Th e statistics student rep lied, Well, statistically speaking, you are more likely to have an accident at a junction, so I just make sure I spend less time there!"

Knowledge is good only when applied intelligently. It is intelligence that gives the real result, not the knowledge itself. When knowledge is applied in the right place at the right time, it is intelligence. Spontaneity is when we easily express our knowledge in the right place at the right time; in other words, using our intelligence.

The key to awareness

A small story:
One boy was learning a lot of new things at school and home. One day, he told the teacher "Yesterday I killed three female and two male flies. The curious teacher asked, "How did you know which were males and which were females?" The boy replied, "Simple. Three of them were on the mirror and two were on the cigarette box!"

Intelligence is being aware and spontaneous. Understand an important thing: when you are deeply aware, you cannot make mistakes!





With awareness, you don’t rely on what others have taught you. You don’t rely on the past conditioning that has gone on inside you for many years. You act just out of the fresh intelligence that comes with awareness.

The light of awareness is enough to remove the darkness created by years of living by habit. The whole key lies in being aware so that your intelligence can function. Living every moment in total awareness is what meditation is all about.

Beyond rules to responsibility

A small story:
Once, a sergeant in his training session asked the recruits why walnut wood was used for making the rifie. The recruits thought hard and one of them answered, "Because walnut is harder than other types of nuts." The sergeant brushed him off saying, Wrong! " Ano ther recru it ventured, "Because it is more durable."The sergeant"s voice boomed, "Wrong!"A third person tried his luck, "Because it is waterproof." The sergeant, tired of the answers by now, replied, "You boys surely have a lot to learn. Simple reason. that is what is laid down in the rule book!"

In life, because it is easy to place responsibility on others, you blindly follow other people’s directions instead of relying on your own intelligence.
Talking about responsibility, a small joke on how people understand responsibility:
Once, a convict was scolding his lawyer "You are a useless lawyer. You don"t even understand your responsibility of when to raise an objection." The puzzled lawyer asked him, "I don’t understand. When do you think I should have raised an objection that I did not?" The convict replied, "When the opposing lawyer spoke, you objected. But, when the judge declared me guilty, you kept your big mouth shut. That was the time to do all the objecting!"

It is always easy to put the blame on the whole world for what happens in your life. But, if you just look a little deeper, you can see how you are completely responsible for what is happening in your life!

Now and here

Being intelligent requires the effort to be yourself, which you are not used to. So you choose to react based on your past experiences.

Usually, we only react like programmed machines; we do not respond to situations. Someone insults you and you become angry even before becoming aware of what you are doing.

A beautiful story from the life of Buddha, an enlightened master from India:
Once a person insulted Buddha openly. His disciple Ananda said, "I was getting so angry with the person. Why did you keep quiet? At least I would have given him a piece of my mind." Buddha calmly replied, "You surprise me. What he was saying was comp lete1y irrelevant and you know that. Then why are you getting angry? You are punishing yourself. It is foolishness. When somebody else has made the mistake, why are you *suffering for it?"*



Moving with time, flowing with life, becoming a fluid process instead of being a solid ego is called intelligence.



Beyond the head is the gate **to loving Intelligence**

Once, a father and son checked into a cheap motel at night.
The father tucked in the son to sleep and switched off the light assuring the son,
"Don't be afraid son. The angels are watching over you. "
"I know, "said the boy. "Two of them just bit me! "
Operating with intelligence is the process of going back to the innocence you were born with. It is not a process of becoming. It is not attaining something new; it is discovering
your very being. It is the true door to knowing you as you truly are.

When you are intellectual, you operate purely from the head, from logic.

A small story:
A man was working on his doctorate in philosophy. He was so involved in his studies and research, his wife thought he would forget her if he was not reminded of her once in a while. So one day, she casually mentioned to him, "Honey, what is the one reason you love me so much? " The man asked very seriously, "When you say "so much "are you referring to the depth, quality, quantity or mode of expression?

When you are too caught in the head, you start thinking that your logic, your head, can understand the whole of life. You try to frame everything in this universe with your head.

Another small story:
Once, a student had freshly graduated in a course on plumbing. He went with his friends on a sight-seeing tour to Niagara Falls. He took a look at the huge Falls and said, "I think I can fix it!"

Your knowledge gives you the false illusion of knowing everything that exists. It keeps you firmly rooted in the head.
When your intelligence awakens, you drop from the head to the heart, from logic to love. Then, you operate neither from pure intellect nor from pure sentimental love. You operate just from loving intelligence, and you automatically radiate compassion to all of those around you.

Understanding, not thinking

A small story:
Once, three wise men set out on a travel journey to the city with the hope that they would learn more about life. They entered a big city and were surprised to see a very tall building - a skyscraper- in the distance. They wondered what it might be.

They grouped and discussed what to do. They were afarid to go near and see for themselves, thinking it may have something dangerous in it. What if they did not know how to come out? So, they decided it was better to find out before they ventured inside.

They analyzed and came up with all the things it could possibly be, based on all their past experiences. Finally, they concluded it was something too big for human beings and it must belong to giants. So, it was not safe for them to be in this city of giants.





Very satisfied that they had gained this new knowledge, they picked up their bags and went back to their village!

So, you see there is not much you can understand from past knowledge. You cannot think about something in the mind and try to understand everything about it in that way. You need to see it, to experience it in order to fully understand.
One more thing: you can only think about what *you* have known, what *you* have experienced. Can you think about anything unknown? You may fantasize about what the unknown could be, but that is still based on what *you* have seen in the past.

With thinking, the energy of intelligence and truth is not there, so the answer will be based on your limited experience and it will always lead to further questions and doubts.
Not falling back on the answers rising from the past memory but functioning from your present consciousness is called understanding.

Mind — master or tool?

Thinking arises from the mind, which is actually one of the most marvelous mechanisms. But the problem arises when the mind becomes your master instead of a tool in your hands.

A small story:
There lived a king who had a very faithful servant. He was so loyal he had even risked his own life to save the life of the king on a couple of occasions.
On one such occasion, the king highly pleased with the servant asked him for anything he wanted. The servant humbly replied, "I don't need anything, O King. You have given me everything I need. " But the king insisted. Finally, the servant said, "Ok. If you really want to give me something, please make me the king for one day. " The king was a bit uncomfortable but he had already promised and had to keep it up.

The morning of the day the servant became the king. He simply pointed to the king and ordered the royal guards, "Kill him! " The king was shocked and asked the servant, "Do you know what you are saying?" The servant calmly replied, "I am the king today. I can do what I wish to The king was killed and the servant remained king forever.

Understand: in this same way, when we give the power of attorney to our mind, it takes entire control over us.

Body Intelligence

How many of us realize the tremendous intelligence that our body possesses?

Intelligence of the digestive system

Take the example of our digestive system. The whole process of converting bread to blood is such a complex and delicate one - requiring fine intelligence to convert the different types of food into energy to run the body.

What is achieved through a few feet of coiled intestine would need a few miles, if it were an industry outside of the body!





The process of digestion starts from our mouth. We chew the food and the saliva we secrete starts the digestion. There are so many big and small body elements that perform amazing functions in the process. We swallow the food and it passes through the throat into the food pipe. Beautifully the food is blocked from going into the wind pipe instead of the food pipe - by the epiglottis. The food enters into the stomach, which is like an elastic bag and has a delicate and powerful digestive mechanism. Depending on the type of food taken in like carbohydrates, proteins or fats, the digestive mechanism varies.

The digestive fire in us, what we call *jataraagni* in Sanskrit, is related to the acid in the stomach. The stomach is such a delicate organ but it actually contains this powerful acid needed to digest the food we eat. The stomach itself is beautifully protected from this acid by a thick mucus layer around its wall which neutralizes the acid.

All the complex foods we eat take just a few hours to digest and get absorbed into our system. Imagine not even a single process has to be consciously thought about! It is managed automatically and so precisely - adapting itself so beautifully to accommodate all our diets.

After the stomach, the food passes into the small intestine where the majority of the digestion takes place. It is actually a long structure but so efficiently fitted in a small area with many folds which increases the surface area of absorption. Most of the nutrients get absorbed in the small intestine. The main function of the small intestine is absorption of nutrients. The complex products like carbohydrates and proteins are broken down into basic elements and absorbed. The nutrients that are absorbed are carried to the liver for further processing.

Then the food moves into the large intestine where mostly water absorption occurs. Then, the food that cannot be absorbed, like fiber for example, is mixed with other waste products from the body and thrown out as waste matter. This is just a basic explanation of digestion. But in the body it is such a complex, well-organized and adaptive mechanism.

Distributed Intelligence
The human body starts from a single cell which replicates and becomes about 250 different types of cells.

Imagine, one cell transforms into so many different specialized cells that form the complex parts of the body! Not only do these cells do their specialized job, their very maintenance needs millions of things to be done in a second. And all their activities have to be coordinated for the body to function as a single organism. It is the best example of distributed intelligence.

Every cell in your body has Intelligence

We have been taught that the center of our intelligence is in our brain. We think that we control the body through our brain. Science has all along been saying that the brain controls respiration, digestion, blood circulation, and all such activities of the body.

Now, cutting-edge research has given rise to a new field called epigenetics. One of the pioneers in this field, Dr. Bruce Lipton', an eminent biologist, has been doing research in the field of epigenetics for over ten years. In his book, 'The Biology of Belief', he states that our brain does *not* control our body. In fact, there is evidence of intelligence in every cell, even in the cell's membrane!

Recent research at Sandia Nati-onal Laboratories, USA, supports cellular intelligence theory. Scientists there studied how cells responded to a harmful substance called an antigen that attacked the cells in the body. They concluded that even the cell membrane had a beautiful and complex structure to fight the antigen, and that the cell membrane was not a simple structure as it was earlier believed





that our body is not a simple centralized system of intelligence controlled by the brain. The human body is a highly evolved distributed system of intelligence beautifully and seamlessly orchestrated.

'You' are not needed to run **your life**

An important thing to understand which may shock you:
You have an independent intelligence in your system which runs your life without your interference.

Right now, you think you need to interfere with your intelligence in order to run your life happily. But the truth is the intelligence with which you came down to planet earth, the intelligence which created your very body, can run your life beautifully for you.

The intelligence or the energy based on which you created your body at birth, is called your bio-memory. You need to understand this important truth here: it is *you* who designed your own body to enjoy specific things, to live for a particular number of years, and to do particular things when you take birth, you decide your life, your enjoyments, whatever you want to do, based upon what you think is the 'juice' of life. That same bio-memory has enough intelligence to live, run and expand your life. That tremendous intelligence is operating every single moment whether you believe it or not, whether you accept it or not. But our limited understanding prevents us from realizing this - and we constantly feel that life has to be different from what it is at the present moment.

Trusting that intelligence and relaxing is what I call devotion. Surrendering to that higher intelligence is true surrender. Living in harmony with our natural intelligence is living a spiritual life.

Meditation technique — **Nithya sutra of acceptance**

Please sit straight. Close your eyes and be in a relaxed way without moving the body. Body movements will create thoughts. So if your body is stable without movement, it can take you to a deeper silence.

Very consciously and intensely, create an intention that you are accepting yourself as you are in the outer world and the inner world, this moment.

Tell yourself, 'I have enough nice things in the outer world, enough possessions. I have enough good qualities in the inner world, my inner feelings. I am accepting myself completely. There is no need to develop myself in the outer world or in the inner world. If I have ego, that is ok. If I have guilt, that is ok. If I have fear, that is ok. If I have greed, that is ok. Whatever I have been told I have, is ok. Even if I am going to die the next minute, it is ok.' Decide consciously, 'I accept everything.' Don't bother whether it is right or wrong. Whatever objection your mind raises, accept that also.

Accept the present moment. Accept all the future moments. Whatever your mind thinks as the worst thing that can happen to your life, accept even those moments. If it happens, you cannot avoid it. It is inevitable. Understand the inevitability and accept everything.
Do this for 21 minutes.

Your intelligence will simply awaken and show you how to relate with every moment, how to relate in every situation, in every relationship.

Cosmic Intelligence responds to us





This may be a surprising revelation, but the truth is that universal or cosmic intelligence responds to every thought of ours.

Interesting research by Japanese scientist, Dr. Masaru Emoto* shows this point very clearly.

Water responds to our thoughts

Dr. Masaru Emoto' did experiments on water. He collected water samples from different sources and exposed them to various kinds of thoughts. Then he froze the samples and studied their crystalline structure through a microscope with the help of high-speed photography. Thousands of these crystals were studied under tightly regulated conditions of temperature, cooling time and lighting.

He did various experiments on these water samples — playing different types of music to the water, talking to the water, reading out from ancient life teachings, praying with a certain intention etc. He found that when the water samples were exposed to healing music, the water crystals that formed were very beautiful and graceful. The water exposed to negative feelings or thoughts did not form crystals but rather an irregular structure which reflected the emotions of the person handling them.

Our body is about seventy percent water. Planet earth is covered with over seventy percent water. After studying the effect of mental thoughts on water, just imagine the tremendous effect our thoughts, words and intentions have on the planet and us!

Another real incident from history:
When India was under British rule, the British soldiers found that when they carried water from England to India in their ships, the water got spoiled even while on the ship. But when they carried water back from India to England, the water not only stayed fresh through the voyage, but also remained fresh until they consumed all of it back in England! When scientists studied this surprising phenomenon, they found that this fresh water was from the sacred river Ganga in Calcutta which was worshipped by millions of people from around the world. It had the natural properties of neutralizing harmful bacteria and purifying itself.

Billions of people have been praying to Ganga for over thousands of years. Naturally they have left their prayerful thoughts as imprints on this water which is so energizing and self-healing.

Even in Egypt, the river Nile* has been studied by the Egyptians over thousands of years by measuring its flow, level, turbulence etc. They have found that many times these parameters reflected the calamities like earthquakes, volcanic eruptions, and tsunamis, that have happened or are about to happen in even distant parts of the world.

Connection with nature

What makes us become insensitive to nature? The moment our ego comes into play we become insensitive to nature.

There was a beautiful story I was reading about a poet who in his young age used to go and play with the wild animals near his house. His father used to warn him that he should not play with the wild animals because they might harm him.
But, he still used to go and sit with the wf/d *animals when he could. He would say,*
"When I was self-conscious and afraid that there was a possibility that the animals might harm me, they would never come near me," the communication never happened, the relationship never happened.





But, whenever I had courage or I was in a very playful mood, whenever I did not have the fear or the self-consciousness, the communication and relationship used to be so strong. I could feel very clearly the animals were connecting with me andl was connecting with them."

Understand, what I mean when I say your ego becomes strong, it means when your identity that you are a 'separate person' is felt strongly. When this happens, your connection with nature is disturbed. The innocent way of relating is lost. The feeling of being connected is lost. This is one of the big losses that can happen to a human being.

It is similar to how a person who is born blind can never be made to understand what he is missing. In the same way, the man who has forgotten the way of relating with the heart can never be made to understand what he has lost.

Space no bar

I was reading about an experiment where some years back scientists used an electroencephalograph' (EEG) to measure the brain waves of two people meditating together. It was found that certain pairs of people showed a strong correlation in their brain wave patterns. These strongly bonded pairs were asked to meditate side by side for some time. Then, they were moved to different rooms.

Then one of each meditating pair was stimulated by bright lights flashing in the room. The EEG brain wave recording showed activity in the brain of that meditator as expected; but, surprisingly it also showed that the paired meditator in the other room who was not stimulated by the lights also showed the same activity in the brain automatically and instantly!

Understand: what happens in your mind affects not only you but also those around you. Space is not a criterion for thoughts. They simply travel in air. That is why in your house, if you express worry and negative thoughts a lot, the very atmosphere for your family members becomes heavy. They are affected by the negativity that you radiate.

Intellect Vs Intelligence

Our entire educational system is based upon evaluation of information, not intelligence. It is driven by intellect and verbalization, not visualization.

When you try to move on the basis of information you lose the ability to be intelligent. In fact, if you are logically logical you will understand that logic itself is not logical. Life is not logical. It cannot be explained with the mundane logic and intellect. It happens in a plane much higher than the intellect.

The intelligent person lives moment to moment, not through logic. He does not believe in borrowed answers. He sees the challenge of the situation and directly responds to it.
The intellectual person is like a photograph; he has the imprint of the past on him. The intelligent person is like a mirror; he reflects and responds to reality and is therefore spontaneous.

The intellect is a beautiful mechanism but only as long as it remains a tool. It should not become the controlling factor. When you put your intellect aside, a deeper intelligence awakens inside you. You start functioning from your center instead of from the periphery. And your center is pure intelligent energy.





Intelligence can be rediscovered. The only way to rediscover it is meditation. Meditation destroys all the barriers, all the blocks which society has created, that prevent you from being intelligent. Like in a flowing river, it's as if meditation removes the rocks so that the water can flow smoothly.

Intelligence requires tremendous courage; it needs a love for adventure! When you are always going into the unknown, then intelligence grows, it becomes sharpened. It grows only when it encounters the unknown every moment.

Intellect is only a mental game; it cannot be creative. Intellect is imaginative, but not creative. Intelligence is creative because it is a part of the divine energy.

Meditation technique — drop the intellect

Just try this for the next 48 hours. Consciously decide you are not going to think about your problems. Drop your intellect which continuously tells you that you do not have enough intelligence to solve your problems spontaneously, that you do not have the capacity to produce that much spontaneity.

Work on solving your problems boldly and with simple awareness and you will see that a higher intelligence comes into play. One lesson you will learn is that without your knowledge, the higher intelligence comes in to do things for you. When you become sensitive to this happening, your awareness will take a quantum jump. Then you no longer need to work to dissolve your problems. Problems will simply dissolve with the play of spontaneous intelligence in your life.



Responsibility Elevates You



With the intelligence gained about who we are and what we are doing here, comes the feeling of responsibility for others. We know then that we are not independent of others but interlinked to each other.

Some years back, there was an epidemic of tuberculosis in Tamil Nadu in South India. Finally, medicines were found and the epidemic was contained. The officials responsible for eradicating it proudly claimed that they were the ones responsible for curing it. But did they take up the responsibility for the fact that it was allowed to spread all over the town in the first place? No! They were actually responsible for allowing the tuberculosis to spread also, right? They should have prevented it to begin with and not just taken credit for managing the crisis!

Likewise, in our liv es we claim responsibility for anything good that happens, but we don't take responsibility for anything bad that happens. We take up responsibility with discrimination.
Only if we take up responsibility for everything that happens in our lives will we start growing.

Vivekananda' beautifully says, 'Take as much responsibility as you can shoulder. The more responsibility you take, the more you expand. Expansion is the only growth. Without expansion, you will contract and die.'

A small story:
Once a man was giving a talk on Responsibility at the Charity Club. He gave an example of what happened a few days back. He said, "A friend and I were walking down the street towards the park when we saw a helpless man lying unconscious on the road. " He paused and looked at the concerned faces of the audience. Then he continued, "Nobody had bothered to help him. Not only that, when we came back after our walk, the poor man was still lying there!"

Instead of blaming others, let us look into ourselves and see what we are doing about the problem. The more responsibility you take up, the more you grow. Only when you feel responsible for all that is happening around you do you become a leader. Until then you are just a follower.

Compassion is responsibility and energy

One of my disciples once asked me, *"Swamiji,* how is it that so much energy constantly flows through you?'
When you feel compassion towards others' suffering, the whole thing takes the shape of responsibility and expresses itself as energy, that's all. For that matter, when anyone takes up the responsibility of suffering, they will immediately start radiating energy.

Be very clear, you can stand up only if you feel responsible for people's growth, only if you feel responsible for uplifting them. When you can say that you will do whatever you can for people, when you stand up with responsibility, you expand and the divine energy flows through you. Contemplate on this concept so that you can deeply understand it.



When you are free from ego and stand up with responsibility, the expansion happens and you become like the bamboo flute. Then, just as the air that enters the bamboo leaves it as music, so too will the air that enters you flow through you as energy!



A cognitive shift

When you take up responsibility, a cognitive shift happens in you. Your mental setup changes. Many of us live life like slaves. For example, if you work eight hours in your office just following orders you will feel dull and tired. Instead, if you take up responsibility and initiative, that same eight hours will become much easier and more enjoyable.

For example, take the case of a person who is running his own business and another person who is working for a company. The owner of the business has the full responsibility of his business, but the person who is working for some other company does not really feel the full responsibility. If he does not feel the responsibility, the whole job becomes like a burden on him. There is little or no self-motivation. He keeps looking at his watch to see if it is time to leave! For him, only the first of every month is sweet, since it is payday! In a month, he sacrifices twenty nine days of his life for one day of joy. A sense of personal responsibility can help turn around any situation. A sense of personal responsibility can achieve great things.

When you stand up with responsibility, you become a solid force. Until then, you remain a burden for yourself and for others. We often think that we are in an ordinary job.
We wonder why we should take up more responsibility when our higher authorities at work are not doing so.

Let me tell you, in an office, when a janitor does all his duties perfectly, he will inspire people. You see, the head of the organization has to be responsible. No credit is given to him for that! But someone in a lesser position demonstrating such responsibility is a true inspiration.

There is a greater chance of people at a lower post inspiring others through their sense of responsibility than people at a higher level doing so. So don't wait to get some authority to become responsible.

Secondly, don't think that you are in a lesser post, and therefore you need not be responsible.

Thirdly, allow the cognitive shift to happen in you.

There is a beautiful story about Buddha. It is said that when Buddha went to beg, He would appear like a king, and the kings who gave Him alms would appear like beggars! Appearing like a beggar or a king is not because of your status or the property that you own. It is because of the state inside you.

When you take up responsibility for the entire cosmos, you will expand and look like a leader, you will become a leader. Even if a leader sits on his throne and does not take responsibility, but instead points his finger at others for responsibility, he will appear small. The state is that which gets the status. The status can never get the state. The state of *Nithyananda* is different from the status of Nithyananda.

Ego Vs Responsibility

When you stand up feeling responsible, your problems will dissolve. A new intelligence will awaken in ou. Don't think you are being egoistic. Ego is different from responsibility. When you feel responsible, you will take the initiative, you will not feel egoistic. Only when you think that you



would have done better than the other person will ego come into play. When ego comes into play, you will not take up responsibility.



Trust and patience

I always tell people, ‘Do not think you have a certain amount of energy and you will work according to that energy. No. Whatever work and responsibility you take up, the energy starts expressing accordingly. You will have energy according to the responsibilities which you take up. Whatever responsibility you take upon yourself, you will see that your inner space expands to that extent and energy flows through you!’
If you feel responsible for whatever is happening around you, you suddenly become a leader. You start transforming your life and others’ lives. Responsibility is one of the ways to consciously grow.

You only need to do two things: trust that life is good and know that you can expand to the responsibilities that you take up.

Another thing: When that expansion happens, just hold on and have patience during the transformation process. Patience during the transformation process is what I call *tapas* or penance. There is a beautiful phrase of the teachings of Shirdi Sai Baba*: *Shraddha Saburi"* — trust and patience. This is the essence of life.

Why don’t we allow big breakthroughs in our life? Because we don’t trust that life leads us into a new space. Have trust and patience. The simple truth is that when you
take more responsibility, you just expand and more energy starts expressing through you.

Responsibility of enlightenment

Understand, enlightenment comes with a tremendous responsibility. It comes with a tremendous ‘pressured’ compassion. ‘Pressured’ is the right word to use! Your whole being will be vibrating with an intense compassion, with a very deep compassion.

Let me tell you one incident:
Early one morning, Vivekananda suddenly got up and said, "I have a deep pain in the right hand. “At that time, he was lying down on a bed. He said, "On this side of the ocean, some country is suffering from some natural calamity. Please find out where we are needed, and send our swamis,, to go and do the relief work. " The next morning, they received the news that there was an earthquake on a nearby island. All the swamis rushed to do the relief work.

Vivekananda was sensitive to and actually felt the pain felt by people so many miles away!
With enlightenment, practically the whole cosmos is felt inside your body. A deep pressured compassion lands on you along with the enlightenment experience. Understand, it is a great responsibility. It is not just freedom. It is a great responsibility too.

State, not status





Most of us wait for the status to come in order to take up the responsibility. Be very clear, it doesn't work that way. Only if you take up responsibility will the status come. Those who wait for the status will not take up responsibility even after they get the status! They will simply find another reason or excuse, that's all.

Be very clear, responsibility is a consciousness.

Many people think that if they get enlightened, they will get a golden throne. They think that somebody will give them food and a place to stay. They think that people will worship their photograph. If you see the status of the enlightened master and try to achieve enlightenment for that, you will feel cheated! If you see the state of the enlightened master and try to achieve it, you will be successful. You will be happy. You will enjoy it. That is the difference between state and status.



Leadership is a State, Not a Status



When we become responsible for others, we no longer are focused on us. We move towards serving other people. Serving other people is leadership. Pandering to one's own needs without a care about others is absence of leadership.

Background

There are so many books these days about leadership and how it is an important part of making an organization successful. There are so many so-called leadership gurus who teach and train people in organizations to 'develop' leadership. Yet when we look at all organizations, whether they are doing business to make a profit, or in government service or in the area of social services, true leaders are rare.

If you look at any organization you will find that less than 1% tends to become the so-called leaders in the organization. If you look at business organizations, we can say that there are probably only 1% of these organizations that can claim to be true leaders in their fields who are excelling in all areas of their business—making profit, delivering good products and services, providing service to society, providing satisfaction to their employees, etc.

So, we can say, true leaders are actually 1% of the 1% of successful business organizations. It means just 0.01% of the overall working population actually has true leadership qualities in them! We can say the same about organizations in other fields. This is what I mean when I say true leaders are rare.

Let us now try and understand why this is the case. For this, we need to understand:
1. What is Leadership?
2. Can leaders be 'created' or do you have to be a born leader?
3. What are the key ingredients that make a successful leader?
4. Why do some individuals effortlessly and 'naturally' lead and most others struggle?
5. How do we start the process of our individual journey to become leaders?

Let us now understand step by step all these points.

What is Leadership?

So many books have been written on this subject of leadership by management *gurus*, professors and consultants. Most of them have spoken about how a successful leader should be. There are a lot of courses conducted by companies on leadership, team work, etc.
My disciples who have come from the corporate world have described to me how these courses are conducted and what they have been striving to achieve through these courses. They have also told me that while the courses have been helpful to them, the effect from the courses tends to wear off within a short period after the courses are completed.

I am told of weekend boot camps where team spirit is built by climbing ropes, playing games, creating a sense of friendship, etc. The gist I picked up from hearing my disciples is that these training programs tend to work on the outer attributes but do little to change or improve the 'inner software' of the individuals so that leadership can radiate from the individual. Leadership to me is not a quality, but an experience that can radiate from an individual who has experienced personal growth and transformation.





Now let me give you some explanations of how leadership is described traditionally. If you search the internet under the terms ‘Leadership’ and ‘Leader’, you will be amazed at the millions of hits that come up! Just recently when I typed the word ‘Leadership’ on Google it had 156 million hits and the word ‘Leader’ had 278 million hits!

So whatever needs to be written or said on these topics has been said! So I am here to mainly give you a few examples from the leading management gurus and their concepts of a leader and more importantly to give you the real understanding, tools and techniques on how to become a leader and how anyone can radiate leadership as a result of personal transformation!

Understand, every human being is a potential leader. Leadership is not a quality only some people have been born with as is viewed and understood currently. Everyone can become a leader and the quality of leadership arises from one’s ability to take responsibility for a particular organization, a situation or a particular group.

Can leaders be ‘created’ or do you have to be a born leader?

A lot has been said by many people on what a leader should be. But there is very little that has been said about actually how to get there. What exactly do I mean by this?
Is leadership some quality you have to be born with or can it be cultivated? How can one develop leadership skills? Can a person truly lead an organization ifhe or she is caught up in personal struggles and confusions?

Before we get into these details, let me first say that leadership skills CAN be cultivated. It is all about achieving the state of consciousness of a leader and not the status that is achieved by becoming a leader.

When you read this, please do not think I am going to take you through a spiritual journey! The process I am going to take you through is a time-tested, proven science of personal transformation. It is a product of ten thousand years of research and development from the Eastern system of inner science. What do I mean by this?

Firstly, understand that every civilization has focused its energies in certain fields. In the West, they focused their efforts on the outer world science, innovation, discovery and creation of products and services to improve the quality of life and comforts. These outer world scientists have discovered so many products and services which have greatly benefited humanity and improved the quality of life of humans all over the world.

Just as there is science of the outer world, there is a vast science of the inner world, something that lies within all of us. The scientists of the inner world or *rishis* worked on various tools and techniques to handle the different emotions we experience and our mind. Over the last ten thousand years, these scientists of the inner world have created tools and techniques that help us handle our emotions and overcome the stress and depression from emotions. They have created techniques for us to live blissfully with ourselves. These tools and techniques are what I call meditation techniques.

So most of my discussion on leadership will be focused on giving an understanding of human emotions, the mind and how we can use these simple understandings from the inner scientists to help us lead a successful and fulfilling life.



In most organizations, those who have become leaders have achieved the status of the leader. They may not have necessarily achieved the state of the leader. What do I mean by this? To understand this, first let us understand the key ingredients that make a successful leader.



What are the key ingredients that make a successful leader?

A small story:
There was once a great war between two countries. The war had been going on for some time and the soldiers were starting to feel tired of the long battle.
On a hot afternoon, a man in civilian clothes was riding past a small group of tired soldiers digging a huge pit. The group leader was shouting orders and threatening punishment if the work was not completed within the hour. The man riding the horse stopped and asked,
"Sir, why are you only shouting orders? Why can't you help them yourself." asked the stranger on horseback. The group leader looked at him and replied, "What do you mean? I am the leader. The men do as I tell them." He then added, "I[you feel so strongly about helping them, you are welcome to do so yourself!"

The man got down from his horse and started walking up to the soldiers at work. The group leader was simply shocked! The man took up the tools and started helping the soldiers and worked with them till the job was finished!

Before leaving the man congratulated the soldiers for their work, and approached the group leader. He said, "The next time your status prevents you from supporting your people, you should inform your higher authorities, and I will provide a more permanent solution."
The group leader was now completely surprised. Only now he looked closely at the man,,and realized that the man was the army general!
We now need to ask ourselves how many so-called leaders in organizations exhibit the qualities of the group leader. And how many people do you know who exhibit the qualities of the army general?

Regardless of the status in an organization, you will agree that the majority of the so-called leaders exhibit the qualities of the group leader. They achieve the status of the leader but not the state of the leader.

There are very few people who are ready to really help get the work done.

The army general exhibited some of the key qualities that are important for a true leader:
1. Honesty and Responsibility
2. Caring genuinely about people
3. Confidence
4. Efficiency and lateral thinking skills
5. Attention to detail
6. Efficiency and Effectiveness
7. Broad-based thinking and doing

I will discuss these traits in greater detail in the following sections.



Leader Consciousness



Leadership - a result of a conscious choice made by an individual

What do I mean by this term, ‘Leader Consciousness’?

Most of us achieve the status of a leader, but not the state. State is totally different from status. Status comes from society. When you are leading a group of people, if you are forced to take the responsibility of some department or if you take the responsibility out of your greed, the status comes. But the state is totally different.

When I use the word ‘state’ I mean your inner space or your being should be mature enough to handle what you are entering or the responsibility which you are assuming. When we just get the status without achieving the state, all the problems which exist in the corporate world start - stress and tension in the personal level, and backbiting and politics in the level of the team. All these problems start when you don’t achieve the state but just achieve the status.
Here I am trying to express to you the truths from the great traditions of the East - how to achieve leader consciousness, how to achieve the state of the leader and not just the status. See, status is very easy, state is something which we really need to achieve.

Status will simply follow a man who has achieved the state of a leader. Even if the status takes its own time, he will not be bothered, he will live like a king! His very life will be totally fulfilled. The invaluable feeling of fulfillment happens to beings who achieve leader consciousness.

State of a leader Vs Status of a leader

What do I mean by the word, ‘state of the leader’?
A true leader is a person who is ready to take responsibility consciously, who is ready to handle life consciously, who is not constantly dependent on the past or his memory. If you are dependent on your memory, if you are dependent on the past to take decisions, please be very clear, you will be a follower. You cannot be a leader.

Responding spontaneously to situations is what I call responsibility.
A responsible leader is a person who is able to respond spontaneously to situations, who is fresh and continuously keeps himself alive, who is not caught in the past.
Let me try to give you a small diagram on how the mind works, how the state of a leader is achieved, how leader consciousness happens in us. Let us understand how the mind works - how we receive data, process it and make decisions.

For example, you are seeing something through your eye. Of course, you receive information through all the five senses - eyes, ears, nose, tongue and touch. For now, let us take the example of the eye. When you see with your eyes, immediately the file goes to a space called the chakshu,,, it is just like a Digital Signal Processor (DSP). Whatever you are seeing through the eye is converted to a bio-signal, just like a digital signal file. This file moves to a space called chitta in Sanskrit which is just like memory in a time’, or ‘I read similar books but did not feel any benefit, if you feel negative you will decide not to continue reading. The ego decides based on your past experiences. This is the way your mind functions.

Now, the important thing which you need to understand is, the decision is taken unconsciously. If the process happens like this, in a straightforward way, you will not have





computer. Here the process of identification starts. For example, you are now seeing this book - the whole file goes to the DSP, chakshu', and the whole file is converted into a bio-signal file, and then it moves to chitta, memory.

The memory starts analyzing - 'This is not a stone, this is not a tree, this is not an animal...'
The elimination process happens in the memory. This process of elimination happens in the memory. Next, the identification, 'This is a book, happens in the mind or manas‟. In the mind, you start identifying, 'This is a book, 'It is a book on spirituality, 'It is written by an enlightened being.'

After identification, the file then moves to a space which I call 'ego', the decision-making center. In the ego you start thinking, 'In what way am I connected to this situation?' If your past experiences with similar books were good, you decide to continue to read. If your past experiences were not good, if you felt Oh, this is not worth it, I felt very bored last any problem and things will go very smoothly in your life. Everything will be clear and straight!
But this process does not always happen in a straightforward way. Sometimes things start happening in an unconscious way. For example, if you were hurt or disturbed by something that was said in a similar book you read before, the moment you see this book, unconsciously that memory will be awakened.
You see, in your life, if you are hurt or disturbed in a particular place, or by a particular situation, or by a person wearing a particular colored dress, the next time when you go to that place, or the next time you see another person wearing the same colored dress, you will go through the same low mood even if you know logically that the place or that person has nothing to do with your past experiences. You will have that same memory again in your mind. You will again have that same experience. This is what I call ‟samskaras‟ or 'engraved memories'.

These engraved memories distort or disturb your decision-making capacity. You see, if the whole process of the mind map I just described happens consciously, then it is a straightforward and logical process. But due to the unconscious mind, a lot of times, the process is not straightforward. As I described earlier, we tend to get biased based on our experiences we have had with a particular person or a particular situation. This is the space where politics happens! This is the space where things move illogically. This is the space where the past memories or engrams will be sitting and you do not even know what decision you are making!

Let me give you one more example to give you more understanding of the unconscious mind. If we analyze logically or consciously, all of you know that smoking is injurious to health. If we follow through the process from eye to the mind, you know clearly that smoking is injurious to health, according to the data collected b your senses. But suddenly, even though logIC tells us not to smoke, you decide to smoke, beyond your logic and consciousness. This is where the unconscious engrams are sitting.

Even though you consciously know that smoking is injurious to health, when the data moves to the ego, when the file takes a quantum leap, you just decide to smoke. Maybe some memory, or some experience which you had in the past must have made you feel relaxed when you smoked. Or maybe when you smoked during your youth, you may have felt like a hero. So these engrams have been associated with this habit, and suddenly, because of this engram you decide to smoke, even if you consciously know that smoking is injurious to health.

In the same way, many times in your life, even if you know what is right, simply you decide unconsciously because of your engrams. Your life is under the control of unconscious engrams, it is not under your control. You may think that you are taking the decision, but your unconscious engrams are taking the decisions!

These samskaras or engrams are the root cause of our behavior. They are the reason why we behave in a certain way with certain people. The engrams tend to cloud our judgments when we have to take decisions. They influence how we accomplish our tasks in an organization. It is these engrams that





dictate our productivity, interpersonal skills, teamwork, judgment and all our responses and behavior. But engrams are never understood and more importantly given any importance in the field of corporate training and leadership development.
The Eastern mystics and inner scientists have spent thousands of years developing tools and meditation techniques to cleanse us from these engraved memories. These samskaras can be effectively erased through meditation techniques.

Recently I visited one of my devotee's houses and saw a beautiful one-liner in the living room: 'I am the boss of this house, I have my wife's permission to say so!'

Similarly, you may think you are the boss, but your unconscious engrams are leading you! As long as you are caught by these unconscious samskaras, you can never achieve the state of a leader. You may achieve the status of a leader with a lot of suffering and struggle.
Be very clear, if you sit in the leader's chair with a lot of suffering and struggle, you will tend to create the same suffering and struggle for your subordinates!

Again, and again, your mind will say, 'When I suffered and struggled so much, why not them!' You will just reproduce your old mental setup on others. This can be a very de-motivating factor in organizations.

Productivity

Definitions and understanding

A small story:
Once a boss asks his employee, "Why did it take you six months to complete such a simple task?"
The employee replies, "Because of your confusing directions, continuous changes and short work days!"
The boss replies, "I was looking for something like you being lazy!"
So much has been written and said about productivity in organizations. Productivity has become the mantra in organizations for the last two or three decades. As a result of invention of computers and new communications technologies such as the internet and cell phone, the world has become a much smaller place. While there has been an increase in productivity in companies, it has often come at a huge price on the health (physical and mental) and wellbeing of the employees. Let us now start to understand what is productivity and how productivity can be enhanced without the side effects of stress.

In simple terms, productivity can be measured as:
Productivity = Output / Input
The measure of output may be certain number of tasks completed by a particular individual or team or revenue in the case of a manufacturing company. The measure of input may include the number of hours worked on a particular project, manufacturing costs etc.

Understanding from Eastern mysticism - impact of engrams on productivity

Billions of dollars are spent by companies globally to enhance human productivity. Most of these efforts are centered on providing new skills specific to training in a particular area of the organization's focus or improving technology such as use of computers, internet or other forms of media and communications. Some companies also invest in developing 'softer skills' such as interpersonal skills, team- building skills, etc. But most of these trainings tend to address the





conscious mind - actions, behaviors and perceptions that are just on the surface. But over 90% of our emotions and behaviors reside deep under the surface of our mind. This is what the psychoanalyst, Sigmund Freud, calls the unconscious mind.
If we look at the mind, there are thoughts and perceptions which are accumulated in our mind at a conscious level. But there are deeper memories and stored knowledge that we use to help us solve problems. Then there is a whole range of emotions and experiences that are embedded in the unconscious level. This is where the *samskaras or* engraved memories reside.

Most corporate training programs focus on the conscious mind to impart knowledge or particular skills. But actually it is as though we are sitting on a volcano of emotions that is just waiting to burst and erupt any time! These hidden emotions are what make us behave inefficiently and even illogically at times!

So *samskaras* or engraved memories interfere with the decision-making process, these can be called the inefficiencies present in the mind! The more the number of engrams, the more clouded is our thought process, and the lower is the output. In other words, to produce a particular output, having more *samskaras* will require more time or people or costs. So this results in lower productivity.

Freudian representation of the unconscious mind

Most readers who have studied psychology are familiar with the Freudian interpretation of the mind. Traditional training and skills development in various organizations address only the conscious mind which is just ten percent of your potential. Ninety percent of the potential can be actualized only when we address *samskaras.* This huge potential can be experienced through meditation techniques.

To give you an example of what I just described, I would like you to take fifteen minutes of your time on a simple exercise. Take a white sheet of paper and just write down whatever comes to your mind. Please do not edit, filter or pass judgment on any of the thoughts that come to your mind. Just behave as though a 'thought recorder' (just like a voice recorder) is attached to you and you are jotting down whatever comes to your mind. Now after fifteen minutes put the pen aside and read what you have just written.

If you have honestly recorded whatever came to your mind, you will realize the kind of stray, unconnected, illogical thoughts that go through the mind. These thoughts are like friction in a machine. They make the machine very inefficient and unproductive. This is the root cause of low productivity.

Several of my disciples, who have gone through this process and consciously worked on eliminating their *samskaras,* always come and tell me that they are now finding so much time in their busy lives since they are no longer troubled by the wavering mind and illogical thoughts.

The tool for elimination of these stray thoughts arising from *samskaras* is what I call meditation. Once these thoughts are eliminated, it is like reducing the friction in a machine and allowing the machine to be more efficient, *samskaras* that may be 'haunting' us.
Without the load of these *samskaras,* you will find that your innate intellect and the skills you have developed through your education, training or life experiences will directly be used more productive.

Thousands of people from all races, nationalities, social and economic background have gone through this process of eliminating *samskaras* in our meditation programs. Thousands of people come and tell me that in addition to improving their overall productivity, they are able to maintain better interpersonal relationships, feel less stress, and be more creative and innovative in their personal and professional lives. I have also had interesting conversations with leading corporate leaders and Nobel





Laureates on this subject where they have shared amazing evidences of improved innovation and intuitive skills developed as a result of becoming free of *samskaras.*

So, we can now elaborate on the equation to describe productivity. We can restate the equation as follows:
Productivity = Output/Input
Input = (Intellect + Technical Skills +*Samskaras)*
As you know, we live with our mind 24 hours a day, 365 days a year. For most people, the mind is constantly running, analyzing, passing judgment on individuals, having various emotions and responding to situations, all of which is dependent on the level of in delivering the output instead of being knocked around by your mind. You will see the productivity simply shoots up!

This is an area that has mostly not been looked at by companies and organizations. But there are simple tools and techniques from the Eastern mystics who have developed techniques to cleanse the mind of these *samskaras.*

Sometimes people ask me, If we are free of *samskaras,* will we stop thinking? Will we become lazy and complacent?' I tell you, it is actually the opposite. Please refer again to the experiment I gave you a while back on jotting down your thoughts on apiece of paper for fifteen minutes. If the mind is free from the effects of *samskaras,* you will see a quantum jump in intelligence and you will be creative and a whole new zone of intelligence will emerge. You will see that all of a sudden you will be able to develop skills of intuition and innovation that emerge from your being.

Understand, this is not a mystical zone you are going to enter into. Be very clear, the skills of intuition reside in all of us. They have been clouded by the impact of *samskaras.* Let me now describe how a mind-body system that is free from *samskaras* will improve intuition and innovation.

Impact of *samskaras* on intuition and innovation

Intuition is a wonderful subject. If you ask modern day CEOs how they took major decisions in their lives, what caused the turning point in their lives, again and again their answer surprises us. Again and again they tell us that their success came from something beyond their intellect that gave them the energy or the guts to take the decisions. This is not just the case with successful CEOs, it is the same with scientists also.

The other day I had a chance to have lunch with Dr Charles Townes', Nobel laureate in the field of Laser and maser. I asked him, 'Sir, how did your discovery happen? How were you able to do it?' He answered in a beautiful way, 'I was just sitting in a park in Washington DC and suddenly something happened. The conclusion was there in me. Suddenly the conclusion was revealed to me. I penned down what I experienced. Now I had a big difficulty. I had the conclusion but not the steps. I was not able to present this to anybody else because I knew only the conclusion but I didn't know the steps.'

This happened not only with Charles Townes*, it had also happened with Albert Einstein*. He says, 'Whatever new happened to me, came through intuition and not through intellect.' He summed it up beautifully, saying, 'The intuitive mind is a sacred gift, the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift.'

Whether we believe it or not or accept it or not, there is something called intuition. Of course, even Einstein* says this is a gift, because we are not sure when it will come and whether it will come or not.

But yogis, the mystics, say again and again, you can work for it and you can be sure about it. You don't have to think that intuition is a gift. You *can* work for it. It can become a part of your life.





Whatever new things have happened, have happened only through intuition, only when something has happened beyond your intellect and your whole being is integrated.
When you are at your peak, something opens. You may call it revelation or intuition, which happens beyond intellect. Mystics have again and again said that it is a science. If you can tune yourself to this intuition or this energy, which is continuously available in your being, you can use this in your regular life. Mystics again and again say it is an incident and you can make it happen. They know how to make it happen. We will see how you can awaken that power inside your being. We will see how the intuitive skills can be linked to the workings of the mind which I discussed earlier.

Before we discuss intuition in greater detail, let us first dispel the myths that intuition is some kind of a fluke of nature. I would like you to understand that intuition is a skill, That can be developed just as any other skills that you acquire. It comes from you, from no one else! Because we have not experienced that zone, that part, that dimension of our being, we have forgotten it.

Someone asked me in a meditation program, 'I remember someone and the next moment the phone rings and he is there on the line. I remember someone at a party and next moment I see him.' I asked the people in the program if this kind of an incidence had happened to them at least once in their lifetime. More than seventy percent of the people said this had happened! If it happens in one person's life once, you can say it is a coincidence. But if it happens with seventy percent of people, it cannot be called a coincidence! There is more to it. There is some logic behind it.
We may not be able to know logically but we cannot brush it aside. When you know the logic, you call it an incident. When you don't know the logic, you call it a coincidence. Nothing can happen without a cause on planet earth. It is always cause and effect. When you know the cause and effect link, you call it an incident. When you don't know, you call it a coincidence.

In trying to understand the process of intuition, let us refer back to the mind map we discussed earlier. We talked about how the process of taking information from a sense such as the eye works through *chakshu'* (Digital Signal Processor), *chitta* (memory), *manas'* (mind) and then takes a quantum jump to the ego where the decisions are clouded by *samskaras* or engraved memories. The process in the gap between the eye and mind is conscious. You are aware of this process. It happens with your awareness. But the mind to ego process — you are not aware about it. Many a time, the process happens without your awareness. You decide against your logic. You decide against your thought process. For example, according to the data that you have collected, you know that smoking is injurious to health, it is not good for your body or mind. But when the mind takes an unconscious leap to the ego, you simply take the decision to smoke! The conscious process says, 'No, it is not good for health.' But the unconscious process says...it doesn't even say, it just takes the decision and you execute. These decisions are not under your control because the unconscious is very powerful.The unconscious can be used in three ways at the instinct level, intellect level and intuition level. As long as the unconscious is filled with negative memories and restlessness, it works at the instinct level. You decide just instinctively. You don't even know why you are angry. Suddenly you burst. Sometimes, when you see some activities or some words that you speak, you feel it is not you. You do something and then you think, 'This is not me, how did I do it? How did I allow this to happen?' This happens because the unconscious is working in the instinct level.

Many times, you just associate things without even any logical connection. For example, if you have been disturbed by somebody who was wearing a white dress, the moment you see somebody wearing a white dress, the past memory comes up and you feel the anger. This is the instinct level. Without your conscious mind, without even you understanding, just like that it happens.

If your unconscious is loaded with *samskaras*, if your unconscious is restless, you will be at the instinct level. The next is the intellect level. You are conscious but you don't have enough enthusiasm. You just go with a conscious mind but you are not creative, not innovative. You don't take big steps, you don't grow. It is just like a faithful servant as Einstein' says. The intellect is a faithful servant. You can be a servant throughout your life. You can be just a servant, but nothing more or big can happen through you. You will be collecting the data, processing it and delivering it





— nothing more than a computer. If you are standing only at the intellect level, you are not using your potential to the maximum, to the extent to which it is supposed to be used.

The next is intuition. To understand intuition, you need to go deep into the whole science; only then you will be able to understand what I mean by the word 'intuition'. Intuition is something which happens to you beyond your intellect. Suddenly you know for sure that this is the right thing and you have enough energy also to do it but you don't know the step how you came to the conclusion but you know for sure this is right.
This energy is needed whenever you are faced with a situation where there is no precedence - when you are stuck with minimum data and you need to take decisions or you have a lot of choices and you are not able to decide what you are supposed to do. In these types of situations, the intuition energy can help you. The intuitive power can give you the courage or give you the right choice. Intuition again and again gives you the energy not only to decide but to execute what you have decided.

People ask me, 'How do I find out whether I am having intuition or I am just intellectual? Sometimes I am confused about whether it is intellect or intuition.' I tell them, be very clear, if you are confused, it is only intellect. The very confusion shows that it is only intellect. When you experience intuition, not only you get the intellectual clarity, the answer, but you also get enough power to execute it. The potential power which is inside your being is just unleashed. You open up and just like that you start expressing it, executing it.

Now the next question: How to awaken the intuition? How to awaken the intuitive power? If you can consciously give rest to it for a while, the energy which is in that unconscious level will open up. And usually when the unconscious level energy opens up, first whatever we suppressed will come out. Next, a pure energy which we call intuition will start to express.
When pure energy starts expressing from the unconscious level, you don't use the unconscious at the instinct level or intellectual level. You use it for intuition. The higher level energy starts happening in you. And of course, above all, the mystics demonstrated to us over thousands of years that the higher level energy heals you physically, mentally and emotionally. Apart from healing, this can help reduce the stress and help decide spontaneously.

Spontaneity has nothing to do with data which you collect; it is something to do with the way in which you process the data. The same data, same information can be processed in many ways. Intuition is all about how you process and how you come to the conclusion beyond your intellect.

We can prepare ourselves, we can tune ourselves to this intuitive energy through techniques and methods which we call meditation. In the East we use the word 'meditation' to tune ourselves with the higher energy, which is in our being, which continuously invites you again and again to experience it. Whenever we find time, sit by yourself. You can always see, we give appointment to everybody, but never give appointment to ourselves. If you have given appointment to yourself, you can always see that some part of your being wants to express, wants to do something more, but we never give chance or time to that part, to that portion of our being. We are so caught up with our intellect. We think that our intellect is the ultimate, but again and again mystics prove something more than intellect is possible.
In any discovery or invention, you can see that the role of intuition is always there. Whether it is Albert Einstein or Issac Newton*, they have had something beyond intellect. Something beyond intellect has happened in them. This same energy exists in all of us. This energy can also express in all of us if we can tune ourselves to that energy. Tuning ourselves to that energy is what I call meditation.



Meditation Technique



Mahamantra meditation

The *Mahamantra* meditation is an ancient Tibetan Buddhist technique to awaken the *anahata chakra",* located at the heart center.

This meditation makes your mind firm and stable. Your mind is all the time oscillating with thoughts. This meditation makes your mind still by making it enter into the zone of no-mind. It is like a jumping board into infinity.
It should be done on an empty stomach, preferably early in the morning, or two hours after any meal. It can be done either alone or with a group. When done with a group, it effectively energizes the place where it is done.

Instructions:

Total Duration. 30 minutes

Step 1: *Duration: 20 minutes*

Sit cross-legged in a comfortable position on the floor. Your head, neck and spine should be in a straight line. If you are not able to sit on the floor, you may sit on a chair. Feel relaxed and close your eyes. Even after we close our eyes, we see forms and images from behind the eyelids. To handle this, imagine that your eyeballs have become stone-like. Just harden them with mental pressure, then the images will die. The movement of our eyes is very closely related to the movement of thoughts in our mind. That is why you are asked to arrest the movement of your eyeballs. Don't be too worried about keeping them arrested. Just proceed with the meditation.

Keep your lips together and produce the sound 'Mmmm...' from inside. If you were to put your face inside an empty aluminum vessel and make a humming sound, the sound generated would be like this. Note that this is not 'Hum...' or 'Om...', it is simply keeping your lips together and producing the sound 'Mmmm...'. This humming should be as lengthy as possible before taking the next breath. It should also be as deep as possible, from the navel center, and as loud as possible.

Don't make an effort to take in a deep breath after every 'Mmmm'. The body itself will take breaths when needed. Don't become tensed. Put in your whole being and energy into creating this vibration. Just become the humming. Let your whole body be filled with the vibration of the humming. After some time, you will feel that the humming continues without your effort and that you have become simply a listener to it!

The humming is a powerful means of bringing your awareness to the present moment. If you hum intensely, you cannot have any thought at that time. So your Thoughts Per Second (TPS) automatically comes down. The energy generated by the humming cleanses the energy blocks in the mind-body system.

When you are intensely humming, all the ideas which you have about you will be completely shaken. Like an earthquake, this is a technique for a 'mind-quake !

Step 2: *Duration: 10 minutes*

After stopping the humming, keep your eyes closed and remain silent and inactive with a smiling face and blissful mood. If any thought comes to you, let it come. Simply watch your mind as if you are watching television, without resisting your thoughts or passing any judgment on them. Remain silent and blissful. During this time, the energy created by the humming will enter all the corners of your



being and awareness is all that is needed to dissolve the cleanse it deeply. It establishes you in the negativities, bring clarity and enable you to awareness of the present moment. This experience your true potential.





Intensity is the Unfailing Way



Whether we lead or whether we follow, in order to be fulfilled in whatever we do, we need to be intense.

A small story:
A Zen master and a disciple were walking along the banks of a river. The disciple, as he had done a few times before, asked the master very longingly, "Master please give me enlightenment. "Suddenly the master turned, held the disciple's head in his hand and pushed it into the river. The disciple was shocked and started struggling to get his head above water. The master continued to strongly hold his head in the water. Now the disciple started gasping for breath. The master then released the surprised and completely shaken disciple.
The master asked, "Do you feel you want enlightenment with the same intensity that you felt you needed air to breathe when your head was in the water?"

Only when the urge becomes urgent, when the question becomes a quest, does the Ultimate happen. The key factor needed for enlightenment to happen is intensity.

What is Intensity

You see, usually we feel a terrible restlessness towards the outer world, 'I have not done this, I have not done that' and so on. The same restlessness when directed to the inner world is called intensity.

You do not know what is happening, you do not know what should be done, but the deep dissatisfaction about what is there in the inner space is what I call intensity.
You may be wondering why I am teaching dissatisfaction. I am supposed to teach satisfaction, right? I tell you, your dissatisfaction, which is now directed towards the outer world, has to turn towards the inner world, and only then it will lead to satisfaction.
First thing which needs to happen is not satisfaction but the turning of direction, the psychological revolution. Restlessness should become intensity. If it is towards the outer world, if your consciousness is constantly moving towards the outer world, it is called restlessness. If it is moving towards the inner world, it is called intensity.

The meaning of intensity is that desperate feeling that something needs to be done immediately, to break free from the clutches, or to break free in the inner world Intensity is not emotion. When you are intense, one part of it may be emotional. But intensity cannot be called emotion. It is like heat. The part of intensity that melts and comes out can be called emotion. For example, when you integrate yourself with intensity, one part of you melts. Let us say the heart melts, then that can be called emotion. Along with your heart, your intellect will also melt, your being will also melt. The side-effect of intensity is emotion.

Do not bother about what your intensity should be about. Do not bother about 'towards what'. It should become a quality. Anything you do, whether you touch something or somebody or some object, let the intensity be there, even in that touch.

If you are talking, let the intensity be there. In your relationships, in your decisions, in your memory, in your thinking, in your desires, even in your fears, be intense without escaping from this moment. That is what I call intensity.





Intensity means radiating the energy that does not create any conflict inside and outside. Intensity is intensely being inside you. Intensity does not create conflict inside or outside. It flows smoothly and yet very strongly. We always think if it is flowing smoothly.

We always think if it is flowing smoothly like a river, it will not have intensity, and if it is intense like a stone it will not be flowing freely. No. Intensity is like a flood which is intense and flowing.

I have seen some people intensely creating conflict every moment! Anything you tell them to do, they will be ready to create a conflict.

A small story
A prisoner escaped from prison after twelve years and reached his home. The moment his wife opened the door she started shouting, "How dare you come so late! You escaped from prison twent y four hours before. Where have you been? You should have come straight back home!"

All that the woman was bothered about was why he was not back home right after he had escaped. She certainly was intense, but only in creating conflicts.

Real intensity does not create conflicts. It is flowing but intense.

Intensity is integration. Intensity is focus. Intensity is sincerity.

Usually intensity leads to a solid feeling. You may be intense but you may have lost the ability to flow. Or you may be flowing but may have lost the intensity.

See, you may be intense but you may have lost the ability to flow - because you are driven by your ego. You are determined to achieve what you want but you have your own rigid ideas about how to get there. You fail to understand then that Existence can make events happen in a much more beautiful and effective way than you can plan.

I tell my disciples, plan in the best way to the best of your ability. Then, leave it. It may seem that all your plans are being completely trampled - don't get frustrated at that point, something much more beautiful than what you had planned will come to life.

The other possibility is that you may be flowing but may have lost the intensity. This is the case with people who have no focus and waste their energies getting distracted by anything that comes by. Understand, water becomes steam only at 100 degrees Celsius. Even at 99 degrees C, it is still water; it does not transform to steam. Same way, if you are not integrated in seeking, all your energies are not integrated. The total transformation cannot happen.

Take up something and follow it with full intensity. Intensity does not mean acting rigidly without scope for updating and change. Only when you are open to change you can make your way like the river flowing intensely towards the ocean.

'Being' is Intensity

What is *being?* Being complete, total, integrated, expressing your full energy, is what I call 'being'. If you are partial in your experience or expression, be very clear you are being hypocritical.

Intensity in anger





Even your anger is hypocritical.You just choose whether to express your anger or not. Your anger is also directly related to your logic.

You never get angry beyond your logic. It is always managed by your logic. You analyze, am I going to lose anything here in this situation?' If you are sure you are going to lose something, you just suppress your anger. If you are clear, I am not going to lose anything. I can shout at this person. What can he do?' then you just explode and express much more anger than what is necessary. Whatever you have stored in stock, you open up everything and give!

Not expressing, not suppressing — just be and get liberated

Be very clear, when your logic manages your anger, you will have two problems. First, you unnecessarily shout or unnecessarily show your anger when it is not necessary. Second, even when you are not expressing, you will be suppressing it.

First, if you are expressing, you will be expressing too much, much more than what is necessary. Next, if you are not expressing, you will be suppressing it. Be very clear, both are wrong.

Suppressing and expressing both are not going to help. You may ask, 'Then what are we supposed to do?' You are not asked to do anything, just be.

Modern mystic, J. Krishnamurthi, says beautifully, whenever an emotion overtakes you, if even once you can just be without moving your body, without co-operating with your emotion, you will be liberated from that emotion.

If you stay without moving your body when you are flooded or overpowered by any emotion, even once, immediately you will be liberated from that emotion. I am not saying you have to constantly practice this. No, just once, only once, and you will be liberated from that very emotion.

Intensity is independent of the nature of the work

Intensity does not depend on the nature of the work or action. It can be as complex as running a billion dollar company or as simple as cleaning the floor. It is not the 'what' that is important, but the 'how' that is important.

If you can do what you are doing with a totality and intensity that *you* are completely lost in the action, you have caught the thread of intensity.

The moment you are lost in the action, you become like a flute on the lips of Existence itself. The air that goes into the flute comes out as music because you become a channel for the energy of Existence to flow through you. Be total and intense. That is all that is needed for the arrow to hit the target, whatever it may be.

Interest Vs Intensity

What qualifies to be called as intensity? What is the difference between intensity and interest?
An interest can be lost, but never the intensity. Interest comes from the mind. Intensity comes from the being.
After a while, maybe short or long, you get fed up with your own interest. With intensity, it is a thirst of your being. It transcends the rationale of your logic. Intensity is a call from deep within. The more you have to wait for it, the more the thirst grows, the more the fire flares up.





See the difference between light and laser. Both are made up of the same light rays but the single-pointed intense focus of the laser comes from the coherence and the common frequency of the light rays.

The power of this intensity is what gives the laser the tremendous power to even burn a hole through metal. At the same time it is a controlled focus. This is what gives it the power to do even a delicate task like removing a cataract in the eye.

If in a desert your thirst for water becomes really intense, you are ready to pay with your life for a glass of water. When your thirst for realization becomes that intense, you are ready to pay with your life for the Truth.

A beautiful Zen story:
A student approached a Zen teacher to learn Zen. The teacher told him, "Hear the sound of one hand clapping. "The student tried for three years and did not succeed. He was depressed that he could not do what his teacher had told him. He came in tears to the teacher saying he had to leave because he could not do what he had been told. The teacher said, "Wait for one more week. Meditate constantly. "The student stayed for one more week and meditated. Nothing happened. The teacher said, "Try for five more days." When your whole being is burning with the single intense desire to realize the Ultimate, you will simply absorb the master's instructions. The magic of transformation is bound to happen. Only then will you be open to receive him. Till then it is just an interest.

The student stayed further. yet nothing happened. The student came in despair begging to be released. Then the teacher said, "Meditate for three more days. If you don"t get enlightened, you had better kill yourself." The second day, the student was enlightened.

When your whole being is burning with the single intense desire to realize the Ultimate, you will simply absorb the master's instructions. The magic of transformation is bound to happen. Only then will you be open to receive him. Till then it is just an interest.

Be intense in whatever you do

Tantra', the mystical science of meditation techniques, says that to know the truth one needs only one condition — intensity. Be total in what you are, what you do.

Live intensely in the moment and taste the real life. Otherwise, you are not living. You are just waiting for death.

When you eat, intensely eat. Let your whole attention and energy be on the food. Do not divert your attention and thoughts to what you need to get done at work tomorrow or where you want to go for your next vacation.

Enjoy the food with all your senses. Taste the food in your mouth, enjoy the feast in front of your eyes, touch the food with love, and smell the aroma of the food. When you eat this way totally, you will enjoy every morsel and you will actually feed into your system the living energy the food is meant to give.

If you are drinking water, drink it intensely. Become the thirst. Feel the coolness of the water going into your mouth, throat and down your food pipe. Let each drop of water that goes into your mouth give you the feeling of fulfillment.





The Tamil classic, *Periya Puranam",* describes the stories of the Nayanmars', the ardent devotees of Lord Shiva*. There are so many instances of the devotees realizing the Ultimate by simple activities like making garlands for the Lord. An example is Gananaatha Nayanaar, a devotee of the Lord, engaged in simple services like plucking flowers for worship, making garlands for the Lord, sweeping and washing the floor of the temple and keeping the lamps in the temple burning. Just this simple life led him to reaching the Ultimate and brought him his name Gananaatha' meaning the chief of the *ganas* (attendants) of Lord Shiva.

When you pray, be real and spontaneous. Whatever you feel, feel totally and offer it to the Divine. Don't cheat yourself and be hypocritical by not admitting what you feel. You cannot hide anything from the Divine. He knows you better than you know yourself.

Your intensity is the only thing that decides when your object of seeking will happen. If the intensity is total, it will happen that moment. If the intensity is not integrated and total, it will take more time because the intensity has to gain strength in that time.

If you are intense enough, it does not need time to reach the Ultimate. Where you are, who are you is irrelevant. You *can* reach here and now.

A beautiful story:
There was a dreaded bandit who was a terror in the kingdom. After looting a large number of people, he started feeling restless and uncomfortable with his actions. He approached a master and asked hinn, "Master I am a sinner. Is there any way out for me? Can I be liberated?" The master looked at the bandit and asked him what he was good at. The bandit replied, "Nothing." The master asked, "Nothing? You must be good at something!" The bandit thought for a long time and then said, "Master I only know stealing, that is what I have done all my life." The master smiled and said, "Good! Then you will use exactly that now. Go to a quiet place and rob all your perceptions and ideas and opinions. Steal all the trees and rocks and rivers on planet earth. Steal all the planets and stars in the sky. And dissolve them in the vast emptiness inside you." The bandit sincerely followed exactly the instructions of the master. Within 21 days, the bandit realized his true nature — he became enlightened.

Intensity and the four states of consciousness

Four states of consciousness

There are four states of consciousness.
When you have 'I' Consciousness and thoughts, you are in the waking state, the state in which you are right now. In this state, 'I' has more frequency than your thoughts. So you can control your thoughts.

When you are without 'I' consciousness but having thoughts, you are in the dream state. In the dream state, your thoughts are at a higher frequency than your 'I' consciousness. That is why you have thoughts in your dreams but you are not able to control them.

When you are without 'I' Consciousness and not having any thoughts, you are in the deep sleep state. Normally, we are aware of only these three states — waking, dream and deep sleep. The fourth state is where you have I consciousness but no thoughts – Turiya



Intense seeking - awareness in the three states



Intensity means being intense every moment in whatever you do. So first you need to be aware of yourself in all the states. Then only you can be intense throughout.
Now you experience who you are with awareness only during the waking state. You feel, 'I am a doctor', 'I am a lawyer', 'I am an engineer' and so on. Only if we are aware of the identities that we carry and enjoy in all the three states, we have caught the thread, the center line of all the three states of waking, dream and deep sleep. When we catch the thread of all these three states, suddenly we realize our identity in all the three states.

Somebody asked me, 'I don't think that in the deep sleep state I am aware.' Then who is the person who comes back and says it was deep peace during my deep sleep? Who is the person who is reminiscing about it saying, 'It was filled with darkness. It was as if I was not there at all'? Who is coming back and remembering even this idea, 'I was not there at all'?
If the person is not there in that state, then who is coming back to connect all these three states? No, we cannot say we were not there in the deep sleep state. We were there, but we were not aware of the identity that we had in that state.

Understand, a person who is aware of all these three states is conscious. If we are aware of the identity in all these three states, then we are conscious enough, our seeking is intense enough to be answered, we are intense enough to be initiated and blessed.

If we are not already aware of all these three states, if we have not experienced all these three states with the same identity, then naturally we need to now intensify our seeking.
An intense seeker will carry the identity about himself throughout all these three states. If even once or twice you have experienced your waking identity in the dream state then you are intense.

In the dream state suddenly sometimes you remember that you are beyond the identity which you think as you in the dream state. I have seen seekers going through this experience in the dream state. They will be dreaming and suddenly they will identify themselves with their identity of the waking state. Then they will think about the dream state, 'Hey, this is too small. This is nothing.'

If you have had the experience of your waking state identity in the dream state, understand, then you have the intensity. Your seeking is intense.

How to get enlightened? I want to...real bad and urgently

Understand: Question is a word. Quest is a feeling.
Man is born as a quest. The rest of Existence cannot reflect the Divine like man can. Man is like a mirror. He has the choice to face and reflect the Divine or to turn away. Man can make a conscious choice, which is why he can grow. Man can choose to realize the Divine through his human form. No other being in Existence has this choice.

If these words, How do I get enlightenment? I want to... real bad and urgently, have come out, if this question has come out as a deep quest, then you don't need anything.
Just boil, let the whole being burn with this quest. That is enough. Nothing else needs to be done. Let this boiling be intense.

Allow this boiling. Allow this burning. Allow this intensity. Allow this urgency.
Let the urge become urgent. Let the question become your quest. Let it just eat your ego, eat your inner space.





People ask me, Have you been enlightened by the divine grace or by your effort or by your quest?'

I tell them, your having the quest is the first sign that you are having the divine grace. Unless you have the divine grace, you will not have the quest.
Understand, the quest or seeking is like a seed. It is a seed feeling suffocated inside the shell. See, the life that is inside the seed, unless it feels suffocated inside the shell, it won't open and become a tree.

The moment the seed starts that it should open up, the moment it starts feeling the seeking, the urgency and the quest to open up to become a tree, it means that already the tree inside the seed has started expressing itself.

If you have the feeling that you should get enlightened, the Buddha in you has opened his eyes. The Buddha in you has started waking up. All you need to do is open your eyes!
Allow this seeking. From morning till night let it boil, let it create a deep dissatisfaction in you. Let every pore in your skin, every nerve in your body, every cell in you vibrate with that intensity. Let it swallow all your depressions you may have in life. In life you may have so many other depressions and sufferings of not having so many things. Let all those sufferings be swallowed by this one suffering.

A beautiful Zen story:
A Zen student was intensely studying under her master but she was not able to experience true meditation for a very long time. One full moon night, she was carrying a bucket of water suspended on a bamboo stick. She saw the rejection of the moon in the bucket. Suddenly, the bamboo broke. The water fell out of the bucket. The rejection of the moon disappeared and so did her ego

When the seeking is intense, it will remove the juice from your ego. The green grass becomes like a haystack. Just a match is enough to bum the whole haystack down. The Ultimate can happen in a split second through a simple happening.

So understand, let this seeking, let this quest, your saying, 'How to get enlightened? I want to...real bad and urgently', let this seeking burn all your other sufferings, all your other depressions, all your other desires, all your other concerns about life.

Let it happen and suddenly you will see that the seeking suddenly disappears, it is not there. When the seeking disappears, you are enlightened. You have achieved what you are seeking.

Intensity prepares you for the ultimate

Initiation

The Upanishads, the ancient *vedic* texts by the sages and mystics that happened as revelations, say that for the person who is initiated the whole world is heaven. Understand the word 'initiation'. It does not mean doing some ceremony or ritual.

Initiation means that click happening in you. When a master expressed the truth, if the click, the realization, happens in you and if you suddenly feel, 'O god! What he says is right. I was always





thinking exactly this. He put it in the right way, that is what initiation is. If you feel whatever I am speaking is what you always thought about but I am verbalizing it and properly putting it in words, the initiation has happened.

Please understand, only after all the preparation is done and only when you are in the state of high intensity, the truth uttered by the master just clicks.

When the master says there is no need for any seeking any more and just liberate yourself right now, you will be able to do so only if you have done enough of seeking and created the intensity. That is the paradox!

The technique is to get the right attitude of intensity. Actually, if you have high intense energy, you will automatically have the right listening. You will be just waiting to catch one glimpse. You will be just waiting to listen. You will be just waiting to imbibe.

That is why masters speak again and again and again for years over years. I started speaking only a few years ago. Buddha spoke for over forty years. But, the message was the same. His first sermon and the last sermon are almost the same.

You may then think why thousands of disciples sat everyday and heard the same sermon again and again. Because, the click happens only when you are in intense energy. Only with intensity it clicks. You just catch the flame and the awakening happens

The deep spiritual experience

Requirements for spiritual experience

For the spiritual experience to happen, two conditions need to be fulfilled. One is that you must be completely open and available to the surroundings. The other is the intense energy field. Sometimes even if you are open, if you are not in the intense energy field, the first cracking of the coconut of your ego does not happen. The first spiritual experience is just like breaking open a coconut. Once the first opening happens, it is not difficult to break the rest of the coconut. The first opening needs an intense spiritual energy field.

These two factors are what resulted in my first spiritual experience. I was open and available to the surroundings, and I was in the intense energy field of Arunachala.

Fortunately, I was attracted to the beauty of that hill. Normally, if you see a hill or a river or an ocean every day, you will take it for granted. Somehow I never took that hill for granted. I never thought I know about it. I was continuously open, available.

Understand, being open and available every time, seeing it every morning with the eyes of freshness or with the mind of openness is what I am calling ‘being open and available’. Many times, we completely close ourselves to the society.

We just come to some conclusion, some understanding and after that we never update our understanding or our effort with the result.

Every day, the Arunachala hill was living for me. Everyday it was never the same old hill that I saw yesterday. I had a very funny routine. In the morning when I got up I would not open my eyes. I





would slowly walk from my room to outside the house holding the parapet wall. I would come out and stand in a place from where I knew the hill could be seen. Only then I would open my eyes so that the first thing that I saw in the morning would be that hill.
Somehow my brothers knew that the first thing that I wanted to see was the hill. They would want to have fun teasing me. When they knew that I was out from my bed and slowly walking, they would come and stand in front of me.

If I opened my eyes and did not see the hill and instead saw their faces, I would go back and lie down again. I would lie down again, sleep for half an hour, then again get up and slowly walk back to see the hill and open my eyes. Only if I saw the hill the first thing in the morning, I would carry on with my routine.

It may look funny and superstitious but I always felt I took birth, I took this body, because of that attraction and pull that hill has got for enlightened beings.

There is a very beautiful verse in Tamil that describes the hill as 'the hill that attracts enlightened beings around it'. The hill is especially respected for attracting enlightened beings not only from this planet earth, but also from other planets and spaces, towards planet earth. I never took the hill for granted. It was an ever-living presence.

Encounter with the Divine

One day I was trying to sit and meditate. It was a full moon day (Poornima) and the moon was rising as the sun was setting. I was just sitting on a rock on Arunachala hill, trying the meditation technique that the disciple of Ram ana Maharishi and enlightened master Annamalai Swamigal', had initiated me into.
I was sitting on the rock trying to find the source from where the feeling of "I" was rising. On that day I was sitting for a particularly long time trying to find the source in a deep way.
Suddenly something happened and I felt like I was being sucked inside, pulled inside. I was sitting with closed eyes but I saw very clearly that something opened inside. The moment that opened inside, I was able to see whole 360 degrees around me. My eyes were closed but I was able to see complete 360 degrees, whatever was happening in all the directions - front, side, back, up, and Not only was I able to see, but I was also able to feel very clearly with the same intensity how we all feel alive inside our skin, that I was alive in everything I was able to see.

I was able to see whatever was around me ¯ the plants, rocks, trees and everything. I was able to feel that I am alive in everything. In the same way you, all feel you are alive inside your body I felt alive with the whole cosmos, with the whole Existence.
Till then I was just a mere body. After that, I realized I am body also. *Understand, "I am body also".*

It was a very deep experience. If it was just a word or imagination, it won't have that much impact on the inner space. It was an intense conscious experience.
You see, now you know you are inside your skin. Now you will listen to anything as long as it does not disturb you. Naturally you know how to protect yourself because you are alive inside your body and that is your conscious experience.

No matter however many people teach you that you are not just your body you will only listen but you will not allow them to work on you! Because *your* conscious experience is your body.

My experience that 'I am this whole Existence' became my truth. That is why I started living according to that.



People are surprised that I lived such a strong intense life in such a young age. They feel that it is very difficult and unimaginable. It is unimaginable for you because it is not your conscious experience. It is easy for me because feeling the whole cosmos is me became a very solid experience.



The Intensity of Buddha

Look at the biography of enlightened master and founder of Buddhism, Gautam Buddha. He searched for six long years. He tried various paths but the beauty is that in every attempt he put in his whole being.

Whatever he decided to follow, he did with complete, unwavering intensity. He tried various techniques such as fasting, continuous penance, chanting and many such methods. He tried all possible techniques but nothing worked.

During his seeking, a teacher told him to eat only one grain of rice per da Or three months. Buddha sincerely followed his instructions. He was reduced to skin and bones and became extremely weak. One day, he stepped into the river to bathe. He had become so weak that he couldn't even move his legs and was being swept away by the current. He caught hold of a tree branch and while hanging onto it he suddenly realized the fruitlessness of all his efforts. He had been mortifying the body but in the process, he had only lost his bodily strength.
He felt a deep depression that he could not achieve anything in the inner world and he had nothing meaningful in the outer world.

He came out of the river and sat under the tree. He was frustrated but the difference between ordinary frustration and Buddha's frustration was he was complete and intense in his frustration as well.

There was not even a grain of hope he had. He completely gave up. There was nothing to achieve, nothing to look forward to.

It is said that on that night as he looked at the sky ready to sleep, he attained nirvana'.
The one factor that resulted in Buddha achieving It is intensity. So many of us claim we are doing everything but nothing is happening. Look little deeper and see how integrated you are in your thirst and seeking. Whatever you may seek, integrate your energies completely and go for it. You will then see the universe open up to you completely.

Intensity for my deep spiritual experience

I had mentioned about my deep spiritual experience where I felt one with Existence and had a 360-degree vision of everything around me. There are so many people practicing so many different meditation techniques. What is the difference, what is the reason why the experience happened to a small boy?

I can say that one important reason is that my whole inner space was ripe, ready for this small technique to awaken and open it. Constantly I used to be in that high frequency of the masters without even my conscious awareness.

See, especially in the young age, whoever inspires or impresses you becomes the hero of your inner space. These great masters impressed me so much that in every situation I would think, How would





these great masters behave?' For example, if I had some fear, I would remember, 'How will Annamalai Swamigal face this fear? He won't bother. He is enlightened. Let me also be like that.'

The inner space was so inspired and impressed by these great masters, that before every step I took in my life I would think, 'How will he behave? Let me also do that.' The inner space was so pure also at the young age and I had no heroes other than the masters. At every step I used to think, 'How will he behave? Let me behave like that. How he will do? Let me do like that.'

Walking in burial grounds

I used to go for a circumambulation of the Arunachala hill. It is more than 12 kilometers around the hill. I used to go late at night. When I had a little fear I used to say, 'How will Annamalai Swamigal' behave? He won't bother about fear. Then let me also be like that.'

Let me tell you about one incident.

It was raining heavily that night as I went around the hill. I had some fear seeing the heavy rain, thunder and lightning. Immediately I thought, "How will Annamalai Swamigal behave? He won"t bother. He will just walk. Let me also do the same way."

I was walking through the traditional crematorium. In India both cremation and burial are done in the same place. I was walking in that place because when you go around the hill the path goes through that crematorium.

Suddenly I saw a dog biting something and eating. *When I went near the dog started barking at me. At first when the fear came up I though t, "How will Annamalai Swamigal behave? He won't bother. Let me just go. "I started moving. Anyhow when I started moving the dog got scared and ran away.*

When I got nearer, I saw that it was a dead body which was not completely buried. It had come out in the rain and it was lying on the road. Just imagine a twelve- or thirteen-year-old boy, alone at midnight, seeing a dead body without a head, since the dog had the head in its mouth.

The fear started but it did not even reach my being completely. The shock, the fear stroke did not even happen completely. As soon as the first thought started coming up, with intense awareness I thought, "How will Annamalai Swamigal react now? He will just walk around and go. Just walk around and go. "

I continued to walk. That's all. I took a detour and walked away. I did not even turn back and see. The [ear stroke, which was like a bubble, which was about to start, did not even open up, did not even reach my body. The heat or the shivering from fear was not even there in the body. It just died.

Intensely, the whole conscious inner space was ready. That is the reason, just a punch, just a small inspiration was able to put me into that experience. That is what I call 'Living Enlightenment'.



Intense, innocent inner space



When you live the master's body language you live enlightenment.
Whenever any thought came into my inner space, whether it was related to clothes or food or anything, the first thing I would think was, 'How will Annamalai Swamigal behave?
Naturally he won't have any desire. Then forget about it!'

If I felt a little lazy to meditate or to circumambulate the hill, I would think, 'How will Annamalai Swamigal think? How will he handle this situation? Naturally he will not bother about this laziness. He will just get up and meditate, that's all! So just do that!' So constantly, from morning until night, these masters became the reference. They became my life center.

I asked Annamalai Swamigal once, "I saw Devi' in my dream. Do you also see her in the dream? Annamalai Swamigal replied, "No, I don't have dreams. "I was shocked, "You don't have dream! Then how can I have dream! "

That night I said to myself, 'Now, no dream. Annamalai Swamigal said 'no dream' so I cannot have dream.'You will be surprised, that night when some dream started happening, I said clearly from inside the dream, 'No! Annamalai Swamigal doesn't have dreams. How can I have dreams?'

The dream disappeared. Just the dream disappeared. The inner space was so thorough, so innocent, so direct, it just happened.

Even if I felt cold or anything, I would remember, 'How will Annamalai Swamigal behave? He won't bother. Then don't bother. That's all.' There were no further questions or arguments inside.

Message of living enlightenment — 'How will master behave?'

You can also use this simple, powerful technique. It is so simple your mind cannot find any excuse to escape.
In any situation, ask yourself, 'How will master respond? How will master face this situation?' Do the same. You will see that a new door opens. This is what I call 'Living Enlightenment'. You don't need anything else. This one thing is enough.

Even if you are sitting, if thoughts come up, ask your mind, 'If master is sitting what will be coming up? Naturally silence. Then why are you thinking? Silent!' That's all. Nothing else.
If your mind says, 'No, no, I know it is true. I know this but it is too much.' Then think, If master's mind says this, how he will behave?' He would have finished the mind that moment! That's all. Just be very clear.
Take this one message and let this message become life in you, the message of Living Enlightenment.
Understand, from the age often when I was inspired and impressed by Annamalai Swamigal, I started doing this technique. I didn't even know then that it was a meditation technique.

It just started, 'How will Annamalai Swamigal behave in this situation?'As a boy,many times in my homeI have seen my brothers or family fighting for some share in something and I would think, 'How will Annamalai Swamigal behave? He won't even bother! Forget about it. Let them have.' That's all



True relationship with the master



Actually, this is what I call relationship with the master. Relationship with the master is not just doing some worship or putting some flowers or worshipping him once in a while. No!
Relationship happens when you are thoroughly impressed by the master. Whenever anything comes up, say fear or insecurity or greed or anger, just see, 'How will master behave?' Simply it will disappear. It will just disappear.

Many times I tell people, just feeling strongly connected with the master is enough. You don't need anything else. It is not just your ordinary relationship. In an ordinary relationship, you neither try to understand nor imbibe the master. Just some feeling is there. I can't even call that as a relationship. It is an ordinary, regular interaction.

Feeling connected to the master means just living him. When you live the master, then you feel intensely connected to him. Only then you are expanding. Only then something is happening to you. This has not happened in most of us because of so many other relationships. So many other persons occupy your inner space and so many others have inspired you or impressed you or given the idea that they are heroes. Just fil1 your inner space with the master and watch your problems simply dissolve.

Intensity - the ultimate technique

Be intense in whatever you do. Whether you eat, sing, dance, pray or work, be completely into that, in the moment.

Intensity is enlightenment. As of now, some part of you is intense while some part of you is lazy. Being hundred percent intense is enlightenment.
The first thing you need for living enlightenment is intensity. Intensity is the sword with which you can break the mind.

It is just like awakening from the dream. The first thing you need is the intention, the idea that you should wake up. So now you need to have the intense idea to wake up.
Understand, the intensity with which you work towards wealth, relations etc., if you just turn a little towards enlightenment, you will awaken.

Intensely decide, 'I will wake up from this life that I call life.' Create an intense will or prayer. When you create a will and direct it towards you, it is called a will. When you create a will and direct it towards the Divine, it is called a prayer.

Intensity is a strong intention to wake up, the strong intention for fulfillment, for living enlightenment, for eternal bliss. The only gap between you and enlightenment is intensity.

How to get Intensity

Remember how intensely and anxiously you run behind things that give you joy. Suppose I tell now that whoever prays intensely will get a ten-million-dollar prize, you will show the intensity of your life, is it not? Just because you think there is some product that will fulfill you, you are intense. With





money you know it is going to add something to your life. In the same way, enlightenment is also going to add something to your life.

In order to have intensity towards enlightenment, you can start by creating intensity towards things that you have experienced a desire towards. For example, if you desire health or wealth, be intense about that. That yearning will become integrated and will get directed to the unknown, to enlightenment. Not only that, your unfulfilled desires can be simply burnt with the intensity.

Whatever you experience as fulfillment, yearn for that. The intense yearning is enough, it will evaporate you. And the fulfillment you experience will be many times more than the fulfillment you may have ever experienced before.

Meditation techniques to be intense

This is a very powerful technique from the Shiva Sutras. The aphorism or *sutra* says,
Die into the infinite void where you are no more Moving beyond the senses into Shiva Consciousness
This technique is called the *Shanmukhi Mudra'.*

As it will be difficult to maintain this posture for a long time, you may sit on the ground and support your hands on a chair to maintain comfort. You can put a chair in front of you and turn it facing towards your side to support your hand. Alternatively, you may sit in a chair and support your hands using the chair in front of you. By supporting your hands on a chair, you will avoid shoulder ache.

This technique closes the doorways to your senses. This should only be practised by people who have some experience in meditation. As in all meditations sit comfortably cross legged or in a chair with back, neck and head in one vertical line.

When you are in *Shanmukhi Mudra",* the energy flow to the outside world through the seven openings of the face (two ears, two eyes, two nostrils and one mouth) is blocked and turned inwards. Your hands are very powerful. The energy centers in the hands are so powerful that they can stop the energy flow, turn it into a concentrated beam of energy and direct it towards the *ajna chakra'* or third eye.

Normally our breath goes in and out chaotically. By closing the nostrils partially with your fingers, you can reduce the air flow and balance it.

The *Shanmukhi Mudra"* firstly stops the energy flow towards outside.
Secondly, we are turning the senses inwards.

Thirdly, we concentrate them towards the third eye.

Instructions:

If you wear spectacles, remove them. Place your fingers as follows:
Thumbs pressing down on the short ear lobes till you hear a humming sound.
Index fingers lightly on both the eyes. Middle fingers on the bridge of nose.
Ring fingers lightly under nostrils.
Little fingers on lips.

For the next 21 minutes, follow the steps given below:





Close the nose partially. Just reduce the prana Row. When your mind settles down by itself, the prana flow will reduce. Be in the Shanmukhi Mudra and inhale and exhale as slowly as possible and as deeply as possible. Keep your mouth shut tightly. Visualize that both your eyeballs have become stones and let them not move.

Intensify your awareness. Do not create stress — try to penetrate with deep awareness. Don't create pressure, create only awareness. Visualize intensely as if you are penetrating your third eye. Visualize deeply as if you are penetrating your third eye with a drill bit.
Relax. Open your eyes slowly.

It is important to make yourself comfortable by supporting yourself properly to be in Shanmukhi Mudra. You will see tremendous energy created in your third eye, to awaken your intuition. When you are comfortable, you will see that you are entering into deeper energies or higher consciousness.



Innocence Regained Opens Many Doors to Life



It may seem strange to speak of innocence after talking about intensity, but in the truest sense, you cannot be intense in anything you do unless you are innocent of other agenda. The innocence I speak of may not be what your own dictionary defines as innocence. What I speak about is the innocence of a child. A child IS intense about anything that it does. Adults have lost that power, but it can be regained.

What is Innocence?

Innocence means purity of the inner space, not being affected by the thoughts or the engraved memories. Let you be very clear, even if you are not expressing your emotions like anger, greed and lust, if they are present in your inner space, you are not as yet a total and innocent person. Socially you may be pure, that's all. On the other hand if you express your anger, lust and greed but nothing touches your inner space and you live like an innocent child, then be very clear, you are a pure being.

You can see children get angry. Children are greedy also. They build their personality mostly on greed. That is why they are so aware and conscious of 'mine' attitude. Try to take away a toy from a child. The child will behave as if his life is taken away. He will scream and shout. This is because his whole personality is built upon 'mine' attitude. Children have greed and anger, but you cannot call them impure. This is because whatever you may think as impurity does not affect their inner space. They will sit and play with their toys and after a few hours they will throw them and go away. They don't carry anything in them. Their inner space is beautiful and pure.

Innocence is directly related to the inner space. It is in no way related to the outer world. In the Shiva Sutras', Shiva gives us techniques to achieve this innocence. If you follow Shiva's life as is described in the Hindu mythological stories, you will not be able to see any social or traditional innocence in him. But there will be the pure and ultimate innocence. The place where he lives or the way in which he lives is not directly related to his purity or innocence. Shiva lives in a cemetery where bodies are cremated, surrounded by spirits and ghosts.
The word Shiva in Sanskrit means causeless auspiciousness. This causeless auspiciousness, the energy to create bliss wherever he is, wherever he happens, arises out of his innocent inner space.

In the vedic tradition, there are scriptural writings called Upanishads. The word upanishad in Sanskrit refers to teachings of a master to his disciples as they sat with him. There are 108 such Upanishads. They are the essence of the enlightenment science handed down by the great masters of the vedic times. One of these, the Chandogya Upanishad' describes a beautiful story:

A boy by name Satyakama goes to a master seeking enlightenment. The master gives him four hundred cows telling him, "Take these cows. Go live in the forest and look after them. When these multiply into a thousand cows bring them back to me. " Satyakama goes to the forest and lives with the cows, waiting for them to multiply. It takes many years for the cows to multiply to one thousand. For all those years he sits not talking to anybody, just being with the cows. Soon, he forgets the human language. In deep silence, not relating with any human being, he slowly loses his outer world identity.





By the time one thousand cows happen, he forgets how to count. He simply sits waiting, with a beautiful feeling of ecstasy. Finally, a cow comes to him and says, "Sir we have become one thousand now. We can go back to master. " He replies, "Is that so? Alright. " Satyakama is in ecstasy. He has forgotten the way back. The cows lead the way. On the way back, animals, birds and even the fire that he kindles to cook his food instruct him on the nature of the Brahman,,, the ultimate Truth.

When Satyakama returns to the master the master looks at him and smiles. He says, "You look so radiant like the knower of the Truth, Satyakama. Who taught you? "Satyakama tells him how he had understood the Truth through animals and birds and requests the master to teach him the Truth in his own words.

The master says, "You already know the Truth, and blesses him.

The story says that just by being, just by listening to what nature has to say, Satyakama established himself in the Truth. He became enlightened.

Total innocence leads to enlightenment.

Satyakama asks the master for enlightenment and the master asks him to multiply cows! Many of you will ask, what do cows have to do with enlightenment? Fortunately, Satyakama was not so intellectual. Fortunately, he did not receive formal intellectual education. So he did not ask this question! He was simple, innocent and humble, ready for the transformation to happen. He had no logic to use.

Understand, unless you are without logic, or tired of logic, you cannot be ready for the transformation. Logic cannot help you understand even your own life. Logic cannot help you look even into your own mind. How can it help you change?

People ask me, "Swamiji, why are you against logic?' I am not against logic. I am only telling you that all your suffering is because of logic without intelligence. Your logic creates so much politics inside you from morning till evening.

What is politics? It is nothing but differing opinions on the same subject, is it not? Now watch your mind. It says one thing in the morning and a different thing in the evening on the same subject. This creates the dilemma in your mind. Your mind itself is such dilemma.
People say that in all spiritual organizations there is so much politics. I ask them, 'What do you mean?' There is politics inside the very persons who make this statement! To create politics, you don't even need two people. One person is more than enough. One single person with logic is enough because in the morning his logic will say something and in the evening it will say something else! And naturally the fight between you and you is politics! Am I right? Then why are you making the statement that even spiritual organizations have politics?

If you place the decisions that you make in the morning and the decisions that you make in the evening together in front of you, you will see a politician sitting inside you!

Logic does not allow you to be simple and innocent. It does not allow the transformation to happen easily. Logic has to be overcome for the transformation to happen. Only when there is no logic there can be innocence. Innocence is the space for transformation to happen.
In the case of Satyakama, fortunately he was not bitten by logic. The disciple goes to the master for enlightenment and the master tells him, 'Alright, take these cows, go to the forest and stay there till they become one thousand cows. Then come back!' If today's seeker was in that disciple's place he would have said, 'I think the master is trying to exploit me. He wants a thousand cows, which is why he is telling me to do this work. He is using me to get his work done.' Innocence is lost to logic! That is why no modern day seeker receives such amazing techniques.





Understand, this is not a mere story. It has got a great truth behind it. With innocence, Satyakama simply followed what the master said. Further, he lost his logic of counting. He was completely lost in ecstasy and joy. The mind stopped functioning. He didn't care about one thousand or two thousand. Just the innocence and acceptance caused the greatest happening in him — enlightenment! When you completely accept, you don't need the mind. The mind is necessary only when you live with struggles, only when you are fighting. Just this moment accept yourself in the outer world and the inner world. You will go out enlightened.

For so many years, completely accepting what the master said, Satyakama just was. What else can happen to him but enlightenment?

You may think, How can simple acceptance do such a big job?' The problem is that even spiritual knowledge is approached by us with the space of an intellectual mind. It is from that intellectual space that we ask the how'. Intellect always questions. Innocence straightaway starts practicing what the master says. That is the difference.
When you are utterly innocent and open, initiation is enlightenment. Just a word is enough to enlighten. Shiva says in the Shiva Sutras', 'Just listen while the master is expressing the truth, and become enlightened!'

How can mere listening lead to enlightenment? Why did it happen to Satyakama when it is not happening to us? First thing: he was innocent and therefore intelligent to receive the master's instruction. Second: he was courageous enough to live with it. He had complete trust in the master. Innocence always comes with trust.

I am not asking you to get me a thousand cows. No! I am asking you to come with the same mood as Satyakama. Come with the same innocence. You don't have to do exactly what Satyakama did. But you have to be like Satyakama. If your being is like that, in this moment the transformation can happen. Just in this moment the transmission of light can happen.

Remain empty

The word upanishad means 'sitting at the feet of the master'. In ancient India, there was the gurukul,, tradition of masters and disciples. Children were left with the master at the age of seven and they grew up centering beautifully in their consciousness. Masters are living embodiments of the scriptural truths. Their thoughts, words and deeds stem from the ultimate Truth. Disciples pick up the truth just by living around them.

Swami Sri Yukteshwar Giri, an enlightened master from India says, 'Sitting with the master is not merely being in his physical presence, but keeping him in your heart, being one with him in principle and tuning yourself to him.' This is the whole technique of upanishad. The master is superconscious energy. When you tune to him, you tune to that energy. You can tune only through innocence, openness.

Openness is emptiness. Let not knowledge fill you. Knowledge is but a mere tool, not your substance. Reject all knowledge as 'not this', 'not this'. When I say reject, I mean don't settle for any intermediate knowledge except the ultimate Truth. Because when you drop everything that continuously arises in you, then you have no other go. You are thrown back into yourself and it is there you will find the ultimate Truth. It is then you are ready to be filled with the Truth. That alone can make upanishad happen.

If you watch children, their eyes will be filled with wonder and freshness all the time. They are so empty inside. They don't hold any opinion about anything. They are ready to receive. Their readiness is expressed in their eyes. Have you ever seen an adult with such eyes? The eyes lose their glow as we





grow older because we become dulled by what we start knowing. Knowledge makes us dull. We may know many things, but the knowing should not dull us in any way. We should remain empty in spirit always.

If you just look at life without any opinions, without any words of description, without any fixed ideas, then you are like an empty teacup into which the brewed tea can be poured. You receive because you hold nothing, because you are empty. Then you never lose your enthusiasm. You are never bored. You are like a child, innocent and fresh.

A young girl was writing something on a piece of paper. Her father asked her what it was.
She said, "I am writing a letter. " He asked, "To whom? " "To me, "she replied.
"What does the letter say? " He asked.

She replied, "How do I know? I have not mailed it and I have not received it yet."

There is so much freshness behind innocence. Life becomes an unfolding mystery every moment with it. That is the truth. Life is an ever unfolding mystery. It is the mind that typecasts it. The mind always wants life on its own specific terms. Innocence embraces life with life's own terms.

If you play hide and seek with children, you will see that they will hide in the same place as you hid the last time! Not just once but most of the time! How is this possible? Because of one thing: they move with innocence. They don't have any idea in their head. They simply follow their heart. They have great trust in you, so they simply hide where you hid, not even suspecting you will look there! That is the beauty.

Innocence trusts. Innocence does not worry about being exploited. Neuroscientists have explanations for this now. They say that till about the age of five or six, a child's brain wave patterns are in the theta and delta states. These are extremely impressionable states of mind in which we dream and sleep. These are states of no identity. Till the age of twelve they say that brain waves are in alpha state, still very impressionable. This is why children believe most of what adults say to them. In their innocence they trust.

When you see with empty eyes, everything you see goes deep and causes fresh insight. Life becomes an eternally unfolding mystery. The very nature of your questioning changes. The nature of the questioning reveals the depth of innocence of the questioner.

There are three ways to ask a question: you can ask out of innocence, or you can ask out of knowledge to show that you too know, and third, you can ask to confirm that what you know is correct. When you ask out of innocence, you are completely ready to receive the answer. When you ask out of knowledge, you completely miss the answer. When you ask for confirmation, you simply resist the answer. The fundamental secret of proper learning and knowing is to function from a state of innocence.

The problem is that those who are not empty never recognize that they are not empty. You cannot tell them they are full. They will neither understand nor accept it. But a man of innocence can say, 'Because of my knowing I missed it. I actually don't know. I am now eager to know.' The moment this space is created, the learning continues to happen. In this space there is no ego of knowing. The resistance is dropped and there is pure receptivity.
J. Krishnamurti', the great philosopher, beautifully says, 'There can be freedom from knowledge only when the motivation for gathering of knowledge is understood.'
What is generally the motivation for knowledge? You see: the present is an unfolding miracle and mystery of Existence. We try to grasp it with the net of knowledge. That is the motivation for knowledge. But it can never happen! The unknown can never be trapped with the known. The unknown can be known only by surrendering to it. That surrender is what is called intelligence!





Intelligence recognizes the mystery of the present moment and surrenders to it joyfully. That joy is the joy of innocence.

Knowledge on the other hand denies the mystery of the present moment. It tries to ascertain it every minute and the present can never be ascertained. So you continuously remain with what is called fear of the unknown'. It is through the process of trying to ascertain the present moment that the fear of the unknown takes root. Otherwise, you have no fear! You are very clear that the present moment is a mystery!

Through knowledge, you somehow try to escape from the 'not-knowing' of the moment. To the ego, not-knowing means being nothing. It cannot handle being nothing. But innocence is being nothing and enjoying the present! The present is an unopened gift. But knowledge robs it of its suspense. When knowledge understands that the ways of the Self are yet to be discovered, then it doesn't hinder the process of the ultimate Knowing. Then it behaves as a tool that comes into play when actually required and does not stand in the way of embracing the mysteries of life.
Once knowledge solidifies in the being there is no space left for experiencing. There is scope only for replay of knowledge. Everything becomes a reflection of some past knowledge or some past conclusion. The future becomes a continuation of the past patterns and experiences. You already know the fragrance of a flower. You already know the sound of the waves.

Existence is not a continuation of anything. It is fresh every minute. So it is not possible to know anything. What do you know of what will happen the next second? If this is understood, all knowing can be dropped. Then there is only wisdom and wisdom is innocent intelligence. It allows the experience to happen without knowledge hindering. Then the great discoveries of the Self and that which is around the Self as well as the mysteries that link both happen.

J. Krishnamurti rightly says that belief discards so many possibilities and urges you into one particular activity. Since the mind is constantly looking for activity you go behind belief. We base our whole life on beliefs. Because of this we are immersed in activity, but not action. Activity needs constant fueling through beliefs. Activity cannot afford to stop. If it stops, the mind falls into depression. Action happens as and when required and stops. Activity happens out of belief. Action happens out of understanding. Activity causes fatigue while action creates energy and inspiration. What you need is action, not activity.

Just understand that belief is nothing but your own understanding of something and not the truth. In any given situation, four different people can conclude differently with four different beliefs. There is no absolute reality in belief. It is merely an individual perception. But innocence keeps the perception open. That is the beauty of it. It doesn't conclude and close the doors on anything.

There are innumerable interpretations to anything. Not holding onto any one interpretation is the essence of innocence. Then the spirit is kept alive.

Grasp with Innocence

When you are with innocence you simply enjoy the moment. If you watch innocent people, they will never appear to be with any great purpose. They will simply revel in the moment with a totality, with simplicity. Innocence grasps the moment while knowledge misses it. Knowledge knows only purpose while innocence knows the beauty of purposelessness.
If you set aside your knowledge, you are ready to grasp the moment and the Truth. The *present* holds the truth in it. The problem is that today education teaches only knowledge and how to be clever. It doesn't educate on innocence. Where in the universities do they teach innocence?





There is such a pressure to be clever today. Children lose their innocence to the conditioning that they receive in the name of ‘how to be clever’. Over time, like this small boy, even innocence is used only to make up for cleverness!

A father introduced his son proudly to his colleagues at office for the first time.
All his colleagues were standing around the boy and the father said, "Son, why don"t you tell them how old you are?" The child promptly said, "When I am at home I am seven. But when I am on a bus, I am five."

This is how children are trained today. They are trained to see utility in everything. Education evaluates you by your own utility. But you are not your utility. You are your being. The being can never be evaluated. Only the mind can be, and mind itself is a myth! Society creates a myth, which is your mind, and holds it as the yardstick to evaluate you.
That is the reason why knowledge is so popular today.

A small story:
Four friends lived in a town. They spent a lot of time together. Three ofthem were very learned. The fourth was not as learned but he was wise.
One day, they decided to travel to other lands to exhibit their learning to men and earn money.

The fourth friend had nothing to boast of, but expressed his wish to accompany them.
The first friend said, "You don"t know much. If you accompany us, we will have to unnecessarily share our money with you."

The second friend said, "Yes, that is true. It is better you stay back." The third friend was more kind. He said, "We grew up together all these years. It is not right to tell him to stay back. He should come along."

So the four of them started their journey.
They passed through a dense forest. They saw many wild animals and experienced many exciting moments. Suddenly one day, they came across a heap of animal bones.
One of them said, "I think this is a wonderful way to put our knowledge to test. Let us bring this animal back to life."

The two other friends agreed, but the fourth one said, "I feel these are the bones of a very big animal, so we should not attempt to do such things." The other three laughed at him and called him a coward. They said, "If you had knowledge like we do, you will not feel so afraid of such things. Keep quiet and watch us. The three proceeded with the experiment.
One of them arranged the bones in a way that it looked like a proper animal. Then he chanted some verses, sprinkled holy water on it and the bones suddenly took the shape of a skeleton. They were amazed by the power of their knowledge.

The second one came forward, chanted a few more verses and sprinkled more water on it. The skeleton suddenly got covered with muscles, fiesh, blood and a coat of fur. It was a lion and lacked only life.

The friends were amazed at themselves.
The third friend came forward and said he would infuse life into it.
The fourth friend gave another warning but they laughed at him. He then slowly 6'lfmbed up a tree and sat there watching.





The third friend waved life into the lion"s body and the lion came to life.
With one roar the lion advanced towards the three of them. They looked up to see where the fourth friend was. He was perched up on the tree watching the whole scene.

The lion made short work of them. Knowledge is a tool. It doesn't directly lead to intelligence. It is just a tool. As long as we use it as a powerful tool where needed, it is good. It can do amazing things. The mistake we do is giving our whole lives to the hands of knowledge. On the other hand, innocence leads directly to pure intelligence.

Innocence grasps dimensions that cleverness misses. Innocence may miss the facts but it catches the Truths. Cleverness is too busy with facts. When cleverness combines with innocence, it becomes a rare combination of intelligence and innocence. Setting aside knowledge for the sake of innocence is intelligence. I don't mean that you have to stop gathering knowledge. Just understand that knowledge cannot substitute innocence.
If you observe villagers who are not educated you will see that they exhibit pure intelligence! That is why you will find that when you are stuck, a villager effortlessly pitches in and helps you out! Innocent intelligence has that capacity.

Today all universities work on sharpening the intellectual faculty of the individual. They teach us how to make ourselves more useful to society and how to be productive or effective. There is nothing wrong in being productive and effective, but in the process we forget how to be innocent and receptive. We forget how to open up to the cosmos, to Existence. We forget how to move in synchronicity with the cosmos, how to make productivity happen in tune with the cosmic plan, which is the source of all productivity. This happens because we are caught in 'doing' and 'having', we forget the *"being"*.
There are three important states: being, doing and having. Right now, we move from doing to having. We continuously 'do' things. We learn and we put the learning into useful action. We then 'have' what we want, whether it is money, relationships, comfort, and what not. Then we want to have better things or have more things and so we continue doing. We are all the time between doing and having. In the process, the being is forgotten. Our real restfulness lies only in the state of being. Because of this, however much we do and have, we still search for restfulness. This feeling is the 'call of the being'.

If we nurture the being and cause the doing to happen from the quality of the being, then we don't have to work so much for the having. That will simply happen as a byproduct. This is the secret of Existence. But this is not seen as a direct utility to society by the universities. That is the problem. But this is what gives the real utility of every individual, not only to society but to the whole of the cosmos. We should always be concerned about the Whole.
In the ancient Indian universities like 'Takshila and Nalanda', the preparation of the students was always at the being level. Outer world learning happened as a natural consequence. India has always focused on nurturing the innocence of the being because only that will lead to strength of the being. When there is strength of the being, anything can be achieved.
Paramahamsa Yogananda beautifully describes the intent of spiritual learning. He says, there are trillions of cells in the body. Every cell is like an intelligent being. Every cell has the DNA* substance in it which has the information and intelligence to grow a whole new body and brain. This dormant intelligence needs to be awakened so that the mind doesn't move towards suffering and remains in bliss.

He goes on to say that spiritual education magnetizes the cells by sending life current around the brain and spine, ensuring evolutionary advancement of the individual. With this divine magnetism, every cell becomes a brain alive and ready to grasp every bit of knowledge. With these awakened brains, the mental capacity of the individual multiplies multi fold and all sorts of knowledge can be effortlessly comprehended! Such is the impact of spiritual learning.





Alexander the emperor of Greece, had conquered three fourths of the world and traveled downward to Asia to conquer it. He settled down in the banks of the river Sindhu to conquer India.

On the banks of the same river lived a hermit.
As Alexander and his army passed by, the hermit was meditating and did not stand up to salute him Alexander felt humiliated and shouted at him, "How dare you do not salute me!"And he took out his sword to chop his head off.

The hermit looked at him and laughed.
Alexander was shocked. He asked,"I am going to kill you and you are laughing? "
The hermit said, "I wonder what you are trying to kill! I can never be killed. I am inn mortal, eternal and imperishable. Weapons cannot cut, fire cannot burn, water cannot wet, wind cannot dry up this soul." He quoted from the Bhagavad Gita. Alexander dropped the sword and saluted the hermit saying, "India has such great people who are [earless about death. after my salutations to this great country. " He retreated from the Indian soil a wiser man.

The teachings of olden day universities created the possibility for supreme knowledge and confidence to flower in individuals, at the same time preserving their innocence. Then every student acquired the quality of a sage. A sage has the vast knowledge of the outer world and the utter innocence of the inner world.

A person may go on and on reading something here and there, and entertain himself. If his intention is just reading books it can be good entertainment, but not enlightenment. Entertainment is different from enlightenment. Just because he has been entertained by some good books, it doesn't mean that he is enlightened. The books which help you sharpen your logic give you the feeling that you know. There starts the problem.

One more thing: one cannot blame modernization for loss of innocence also. Lord Krishna says, "I am Time." When Krishna says that, you need to understand that modernization is also the divine play of Existence. Man should understand modernization in the right light and not take it as a replacement to the ancient foundation of growing.

Be vulnerable

When you are innocent, you are vulnerable to everything that Existence wants to teach you! If you are closed, you create a wall around you. The wall neither allows fresh breeze to touch your being nor does it allow you to step out and touch the cool breeze. Vulnerability is breaking the wall and inviting the cool breeze to touch your very being every time it blows.
Vulnerability is allowing *everything* to touch your being. The entire cosmos comes to you when you are vulnerable.

Vulnerability is not weakness. The wall when broken will not cause you danger. The wall itself was built out of a deep fear of exposing your reality. Your reality is your vulnerability and you are so afraid of opening it to the cosmos. You know deep down that if you let go and open up you will simply be swept away in innocence. So you close yourself up. But it is suffocating to be in there because it is the same air that IS circulating. You experience the same patterns that the mind knows. Then of what use is the wall? When the wall is broken, you will realize that nothing leaves you. Instead, you only gain freshness of life.





Two astrologers met on the road on a beautiful autumn day. One of them commented, "Beautiful autumn. It is something we have never seen earlier." The other replied, "True. I am reminded of the autumn of 2070."

When you are vulnerable, you experience everything at the being level. Otherwise, it becomes an experience through the head. The being is poetry, the head is prose. Life is poetry.
One night a wife found her husband standing over their baby"s crib.

As he stood looking down upon the baby in the cradle, she saw his face assuming a mixture of emotions of disbelief, awe, skepticism, doubt, amazement and what not. She slowly went up to him, put her arm around him and said, "A pennyor your thoughts. "The husband replied, "It's amazing. I can't imagine how anyone can make a crib like that for just 45 dollars! "

With the head you cannot be vulnerable! And when you are not vulnerable, you are sitting behind the great wall of your house. Life has not yet started. Life happens with vulnerability.
With vulnerability you move towards the truth in a different path, in a joyful path because every moment you are receiving directly from Existence. Existence is able to give you because you are vulnerable and ready to receive it! Existence has its own ethics. Enlightened masters have their own ethics. When there is vulnerability, they can simply shower on you. When there is a wall, it becomes difficult. Their ethics does not permit them to penetrate. So they wait for the wall to break.

When you become vulnerable, you are saying a 'yes' to Existence. Existence is the greatest mystery and the eternal teacher. When you say yes to it, your energy starts moving in a new direction. It moves from the head to the heart and you start receiving the teachings from your very being. Whatever you said 'no' to earlier will start becoming a yes. Then you will see that the world is very different from what you thought.
People ask me how to 'be' in my presence. Just be completely vulnerable and innocent. With openness, you can receive the truth directly in your being. The master is a pure expression of Existence. By allowing him, you are allowing Existence to enter into you. When Existence enters it leaves an impression of the truth in your being. With every *darshan* or touch from the master, the impression becomes deeper. This impression is greater than any teaching he can impart to you.

A master can't teach you spirituality, but you can learn by being open and trusting towards him. Spirituality has nothing to do with words. It is an experience. You need to imbibe it by watching the master's body language, by smelling the enlightenment that radiates from him. You can catch it if you are aware.

When you are vulnerable, you are open in your entire response system. You are not in a hurry to ask your questions. You give space for the intelligence of the cosmos to act through you.

To just express with vulnerability is to be free like a bird, not worried about any past or future, to just *be*. That is what Zen masters taught their disciples.

Surrender with trust

Immense trust leads to surrender. Surrender is simplicity of the heart. It is the knowing that you do not have to decide about the Truth, that you just have to go by it. When you awaken to the powerful presence of the Truth, surrender happens.





If you observe your pet dog, you will find that even if you cheat him once in a while, he will come back to you with utmost trust. His trust is absolute and innocent. The trust comes with no reason. He has no questions, so no answers need to be given. He sees no utility in anything. He just exists like an open book, that's all.

Two gold fish were in a water tank. One asked the other "Do you trust in god?" The other replied, "But of course. Who do you think changes our water everyday?"
It is only innocence that is capable of taking the leap into trust and surrender. Knowledge somehow sees utility in everything. It looks for reason in everything. Surrender and reason are mutually exclusive.

possible only out of innocence, because out of innocence arises trust.
Out of surrender arises deep relaxation. Out of surrender arises a fresh intelligence that knows on a different plane. On this plane, there is no worry of result, there is only action driven by pure energy. And energy *is* intelligence. Trust does not mean inaction. It means continuing to be in action with intelligence instead of intellect. It is having trust in thought, and intelligence in action.

A disciple came riding on his camel to the tent of a Sufi master. He dismounted from the camel, walked into the master"s tent, bowed down low andsaid, "Master so great is my trust in god that I have left my camel outside untied, convinced that god protects the interests of those who love him." The master shouted, "Go tie your camel you fool! God cannot be bothered doing for you what you are perfectly capable of doing yourself.

Trust is an attitude. It is not a substitute for appropriate action. The spirit of trust is the essence of life. It leads to innocence, surrender, relaxation and bliss. If it is followed out of complete understanding, there is nothing to lose in its path. Until then, you are still on the path to trust.

Enlightened masters are established in the knowing that nothing is impossible in the space of Existence. They are living embodiments of trust. Their bliss is an expression of this. They have access to all the knowledge of the world but are yet utterly innocent. They know that their knowledge is the knowledge of Existence. Their knowledge is not knowledge but a flowing experience of the truth of the moment.

We too have knowledge. But the problem is that we think *our* knowledge is the only right knowledge and all other knowledge is wrong. Understand: the ultimate knowledge is the same for everyone. Anything in between is just a bunch of borrowed ideas. If this is known clearly, surrender will happen and we will drop the burden of knowledge and become innocent.

How to start knowing that we don't know? Mere clarity that we don't know is enough. Just meditate on Existence, the source of all knowledge. Be in a prayerful and surrendering mood to it all the time. Be firm in surrendering to the knowledge of Existence. You will see that miracles start happening around you.

There is a story about Hanuman', the monkey god in Hindu mythology who was a devout disciple of Lord Rama". Hanuman,,was once asked what day of the lunar month it was.
He replied, "I don"t know anything about the day of the month or the positions of the stars. I think of Rama" alone."

When you are established in the wonder of the Truth, you become so innocent, that your very life becomes meditative and miraculous. It was Hanuman* who crossed the ocean from India to Sri Lanka with just one leap by chanting the name of Rama'. Rama himself had to build a bridge to cross over with his army! Such is the power of innocent surrender to Existence and all its forms.



One more thing: when you are trusting and surrendering, it becomes difficult to cheat you. Innocent trust always protects from deceit. It radiates that kind of energy.



There was a great Sufi Saint by name Habib Ajami. He went to bathe in the river one day leaving his coat on the bank of the river unattended.

One man passed by at that time and saw the coat. Thinking someone had left it there carelessly and ff *had to be protected, he decided to stand guard over it till the owner came by.*

Habib came back looking for his coat. The man asked him, "In whose care did you leave the coat when you went to bathe?" It might as well have been stolen!"

Habib replied, "I left it in the care of Him who gave you the task of guarding over it!"
When trust happens with the utmost understanding, nothing can be lost. In the quality of trust is its true essence. I always tell my disciples about the monks I have seen in the Himalayas during my spiritual wandering days. The monks come to the Himalayas to meditate leaving everything behind. But there they fight for their small water pots! Just the object of possessiveness changes, that's all! Understand this. When you trust, all material possessions will seem like they belong to Existence. The very attitude of possessing then drops. That relaxes the mind. That is the space for relaxing.

In the year 2004, we went as a small group to the Himalayas. In a lifetime at least once you should visit the Himalayas. We went to Gomukh*, which is the source of the sacred river Ganga. The trek is on mule back taking almost five hours up and five hours down. The path is just four feet wide. If you miss your footing you will go into the gushing Ganga river beneath! Once we reached Gomukh* we spent some time there, and the group returned while I stayed back with a few disciples.

The group that returned started at dusk. I told them not to worry and that Existence will take care. Through pitch darkness, not knowing if the mule was taking the bend of the mountain or going straight ahead into the darkness, the entire group made its way back. The next day, I asked them how the experience was. One of them said, *"Swamiji*, we experienced what blind trust means!' If those trusting moments could be extended, they can be the very essence of your life. Then, you can simply do,leaving the result to Existence.

Another important thing is unless innocence happens, intimacy cannot happen. Intimacy is the language of Existence. The mind doesn't know intimacy. Only the being knows it. With intimacy there is openness and you can say and do everything that you feel genuinely and earnestly about. There will be authenticity in your words and actions. You will radiate energy that spurs the others around you to be innocent and open. Then the real beauty of Existence can be experienced.

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Spirituality — the way to innocent obeisance

There is a famous saying, 'If you worry, then you didn't pray. If you prayed, then don't worry.' Spirituality is a straight path to surrender worry and be free. It is a tremendous relief for the modern day man. It is a proven science. In today's world of science and knowledge, the call of the being needs to be addressed compassionately and immediately.

Spirituality is the way. Spirituality restores the cosmos with its sanctity and mysticism. It reminds man that he is not the greatest creature on the planet. It reminds him of the powerful Existential Energy that pervades the universe. It creates not-knowing and innocent surrender in the mind.

Spirituality is not a ritual. It is the science of merging with Existence. From time immemorial, the first thing that all world religions did was to create a space for the Divine to become a part of life. A temple is a space to reconnect with the cosmic energy and be restful in it. That was the core purpose of all world religions. And when the connection deepened, it became a blissful space within oneself. Religion was a clear stepping stone to spirituality.





When man pursues science alone, he becomes too knowing because his inventions and discoveries seem to be his own findings. Everything seems to fall under the purview of his intellect. Spirituality on the other hand keeps the mystery of the cosmos alive. It creates humble obeisance towards a life force that is mightier than the intellect. That is why spirituality can restore innocence.

There is an immediate need to pay obeisance to the cosmic force and calm the intellect. With obeisance comes fresh intelligence that sees the cosmic consciousness as the central core of activity. Then, man will no more be afraid of the unfathomable cosmos. He will simply fall in tune with it with deep devotion, love and in ecstasy.

The greatest saints of India who had the power of willing the cosmos to lovingly respond achieved this power through spirituality.

There was a man by name Muruganar who was an ardent devotee of Shiva. Every day before break of dawn he would bathe in the cool waters of the river gather flowers from trees, fields, the river and creepers and make garlands for the Shiva deity in the temple.
He would walk to the temple every day taking care while walking not to disturb the flowers in their setting in the garland! After offering them to the deity he would chant sacred verses for long hours.

It is said that he attained enlightenment through just this innocent worship.

Today he is worshipped as one of the 63 saints called Nayanmars‘ who attained enlightenment through innocent devotion to god.

Those who shun spirituality are those who have not tasted its transforming sweetness. They are the ones who think spirituality is seriousness. No! God is always an embodiment of bliss, then how can spirituality be seriousness? Man has made it serious by reducing it to mundane rituals.

Our masters have even specified the times in which to connect to the deeper realms of our being through prayer. They have said it is good to pray in the early morning. What is the reason for this? The intellect has rested well in the night and does not as yet start functioning in the morning. When spirituality is practiced at that time, the impact on the mind is greater. The impact is made while the mind is still fresh and innocent, while the mind has not yet started chewing on the intellect. Not for nothing have the great masters gifted spirituality to us. When the intent is understood, spirituality becomes a straight route to restoring innocence and trust.

A small story:
One evening, a farmer on his way back from the market found himself without his prayer book. The wheel of his cart came off right in the middle of the woods and he felt sad
that the day should pass without having said his prayers.

So he made up a prayer to god. He spoke aloud, "Oh god, I have done something very foolish. I have left behind my prayer books today. And my memory is so poor that I can’t recites a single prayer without the book. So this is what I am going to do. I will recite the letters of the alphabet five times very slowly and you, who knows all the prayers, please put the letters together to form the prayers I can’t remember." And god said to his angels that day, "Of all the prayers I have heard today, this one was undoubtedly the best because it came from a heart that was simple and sincere."

Spirituality is an opening to express innocence in its purest form. Innocence itself is an offering to god. Innocence itself is the greatest prayer to god.

Religion is by itself not any belief as it is made out to be. Every religion is the result of the deep spiritual experience of the great master who founded it. What they experienced, they gave as a



religion to humanity, through which humanity can get the same experience. There was no other intent. If this is understood, any person can practice any religion. That is the beauty of all original religions.



The same is true when you are around a master. Be in a mood of innocent surrender.
When you are innocent and prayerful, the master's silence penetrates your being. The religion of silence is the greatest religion. It is the religion of the great masters and disciples. That is true spirituality also.

Innocence, Totality Maturity

Dhamma- pada* says:
Light the lamp within, strive hard to attain wisdom. Become pure and innocent, and live in the world of light.

When you came into the world, you came as an innocent infant. You radiated the beauty of your innocence until society gave you the mind. Now, you want to get rid of your mind and become innocent again. The regained innocence is what is called maturity. It is possible to regain it. Just believe that you were innocent once upon a time. Trust that the innocence is still within you. Then it is possible to start radiating it again. This understanding will start the process again.

Maturity causes us to live in totality. Totality is functioning out of immense innocence and giving your whole to the moment. There is no opinion, no judgment, no fragments within you. There is only intense enthusiasm for the moment. The openness to the moment is the innocence.

To become mature, you need to go *in* first, because maturity is all about falling at ease with your true nature with no pretensions. Making your natural self to be your very nature is maturity. The best way to become your natural self is to keep your core at ease.
Let the core of you be at ease all the time, irrespective of where you might be or what you may be doing. Then you can retain your purity. Always feel your natural self at your core with no strain, with no effort or pretensions.

The problem of falsity comes because society teaches you to be someone special all the time. There is no need to be someone special all the time. It is an immature idea to be someone special all the time. Once this idea is renounced, the mind relaxes. It feels no pressure to be shrewd. This relaxation gives birth to innocence.

To feel the urge to regain your innocence you may have to go astray, because when you go astray and face the consequences, introspection starts. The introspection triggers the need to regain innocence. Don't condemn yourself for going astray. Just bring in the awareness to integrate yourself into the right path forever. If maturity is going to happen this way it is definitely worth it.

Maturity is taking a strong decision not to delude yourself anymore. It is to awaken to the consciousness within. It is to integrate yourself with honesty. When this happens, you start to become a child again. As a child, you were innocent but not with awareness. Somewhere in the process of growing up you lost the innocence. You are regaining it now. The new innocence will be with full awareness and that is the real innocence.

When you regain the innocence, you flower with the understanding that there is nothing more priceless than becoming childlike again. That is the process of enlightenment.





That is why a child's innocence is to be nurtured with utmost care. For every innocent observation that a child makes, if we can be without imposing our knowledge on it, the child will grow up preserving its innocence. For example, if the child asks, 'Why is it that the sky is blue sometimes and white sometimes?' just tell the child that the sky is blue sometimes and white sometimes. He will anyway learn that in his lessons in school. But if you can tell him they are just the way they are, he will straightaway understand the spontaneity of nature. He will not be looking for further knowledge to feed himself with. The universities take care of that anyway.

At home, when you are still the most influential person in his life, if you make him understand that this is the way things are, that there is no need to know it all with knowledge, the innocence in him survives. He doesn't catch the thread of passing judgment on nature. He learns to see without bringing words in. He learns to just see and be. The moment words are brought in, the innocence is lost. Then it is no more seeing. It becomes looking. The whole beauty of it is then lost.

Growing up is always considered to be a serious thing. If you grow up in seriousness you only grow old. If you grow up in playfulness, you remain young! It is a good thing to see what children, animals and other creatures are doing at times because they all live with innocence and playfulness. It will help understand and reconnect with innocence.
Childlike innocence discovers many things but cannot understand most of it. It enjoys it at the level of its innocence, that's all. Whereas innocence regained not only discovers these new things, but also understands all of them. That is the difference.

Childlike innocence is beautiful but not enough. It has to be lost to life and regained with complete awareness and maturity.

It is said that a mad man and a mystic look alike. Both of them will be eccentric in their ways, laughing abruptly and doing things incomprehensible. But they are actually at the extreme two ends of the same spectrum! Extremes always look alike. Outwardly they appear to be the same, that's all. Similarly, a child and a saint may look alike in their innocence, but they are actually at the two extreme ends of the same spectrum. The child has not even started its achievement of regained innocence, while the saint has finished it.

The innocence of the child is still the god given innocence he came with, not the innocence that he regained through life. The innocence of a child can be easily disturbed, whereas the innocence of a sage can never be disturbed. Getting the innocence disturbed and working to regain it permanently is the process of maturity. That is the travel through to the other end of the spectrum in becoming a saint.

With innocence regained, you will once again be able to look into the eyes of the other.
Your innocence not only makes you vulnerable, it also makes you integrated. With knowledge, you are fragmented within you. With regained innocence, you are integrated and honest to yourself and to others. That honesty will radiate from your eyes and touch the other. That honesty is maturity.

Just the longing to become innocent again is enough. It will start destroying all that is not *you* inside you. After all, it is just layers of conditioning. But it is important to hold your will strong until the process is complete. The will is a constant reminder to be sincere and honest without cunningness. Decide not to rest until the de-conditioning is total.
The beauty of maturity is that it allows you to function as a mature person when required and as a child at all other times. It easily allows you to flow from one to the other so that you are in perfect harmony with the Whole.

When you regain your innocence, you are called *dvija*, reborn, mature. The key is not to give up in your effort in regaining your innocence. The journey may be frustrating at times, because it is taking time and not happening. It is so because society has conditioned you with many layers. The onion has to be peeled layer after layer to reach the center. Frustration is a precondition to burst open with





transformation. So don't relax, that is enough. It will happen. Remember, innocence is already in you. It is not about any end objective outside. Just this remembrance will give you the relaxation after every frustration.

Everyday just sit for a few moments, sit by yourself and calmly go into your innocence. Feel the innocence in you. Feel the purity in you. Feel the overflowing from within you. Let it spread through your body, mind and being. Feel how beautiful you are in your innocence. Do this every day. Soon you will see that you will awaken to it as your very nature. All that is not you will be burnt and the real *you* will emerge.

Innocence has a totality about it. This totality is called grace. That is why enlightened masters appear to be so graceful and beautiful all the time. Innocence manifests itself as wondrous beauty to the eyes of the beholder. It is so total that even the most cunning mind cannot deny it. It simply defies all logic and touches you.

We always think children are immature. We think that the grownups who cry are immature. We are conditioned to believe that expression of any emotion is immature. Expressing the emotions in an unfiltered way is a sign of innocence. The cunning ones edit even their emotions. Once in a while it is good to cry in front of people. What is wrong with it? What are you trying to hide? By crying you are only expressing your true feelings. What is there to hide? The problem is that society has always taught us to hide our true nature and show only our projected personality. That is why with time we forget what our nature is. We forget how to be innocent.

One teacher told the parent during the parent teacher meeting, "Your daughter is very good in all her activities. She is just a little emotionally immature. But she will be alright.
"The parent looked at her in a puzzled way and asked, "At three, how else do you expect her to be?"

Just by being with children as their friend, as their playmate, it is possible to get back in touch with the innocence. When you are with them don't pretend to be like a child. Take it really seriously and *become* a child! It is the greatest favor you can do to yourself.
There are umpteen ways to rediscover the child hiding in you. Just play hide and seek with children or learn how to make cookies or watch Tom and Jerry cartoons or eat different color cotton candies or make mud dolls! All these will bring out the child in you. Your solid identity will dissolve. You will become fluid like a river and flow. The weight of your seriousness will drop and you will become light and blissful.

Seriousness is ego. When you are afraid of getting hurt, when you are afraid of losing your control or power, you become serious. When you are too centered on yourself this happens. When you let go and play and touch your innocence again, you will suddenly enjoy a break from yourself. That break is the falling of your seriousness. In that gap you will realize there is nothing to hold on to. There is only free spirit. When you become aware of this you can work on it consciously and move towards becoming completely innocent and sincere.
Innocence is keeping the consciousness at the level of the heart, not allowing it to settle in the head.



You Are Part of the Collective Consciousness



We now move to a slightly more complex subject. It is about the relationship that we have with the world around us. Why do we see what we see? How do we see what we see? How do we fit into the scheme of Existence?

Matter, energy and beyond

What is this world made up of? Our five senses of sight, hearing, smell, taste and touch are our gateways to perceiving this world. They tell us that this world is made up of matter — objects in various forms, shapes, colors and qualities.

We see ourselves living in a three dimensional world fundamentally made up of the five basic elements - earth, water, fire, air and space. We see all the objects in this world undergoing change with time. They all undergo creation, sustenance and dissolution with the passage of time.

Classical physics tells us that matter is governed by the laws of physics like the three laws of motion, the law of gravity, the laws of fluid dynamics and so on. All objects are considered to be made up of molecules, which are made up of atoms, which in turn are made of three types of particles - protons, neutrons and electrons. We learned all these fundamental things in school.

But according to modern science, the world is not fundamentally made up of matter; the fundamental particles are not protons, neutrons and electrons. Modern science says matter itself is actually energy! Albert Einstein's famous equation, E=mc° (where E is energy, m is mass of the object and c is the speed of light) proves the equivalence of matter and energy. I was reading a very recent article, also published in the US Journal Science (http:// www.physorg.com/news146415074.html), on a research that proved Einstein's equation. The fundamental particles in the nucleus themselves are considered to be made of smaller particles called quarks, which are bound by gluons. The surprising thing is the mass of gluons is zero and the mass of quarks is only five percent. The study says, the missing 95 percent comes from the energy of the movements and interactions of quarks and gluons. So, energy and mass are equivalent. gross body. An important thing to be understood here is that the perception of the world varies from person to person because the functioning of the mind varies from person to person!

Even interactions between people are only energy interactions. For example, an atom that
This truth discovered by science a few decades ago, was declared by the Eastern *rishis'* in the *Upanishads'* - the essence of the *vedic* knowledge. The very first line of the *Isa Vasya Upanishad,,,* written thousands of years ago, declares, *Isavasyam idam sarvam* which means all that exists is energy!

Matter is vibrating energy

Matter is actually energy vibrating at various frequencies and manifesting itself in various forms. We are not able to see this vibration with our eyes because the frequencies of vibration are too high. It is just as when movement is too fast, the eye cannot perceive the moving objects as independent frames. The eye sees the objects merging into each other continuously.





In the same way, the vibration of energy cannot be perceived by the eye. It appears to be solid matter! Energy in gross form is matter. Matter in subtle form is energy. The body is the gross manifestation of the subtle mind. The mind is the subtle manifestation of the body. The atom consists of a nucleus with a cloud of electrons around it that can be compared to a football field. The nucleus is like a peanut in the center of a football field and the cloud of electrons is like the empty space in the field. Another comparison I came across is, if you were to remove all the space between all the atoms on planet earth, the remaining matter would come to just about the size of a sugar cube!

What we see as solid matter, as the football field in this example, is actually the electron clouds - huge empty spaces - interacting with each other. In the same way, our interactions and contact with other people and objects are also only interaction of energies. There is an exchange of energy that happens. You give some of your energy and you get energy from that person or object!

The world of infinite possibilities

Now, what is the origin of matter and energy? What is the origin of the body and mind? From where does the energy in all objects arise? What then is the reality behind this perceived world? If we are not able to see reality as it exists through the senses, what is the nature of reality?

This question is asked in the *Shiva Sutras,* an ancient *vedic* scripture on the science of enlightenment. Shiva's consort Devi asks Him, 'What is the nature of this wonder-filled universe?' As a response, Shiva delivers 112 enlightenment techniques which, when practiced, give the answer as a direct experience!

This question about reality leads us to a world beyond matter and energy, beyond the limitations of space and time. This is the world where all the possibilities exist as seed. It is the essence and the origin of thoughts, and it is the essence and origin of events in the material world.

In this world-beyond, ordinary logic does not exist. Cause and effect relationships do not exist. The happening of one event does not *cause* another event to happen, but it is *correlated* with the other event that happens. This correlation has no dependence on space and time. So what we call the seed is the ocean of infinite possibilities from which the waves of events arise.

This whole Existence and all its events happen as causeless auspiciousness, like waves arising in an ocean. Existence is an ocean of bliss and ecstasy. Out of the causeless, overflowing ecstasy, the wave of Creation rises in the ocean of Existence! That is how things happen. The Divine, playing with its infinite manifestations in innumerable universes is called sustenance. Dropping from the play and relaxing into Itself is called dissolution. Dissolution is the settling back into the Absolute or *Parabrahma"* state. Then... for no logical reason, the play starts again.! This continues. What we see as results are the infinite happenings in the universe.

The real nature

We see this causeless and ecstatic play of Existence through our own individual perception! Our very perception collapses the beautiful happening into a localized reality. Each individual 'boils down' the beautiful happening into his own individual reality.
Someone asked me, 'I see this table here. All the people in this room see this same table. Then how can you say that this table is not a reality?' Please understand that what you see as this table here is not the same as what the other person sees! Each person in this room sees this table differently! That is the truth. That is what I am trying to explain here.





As long as the mind tries to perceive, what is perceived is not the ultimate reality. Only an infinite being can perceive Reality exactly as it is happening. He cannot explain it in words because words cannot describe what is beyond space and time. He can only tell you to wait for it to become your own experience! That is why Shiva answers not with philosophy but with techniques. He directly gives techniques for Devi 'to experience the Reality— the nature of the universe.

Let me explain this concept based on the energy-matter idea. We saw that matter is actually energy. Classical physics said that the electron is a particle. However, quantum physics says that it is a wave. Actually, the electron exhibits the properties of both a particle and a wave in different situations. Physicists have now concluded that the electron has a dual nature as a 'particle- wave'!

The act of observation collapses possibility into reality

Since the electron is a particle, what is the location of the electron? Since it is a wave, what is the momentum of the wave? The answers to these questions lead to a very surprising discovery that the particle-wave can be either a particle or a wave or even both at the same time. But you cannot determine both the location and the momentum of the electron at the same time, because the very act of observing the location of the electron will change its momentum, and the very act of determining the momentum of the electron will change its location! This is what is known in science as the Heisenberg Uncertainty principle.
The particle-wave is both a particle and wave at the same time until the act of observation comes into play. This act of observation can now be connected with our act of observing the causeless happenings of Existence. When we observe, we observe through our own set of conditioning or what we call engrams which are preconceived and deeply engraved memories and conclusions. Each individual's act of observation is colored by his own conditioning or engrams. Based upon that, he boils down the happening to suit his own experience of reality!

In the case of the particle-wave, the very act of observation collapses' the wave- particle to a particle or wave. This leads us to a deep understanding that both possibilities exist simultaneously, and it is the very act of observation that changes the possibility into a particular reality.

Let me give another scientific experiment that highlights how the very act of measuring distorts the beautiful reality. You may have heard of the double-slit experiment with light.
In this experiment, a beam of light is aimed at a barrier with two vertical slits. On the other side of the barrier is a photographic plate that is used to record the light as it falls on it after passing through the barrier. If only one slit is open, the pattern on the photographic plate is as expected, which is a single line of light aligned with the slit. If both the slits are open, we would expect two lines of light on the plate aligned with the slits, but what is observed are multiple lines of light and darkness in varying degrees. This is the principle of interference where light beams behave as waves that interfere with each other.
Now, if the light beam is slowed down enough so that instead of a stream of light particles or photons hitting the plate, each photon individually hits the plate, then there should be no interference and the plate should show a light pattern aligned with the slit. But, the resulting pattern still showed interference!

How is this possible? There is only this one photon, what can it be interfering with... other than itself? It was concluded that each photon not only goes through both the slits, but also simultaneously takes every possible path on the way to the target!

To see how this can occur, experiments were done to track the individual photon paths. But what happened was that the measurement in some way disrupted the paths of the photons. Whenever an attempt was made to observe, there were only two bright lines on the photographic plate aligned with the slits! If they didn't attempt to measure, again the pattern became the multiple lines of light and darkness!





Understand each photon moves simultaneously in a number of paths. But an effort to measure the paths causes it to collapse to a single path! In the same way, our very effort to perceive the infinite risings of the ocean of Existence causes it to appear as what our limited mind perceives!

Once a student asked a Zen master "What is the path? "The master replied, "Everyday life is the path." The student asked, "Can it be studied?"
The master said, "If you try to study, you will be far from it. " The student asked, "If l do not study, how can I know it is the path?"

The master said, "The path does not belong to the perception world. Neither does it belong to the non-perception world. Perception is a delusion and non-perception is senseless. If you want to reach the true path beyond doubt, place yourself in the same freedom as the sky. You name it neither good nor not-good."

Physiology of perception

Let us start with what really happens on a physical level when we perceive things.
When there is a perception of physical reality, the various parts of the brain show a change in neural activity as the neurons, which are the basic building blocks of the nervous system, fire in synchronicity. This results in the random visual patterns of light being perceived as specific shapes and forms. This is how the input from each of our senses is perceived, as an experience of particular sound, touch, smell, taste or sight.
If you now step back and look, you can see that before the observation or the perception, both the world as well as you, that is the seen and the seer, existed in a dynamic and chaotic state of activity. The act of perception changes that chaotic state into some sort of an order that becomes both, the seen in the outside world *and* the process of seeing in the seer (as the activity in the nervous system) at the same time. At the moment of seeing, the probability of what is seen collapses into a specific form.

In the Bhagavad Gita', Krishna, the lord and master, chooses to give Arjuna* the experience of Krishna's cosmic form. Until then, Arjuna had seen Krishna only as the six foot tall, handsome friend. But upon Arjuna's request, and after Krishna sees that Arjuna is ready to receive the cosmic form experience, He decides to give it to him. Arjuna then sees Krishna as the manifestation of the entire cosmos — in all its seeming chaos.

He cries out, 'O Lord! I can see all the gods and deities in Your body. I can see all the sages and divine serpents. O Lord of the Universe, I see many arms, stomachs, faces, eyes and your limitless form. O Universal Form, I cannot see your beginning, middle or end.'
Arjuna is unable to bear the experience because he loses his intellectual control over things! He begs for equilibrium, meaning he wants his mind to be under his intellectual control again. He wants to know the cause and effect of things and feel that they are in his control, because the experience rips him away from his perception of the cause-and- effect logic itself.

As long as cause and effect logic is under your control, you feel you are perceiving reality! Your ego is strong and steady. But the moment the logic is shaken, you feel tremendous fear. You feel you are just a drop in an ocean. What Arjuna sees is the absolute Reality, but he is afraid of that very Reality because it doesn't conform to his logic. He begs to revert to the earlier state of perception through his five senses alone, through his own solid identity, his own solid ego.

Perception of space-time

Let us analyze what space is.
The 1D, 2D and 3D worlds
Take a basic element, a point, a one- dimensional object. When a point traces across a direction, it generates a line.





Now, let us trace the motion of a line, a two-dimensional object. If it moves in the same direction as it is in, of course it will just continue to be a line. If it moves in a direction not contained in it, it traces a surface or a plane.

Similarly, if a surface or a plane moves in a direction not contained in it, it will trace a solid, a three-dimensional object.

So, a line is an infinite number of points. A surface is an infinite number of lines. A solid is infinite number of surfaces. Similarly, we can imagine a four dimensional space as an infinite number of three dimensional spaces.

Now, just as we built up these higher dimensions from the lower dimensions, we can also see the lower dimensions as parts or sections of a higher dimension space.
For example, a point is the intersection of two lines. So, a point is a section of a line.

A line is a section of a surface. A surface is a section of a solid.

Extending this, we can say a solid is a section of a four-dimensional body. Our three dimensional space is a section of a four dimensional space. P.D.Ouspensky, in his book Tertium Organum, explains these very beautifully. He extends this to say that many separate three dimensional bodies, like humans for instance, may actually be the sections or parts of one four dimensional body!

He explains this with a simple example. Suppose a horizontal plane intersects the top of a tree, parallel to the surface of the earth. Now, on this plane, the sections of branches seem to be all separate, not connected to each other. But, from the three-dimensional space, we can see that these are all sections of branches of one single tree.

The four-dimensional world of space-time

In our four-dimensional world, the maximum dimensions in space can be only three. We can call this fourth-dimension time. So, the four-dimensional world can be looked at as a space-time continuum. It can be said that time is the fourth dimension of space.
We understand time in three forms — past, present and future. We think that the past is over and does not exist anymore. The future has not yet happened; hence it does not exist. The present thus happens at the transition of the non-existent future to another non- existence, the past.

In the three-dimensional world, we see that the seemingly separate sections of the tree in the two-dimensional world are actually joined in the third dimension. In the same way, if we imagine a consciousness that can rise above our plane of living, this consciousness can also see the continuity in the fourth dimension of time - past, present and future all existing simultaneously. This consciousness sees the simultaneous happening of events, which the ordinary consciousness sees as distinct events separated by periods of time.

A three-dimensional body, moving in time, traces a four-dimensional body. Across time, we can see the motion as we grow from a child to youth, to adult, to elderly person. But we are not able to see or feel this four- dimensional body' because of our limited perception. Being in the same three-dimensional world, we see only the section of the four-dimensional body that is the normal three-dimensional body. It is like one of a series of pictures on a cinema roll.

To understand how a four-dimensional world is perceived in three-dimensional form, let us first see how a three-dimensional happening is seen in a two-dimensional world.





Suppose you are in a two-dimensional world, the world of planes and surfaces. Your life, your perception is restricted to a plane, like a vertical wall. Now, imagine a wheel with each of its spokes painted in a different color is rotating perpendicular to the plane in which you live.

How will you perceive the motion of this wheel? When a spoke of the wheel intersects the plane, you will see a line of a certain color at the intersection of the wheel and the plane.
Then, after one spoke passes, there will be a gap when you will not see anything. Then, the next spoke ofa different color will pass through the plane. So, you will perceive the motion of the wheel as lines of different colors happening at regular intervals of *time.*

What is happening is that the limited perception in a lower dimensional world is changing the perception of space to a phenomenon in *time!*

Since you can see only two of the three dimensions of space, you see the third dimension only when it becomes manifest on your plane over time. Hence, you see it as unrelated to your two dimensions of space, and you call it a phenomenon in time.

Now, imagine when a green spoke passes through the plane, simultaneously another independent phenomenon occurs, say the barking ofa dog. In the two dimensional world, it will be seen as a correlation between the appearance of the green line and the sound of a dog barking, when in reality it is not!

It is not possible for the two-dimensional being to believe that there can be a rise of events outside his plane of perception. That means, to understand the three-dimensional world, he cannot be in the two-dimensional consciousness, he has to rise to the three- dimensional consciousness. Similarly, to understand the four-dimensional world, we have to be in the fourth-dimensional consciousness.

Is this possible? Is it possible for us to go beyond the perception of the senses which give us only a three dimensional view? Can we actually see reality instead of mere glimpses of reality as phenomena in the time? The answer is YES.

Through in depth research and development, the Eastern mystics and sages have discovered that it is possible to understand Reality as it exists and to experience it also. This can happen as a natural way of life, not just as a chance happening. This experience has happened in them.

Through meditation, it is possible for us to experience this same state of awareness.

A beautiful Zen story:
Once, two soldiers were looking at a flag flying in the wind. One of them said, "The flag is moving. " The second one said, "No, it is the wind that is moving. "
A Zen master passing by saw the argument going on. The soldiers requested the master to help them resolve this serious issue.

One of the soldiers asked, "Master I say the flag is moving. But he says the wind is moving *Which is correct? "*

The master says, "Neither is correct. Only consciousness is moving. "

As of now, what we feel as reality everyday of our life is also a ‘virtual’ reality. It is only a perception of things being separate in space and time. If you look deeply, you can see how our very perception of the world itself is questionable. From whatever quality of consciousness, we see, THAT appears as our reality, not the absolute Reality.



Reality consists of eleven dimensions



We think we live in a world of the three dimensions of space and the fourth dimension of time. However, there are actually eleven dimensions. The fundamental dimensions are length, breadth, depth, time and consciousness. The higher dimensions are combinations of these fundamental dimensions.

For example, a stick has length, breadth and depth. It is in time and space. Now, if we keep length and breadth and just remove the depth, the stick will be seen, but the hand will pass through the stick. You can also keep the depth and remove the length and breadth. Then nothing will be seen, but the hand will hit something if you try to pass it through.
In this way, there are various combinations leading to the eleven dimensions that make up the universe. When you are in a plane above the four dimensional space-time you can currently perceive, you can see these eleven dimensions, you can see Reality as enlightened beings can.

Chaos is order - order is chaos

Whether it is the energy in the atom or the energy in the cosmos, there is a big chaos in the energy play. Within that chaos, there is an order that you cannot even imagine.

Chaos is energy

Anything in chaos is wild and energetic. Anything that has order is dull. Any rule curbs freedom, reduces the energy. Any regulation brings your energy down. Even in your house, if somebody says, ‘Do not sit in that place, you will feel like sitting only in that place. But until that rule is made, you will never even bother to sit there!

Even habits like smoking are maintained for the subtle mental satisfaction that you are wild, that you are not bound. If you scan yourself consciously, you will understand that almost all of your happiness comes only when you break some rules, when you are chaotic!

Chaos is order

The whole of Existence is chaos. In the universe, so many planets are moving. There are no traffic signs or cops or sign-boards! Yet, the planets are moving so beautifully in order. In the same way, in quantum physics, the smallest elements are not even particles; they are both particles and waves, and a multitude of probabilities! But there is an order in that chaos.

If the universe is chaos without any order, it will head toward destruction. ‘Chaos in order’ is what I call ‘cosmic intelligence’. I had an opportunity to meet Dr. Charles Townes’, the Nobel laureate and physicist, who is well-known for his work on the laser and maser devices. He told me so beautifully, ‘I feel the whole universe is something special, the whole universe is a spiritual being. It has its own intelligence. Even though I am not able to specifically prove it with mere words, I feel it is an intelligent and spiritual being.’

The cosmos is not just a force. It is ‘force plus intelligence . It responds to your thoughts, to your prayers, to your being - because it is intelligence. Once somebody asked Buddha, ‘Who is the creator of this universe?’ Buddha replied, ‘The universe itself is its creator.’





If the creator and the created are two separate entities, it means only the creator is intelligent and the created is not intelligent. The cosmos itself is the creator because it has its own intelligence. The cosmos is a living energy. You are sitting inside a living energy.
Believing the world is just matter is the basic mistake. This belief is the root of all terrorism and violence on planet earth. As long as we believe the universe is just dead matter, it is going to create only more and more thirst for power.

Only when we realize that the universe has its own intelligence, when we realize the universe is a spiritual being, the seed of peace is sown. Only when we understand that our thoughts are responded to, our way of life is rewarded, our prayers are answered, there is a living intelligent force and there is an order in the chaos, only then we can realize and work for peace, bliss and spirituality. Then, instead of trying to own or expand our boundaries and borders, we will try to expand our consciousness. The moment we start believing or trusting that the universe is intelligence', we can simply relax, trusting It.

Order is chaos

There is a beautiful Zen story:
A disciple goes to a Zen master and asks,
"Master, please explain to me how you started, how you traveled the path, how you attained the ultimate experience." The master says, "When I started, mountain was a mountain, river was a river and tree was a tree. When I was traveling, mountain was not a mountain, river was not a river and tree was not a tree. Again, when I attained, mountain is a mountain, river is a river and tree is a tree."
Before achieving, even though you think you are extraordinary, you are ordinary. After achieving, even though you are extraordinary, you understand you are ordinary.

You are not just a simple body. You are not just a microcosm. You are the macrocosm in miniature form. You realize you are the ultimate, endless ocean of potential energy just like the universe. Only when you realize the cosmic consciousness in your body, the macrocosm in your microcosm, you will really become orderly, you will really learn how to be orderly without reducing your energy. As long as you try to become orderly, you will not only suppress your energy, and you will also be suppressing everyone else.

First, when you realize the order in the chaos, you will become a spiritual being, you will experience love and bliss. When you realize the chaos in the order, you will become a compassionate being. When you realize the order in the chaos, you will experience the experience part of love, bliss. When you realize the chaos in the order, you will express the expression part of love which is compassion.

Seer-seen-seeing

We see two things in the process of seeing' - the seer and the seen object. Actually, what is happening in the process of seeing? (Though the example of eyes is taken here, it applies for all the senses.)

From the seer, consciousness takes a jump continuously to the seen, because it is not able to relax into the seer itself. Because of its restlessness, it gives life to the seen.
The continuous jump that happens between the seer and seen - from the seer to the seen, from the seen to the seer, again from the seer to the seen and again from the seen to the seer - is what is *SEEING.*





When the seer is not completely in bliss within himself, he starts becoming restless - and jumps. When he jumps, he gives life to the seen. Because he gives life to the seen, the process of jumping becomes *SEEING.*

There are two ways to drop this process of seeing. Either the seer or the seen has to drop for the process of seeing to stop.

When the seen is renounced, it loses its power over the seer. There is no point in jumping because there is nothing to be seen. When there is no place to jump, the seer relaxes in the seer himself, then seeing does not happen. When seeing is not there, the seer is enlightened
A person who stops this jump by dropping the ‘seen’ is a renouncer, a sannyasi. He takes away all his desire to see things, to believe that any of the sense objects hold value for him. The seen becomes unexciting, and the jumping stops. He becomes enlightened through renouncing. This is true self-knowledge — gnana'. In the path of gnana‟, the seer experiences detachment and a complete witnessing of life. In this way he tries to discover Reality. The main objective is the development of a sharp and pure intelligence through which Reality can be experienced.

On the other hand, when the seer himself drops, what remains is the seen, and again the jumping between the seer and the seen stops. Reality is seen.

The seer becomes enlightened through devotion or bhakti„.
When the identity of the seer drops, dissolves into the seen, deep devotion to Existence happens! Everything becomes an exciting manifestation of Existence for him! His identity is no longer there. He merges into Existence itself. That is why enlightened saints like Meerabai’ from India, who went on the path of bhakti, were in a trance all the time, merged into the god consciousness, forgetting their own identity. Meerabai just sang praises of god and walked around on the streets, with no self-consciousness whatsoever. So, in some way, either the seer or the seen has to drop. Only then the jumping between the seer and the seen will stop. When the jumping stops, the process of seeing also stops.
Whether you are stuck with the seer or with the seen, get completely stuck - and you are enlightened! If you are jumping between the seer and the seen, not relaxed in either, you are under the illusion of a separate existence of the seer and seen. This jumping is what manifests as your individual seeing.

When the frequency of the seen is more than the seer, the seer can be changed or manipulated by the seen. When the frequency of the seer is more than the seen, the seen can be changed or manipulated by the seer.

Collective Consciousness

We are not disconnected and separate islands as we think. Maybe in the physical layer, we all seem like individual islands. But whether we like it or not, whether we accept it or not, whether we want it or not, we are all interlinked by the collective consciousness.

It is like this: if the food is poisoned, only the person who eats it will suffer, not everyone. In this sense, you can think of yourself as an individual. But as you move towards the subtler levels of Existence, you can see our interconnectedness more clearly. For example, if the air is poisoned, whoever is breathing it will suffer, even if they are a long distance from each other. This connection is at the breath level. This means that in the subtler energy layers, the distance between us is reduced.





Even more than the physical and breath levels, we are connected more closely at the mental level. When I say mental level, I mean the level of thoughts. Our thoughts affect not only us but also everyone around us and beyond. Your thoughts are more infectious than your cold. In fact, people may escape from your cold, but they cannot escape from your thoughts.

If an individual mind is polluted, not only the individual, but a much bigger group suffers. For example, if one person who has a disturbed mind sits as a leader of a city, the whole city will be affected by the decisions that he makes! His disturbed thinking will result in wrong decisions and hence will be harmful for the whole city.

Going a step further, if one corrupted visualization leads to a particular action, the action can have tremendous impact on a huge population, not just on that person with the corruption.
For example, take the case of the atom bomb. It is nothing but a 'visualization' of the nuclear theory! The basis of the nuclear bomb can be found in the famous formula $E=mc^2$ that was discovered by the physicist, Albert Einstein. But corrupted visualization of this formula led to disturbance of the whole planet earth. We are all now threatened by this one theory, by this one invention. Today, planet earth has enough atomic weapons to bum itself 700 times, over and over again.

Just see this diagram here. I shall try to explain the truth on the basis of this diagram.
These seven circles represent the seven energy layers in us. The first layer is the physical body, the body that you can feel as your hands, legs, etc. The second layer is *pranic* body, the body in which your *prana* or life energy or breath circulates. Like this, there are seven energy layers that make up the total body, with the physical body being just one of those layers.

Now, in the physical layer, you, god and I can be represented as three different points in the circle. In the physical level, the distance between us is great.

If you go inward a little to the pranic level, the distance between us is reduced. If you go in deeper to the mental level, the distances are further reduced. When you go deeper and deeper, it finally merges into one. You can see that at the innermost point of all these layers, god, you, and I are one. There is no distance. That is the Truth even at the gross level! It is only your perception that causes you to think you are a separate entity. Once you become aware and realize that you are a part of the collective consciousness, that you don't have an individual identity, that you don't have a separate ego, you don't suffer.

Coincidence of thought

If you have observed a school of fish swimming or a flock of birds flying together, you will see a fleeting synchronicity in their motion. There may be hundreds of birds flying together in a V-shaped formation, but when they have to change direction, they will all do so at the same time, with no confusion or time delay! Scientists have been trying to understand how this is possible. Even studies of insects and animals have shown that when faced with threats, their responses are so fast that they cannot be explained by normal methods of communication.

An interesting experiment was done to study the power of thought on dogs. The dog owners were asked to leave the house with no intention of going to any particular place. After leaving the house, they were given instructions to go to specific places and then at random times, they were asked to come back. It was found that at the time the owner started back home, almost always at the same time, the dog would go to the door and wait for the owner.

In the huge tsunami that rocked the Andaman and Nicobar islands of India, it was found that before the tsunami hit the islands, all the animals, including the huge ones like elephants, had all moved to higher grounds, safely away from the ocean. There have been a number of accounts of animals and insects being aware of upcoming earthquakes minutes before the earthquake actually strikes. What is





the difference between these animals and us? It is their connection with nature! Being in tune with nature enables them to sense nature's signals. In the case of humans, because of our false sense of identity and ego, we have lost touch with nature and have become insensitive to the direct signals of nature.

Tuning into the higher intelligence

You can see so many instances in history where the same discovery was made at about the same time by people in different parts of the globe and by people who did not even know each other. The reason is that the ideas are floating in the collective consciousness. It is like this: there are hundreds of electromagnetic waves in the air but your television set picks u only the waves of the frequency to which it 1S tuned. Similarly, the minds that are ready and waiting for the floating ideas will tune in and convert that potentiality into reality!

Just as the universe gives us so many hints of its existence as one being, we can find hints from nature about the nature of reality. In a series of experiments in the 1920s, it was found that no matter what portion of a rat's brain was removed, the rat still retained its memory of how to perform complex tasks it had learned prior to the surgery. The rat's brain actually showed holographic memory. Scientists proposed that memories are encoded not in neurons, but in the patterns of nerve impulses that crisscross the brain, similar to how a hologram is formed by various patterns of laser light crisscrossing each other. This might explain how the human brain can store up to ten billion bits of information in the brain, which is the small size of two fists!

The universe is a hologram and we are a part of that hologram. In a hologram, every single part of the hologram, even if split, reflects the totality of that hologram. Likewise, we too reflect the totality of the universe. The universe is not an assortment of living and dead matter. It is a huge interconnected Whole. You are very much connected to your fellow beings around you and the trees, animals, birds and rocks on earth, as well as the planets, stars and galaxies in the universe. Whether you perceive it or not depends on the plane of consciousness from which you perceive it all.



Global Peace Begins From You



When we realize our role in the Existential scheme of things, we can no longer feel separate from all those around us. We can only feel separated when we feel unconscious of our role, when we are unaware.

The time has come to create a critical mass of enlightened people on planet earth. Only by creating more and more people who are awakened, who are enlightened, can the collective influence of individual negativity be destroyed. All calamities around the world are created only by unconscious human beings. Global warming, HIV, religious terrorism, fanaticism, and piles of atomic weapons, are all because of this negativity. Today we are facing so many dangers that unless we create a peaceful, blissful, joyful, and enlightened society, we will not be able to preserve this beautiful planet earth.

My mission is to create a peaceful, joyful, blissful, conscious, enlightened society.

Global Peace — a byproduct of individual bliss

Self-contradictory thoughts

Actually, a majority of us are caught up in fighting with our own selves. We are caught in a web of self-contradictory thoughts and desires. Our thoughts and words are so powerful, but we use them so casually.

For example, say you have a headache, what do you do? You tell yourself, ‘How I wish this headache would go away!’ By uttering these words, you give as much power to the word ‘headache’ as you give to the words ‘go away’. This is what I mean by self- contradictory thoughts. By your very thought, you contradict your original desire. Even your positive intention is caught in the fight, the dilemma of your own thoughts and words.
You will then ask, ‘How do I get rid of this headache?’ Just say, ‘Let me be healed!’ that’s all.

When we infuse healing thoughts into our system again and again, we give power to positive words and thoughts. They get embedded in our very muscle memory. So at times of low mood and depression, these healing thoughts will automatically come up in our inner space and pull us out of the low mood.

Individual peace by its nature touches the world

A beautiful story from the life of Buddha:
Devadatta, a cousin of Buddha, joined Buddha"s order of monks. He was hungry for power and status. He wanted to become the head of the order of monks. But Buddha would not allow such an immature person, who was running after status instead of enlightenment, to lead his mission. So Devadatta harbored jealo usy and ill feelings towards Buddha and even made several attempts to kill him.





Once Devadatta persuaded the royal elephant-keepers to release a fierce elephant on to Buddha"s path. The elephant was intoxicated and let loose on the streets where Buddha used to walk regularly. The mad elephant ran wildly. People panicked and fled in all directions.

The elephant came upon Buddha. Buddha kept walking, radiating the same peace and calm even in the face of this danger. His bliss and peace was not at all affected by the threat of the wild elephant. The elephant came rushing towards Buddha in a mad fury. Once it reached Buddha, it immediately calmed down completely. Its wild nature simply dissolved in Buddha"s enlightened presence. Buddha touched the elephant"s forehead and stroked it gently. Calmed by the patting, the elephant bent on its knees and bowed down to Buddha.

The people watching the whole scene were simply shocked!
The waves of bliss radiating from a peaceful person naturally and automatically touch the people, animals, trees, and rocks and affects everything nearby.

To make the whole world blissful and happy, you don't have to do anything. Just change your center. When you are seeing a horror movie, your world will be filled with fear. But if you just change the channel to say a comedy movie, you can see how your whole world changes!

When the inner awakening happens, the higher emotions happen. It all finally boils down to your own experience of what is happening. If you want to save the world, all you need to do is save yourself!

Everything is actually happening in this world — great spiritual sessions where enlightenment is being shared and at the same time terrorist training camps where violence is being shared. According to what you tune with, the world that you attract and see will also appear to be. You will attract the same type of people and situations in your life
Even one person struggling for enlightenment, seeking, raises the consciousness of at least a million people.

How to handle the suffering in the world

First, we have to understand that every major decision taken at the higher level of power and governance is an expression of collective positivity or collective negativity, because it is the mass consciousness or collective consciousness that creates the leaders. So before blaming others, be they leaders, politicians, or officials, if we can put a little bit of energy towards ourselves and start working to create more positive consciousness in our inner space, we will be doing something really useful.

It is time...
Let us create more positivity from our side.
Let us bring more love to our actions.

Let us increase the frequency of our individual consciousness.
Instead of getting upset or disturbed by negative decisions, just create positive energy so that the people around you and around the world are also affected by this positive consciousness. Then you will see that it radiates through the leaders also. When more and more people begin to transform themselves, the collective positivity has to express itself through the right politicians and the right leaders.





If you get upset and disturbed, what is going to happen? Nothing will happen except that you will have a little more depression, a little more negativity. And because of that, you yourself will add more negativity to the world, you will add more mass to the negative consciousness.

So revolution is not the way. Evolution is the way.
Every revolution promised the truth or the ultimate solution. But what do we see if we look back? In the last 3000 years of the history of planet earth, we have had 5000 recorded wars! Researchers have estimated that in the last 3000 years of the history of planet earth, there have been at least 9000 peace treaties, and the average life span of these treaties was just 8 years!

Just create positive energy so that the people around you and around the world are also affected by this positive consciousness. Then you will see that it radiates through the leaders as well.

Studies of the effects of meditation on peace

Various studies have been done to measure the effects of group meditation on communities. Some studies observed the effect of a critical mass of people who meditated using the technique of Transcendental Meditation ^{TM}. These studies showed an eight percent decrease in the crime rate in the cities where group meditation was conducted. Other reports showed a significant seventeen percent reduction in acts of violence and a thirteen percent increase in cooperative, helpful acts. In war-stricken areas there was more than fifty percent drop in daily war deaths and more than twenty five percent drop in war injuries. The overall statistics showed reduced crime rates, fewer hospital admissions, and reduced violence, leading to an increase in the overall quality of life.

Global Peace meditation

21 September is observed as the International Peace Day. Millions of people worldwide come together in prayer, meditation, celebration and collaboration for world peace and global harmony. On this occasion every year, Nithyananda Mission’s centers conduct collective group meditations worldwide. The collective consciousness is raised in a much more powerful way when meditation is done as a group.

When matter is shared, it reduces in size. For example, if an apple has to be shared by four people, it has to be cut into four pieces. It reduces in size. When it comes to electrical energy, when the voltage is shared, it does not reduce, it remains the same. For example, if we have ten volts of electricity in a wire, one person touching the wire will feel ten volts, and four people touching the same wire will also feel ten volts.

But it is different in the case of the powerful, subtle energy of meditation. When meditation is done by a group of people, it multiplies! Rather than diminishing or staying the same, the benefit is shared and amplified among the entire group and beyond. If one person meditating generates 10 ‘volts’ of energy, then 100 people sitting together in a collective meditation generates 10 x 100 or 1000 ‘volts’ of energy. Just imagine! The strength of energy that is generated will simply cleanse the entire space where the meditation is done. That is why collective, group meditation is encouraged.



The unavoidable loving touch of enlightened beings



A story from the life of Buddha:
Th ere was a bandit by the name of Angulimala. He used to live in a forest that many people had to cross. He used to ambush the people and rob them of their valuables. Then he would cut off the little finger of the person and make a garland of all such fingers. That is why he was called Angulimala — garland of fingers.
Once when traveling, Buddha was about to cross the forest. People warned him about the terrifying Angulimala. But Buddha was unperturbed and continued walking. Deep inside the forest, Angulimala jumped out of the bushes and shouted threateningly at Buddha, "Stand still!"

Buddha stopped and replied, "I am still.
May you be still."Angulimala for the first time in his life was shaken to his very being. Something about Buddha touched him deeply. He could not even force himself to attack Buddha. His hands froze. He just fell at the feet of Buddha crying and begging for forgiveness!

This story illustrates one of the truths of the impact of enlightened beings. Without effort or intention, an enlightened being simply radiates tremendous peace and compassion which has the power to simply transform others.

This effect is not limited just to human beings. Even animals are touched by the pure love and compassion radiated by an enlightened being. Everything is changed when it is exposed to that high frequency energy field.

There is a beautiful story from the life of Adi Shankara, an enlightened master from ancient India:*Shankara was wandering in South India in the town of Shringeri. One day, a strange and beautiful scene happened in front of him. Two frogs were sitting on a rock. It became very hot, so the frogs were about to jump into the water. Just then a cobra raised its hood and spread it over the two frogs giving them shade. The frogs enjoyed the cool shade and sat back for sometime. After sometime, they plunged into the water. The cobra also folded back its hood and went away.*

Shankara was watching this and was amazed. He was a very sharp intellectual person. He did not leave the incident at that. He immediately recognized that unless the place was sanctified in some way by some higher energy, it was not possible for animals to forget their enmity and co-exist in such a beautiful fashion. He went around and asked for details about the place. He learned that some time in the past, a great enlightened sage had established his ashram, there for many years!

Shankara was so moved by the whole incident that he decided that someday he too would be set up his mission in that very place. Years later when he was passing by the same place, he stopped and established his first ashram there, called Shringeri Math. To this day it stands as one of the key seats of spiritual wisdom in the world!
An enlightened being effortlessly radiates his all-encompassing inner space, which create a collective positivism.

As Patanjali says in the Yoga Sutras, ‘In the presence of an enlightened being even natural enemies lose their enmity



The Nithyananda Mission



My advent on the planet earth is to create a new cycle of individual consciousness causing Collective Consciousness to enter the Superconscious zone.

To achieve this, One hundred thousand people will be initiated to live as *Jeevan Muktas* – liberated beings experiencing "living enlightenment".

One billion people will be initiated into Nithya Dhyaan – Life Bliss Meditation – designed to cause a positive shift in the individual consciousness on planet earth.

Meditation Technique for Global Peace

The way to achieve global peace is to create individual peace. The meditation for global peace is a collective meditation. This is a very simple but very powerful meditation.
Sit in one circle or concentric circles hold hands so that you hold the hand of the person on your right with your right hand – palm facing down – signifying 'giving' peace and bliss, while you offer your left hand – palm facing up – to 'receive' peace and bliss from the person on your left. This connected circle of people generates a powerful energy cycle. The meditative energy of one person is shared by all others. This meditation can be done for at least 21



Sannyas is the Ultimate Gamble



Our ability to be in tune with others and Existence depends entirely upon how we conduct ourselves. It depends on the priorities we choose in life. What if we do not choose? What if we accept things as they happen to us?

It is time to talk about renunciation. Renunciation is not running away from life. Renunciation is flowing with life without resistance. The Sanskrit word sannyas refers to this state of trust with Existence that allows us to let go all other things in life.

Sannyas...

There is a beautiful story from the life of Buddha:
After enlightenment, Buddha visited many places preaching his dhamma or teachings, and initiating people into spiritual life.

On his way, he entered Kapilavastu, his birth place. He walked on the streets with his disciples, wearing the saffron robe.

Everyone watched him with great wonder. Buddha's wife, Yashodhara, heard the noise in the street and asked what it was. Her maids told her that it was none other than her own husband who had returned as the Buddha, the enlightened soul. She did not go to meet him. Instead, she called for her son Rahul. Rahul was born the night that Buddha left home in search of enlightenment.

She asked Rahul, "Do you see that radiant figure there who holds a begging bowl and yet looks like a king? He is your father. Go and ask him for your inheritance. "
The young boy ran downstairs and pushed his way through to where Buddha stood.
He fell at Buddha's feet and boldly repeated what his mother had told him.
Buddha lifted him up gently with a smile and looked at him. He simply removed the gold hemmed cloth the boy was wearing and replaced it with a saffron one.

The boy, seven years of age, was given his inheritance. He was the first and only child allowed into the monastic order of the Buddha.

Someone asked me, If everything in life is evolving naturally by the process of evolution like monkey into man, and bad into good, would man not ultimately evolve into god?
When then is the need for the meditation, sannyas…where then is the need for inspiration?'

I replied, 'It took five thousand It took five thousand years for the monkey to become man, and it would take equally long for man to become god. If you are willing to wait that long, it is alright with me!'

On the other hand, you can decide to live consciously with a clear understanding about life, the laws and structure of the universe, and meditation. You can revolutionize the process of your evolution. The right revolution leads to evolution or enlightenment. That is sannyas, the greatest revolution of an individual. It is to live like a Paramahamsa, like an enlightened being.

Adi Shankara, the enlightened master from India, beautifully says in his work Vivekachoodamani*:
For all living creatures, a human birth is rare, and even rarer is to have a sattvic [goodness] attitude, and more so to have steadfastness on the path of spiritual activity as explained in the Vedas,,…





These words had a very powerful effect on the life of Swami Vivekananda, an enlightened master from India who lived thousands of years after Adi Shankara. When Swami Vivekananda was preparing for his law examination, these very words landed on him like a thunderbolt. He could not read further. He left his books and started running along the road. He was running to his master, Ramakrishna Paramahamsa. While he was running, the truth of Adi Shankara's words was ringing in his very being. He thought to himself, 'I have gained all these three: I have been born as a human being. I have gained the desire for liberation. I have got a great master. then why am I still wasting my life?

Why am I still wasting my life?' Again and again, these words were haunting him. Swami Vivekananda went on to become enlightened and spread Ramakrishna Paramahamsa's mission worldwide.

Sannyas is the path for those who want to win over themselves, who want to be free of the clutches of jealousy, anger, stress and depression forever. People think *sannyas* is chosen by losers. No. Of course, sometimes those who don't know what to do with their lives take up *sannyas.* But that is not the spirit of *sannyas.*

Sannyas is the effort to become conscious for the first time, conscious of the mechanism that surrounds you as a human being. You are part of Existence. Existence moves with its own mechanism, with its own music. Falling in tune with it is the science *of sannyas. Sannyas* is a being level relationship, being in tune with the whole of Existence. That is the shortest path to success in life.

To hear the song of Existence, you need to start moving in the right space. To find that space, you need to first drop any other thing you know, and listen to the song with deep awareness. You will find it. In that space, life will flow like a river moving towards the sea. Any other path will take longer.

When life becomes a flowing river, it has to merge with the sea. There is no other way. *Sannyas* is the science of flowing with the natural course of Existence and finally merging with it.

Flow like a river

The river heads only towards the sea. It does not stagnate anywhere. A *sannyasi* heads only towards his goal of enlightenment. He knows no distractions. The river flows blissfully, whatever be the things thrown into it on its way. So many things are thrown into the river — flowers, twigs, food, animals, birds, dead bodies, etc. But the river flows, not bothering about anything.
Similarly, a *sannyasi* moves blissfully, untouched by anything that comes his way.
The current pulls the river over its obstacles, and it gurgles with a constant music, moving towards the sea. The cosmic intelligence pulls the *sannyasi* over obstacles as he moves towards the ultimate goal. He knows not what obstacles are. For him, they are all stepping stones on the path to bliss.

One Zen master was asked, "What is Zen?"
He replied, "Walk on!"

Zen Buddhism beautifully says, life is like the river that flows and fills each form, and bursts its own limitations to expand its capacity. This is the essence of life, and *sannyas. Sannyas* is learning in action as life moves, not philosophizing. It is a force, not a dogma. For a real *sannyasi,* life simply moves in the right direction. The learning happens during the movement, not as a separate thing.

Sannyas is nothing but straightaway practicing the truths every passing moment. There is enough philosophy in the world but no one to follow it. *Sannyas* is simply a conscious decision to live the truth immediately in your life.





A Zen master tells his disciple very beautifully, Studying the truth as a philosophy is just collecting preaching material. Remember that unless you practice constantly, your light of truth may go out.'

Practice is nothing but continuously flowing in the right direction without stagnating. Even in stagnation there will be movement around the obstacle-trying to find the flow again. There is no stopping.

A *sannyasi* continuously moves with the intelligence of Existence with an attitude of surrender. By surrender, I don't mean inaction. I mean action with an attitude of surrender. There is no stopping. He lives in the moment, spontaneously and according to the need of the moment, which is what is called fluidity.

Sannyas Is not renunciation

Sannyas has always been wrongly associated with renunciation. You don't have to renounce anything. You just need to understand that you are a temporary custodian of some wealth, which is a part of Existence, just as you are as well. Then you won't need to renounce because you never possessed anything in the first place! Even if you have to part with wealth, you will not feel that you are giving away or losing your possessions. The problem starts with the attitude of possessing, with the feeling of 'mine'.

Neither does a *sannyasi* need to renounce the world nor does a samsari need to be afraid of renouncing. Just the plain understanding that Existence gives and takes at the right moment is enough. Then you know that what is happening is the right thing for the moment and life is flowing as it should. This creates a mental gap between you and your wealth and that gap is called renunciation! It is just a gap, a break in the attitude of possessing, nothing else. It has been wrongly used in the context of *sannyas.*
A small story:
Two monks were traveling together. One of them strongly believed in acquiring wealth. He practiced spirituality through it. The other strongly followed the path of renunciation. They were discussing the two ways of life. As they were discussing, it became nighttime and they reached a river that they had to cross.

The one who believed in renunciation did not have money with him. He said, "We don't have money to cross the river. Let us spend the night here and someone will take us across the river tomorrow morning. "

The other one replied, "That is not possible. We will be eaten by wild animals if we spend the night here. I have money with me. Let us pay the boatman and cross the river. "
Once they crossed the river safely, he asked his companion, "Now do you understand the value of money? Ifl too had been a man o[renunciation, what would have happened to us?"

The first one re plied, "It was your renunciation that brought us across safely. You parted with your money to cross the river!"

Renouncing is 'having' without the idea of having, and 'parting' without the idea of parting. Otherwise, by merely renouncing outer wealth, you will not gain anything. You will only feel the pain of sacrificing the 'mine'. *Sannyas* is not escaping from the 'mine'. It is going beyond the 'mine'. And that is possible only through a proper understanding. If you renounce with understanding, it is okay. Otherwise, the 'mine' will simply persist wherever you go. Not only that, if you renounce with the





idea that you are renouncing ‘yours’, it becomes the right action but for the wrong reason! By merely renouncing outer wealth, you can never be a *sannyasi*. *Sannyas* is a change in the inner mental setup, not a change in the outer material setup. Renouncing outer wealth to be a *sannyasi* is like doing the right action but for the wrong reason.

Wealth and *sannyas* are not mutually exclusive. In fact, *sannyas* is the art and science of creating wealth flawlessly.

If you read the *vedic* scriptures you will see that they always talk only about the abundance of life. They never teach escaping from it. They teach loosening the attachment over possessions, not renouncing or hating it. *Sannyas* is seeing the vast abundance of life as one whole, and therefore not being attached to your own small possessions. It is knowing that wealth is also a manifestation of Existence and not the essence of life itself.
Sannyas is not suicide. It is life. *Sannyas* is living in tremendous beauty, both inside and outside you.

Understand, outer beauty and wealth are not enemies to the path of sannyasi. They are complementary. *Sannyas* adds inner wealth and beauty to your outer wealth and beauty. It gives us the intelligence to handle the outer wealth and beauty without any suffering related to it.

Samsar and Sannyas

Samsar literally means the ‘world’ or the ‘path’. It refers to the worldly life that causes endless cycles of birth and death.

There are two ways to move in any path: either with baggage and people or by yourself. In the first case, you may have to wait for a long time. In the second case, you can reach even this very minute.

Sannyas is the decision not to carry any baggage while moving. You can have everything, but you don’t have to carry it. When you don’t carry anything, Existence brings to you what you need for the moment. That is *sannyas!*

There is a beautiful story from the life of Buddha. . .
Buddha’s disciples gathered around him one day and asked him to teach them the essence of sannyas. He told them a small story
One man was living on an island by himself. Suddenly he got the feeling it was time to move from the island. He did not have a boat. So he made one with some twigs, branches, leaves and whatever he could find. It was a difficult journey but somehow he crossed and reached the other side.

Buddha asked the disciples, After reaching the other side, should the man keep the boat or discard it?’

The disciples came out with different answers.
Buddha continued, "The man of sannyas discards the boat knowing that he will be provided for as needed in the future. The man of samsar keeps it so that his effort doesn’t go waste if he wants to journey back!"

A *sannyasi* walks with his thought on Existence. A *samsari* walks with his thoughts on how to exist.
A *sannyasi* uses the boat to cross the ocean of life. A *samsari* carries the boat even beyond the time it is needed, not knowing he can drop it. That is the difference. There is nothing right or wrong in this. It is just two different ways to live.
Let me explain *sannyas* in the context of *karma* because *sannyas* is the shortcut to exhausting *karma.*





Karma is nothing but the unfulfilled actions of your past that pull you again and again to take birth to fulfill them. It is the very cause of the cycle of birth and death. It makes you take birth again and again in this world until it is exhausted.

There are three types of *karma sanchita', prarabdha* and *agamya,,. Sanchita' karma* is your entire bank balance of unfulfilled actions *{karma)* accumulated over many lives. *Prarabdha karma* is that portion of *sanch ita* that you bring and come to exhaust in this one birth. Every time you take birth, you bring with you a small portion of *sanchita* as your *prarabdha* to exhaust. It includes all your unfulfilled desires, lust, anger, fear, and such things. The third or *agamya,, karma* is the new *karma* that you create in this birth because of new, unfulfilled actions.
Ultimately, these three things need to be done in order to exhaust all *karma* completely. First, the new *agamya'* should not get created because it only adds to the bank balance or the *sanchita* at the end of the lifetime. Second, the *prarabdha* with which you came should get exhausted, or fulfilled, in this life completely without a trace. Third, the volume of the *sanchita* itself should somehow be burnt so that the number of times you take birth reduces. This happens by fulfilling the *prarabdha* without accumulating the *agamya* in a lifetime.

If the *prarabdha* is exhausted in the right way, *agamya* will not get created. The same intelligence that properly exhausts the *prarabdha* will take care of not creating new *agamya.* The *sanchita* itself can be exhausted only by the grace of an enlightened master.
Now understand clearly: if the fantasy of your *prarabdha* is greater than your intelligence, then *samsar* (marriage) is the path for you. If the fantasy of your *prarabdha* is lesser than your intelligence, then *sannyas* is the path for you! In the path of *sannyas,* your intelligence wins over your *prarabdha* and brings it to control and exhaust it. In the path of *samsar,* life teaches you in different ways and you exhaust your *prarabdha* through millions of births.

In Patanjali's Yoga Sutras', there is an eightfold path to enlightenment. All eight parts have to be followed simultaneously. Three of the parts are *pratyahara, dharana* and *dhyana. Pratyahara* is drawing the mind inwards, away from the five senses. The next is *dharana,* the merging of the mind with the inner Self. The third is *dhyana,* meditation.

Withdrawing the mind from the five senses itself can happen only when the mind merges with the inner Self! For example, you can release the foot from the lower rung of the ladder only after establishing yourself in the higher rung, is it not? You can let go of the lower branch of the tree only after clinging to the higher branch. We all think that only after renouncing worldly attachments, we can attain god. No! The truth is, only after attaining god can you really shake off the worldly things.

Only after you experience Nithyananda or eternal bliss, you can shake off *mithyananda* or worldly fantasies.

If you can become aware of and hold on more firmly to the higher rung you may let go of the lower rung more easily. That awareness is called *sannyas.* It is the process of understanding and moving to the higher rung and leaving the lower rung. As you move, renunciation happens as a byproduct. Because you realize that to climb higher you don't need anything but yourself! Anything you take with you is only going to make it more difficult to climb.

A *samsari* moves to pursue his fantasies. He *goes* to places to see the beauty of Existence. A *sannyasi* sees everything around him as already divine and beautiful! He is fantasized by what he sees! When the *samsari* starts turning inward, he becomes a *sannyasi.* Until he finds the burning need for that, it is better for him to continue with what he is doing. For a *sannyasi,* the mind is happy all the time. What he gets is what he wants. He is always living in the mood of grateful and welcome acceptance. For a *samsari,* the mind is occupied with too many conflicts. He keeps trying to get what he wants. With intelligence, the *samsari* can awaken to the truth, that what he is getting is what he needs for that moment and for his ultimate fulfillment.





The *samsari* is concerned with material things and living life in a limited way. The *sannyasi* is concerned about death — death of all that is not him, which is his ego, possessiveness, lust, anger, fear, jealousy and discontent. He knows he is something beyond all this. His whole quest is to find this, because once he finds it, he has found the higher rung of the ladder and he can leave the lower rung where the constant push and pull of all these emotions and material things reside.

Sannyas is the search to answer the question 'Who am I?' A *sannyasi* puts his whole energy into discovering the answer to this question. If people ask you, 'Who are you?' you will generally reply, 'I am so-and- so's son, I am an engineer, I am a professor.' But those words describe who you are in your relationships with the world. If there were no world, then who are you?

The great enlightened masters who founded the world religions have said repeatedly, *"Aham Brahmasmi* meaning, 'I am That' in the Hindu tradition, or 'Be still and know that I am god' in the Christian tradition, or *Anal-Haq* meaning 'I am the Truth' in the Islam tradition. Experiencing that you are god is the purpose of human life.

Once this purpose is experienced, the inner bliss that all these great masters talk about starts happening. Then you understand that the outer world is a beautiful stage where the divine play is happening. There is ultimate freedom from all worldly difficulties. You do, and yet you don't do, you speak and yet you don't speak. You cry and yet you don't cry.
Your inner Self remains untouched. You are in 'eternal bliss' — *nithya ananda.*
The problem is that people generally think *sannyas* is a hindrance to worldly life. They think *sannyas* is seriousness. No! *Sannyas* is a certain quality for living life to its optimum. Seriousness will never help one live life to its full potential. Only sincerity and laughter will help. Laughter is the greatest spiritual quality.

A master was seated with his disciples. He was in an expansive mood and his disciples decided to ask him about the various stages he passed through to reach the Divine. The master beautifully started explaining...

"God held me by the hand and first took me to the Land of Action. I stayed there for several years. Then god returned and took me to the Land of Sorrow. I fell into deep sorrows but eventually went beyond them. I felt happy. Then, suddenly I found that god put me in the Land of Love. I went through burning emotions and %und myself cleansed thoroughly. Then, he took me to the Land o[Silence. There I learned the mysteries of life and death." The disciples asked, "Was that the final stage of your quest?"
The master said, "No. One day god said, Today I will take you to my very heart... and he led me to the Land of Laughter. " *Sannyas* is your very energy. How can it be a hindrance to anything? Not only that, with the energy *o sannyas,* you are always young. With the energy of *sannyas,* you are ready for the challenges of life.

People ask me, 'Why can't we continue in *samsar* and live with the consciousness of a *sannyasi? "*
You see, the nature of man is such that unless a *conscious* decision is taken, it is difficult to bring about a permanent transformation in the consciousness. *Sannyas* is a *conscious* decision to transform the consciousness. *Sannyas* is a conscious decision. That is why *sannyas* needs to be taken. With a conscious decision, there is continued awareness. Continued awareness decreases the chance of slipping back. Without it, there is nothing binding one to keep on the path. It becomes easy to slip.

With *sannyas,* you will continue to do what you are doing but in a much better way. With *sannyas,* you start watching everything. You become a witness. Because of this witnessing, a gap is created between you and the other person. That gap is misunderstood as renunciation'. If you notice, the gap was not there earlier. Each one was suffocating the other. Now the gap is there. The gap is not a gap of distance but a gap of awareness.





Sannyas is also living without the burden of the inner woman or inner man. What is meant by inner woman or inner man? It is nothing but the lust hidden in your mind, the fantasies that you have created in your mind.

Shiva says beautifully in the Tantra', 'A man who has abandoned the woman in him, in his inner mind, is a *sannyasi*, even if he is still in the family.' On the contrary, if thoughts of a woman persist in a *sannyasi* s mind, he cannot be called a sannyasi. This is the scale to measure if a man is a sannyasi.

In Buddha's teaching, The Four Noble Truths, the second truth deals with the cause of suffering. He beautifully says that suffering is because of the demands we make on life every moment. It is like asking a banana tree to bear mangoes! We will understand this habit only when we bring in awareness.

Not only that, when you watch, you start seeing exactly how transactions are happening in relationships. You see how expectations are driving the whole thing. You see the ulterior motives in everything.

The responsibility of a *sannyasi*

There is a little-known truth about a *sannyasi*, that a *sannyasi* takes responsibility for the whole of Existence. He doesn't know the difference between his family and the rest of the world. All are the same. He wishes for the liberation of anyone who comes his way. On the other hand, a *samsari* takes responsibility for one family or maybe for a few organizations. This taking of responsibility is always towards a definite cause. It is either to accumulate the credit of serving, to fulfill some obligation, or to co-exist easily with the people around him.

The nature of a *sannyasi* s responsibility is completely different. For him, the whole world is his family. There is no obligation driving him. Responsibility happens completely out of the quality of his inner space. Also, a *samsari* can rest after fulfilling every duty at that stage in life. A *sannyasi* continuously works, because people are constantly in need of truths in their life.

A *sannyasi* is established in rich relationships. People think *sannyasis* run away from relationships. A young girl asked me while I was addressing a college gathering, 'Was it failure in love that caused you to become a *sannyasi? "*
I told her, 'It was success in love that caused me to become a sannyasi!' Actually, *sannyas* is what softens you into real love; love towards not just one person but towards the whole of Existence.

Ordinary love comes with a reason, or with lust. Real love knows no reason. It is just a causeless overflowing energy towards everything in Existence.

In reality, *sannyas* is living like a king. *Sannyas* is the beginning of a kingly life because when you have cleaned yourself of all your suffering, then you have gained everything you can ever gain! You gain far more than mere wealth can give you.

A *sannyasi* recognizes the unending abundance of Existence. His vision is oceanic. He is not stuck in narrow perceptions. He perceives the whole of Existence as one. He feels part of the whole. That is why he is rich. A rich man who feels he owns a few acres is not really the rich one. The man who feels the abundance of Existence is really the rich one.

Understand that the very word 'rich' has been misinterpreted. How can a person who is enjoying just a few bungalows be rich? He cannot be! The rich person is the one who is enjoying everything around



him continuously. His richness is the richness of the whole Existence. He enjoys everything with no attachment to anything.



Integrity — the trait of a *sannyasi!*

The word ‘penance’ means nothing but integrating yourself, making yourself a single entity. You may ask, ‘Are we not like that now?’ If you look closely, you will see that we exist as different entities, never as one. There is everything else in our life except integration.

If you look deeply inside, you will understand that there are hundreds of voices continuously talking inside you. The moment the mind says, ‘Let us do this, the very next moment the thought will arise, ‘No. Let us not do it!’ After thinking of the side effects and after effects, the mind starts oscillating. Integrating the fragmented parts of the mind is the very essence of life. Integrating the feelings and the mind, integrating your face and your mind, ensuring that your face shows the same thing as what your mind thinks, is the essence of life.

If you study the lives of great masters and try to search for one basic essence in all of their lives, you will find that it is not knowledge or devotion. It is integrity! What they believed in, they lived. That’s all! Their integrity was solid. They were ready to lose even their very lives, but not their integrity.

Chaitanya Mahaprabhu’, the great enlightened master from India, used to move around on the streets just singing devotional songs. He never bothered about what others said about him. What he felt, he expressed. To be like this requires a deep sense of sacrifice. It takes courage to sacrifice anything to live with integrity!

That is why anything that these great masters did in their lives always culminated in eternal auspiciousness! Everything they did was an effort to integrate themselves with deep sincerity and devotion. The intense effort to integrate oneself completely is what is called penance. Penance always ends in auspiciousness. There will be innumerable things happening in your life all the time. Enduring all those things and intensifying your integrity with them is called penance. On the other hand, if you allow life’s happenings to shake you, then you land in disgrace. What way you wish to go is up to you.

Adi Shankara was a great enlightened master from India. As a young boy, he was caught in a dilemma when he wanted to pursue the path of sannyas. He wanted to leave home with the permission of his mother but she was unwilling to let go of him.

One day, he went to bathe in the river. Suddenly, his mother heard him crying out loud for help. She ran out and saw that a crocodile had caught his leg. He was struggling to be free.

Suddenly, by a flash of thought, he cried to her "Mother, if you give me permission to become a sannyasi, I will be freed from this crocodile now to continue with my life."
The mother was surprised and asked how. He explained, "According to the Vedas, if I enter a new ashrama' or stage of life, it is equal to being born again. So, if you give me permission to enter into sannyas, then maybe god will give me a fresh lease on life!"

The mother was totally helpless. She quickly made up her mind. It was better to have her son as a sannyasi than see him dead. She agreed. Immediately the crocodile released the grip! Adi Shankara





ran to his mother with great joy. He had lived the truth he sought at that moment... and it worked.
See, there are three things:

Thinking the Truth
Speaking the Truth
Living the Truth

The first two are easy to follow. But the third, living the Truth all the time, is difficult. It is very rare. *Sannyas* is the courage to live what we think is the Truth. We give importance to speaking the Truth. But living the Truth is most important. If you start living your Truth, your respect for yourself will increase. That is the beauty of it.

When you integrate and live the Truth, you drop hypocrisy. Hypocrisy is pretending to be what you are not. Hypocrisy is hiding in many places so people can't see who you really are. The fragments in you dominate over each other and make you hypocritical. When you fight with your own fragments and win, you are a *dheera*, a courageous one! It is easy to fight with others and win. When you fight with others and win, you are a *veera*, a warrior. But fighting with yourself requires more courage. You don't fight unless you are tired of yourself. Only when you are tired, you accept that you need to start the fight.

Once you integrate, for the first time, you know who you really are. All the masks drop. You are ready to expose yourself in relationships. You become more authentic. You suddenly realize that you were missing things because of you! *Sannyas* is all about becoming more authentic. When I say authentic, I mean that you will radiate your individuality instead of your personality. With fragments, you are a personality. With integrity, you are individuality. Individuality is seeing your authenticity through your own eyes. Personality is a built-up image in the eyes of society. The master's work is to create a space in you where you don't have to guard your personality, where you can be free, where just understanding can cause transformation.

Buddha used to tell his disciples, 'Count your life only after you have taken *sannyas.* "
Someone asked me if taking the vow of *brahmacharya* or *sannyas* will lead to enlightenment. Whether taking the vow leads to enlightenment or not is secondary. But if you observe the vows strictly for one month, successfully, the respect you have for yourself will tremendously increase. That is enough! It is called *asatya sadhana* or doing the seemingly impossible task successfully. It is making you do whatever your mind says you cannot do! Techniques like fire-walking are in this category. Ordinarily, the mind will say that you cannot walk on a fire bed. Once you do it, the respect you have for yourself will increase! Then you will come into integrity.

Integrity needs to be understood in two ways.

The first part is integrating the fighting parts of the mind into one. See, the very life gets wasted in the oscillation of the mind. If you can follow any one path, you will attain it. For example, let us suppose there are two paths to reach Bangalore. One path is 30 kilometers while the other is 30,000 kilometers. You are oscillating between these two paths not knowing which to choose. If you choose any one path and proceed, you will reach Bangalore.

But if you keep oscillating, if you go on one path for half hour, and then change your mind and go on the other path for the next half hour, what will happen? You will never reach Bangalore! At least if you decide and take the 30,000-kilometer path, you will reach Bangalore, even if it takes you one year! But if you keep oscillating between these two paths, even if it takes thirty years, you will not reach Bangalore.

Even if the chosen path is wrong, the one who moves with integrity automatically comes to the correct path. He achieves what needs to be achieved. There are only two types of people on planet





earth — those who live with integrity and those who live without integrity, that's all! The scale to measure a person is not the path on which he went but whether he lived with integrity or not.

Integrity is the strength to live your belief, come what may.
Second, not getting diluted by external influences is also integrity. It is the ability to not alter our integrity or dilute ourselves due to inner confusions or outer influences. The person who lives with integrity, even if he dies on the train platform, will die with the satisfaction that he lived completely. The person who lives without integrity, even if he dies in the best hospital, will die with dissatisfaction. The scale to measure the quality of a person's life is to see how much he lived in tune with what *he* felt was life. For example, if he is an atheist, if he lived as a strong atheist and died as a strong atheist, there is nothing wrong. He will attain! That very strength, when it goes deeper and deeper in him and searches, will show him the truth!
Integrating the mind is the essence of life. Decide you will always say and do only what you feel is right. Then, you will come to tremendous clarity and conviction in the inner and outer worlds.

Swami Vivekananda recounts in his life that his master, Ramakrishna Paramahamsa™, died leaving him the responsibility of the mission. At the same time, Swami
Vivekananda's father died leaving behind a family of utter poverty. Swami Vivekananda was the only hope for his family. He stood between saving his family and saving the world. No one recognized the mission he spoke of. He says beautifully, 'Who will sympathize with the imaginations of a boy?' He was, after all, a young boy!

He describes those few days as 'unimaginable hell'. He was with a small group of boys, with no money, with only one thing: the integrity to live the life they believed in, the life taught by their master. Ten years later, he says, 'Ten years ago, I could not get one hundred people to celebrate master's birth anniversary. Today there are fifty thousand!' *Sannyas* is taking a strong decision not to allow the unconscious to hinder the consciousness and to establish consciousness firmly on the master and his words.

Swami Vivekananda was questioned as to how he could desert his family at that time. He beautifully replied, I believed that Ramakrishna Paramahamsa's teachings could rationalize India and many foreign races. With that belief came the realization that it is better that a few persons suffer than for such ideas to die out of the world. What if a mother or two brothers die? It is a sacrifice. Let it be done. No great thing can be done without sacrifice. The heart must be plucked and the bleeding heart placed upon the altar.

Then, great things are done!'
Such was his integrity.
Not only that, those who said that Swami Vivekananda deserted his family do not know the correct facts. He continued to fulfill his duty by giving them the bare minimum requirements. He also went to the court of law to attend to some legal issues they faced.

A small story:
During the civil wars in Japan, an invading army entered a town and took control of the whole town. Before the army arrived in one particular village, everyone fled except a Zen master.

Curious about this master the general went to the temple to see what kind of a man the master was. The master did not even acknowledge the general. The general became very angry when he was not treated in the usual respectful way to which he was accustomed.
He took out his sword and shouted, "You fool! Don't you realize you are standing before a man who could run you through without blinking an eye?"

The master remained calm and asked, "And do you realize that you are standing before a man who can be run through without blinking an eye?"



With the strength of integrity comes utter freedom and bliss. With freedom and bliss there is no fear in the inner or outer world!



Life is for enlightenment!

The very goal of life is enlightenment. You may have other goals, but knowingly or unknowingly, they are just different names that we give to the goal of enlightenment. In the same way, whatever else you may seek, what you actually seek is *sannyas* itself. But you don't know it. That is the problem!

You may think your goals are to have more money and more relationships. The truth is that even the one who searches for money actually searches only for enlightenment! See, there are only two things. One is money, and the other is name and fame. Name and fame mean nothing but to have more relationships. Whatever experience you feel you are going to get through money or relationships, you will only get through enlightenment!

That is why the soul never rests until enlightenment happens. No amount of money satisfies the soul. No relationship satisfies the soul. When money and relationships don't give satisfaction, it is called the 'depression of success'. This is what happens after reaching the peak of our career. People come to me and say, 'I have achieved all that I wanted to achieve, but *what for* I wanted to achieve, I have not achieved. I feel incomplete.' Understand that this is the call of your being that seeks no other goal except enlightenment. The response to it is *sannyas.*

Not properly understanding the goal of life is the root cause of all problems. *Sannyas* is recognizing the goal properly and integrating to achieve it. Whatever goal you may be running behind in your life, be it money or relationship or whatever, your end goal is only bliss. There is no other separate goal in life!

There are only two types of people. One group knows the word bliss or 'enlightenment', and the path to it. They live their life according to that. The other group does not know the word or the path, so it comes around in circles. That's all! The former is *sannyasi,* the latter is *samsari.*

You have achieved the human body which gives you the highest possible to take the jump in consciousness. The glass is already reflecting the sunlight. Now all that the glass needs to do is to see the *source* of the reflection. That's all! Merging with the Source is what I call enlightenment. It is merging of the individual consciousness with the cosmic consciousness.

If this happens, then the goal of life, the purpose for which the glass was created, is achieved. Then, even if the glass breaks, there is no problem. But without achieving that, if the glass is broken, it is the greatest loss ever.

If the human body perishes before enlightenment, there cannot be a greater loss than that. *Sannyas* is the means to this achievement. *Sannyas* is not the end of life. It is the beginning of life. *Sannyas* is moving towards enlightenment, the only and permanent purpose of life.

Conditioning is the culprit





If the purpose of life itself is enlightenment, where are we stuck right now? In what areas of our lives are we moving in the wrong direction? Understand that the problem is in recognizing the correct goal. If the goal is right, you have achieved it. If your goal is right, it means you are already living it.

Conditioning is the reason that you miss the goal. When you are born, you came as a free bird, a Paramahamsa or the supreme swan, to flit and fly blissfully around and enjoy the whole of existence. But after coming, not only did you fly around, but unknowingly you also landed on planet earth. That was the problem. There are many people waiting to catch birds that land! Society waits to fit you into the frame of country, religion, caste, community and creed.

You were a sweet soul when you landed on planet earth. You were not a Hindu, or an engineer or a worker. But understand that society wants engineers and workers. It is not bothered about your consciousness. Actually, neither your parents nor society are aware that there is something called consciousness. They themselves don't have that intelligence. They teach you what they were taught. That's all. Their conditioning is not a deliberate attempt to restrict or condition you.

Conditioning is the unwanted dowry that has been handed over for generations and lives, from person to person. First, there is parental conditioning. Then there is societal conditioning. Based on these two, you create certain ethics for yourself. This is the self-imposed conditioning, your own dharma", your own path of righteousness.

Because we create so many layers of conditioning, we are unable to see the truth directly. We are not able to perceive the goal directly. We are not able to live the goal directly. We are caught in the conditioning and forget who we truly are. The conditioning creates certain limitations in us, and we start thinking that the limitations are the real us. Even the clothes that we wear condition us to believe we are the clothes!

Many of the conditionings are created in society in order to peacefully co-exist. For example, for easy communication, many languages are taught. There is nothing wrong in learning a language, but taking it up as a conditioning and making the language your very life, and creating sorrow for yourself and others is wrong. That mental attitude is wrong. So many people have sacrificed their lives for the sake of language. If the conditioning were not there, so many deaths would not have happened! The very history of mankind would have been written differently. Conditioning is the reason for terrorism among human beings. Today, conditioning-based-divisions go right down to the level of belonging to specific political parties!

By taking sannyas, you are taking the first conscious step to drop the past and enter a new world. The past is familiar, so you like to carry it. The mind always likes familiar patterns. Also, society teaches you to carry the past so that it can put guilt and fear in you that are based upon the past incidents. The past is unwanted baggage. Sannyas is disconnecting from the past. When you disconnect from the past and move to a new future, initially, there is utter insecurity. *Sannyas* is utter insecurity. In utter insecurity, there is nothing else to hold on to, so you will find god!

Why do you think I give you a spiritual name? I give you a spiritual name to help you more easily disconnect from the past. The new name that I give you will constantly remind you of the psychological revolution that has happened in you, the new understanding that has happened in you. The name also indicates your individual spiritual path, according to your own innate nature, which will lead to the ultimate flowering of your consciousness.
A *sannyasi* works for the present moment. He works to give his whole life to Existence and doesn't care about the results. The results take care of themselves. That is his way. He knows only the moment, nothing else. Therefore, he learns directly from Existence every moment. That is why he has no doctrine, no religion. He moves in synchronicity with the whole of Existence and learns through it.





There is a Sufi saying, 'The Sufi is the child of the moment.' In Sufi texts, every moment is called a breath. And the Sufis are called 'the folks of the breaths, because they live in full awareness of every breath, of every instant. According to them, every moment, a new Self arrives. That is the spirit of Sannyas, it is being fresh every moment. A person of the moment learns from the moment. For him, Existence is his teacher.

When the great Sufi mystic Hasan, was dying, somebody asked, "Hasan, who was your master?" He said, "I had many masters. If I relate their names it will take months or even years, and it is too late now. I am going to die any time. I will tell you about three masters.
The first one was a thief. Once I got lost in a desert, and when I reached a nearby village, it was late and everything was closed. At last I found a man who was trying to make a hole in the wall ofa house. I asked him where I could stay and spend the night. He said, "At this time of night it will be difficult. If you don't mind staying with a thief, you are welcome to stay with me."

I stayed with this man for one month. Each night he would tell me, "Now I am going for my work. You take rest and pray for me." When he came back, I would ask him, "Did you get anything?" He would say, "Not tonight. But tomorrow, god willing, I will try again." He was always happy and hopeful never in a state of hopelessness!

When I was meditating for many years, and nothing was happening, many times the moment came when I was so desperate, so hopeless, that I thought I should stop all this nonsense. And sudden 1y I would remember the thief who would say every night, "God willing, tomorrow it is going to happen"

My second master was a dog. One day, I was going to the river to quench my thirst. A dog came and he was also thirsty. He looked into the river and saw another dog there, which was his own image. He became afraid. He would bark and run away, but his thirst was so much that he would come back. Finally, despite his fear, he jumped into the water and his own image disappeared. I realized that the message had come from god to me." one has to jump in spite of the fear.
The third master was a small child. I went to a town where a child was carrying a lit candle. He was going to the mosque to put the candle there.

I asked the boy, "Have you lit the candle by yourself. "He said, "Yes. "Then I asked him, "There was a moment when the candle was unlit, and then there was a moment when the candle was lit. Can you show me the source from which the light came?"

The boy laughed, blew out the candle, and said, "Now you have seen the light going. Where has it gone? You tell me!"

My ego was shattered and my whole knowledge was also shattered.

It is true that I had no master. That does not mean that I was not a disciple. I accepted the whole of Existence as my master. I trusted the clouds, the trees. I learned from every possible source.

Sannyas is the joyful awareness that the 'moment' is guiding you closer to your enlightenment. All you have to do is be vulnerable, that's all.

Tomorrow also comes in the form of today. So why not focus on just today? When you are in the moment, there is no space for pain or suffering. Only when you live in the past or future, you create the space for suffering. When you live in the moment, you automatically create a space where everything is beautiful. Life itself becomes a romance with Existence! You resonate with the whole thing. You are in love with everything and everyone for no reason at all. That is *sannyas.* Then you don't amass. You don't fear. You don't worry. Things happen around you like a beautiful dream.





A *sannyasi* is an eternal wanderer in spirit. Even if he is in one place, his spirit wanders without any pattern, touching so many things far away. He doesn't care to accumulate anything. He gives away whatever comes his way. He receives much more than he needs. He lives like a king.

Enjoy the transience!

Sannyas is the understanding of the transient nature of everything. All desires, possessions, and emotions are moving and changing. Everything is changing and moving. Nothing is permanent. If you analyze your own desires, before a desire is fulfilled, it looks like a mountain, a huge goal. After being fulfilled, the same desire looks like a molehill. Before being fulfilled, it will seem like your very life. After fulfilling one desire, you simply move to the next desire! Understand that the process itself shows that desires are neither solid nor permanent. They are just changing fantasies of the mind.

Sannyas helps you see the temporary nature of desires. Slowly, desires stop getting created then all the energy that was locked up in desires is freely available to you. Automatically, your potential will take a jump. You are ready to do anything. Although you live in it, nothing in the material world really pulls you. Even if you see something beautiful, you don't wish to possess it. You just enjoy it and move on. That's all. That is sannyas.
Sannyas works like a of wood that is used to burn the dead body and finally gets thrown in the same pyre. It burns out all the fantasies in you and finally give itself to the same fire. It is a tool.

Adi Shankara beautifully says in his famous song, Bhaja Govindam,
Even when days and nights,
winters and springs have gone,
and life almost comes to an end,
the grip of desire is still there!
Desire has such a pull at the unconscious level that liberating oneself from it is the greatest liberation.

A small story:
Once there lived a stone cutter. He was not satisfied with his position in life. One day he was passing through a wealthy merchant's house. Through the gate which was open, he noticed many possessions and important visitors in the merchant's house. He thought that the merchant must be very powerful. He became jealous and wished that he could be like the merchant.

To his great surprise, the stone cutter suddenly became the merchant, enjoying more luxuries and power that he had ever imagined.

One day, he was standing on the road when he saw a high official pass by. He was carried in a beautiful chair accompanied by attendants and escorted by soldiers beating gongs. Everyone, no matter how wealthy, has to bow down before the procession.

He thought, 'How powerful that official is! I wish I could be a high official!'
Immediately, he became the high official and he carried everywhere in his beautiful chair.
One day it was extremely hot, and he felt very uncomfortable in the sticky chair. He looked up at the sun. It was so bright and beautiful in the sky. He thought, "How powerful the sun is! I wish that I could be the sun!"

He became the sun! And he enjoyed his powerful position over everything.
One day, a huge black cloud moved between him and the earth, so that his light could no longer shine on everything below. He was surprised. He thought, "How powerful that huge black storm cloud is! How I wish I could be a Cloud!





He became the storm cloud, flooding the fields and villages.

Soon he found that he was being pushed away by some great force, and realized that it was the wind. He thought, "How powerful the wind is! I wish to become the wind!"
He became the wind and powerfully blew over the roofs of houses and through forests.
One day, he came across something that would not move, no matter how forcefully he blew against it. It was a huge and towering rock. He thought, "How p that rock is! I wish to become the rock! " Then he became the rock, more powerful than anything else on earth. But as he stood there, he heard the sound o[a hammer pounding a chisel into the hard surface, and felt himself being changed. He thought, "What could be more powerful than a rock?'" He looked down and saw a stone cutter far below him!
This story clearly illustrates how the mind always thinks that which has not yet been achieved is greater than that which has been achieved. The grass on the other side is always greener. But when we go to the other side, what happens? We feel the grass on the opposite side is greener! We jump from one thing to the other, from one desire to the next, from one point of view to the next, but we are seldom happy.

A Sannyasi is one who clearly sees that everything is changing all the time, and everything is beautiful just the way it is. He also knows that beauty is in the eyes of the beholder. That is why he sets out first to clean his eyes. Eyes are the windows of the soul, so his work is at the core level. If you see the world through a red colored lens, everything appears red. If you see with a green colored lens, everything is green. If you see with clear eyes, everything looks clear and beautiful. Existence has always been beautiful, but we missed seeing it. *Sannyas* is the decision to see with clear eyes.

If life itself is changing all the time, then why are we trying to frame it? Buddha says in his Dhammapada', 'Life is like a flash of lightning in the sky.' Life is transient. Then what are we trying to do? We are trying to do an impossible job. Our job is to see, enjoy, and move on. If everything is a passing manifestation of Existence, then where is the scope for ego or fear or greed? *Sannyas,* as such, doesn't change anything. Everything remains the same. But it changes the way *you* see things. *Sannyas* happens in you. *Sannyas* has nothing to do with the outer world.
S*annyas* is awakening the charioteer. Man's body is like a chariot and his consciousness is the charioteer. The charioteer is fast asleep, and the chariot is moving according to the horses. The five horses are the five senses, each with its own different idea. Not one of them is the truth. They are just transient ideas!

Even in the most difficult times, a *sannyasi* remains with the awareness that life is a fleeting dream! He carries a completely different definition for success and failure. He doesn't carry success or failure itself. A *samsari* on the other hand carries success and failure with him wherever he goes. There starts the problem.

Surrender, love, compassion, *sannyas*

Sannyas is saying 'yes' to Existence. Saying 'yes' is surrender. Saying 'yes' is love and compassion.

The human mind is trained to always say 'no'. Saying 'no' boosts the ego. 'Yes' makes the ego vulnerable, so the mind continues to say 'no.' *Sannyas* is saying 'yes' to Existence. Existence created you. It is waiting to express its divine play through you. By saying 'yes, you allow the divine play to





happen through you. When the divine play happens, things happen exactly according to the flow of Existence. Then, everything becomes auspiciousness!

In the effort to say 'yes, you start softening. *Sannyas* is about becoming soft.
As long as you say 'no, you remain hard. When you make an effort to say 'yes, you start softening. When you make a conscious decision to say 'yes, it starts. That is where the master plays a role. *Sannyas* is saying 'yes' to the master without asking for an explanation. When you start trusting the master completely, *sannyas* starts happening in you. Somewhere you get the click that the master knows better than you. Then you start letting go of your hold over your mind and start holding the hands of the master. The master's hands are always stretched out, but you were not ready to hold them. Once the 'yes' starts happening, you hold his hands.

Then a space is created where love starts happening. Love happens only when you start saying 'yes.' By saying 'yes, not only do you start loving, you allow the other person to love you as well. Then your inner space that was like a rock earlier, starts becoming like cotton! It becomes soaked with love. The love is not just towards one person or for any reason. It is an overflowing energy. It is towards the whole of Existence for no reason. You start communing with the trees, with everything around you. You feel that life is a song, the song of Existence of which you are a part. You are in a deeply resonant mood with everything and everyone around you, including yourself. Your actions simply become an outpouring of the joy and ecstasy that is enveloping you all the time.

A small story:
A Zen master arrived at the meeting place of the Cambridge Buddhist Society. He found everyone dusting and cleaning the whole place in anticipation of his visit.
They were surprised to see him because he was not supposed to arrive until the following day. He simply tied back the sleeves of his robe and joined the preparations. They could not believe that he wanted to help. He asked, 'Why can't I also prepare for the grand day of my arrival!'

When you are resonating with Existence, you enjoy everything, including yourself. You don't see yourself as separate from anything else. You see no separate reason for anything. There are people who commune with nature but fail miserably when it comes to people. Then, even their communion with nature is not real communion. Feeling only for nature is not a scale by which to measure love.

People tell me that they are already communing with Existence. Trees and animals don't create trouble for you. That is why you claim to commune with them! They keep quiet. You can simply express anything to them. You can thrust your feeling on them, pull it out, and feel good, that's all. It is just an ego trip. The essence is in the ability to commune with the whole of Existence, even when faced with trouble! If you can create that space of love under those conditions, then you are communing.

A poet once wrote a love song and sent it to his friends. A few days later he received a letter from a lady to whom he had sent the poem.

She wrote to him saying, "I am so touched by your poem. Please come home, meet my parents, and ask them if you can marry me." The poet was surprised. He wrote back to her "That was a poem of love from my heart that I wanted to sing to a few souls. It was nothing more than that! "
She replied, "You are a hypocrite. Because of you, I will never again entertain a poet in my life."

The problem is, everything happens with the reason of the intellect. Love has been reduced to mere lust for the other person's body. That is the problem. Real love is an expression of the overflowing energy that starts happening in you when you start saying 'yes' to Existence.





The famous poet Kabir says that when love possesses you, don't even think twice. Just dive into it. If you start thinking, it is like arranging your pillows when deep sleep of rest has come to your eyes. He says, 'Even though the head itself must be given, why should you weep over it!'

The master waits many lives for you. But *you* have to say 'yes'. Remember, the master is a gentleman. He gives you the freedom to remain in bondage. He waits. Once you say 'yes, he takes you in his arms. The master is the only one who can show you the power of love.
An enlightened being's love and compassion is boundless. *Sannyas* is living like an enlightened being. It is living enlightenment.

A *sannyasi* is one who is established in love and compassion in the inner world, while being established in concentration and precision in the outer world. A real *sannyasi* has the precision of a sword. When he closes his eyes, the outer world is no more. When he opens his eyes, his work is perfection, perfection not only in work, but in relationships also! He is a father, a mother, a brother and a friend, all at the same time.

He moves, guided by inner intelligence. That is why he is in the present moment all the time. He responds to the moment. That is the ultimate sense of responsibility responding to the moment spontaneously. True love and compassion are spontaneous responses to the moment. That is why they surface irrespective of people or situations.

A small story:
One man went to a Zen monastery and told the master "Master I wish to practice Zen for the rest of my life but I have never stuck with anything for very long. I always look for shortcuts to everything Is there a shortcut to enlightenment? " The master told him, "You are accepted into this monastery for two days. In these two days, you will be taught the shortcut to enlightenment. Is there anything that you like to do in particular?"

The man said, "Since I don't stick to anything for a long time, I am unable to tell what I like to do most. But I like to play chess" The master called for a young disciple who was supposed to be a good chess player. He asked the two of them to sit down and placed a chess board bet- ween them.

He then took out his sword and placed it in front of the two of them and said, "Both of you have to play. The moment one of you loses, the loser will have his head cut off."

They were shocked at the master's words! They started the game and played.
They concentrated on the game like they had never done before.
Initially, the young monk made good moves, and it looked like he was going to win. Then suddenly he made a mistake. The man took the opportunity and took over the game. Soon, he was clearly on the way to winning.

Suddenly, he looked at the young monk and thought with what dedication and devotion the monk lived his life with the master at that young age. Then he thought about his own life and how he had wasted it. Suddenly he decided, if at all anyone should die, it should be himself. He deliberately made a wrong move. The young monk saw that and took over the game again.

The master was watching the whole thing. At that point, he took the board away, and the coins fell in the air. He said, "Nobody wins. Nobody loses. The game is over. There are only two things needed for enlightenment, they are concentration and compassion. Today, you learned both. Stay with me and study the way you have played chess today. Enlightenment will be yours!"





Sannyas is bringing together concentration and compassion. With concentration, you never forget the goal of life, which is enlightenment. With compassion, you are ready to sacrifice your very life so that the other may reach the goal! When both are there, both you and the other will reach! That is the greatness of *sannyas.* That is the space of *sannyas.*

The greatest quality of a *sannyasi* is his immense trust in Existence. Society trains you to always protect yourself from everything. That is the problem. You are made to believe Existence is the enemy from which you have to protect yourself. You apply the same rule and protect yourself from the master also. The master happens in your life with just one intention - to destroy your ego and allow the attitude of *sannyas* to flower in you.

Sannyas is nothing but finding out exactly where you are going wrong. That exact place is known as nothing but the ego. If you understand this, you will simply open up to the master and allow him to strike the ego. You will simply drop all your defenses and open up. Being closed to the master's presence is like closing your nose with your fingers when there is a fragrant breeze blowing. When you open up to him with trust, you will see miracles happen all around you.

Trust has amazing power. It works beyond logic. Anything that works beyond logic is the direct truth. It never fails. When you trust the master, when you surrender to the master, you are giving him the responsibility of you. He never fails! It does not mean you can surrender to him and then do foolish things. No! The first thing to realize is that when real surrender happens, it will never prompt you to do foolish things. Only surrender in the name of surrender will attempt to do foolish things. Real surrender is a consciousness, not a concept for trial.

Sannyas is a consciousness that flowers in groups of people in the presence of the master. Over the years, *sannyas* has always happened in groups. All the great masters have ordained groups *of sannyasins.* When a group of people start dissolving in love, when a group of people start melting, *sannyas* starts happening. Suddenly, so much beauty radiates. Suddenly, Existence appears to be profoundly mystical and beautiful. The power of coincidence becomes a way of life. Tremendous energy starts flowing. For no reason, life looks tremendously beautiful. Everything seems to be perfect. There is an inexplicable feeling of blossoming all round.

It is not that Existence has become more beautiful. Existence is always the same. You have started responding to it, that's all. Your own human qualities have enriched tremendously. That is sannyas! When you start responding to Existence with enriched qualities, when you start melting into Existence, when you start yearning for it, *sannyas* starts happening to you.

When *sannyas* happens, you automatically add more beauty to Existence. You become a creator. People think *sannyas* is renouncing creativity. No! *Sannyas* is moving one step closer to god, and god is the ultimate creator. The very energy of *Sannyas* is creation. This is a little-known fact about *sannyas.*

When *sannyas* happens, the moment is right ...

A small story:





One day a young man approached Socrates', the Greek philosopher and said, "0 great Socrates', I come to you for knowledge. " Socrates' took the man to the sea and pressed his head down into the water for a few seconds.

When he released him, the man came up gasping for breath. Socrates asked him to repeat what he wanted. The man said, "I want knowledge. "

Socrates put him under the water again, this time for a longer period. Then he released him and asked, "What do you want? " The man replied, "Knowledge ".
Socrates repeated this a few times.

After a few times, Socrates asked again, "What do you want?" The man gasped, "Air. I want air! " Socrates said, "Good. When you want knowledge as much as you wanted air you shall have it."

Sannyas is a deep urge that rises from within you. It is a deep yearning. Even if the longing is not completely consistent overtime and space, it is alright. You can take the jump. It may not become consistent. But becoming consistent is not the criterion needed. When it takes root, that alone is enough. You are ready. Once you jump in, everything takes care of itself.

One man was walking towards the Himalayan mountains in the winter months. An old man saw him and asked, "It is so cold in the mountains. Are you sure you can make it? " The man replied, "My heart is already there. So it is easy for the rest of me to reach there. "

The initiation itself will trigger the process. The outer adornments of *sannyas* will take care of the inner adornment. That is why, with the initiation, a new name and saffron clothing are given. They will do most of the job for you. They will keep the awareness alive every moment.

But if you start analyzing the decision to take the jump, you will miss it. *Sannyas* is linked to your energy. Just by seeing your energy, I can tell you are ready for *sannyas!* You cannot analyze energy with logic. Energy is beyond logic. When you take *sannyas,* the moment is right, that's all. Even if you drop it later, have no regrets. The seed has been sown. Once a *sannyasi,* always a *sannyasi.* It will happen again at the right time. That time may be the final time.

Sannyas is a decision taken by intelligent people. When life comes to the boiling point, to a peak of depression, to a point where you feel the outer world is of no use, when there is nothing further that can be done to help your situation, there are three choices you can make.

The first choice you could make is suicide. Suicide appears to be immediate freedom but actually it creates terrible suffering. People think that suicide takes courage. Courage is a beautiful word wrongly used here. Do you need courage to rub chili powder in your own eyes? No! It is simple foolishness. In the same way, it does not require courage to commit suicide. It is simply foolishness. There is nothing courageous about it.

Understand the science behind suicide. Suppose your normal life span this birth is ninety years of age and you commit suicide when you are forty-five. For the remaining forty-five years, you have to wait as a spirit. Only at the end of ninety years can you choose the next body to take birth. These forty-five years will be the worst hell you can ever experience. It will be worse than the struggle that happened when you were in the body. Suicide is not the relief you think it is.

The second choice is to resort to some sort of addiction, like drugs or alcohol, and slowly poison the system until it dies. This is equally as foolish because you are knowingly abusing the body.





The third and most intelligent path is to look into yourself. When the outer world seems to be over in your mind, the time has come to look inwards. *Sannyas* happens when you decide to look in and introspect. *Sannyas* is the alchemy of transforming your entire lifestyle, directing your whole energy towards enlightenment. When the first thought to look in comes, when the first thought to embrace spirituality happens, the intelligent one takes the jump into *sannyas*. *Sannyas* is the shortcut.

A small story:
A fifty year old student of enlightenment approached a Zen master and said, "I have been studying spiritual studies since I was a small boy. I have learnt that even the grass and trees will become enlightened. This seems very strange to me."
The master asked, "Of what use is it to discuss how grass and trees become enlightened? The question is how you can become enlightened. Have yo u ever considered that?"
The old man answered, "I never thought of it in that way."
The master said, "Then go home and think it over."

Sannyas is a focused appointment with yourself. It is a conscious commitment to yourself that you are going to destroy 'all that you are not', and cleanse yourself completely.

Once you make the commitment, your seeing, hearing, talking and feeling will start being different. The same things will cause a new understanding in you. That is what commitment to *sannyas* does to you. *Sannyas* is going to be the only solution for the future, because it is the only thing that teaches you to be established in yourself and yet learn to act in the outer world in a playful, joyful, ecstatic way. *Sannyas* allows you to play any number of roles without identifying with any of them. It keeps you in continuous excitement and ecstasy all the time. It makes you experience the very essence of taking birth on planet earth.

Real love doesn't stand in the way

A true mother is one who lets go of her child when the time is right. A mother who is too possessive of her child should probably hesitate to give birth in the first place! Even living birth is a form of letting go because she 1S allowing the child to leave her body! Only a mother who is ready to allow the next level of explosion to happen, a mother who is ready to let go, can only be a real mother.

If you are possessive, if you feel sad just thinking about separating from the child, then you should not even give birth to the child! You should continuously feed him through the umbilical cord. The umbilical cord connection should be continuously kept alive! Just as the child grows physically only after you deliver him into the outside world after nine months, likewise, he can grow psychologically only if you allow him to break from you.
Physical disconnection is birth.

Psychological disconnection is *sannyas.*
In that way I am very fortunate. When I went and told my mother that I wanted to leave home for *sannyas,* it was late at night, around eleven o clock. I went to the temple, spent some time as usual, and came home at my regular time. I opened the door with my key and walked in. I wore wooden sandals, normally worn by wandering ascetics. They made a loud noise on that granite floor! My mother's usual custom was to wake up, prepare the food of my choice, and serve me the moment I entered. If I had finished my dinner at the temple, I would tell her and both of us would go to sleep.

That particular night, she got up and was about to prepare food. I called her and told her, 'I have decided that I am leaving home for *sannyas.* You can give me food tonight, even though I have already eaten. I will eat now because tomorrow I will be leaving.'





It was a very casual announcement from my side. Of course, she was shocked, but she did not say anything. One thing is that all of my family knew from the beginning that talking and trying to convince me to do otherwise would never work. They knew that before saying anything, I would be very clear about it inside. Only after knowing what to do would I say it out loud. When I say something, it means it is going to be done - that's all!

Tears started pouring from her eyes. I looked at her and asked, 'What do you mean by crying? Do you mean that I should not go?'

She shook her head and said, 'No, I am not saying you should not go. I am crying because I am not able to control myself. I am not able to accept it. I can't say that you cannot go.'

She knew all along that one day this would happen. One day or the other I would leave. It was predicted in my horoscope. The beauty of it was, she never said 'No!' Not only did she not tell me I couldn't go, she broke the news to my father as well. My father thought she had shouted at me and created some problem and that was the reason I had decided to go. He asked her, 'Did you shout at him? Did you create any problem?'

My mother said, 'No, I did not shout or say anything. He came of his own accord and told me this.' Then my father calmed down.

It was a straight and simple declaration. My father came to me, sat down and asked, *"Swami,* your mother is saying a few things as your words. Are these things true?'
Funnily, they used to call me *"Swami* even in those days!

I told him, 'Yes. I have decided to leave home to pursue *sannyas* and become enlightened.'
It was a shock to him. But he saw that I was very clear, balanced, cool and relaxed. He made only one statement. He said, 'If you fall sick, please inform us. We want to take care of you.' That's all. He simply said, 'If you ever fall sick anywhere during your travels, please inform us. We want to take care of you. That is the only thing we want, nothing else. Otherwise, do what you want.'

My parents never stood in my way. Understand: any relationship, including the parental relationship, is a healthy relationship, only when the person is ready to allow the next phase to happen. I have seen thousands of youngsters who are so inspired, who are bold enough, who are courageous enough to take up this path of seeking. However, they don't even give themselves a chance to explore because of their parents.

Parents simply fall into the regular way of life, living to satisfy other people's ego, and bringing up children. Very rarely, a few souls get the inspiration and courage to explore. Try to understand that I am not asking you to train your kids or force your kids to become *sannyasis.* No! I am saying that if at all they feel that click towards *sannyas,* do not stand in their way. You will be blessed if you do not stand in their way.

Have the intelligence to see the path the child has chosen. He has chosen the ultimate path. Even if he cries and struggles and becomes a failure, there is nothing wrong — if that is your fear. I might have been a failure in my previous ten births. That is why this time I am successful! Understand, when the struggle is for *sannyas,* even if enlightenment does not happen, it is not a failure. It is a great success because you lived with integrity and that too in the conscious field. In the conscious field, Existence watches over you completely. You are taken care of at every step. So, understand that any exploration, any research, any adventure in the conscious field should be encouraged, allowed, and supported.
I feel eternally grateful to my parents for not standing in the way.



Enlightenment is the Key to Your Kingdom



We now reach the ultimate, or what I call the peak experience. Realization of who we are and our role in this universe is the ultimate knowledge and experience that we can have. From the darkness of ignorance, we move into the light of truth. We become enlightened.

Why enlightened beings happen on planet earth

When you see somebody swimming, you understand three things. The first thing is that swimming is possible, that a man can float on water. Secondly, you have a tremendous urge: 'If he can do it, why not me? Why can't I? I can too.' The third thing is, 'Let me jump in!' You get inspiration and courage!

In the same way, when you see an enlightened being walking on planet earth, when you live around him, you also understand three things. The first thing is that enlightenment is possible. You can live like a god on this planet earth. The next thing is, 'If he can attain enlightenment, why not me?' because he radiates such simplicity and ordinariness, which is close to your own human nature. You naturally get confidence that it is possible for you too. The third thing is courage, 'Let me jump in!'All these three will happen only if you live around an enlightened master and continuously watch his body language. Nothing else can trigger this in you.

Enlightenment is...

1. Experiencing the limitless continuum

Living with the limitless continuum is enlightenment. The limitless continuum will happen when you relax from the identities you hold of yourself in the outer and inner worlds.
If you are settled in that limitless continuum and are able to be active, you are living enlightenment. If you are not able to settle down in it, but you had at least one experience of it, then you have experienced *satori.*

2. Realizing the self, world, and god

The basic thing needed for enlightenment is a 'psychological revolution', a new clarity about the self (*Jeeva),* world (*jagat),* and god *(Ishwara).*
How you think, why you think, how you are driven, what is your inspiration, what motivates you in life - this understanding is the clarity about the self or Jeeva*.
How to achieve your desires in the world, how you avoid fears and other things forced upon you by the world - this understanding is the clarity about the world or Jagat'.
Clarity about *Ishwara* or god means understanding the source of both the individual self and the world. Achieving the source, knowing all these three, is enlightenment.
When you have a clear understanding about you think how you think, this very understanding gives you the clear experience of the self. When you understand how to connect with the world, achieving what you want, and avoiding what is not needed, you gain a clear experience of the world. The third is experiencing god, *Ishwara',* the source of the self and the world.

Gaining a true understanding of the self, world and god is enlightenment.



3. Intense excitement for no reason



People ask me, ‘After enlightenment, can enlightened beings enjoy?’ I tell you, only after enlightenment can you enjoy! Before that, you can only think or imagine you are enjoying.
After enlightenment, you don’t even need sense objects to enjoy. You will simply be enjoying all the time. There will be such an intense excitement for no reason.
If I have to define enlightenment in two words, I will say it is ‘intense excitement’ for no reason, intense passion directed towards no object. There is no object, but there is intense passion. There is no reason, but there is intense excitement. That is what I call enlightenment. Enlightenment does not mean esca ing somewhere. Tasting life here and now 1S what I call enlightenment.

4. Seeing others as you see yourself

What I call enlightenment is experiencing the same intensity of life that you feel inside yourself, outside your skin also. You are not alive just inside your body, but you are also alive inside every other individual, tree, and rock. Your hold over your physical body is transformed into a hold over the cosmic body! You are alive in every cell in the cosmos. Every cell is a complete, fulfilled part of the commos.

Understand, I am alive as much outside as I am inside my skin. So, I am alive in all the millions of heads, eyes, and feet and all the millions of beings in the cosmos.
To achieve this, start seeing everything as if you are seeing for the first time, without bringing in your engrams, your past engraved memories. Then you will start experiencing the same life and intensity that you experience inside your skin, outside also. Try this for ten days. Once you get a glimpse, you will never miss it! You will see you are in ecstasy for no reason. You are in excitement for no reason. You will never take things for granted again.

You will always be in joy.

5. Being unclutched

As of now you connect all the past experiences of your life and create a shaft. All your future experiences depend on how you have created this shaft. They depend on which words from the past you have picked, and how you have formed the shaft. Your future emotions, reactions, thoughts, and words depend entirely on this shaft. But after enlightenment, life is very different from this. Thoughts arise, and if they want to work, the body pursues the thoughts. Once the work is done, the thoughts disappear. Then the next time something needs to be done, thoughts arise again, and the process continues. The whole thing happens beautifully by itself. There is no shaft at all.

Currently, we all carry constant irritation from the moment we get out of the bed until the minute we go back to bed. Constantly we carry some irritation or other. We are waiting to jump on people. We only need some excuse. After enlightenment, the constant fear or guilt or desire, something that constantly irritates is not there. When you unclutch from the shaft for even one moment, you get a glimpse of enlightenment.

The shift from the shaft happens in a fraction of a second. If you are deeply aware, you can catch that precious moment when the unclutching happens. All our *tapas*, spiritual training, is only preparing us to catch that shift. The shift happens many times. You just need to be really aware and you can catch it. When you permanently unclutch from the shaft, you are enlightened.

6. The four permanent changes





I can say that a few changes happened permanently in me when I became enlightened.
The first thing was that all inner chatter disappeared. By inner chatter, I mean the constant chatter of words that goes on inside us normally. In the gap between my words as I talk now, even in those few seconds, there is no chatter inside. It is simply pure space, silence. The second thing is that the idea that my boundary ends here at this body, and there starts the rest of the world disappeared. Border consciousness dissolved.

I don't feel I am just this six-foot form. I see and feel myself in everything. If you watch me, I will be the first one to enjoy all my photographs after a photo shoot or on the book covers! I will just play with them for four or five days.

The third thing is that even though the body is a male body, the inner identity of male or female disappeared. The psychological idea that 'I am male' or 'I am female' doesn't exist in me anymore.

And the fourth thing is that there is a constant excitement within, everything excites. Even small things give big excitement. Even a simple thing creates intense excitement and joy.
I can say that these four changes are permanent things that happened in me after enlightenment.

7. Ultimate but not final

Be very clear, enlightenment is not the end. It is the ultimate experience, but not the final experience.

You need to understand these two words
'final' and 'ultimate'. They are very different. For example, after the first day of discourse in a series, one person came to me and said, 'You have said everything. Why do we need one more class?' The next day, another person said, *"Swamiji,* on the first day, I thought you could not take us any deeper; it is over. And today, suddenly I felt that you have taken us deeper than yesterday, and you cannot take us any deeper than this. Every day I feel that you cannot take us much deeper than this, but we do keep going deeper.' Every day the person felt that the experience was the ultimate.
Ultimate means living every moment totally, completely. Ultimate is not final. It can be updated.

There is a big difference between these two words, ultimate and final. If it is ultimate, it is happening every moment. It is not final.

When a being becomes enlightened, not only does he experience his potentiality, but he also starts creating more enlightened beings. He starts creating the possibility of more enlightened beings.

8. No verbalization, visualization

When you are enlightened, there will not be any movement of letter or word or thought between your navel and throat. Words will come only from the throat. I can say this is one of the precise descriptions of enlightenment. There will not be any word, thought, syllable, or sound movement between the navel and the throat.

Words will be there only when you are talking. When you are not talking, there will not be any words inside. Only the energy movement will be there. There will be no thought, no verbalization, no continuous inner chattering.

Understand, when you don't have inner chatter, it is not dead silence. It is intense energy! From that energy, whatever needs to be done will come out as a complete visualization. If you have inner chattering, it will come line by line like, 'In the morning, I have to wake up. Then, I have to go to





office. There I will work on the new project. In the evening I will come back. Then I may go out for dinner...' In a linear manner, one by one, thoughts and words come out.

When you don't have inner chatter, when you are just with yourself, the whole visualization comes out as one package, one piece of information. That is what we call intuition. When you go through the logical process, it is called inner chatter, it is intellect. But when you don't have that inner chatter, things start expressing in you intuitively. Straightaway, you know.

9. Integrated inner chatter and outer words

The person who has removed hypocrisy from his inner space will experience enlightenment. Ramakrishna Paramahamsa, the enlightened master from India, says beautifully, 'Integrating your inner chatter and your spoken words is enlightenment.' He says, just integrate your inner chatter and the words that you utter. Let both of them be integrated and you are enlightened

10. Research & Development from superconscious awareness

After someone achieves enlightenment, they have a very sharp superconscious awareness. With that superconscious awareness, it is easy to do research, experiments and analysis. Even after enlightenment, I have been doing so many experiments, so many practices along with scientists and researchers of the outer world and inner world, and by myself.
Understand, when an enlightened being does spiritual practices it is not just for him. It is to create the right formulas for the disciples, so that he can reproduce the same experience in them.

11. Transcendence of the human state

Someone asked me, 'Is enlightenment the natural human state or is it a transcendence of the human state?'
Surely, enlightenment is the transcendence of the human state. Whatever you think of as the human state is not complete. You are only a seed, a potential, a possibility. You are not a tree. You are not actuality. Your actuality is enlightenment.
You are called a human being in your potential state. In your actual state, realized state, you are called an enlightened being. Be very clear, you are not a human being with a spiritual experience. You are a spiritual being with a human experience!

12. Beyond yogic powers

When you meditate, you can get various yogic powers or *siddhis,,.* But enlightenment happens when you go beyond these powers also. Enlightenment is having the capacity to handle the powers, as well as the intelligence to drop them when necessary.
The other day I read an interesting article about a book *"Occult Chemistry* based on research done by the theosophists Annie Besant and Charles Leadbeater on the molecular structure of various elements. It said that even long before physics discovered that an atom has a nucleus, the theosophists had determined the atomic structure of many elements, and that too down to the 'quark', the most fundamental particle known today in quantum physics!

How did they find this out with no modern scientific equipment, before even quantum physics was born? The report says it was through the *siddhi,* or mystical power, known as *anima* that has been described in the Yoga sutras by the sage Patanjali, and enlightened master from India and father of the science of Yoga'. Patanjali described *anima* as 'the ability to acquire knowledge of the small, the hidden, or the distant, by directing the light of superphysical faculty'.





With yogic training, they could experience visual images of minute objects too small to be seen by the normal eye. They found five new elements through these yogic powers. They even went beyond the quark as well as its detailed structure, into the sub- quark, which science is yet to find. These very same findings have also been made by at least three other people from different places in the world at different times, through such occult capacities.
They concluded that all matter is like bubbles in space, just like pearls on an invisible string. The report says that the researchers not only 'saw' the subatomic particles, but they could also see inside the atom down to the sub-quark, for which science needs a very powerful particle accelerator that costs billions of dollars!

There are many yogis who have these kinds of *siddhis* or powers that come about as a result of meditation. They are good as long as you don't get caught in them. Otherwise, you will lose sight of the ultimate goal of enlightenment

13. Clear, undisturbed peace

Enlightenment is having such a strong and clear sense of peace inside you that even your thoughts cannot disturb you.

Do not think enlightened masters don't have thoughts. It is just that their inner space is so big that the mind is a negligible part. For you, if you have a ten-acre mind, all ten acres are like a zoo. With an enlightened being there are a million acres, but still only a ten-acre zoo. In a million acres, if there is some movement in ten acres, can you consider it as something disturbing? No! It is negligible. It is practically not there. That is why an average person feels 'I am the body' but an enlightened being feels, 'I am the body also.' It is not that the idea I am body' disappears. It just expands to 'I am also the body.'

14. Beyond bliss

'Always being intense' is the main mark of an enlightened master. When you see that, you understand it as 'bliss' or 'happiness'. To tell you honestly, I myself do not feel that I am a separate blissful being. All I know is that something extraordinary is constantly happening in me, very intensely. Only an outsider feels it is 'bliss'. Actually it is not even 'bliss'. It is the quality that cannot be described, that cannot be conceived by the mind.

15. Merging of the experience, experiencer, and experienced

As of now, you see three separate things: the experiencer, the experience, and the experienced. For example, you are reading this book now. You are the experiencer that is the reader, the experience is of reading, and the thing being experienced is the book. When you get enlightened, all these three — experiencer, experience, and the experienced, become one. You are only the experiencer having the experience of you, who is also the experienced!

Living enlightenment

1. Enjoying the chaos of the cosmos within the frame of the body





As of now, you are not mature enough to hold the chaos, the cosmos, inside the frame of your body. You need to put the chaos in order because you are not able to handle the cosmos as is. The six feet frame of your body is not mature enough to hold the chaos as is, to experience and enjoy the cosmos as is.

The body, mind and brain being awakened, tuned to experience the cosmos as is, is what is living enlightenment.
For this, the body, mind and brain need to be prepared. The body can be prepared with techniques like Nithya Yoga.

The mind is like the software. It consists of the conscious mind and unconscious mind. The conscious mind can be cleared by teachings, removing the wrong ideas and taking in the clear, correct ideas. The unconscious mind can be cleared by meditation techniques.
But ultimately, for the software change to be permanent, the hardware also has to change. Your very brain grooves have to change to hold the experience of and radiate living enlightenment. This can happen through initiation, through the touch of the master. Initiation is directly transmitting the energy after which different dimensions of you will start getting awakened

2. Living a conflict-free life

Living enlightenment has nothing to do with married life or celibacy. It is just living a conflict-free life where your actions and knowledge are in tune with the desire.

3. Reduced number of thoughts

Not being in the extremes of anything, not being caught in the extremes of emotions is what is called the Middle Path. Being in the middle path, the madhyapantha,,, suddenly you see a reduction in the number of thoughts that arise before any action starts. That is the period called ‘living enlightenment’. When thoughts completely drop and you are able to do all your activity without thoughts, you are enlightened.

4. Awakening of the non- mechanical parts of the brain

When you are centered in sattva', positive energy, you have a clear understanding of the je eva‟‟, the self. You have the clear understanding of how to relate with the jagat, the world. Because of the clarity of the self and the world, naturally you will fall into the source, Ishwara', god.

The very understanding will give you clarity. That clarity will automatically awaken the non-mechanical parts of your brain. When that awakening happens, a chaos will start happening in your routine. Your routine will start getting re-arranged by itself. Just cooperate with it. That is what I call ‘living enlightenment. Cooperating with the awakening that happens in you is what I call being a disciple or living enlightenment.

5. Living the great Truths

‘Living enlightenment’ is the right word. When you are living these great truths you are enlightened, that’s all.

You are supposed to live the truths. Living
the great truths in your life is enlightenment. Enlightenment does not mean you will leave your body and die. No! You will live in a center that is beyond the five senses, but with the five senses. Only



your center will be shifted. The cognitive shift will happen within you. This is what I call *Jeevan mukti,* living enlightenment.



Ego Vs Enlightenment

Your ego is not powerful enough to take away your enlightenment! Understand, your ego is not so powerful that it can take away your enlightenment.
You need to stop thinking that you have an ego. Even your ego is not as big as you think. You are not as big as you always think! So even your ego cannot take away your enlightenment.

Whether you believe it or not, experience it or not, you *are* eternal Consciousness.
Your logic is also not as strong as you think. I always tell people, your ignorance is not so strong as to take enlightenment away from you. Even in your ignorance or ego you are not that big a person, and that is the truth!

For the Sheer Grace and Blessing - deep want, no qualifications

People ask me, If a master wants, whether a disciple is qualified or not, can he give him enlightenment?'

An enlightened master can enlighten anybody just by one touch — not even touch, just a thought is enough. Nothing else is necessary. He can liberate anybody.
The greatest happening on planet earth is an un-enlightened being sitting with an enlightened being and becoming enlightened.

The master can simply download the software of an enlightened physiology into anyone. When you are completely open, the software of an enlightened physiology can be downloaded into your system. Your body learns that it can be better than what it is now. Your bio-memory learns the lesson of the possibility for a better existence.

A small story from the life of the enlightened master Buddha:
Buddha was once asked, "Why don't you give enlightenment to everybody? "He said, "Please ask in the village who wants enlightenment. Bring them to me and I shall give."
The man went through the whole village that day asking who wanted enlightenment.
Buddha asked him, What happened? Nobody wants enlightenment, is it?"
The man replied a little cheerfully "No, no, two people want enlightenment." Buddha replied, "Ok, get them right now. I will give them enlightenment."
He came back to Buddha in the evening with a low face.

Buddha asked him, What happened? Nobody wants enlightenment, is it?
The man replied a little cheerfully 'No, no, two people want enlightenment.' Buddha replied, 'Ok, get them right now. I will give them enlightenment.'
The man replied in a low voice, "No, they don't want to come here. If you send it to where they are, they will take it! "
Nobody really wants enlightenment in the real sense! They just want it as a utility or to keep in their showcase! Understand, god gives you the freedom to be in bondage also. Enlightenment can never be forced on you. If it is forced, even freedom will become bondage.





There are two things: qualification and wanting.
There is no qualification needed for enlightenment, but the deep feeling, the deep wanting that 'I want it', should be there.

Please be very clear, I also had ALL the problems that you are having like not being able to trust Existence or not being able to trust myself. All I can say is, there is no qualification for enlightenment. For somebody to become enlightened, they do not need any qualification.

Enlightenment can be had by giving yourself to Existence. Giving yourself is not an equal thing for what you receive. Even if you give your life, it is nothing more in effort or value than buying a lottery ticket.

After it happens, you will understand that the whole thing is nothing but the pure grace and blessing of Existence. The result or the transformation will be so big, so great that you can't think of a reason why you were chosen for it, wh, it was showered on you! No qualification is necessary, but the deep need, the seeking is necessary. Fulfillment is always a gift. To receive a gift, there is no such thing as being worthy. Ramakrishna used to say, 'Suppose you are living in poverty, dying with no food and no clothes. But somehow you know that there is a lot of wealth kept locked in the next room. Even if you take it nobody will know. Will you be able to sleep restfully now? Either you will try to open the door or you will break down the door. Unless you have that wealth under your control, you will not be able to sleep.'

In the same way, you should know you are in spiritual poverty right now. You should know that inside you there is a room in which there is immense wealth that is kept under lock and key. That knowledge, that attitude, that intensity, that mood is a basic necessity. With that, the seeking can simply transform your whole life.

Your dedication is powerful enough to lead you to enlightenment.
Actually, enlightenment is practically like cooking. Something has to be added, something has to be removed. You have to add the intense seeking. Whatever is unnecessary, like restlessness, etc, will come out automatically, and enlightenment will happen!

Enlightened society

During the vedic times in India, the whole life, the whole society was based on enlightenment where seventy percent of the people were enlightened and the remaining thirty percent were seeking, working towards enlightenment.

Arts, sciences, education, lifestyle and every sphere of life, every action was directed towards the ultimate experience of enlightenment. Classical dances like Bharatanatyam, traditional vocal and instrumental music, traditional architecture of temples and sculptures, classical paintings and art forms, the science of languages like Sanskrit, the sciences of astrology and *vaastu,,,* the unique *gurukul,,* system of education, traditional ceremonies right from birth through marriage to death — every single activity in every dimension of life was an expression of the enlightenment of the great seers, as well as a means to get enlightened

The Ultimate energy that can stand the test of Time





There can be nothing more than the enlightenment experience on planet earth. No philosophy, no system, no theory, no ideology, stands, survives, or thrives for more than one generation if it does not have an enlightened base or the base or inspiration from an enlightened being.

In ancient India, there were at least 3000 kings ruling at different times. Not a single king or kingdom that was not guided by an enlightened master was able to flourish. Even today if you go to South Indian villages, you will see huge temples built of stone, installed by enlightened masters. But the palaces that were constructed by the same kings for themselves no longer exist.

Understand, the same king and the same architect who built the temples to hold the enlightened energy, also built the palaces for the king to stay. One might think the king would have used better material for his own palace! But today, if you see, the temples are still standing while the palaces have disappeared with time.

In my own village Tiruvannamalai in South India, the village in which I was born and brought up, we have a temple that has twenty acres of built up area. The palace built by the same king is not there. It is just ruins. But the temple built by him is still alive because the enlightened master's energy is there.

The greatest service to mankind - keeping the science of enlightenment alive

The biggest service you can do in your life, the best use you can make of your life is to keep this science of enlightenment alive on planet earth. Planet earth is alive today in spite of all the atomic weapons we have piled up, all the depletion of forests, minerals, and natural resources. It is so because of the presence of enlightened masters. As long as there are enlightened masters on planet earth, planet earth can never be destroyed!



Why Meditate?



In the following four chapters as well as those on meditation techniques that follow in a later section, I give you the pathways to experience the truths we talked about. By now, you have the intellectual understanding about what needs to be done and why.

We now come to the part of how. All the understanding will remain only theoretical if it is not converted into experience.

What is the real aim of life?

What is your ultimate aim in life?

To earn more... ? To stay forever young, healthy, beautiful...? To have better, longer- lasting relationships...? To improve your personality. . .?

Each of us is actually searching for bliss, but we search in many different ways. But ninety-nine percent of us are not even aware that bliss is our true goal! We search everywhere in the outside world for something which is there within us, just waiting to be discovered.

A small story:

One evening, a man was searching hard for something in the courtyard in his house. His wife asked him what it was. He replied that he had dropped a gold coin. His wife also joined in the search. Soon, others gathered and practically the whole neighborhood was searching for the lost coin.

Suddenly one neighbor asked the man, "Where exactly did you drop the coin? How come we still haven't found it?". The man replied, "Oh, I lost the coin inside the house." Everybody searching became angry and asked him, "Then why are we searching here?"
The man replied, "The problem is I have no lights inside my house. So, I started searching by the light of this streetlamp here!"

This is exactly what we do in our own lives. We are all experts in searching for answers in the wrong laces. We search for bliss everywhere, be 1t in money, power, relationships or ideologies. But we don't move in the one obvious direction which is inwards.

What is bliss?

In life everyone has experienced some moments of great happiness. But it has always been for a reason. The state of that happiness does not seem to remain forever. It is there temporarily, and when it changes or goes away, once again you feel pain. Only the happiness you experience for no reason at





all, which does not die for any reason, is real and permanent happiness. This is what is called bliss. Such happiness doesn't depend on anything outside of you.

The word *ananda* itself means, 'that which cannot be reduced, which cannot be lost'. *Ananda* does not translate into 'happiness'. You will be surprised to know, it simply means 'that which cannot be reduced or lost'. And bliss is that thing which does not reduce for any reason.

What is meditation?

Technique to raise consciousness

Any technique, any method which raises your consciousness is meditation.

Meditation can even be a simple breathing technique. It can be a simple repetition of a word or simply sitting. In the Zen tradition, just sitting is meditation. You may think this is the easiest thing to do but in fact, just sitting is the most difficult meditation. Anything can become meditation if it raises your consciousness.

Intensely blissful in the present

Meditation is just being blissful in the moment. When you are at complete peace in the present moment, you are already in a state of meditation.

Recall any moment in your life when you have experienced extreme beauty. Maybe it was the sun rising suddenly from behind a mountain, or the first time you heard a lovely piece of music. Suddenly you became totally still, wordless. In the presence of that beauty you couldn't think any more. You were just silent, relaxed, in thoughtless awareness. You were completely dissolved in that beauty. That moment was meditation!

After a few moments your inner chatter started again. Your mind said, 'What a beautiful sunrise!' The moment the words appeared; you were out of meditation! You can either think or meditate. You can never do both. Meditation is just being. It is experiencing the present moment without resistance.

What is the right way to approach meditation?

The first thing is, be sincere. Keep an open mind. Have the openness to experiment. Be enthusiastic.

There is a beautiful term in the Zen tradition to describe the attitude — the beginner's mind. It means looking at every single thing in life as new, so everything in life excites you.





The second thing is, be optimistic. Bliss is a perfectly realizable goal for you, even if you are completely unfamiliar with meditation.

Once a man approached the great enlightened master Ramana Maharishi and asked him, "Bhagavan, am I qualified for spiritual life?" Bhagavan answered him with a question, "Are you alive?" The man was startled. He said, "Yes, of course!"
Bhagavan replied, "That is enough. You already have the necessary qualification for spirituality!"

The very aim of human life is enlightenment. The possibility of becoming enlightened lies in the Kundalini shakti, an extraordinary potential energy which is hidden inside every human body. If it can be awakened, it will take you to a different plane of consciousness, a different plane of Existence. The possibility to become a different conscious being is present only in human beings. Animals don't have this potentiality to become enlightened, to become different conscious beings.

The third thing is, be playful! Meditation is a big adventure. To become serious about meditation is to miss the whole point. Celebrate meditation. Simply enjoy it!
The fourth thing is, have patience. Don't start worrying about results the moment you start meditating.

The possibility to become a different conscious being is present only in human beings.

A small story:

Three monkeys once found a ripe, juicy mango. Like all monkeys, they fought over the mango for a while. Then somehow, they had a moment of clarity, a moment of intelligence. Instead of eating the mango right away, they decided to sow the mango. They knew that once the mango seeds sprouted and grew into a tree, there would be more than enough mangoes for all three of them.

Each of them decided to take up one part of the task of caring for the mango plant. The first monkey said, "I will water the plant every day!"
The second monkey said, "I will keep the soil healthy and rich, add fertilizers and ensure that the plant grows well."
The third monkey said, "I will guard the plant carefully and protect it from harsh weather and other animals."

One month passed, then two, then three. There was no sign of any plant growing out of the soil. The three monkeys called for an urgent meeting to discuss the issue.
The first monkey declared, "As promised, I have been watering the seed every single day."
The second monkey cried, "As promised, I have been adding fertilizer and making the soil rich."

The third monkey said, "As promised, I have been guarding the seed very carefully. Not only that, I have been taking the seed out every single day to check whether it has sprouted or not!"

If you are greedy for instant results, you actually prevent the process from settling down in your system. You yourself block the whole process.

The fifth thing is, enjoy solitude. Give yourself a chance to experience your inner environment. When meditation becomes a part of you, bliss will flower naturally.

Why Meditation?

There are three states that we constantly experience in our lives – the waking state, dream state and deep sleep state. But there is a fourth state that we have not experienced. It is called *turiya*. In this state the 'I' consciousness exists but without thoughts. It is called thoughtless awareness. Very few





people experience this in their lives. Some people experience this for a few seconds and then go back to their regular waking state.

If you get a sudden shock or if you are sitting with nature in a completely relaxed state and in deep silence, it is possible that for a few moments you experience this thoughtless awareness. The identity is alive, the 'I' consciousness is alive, but there are no thoughts. This is the fourth state of *turiya.*

All our physical and mental illnesses take root in the dream state. The dream state starts penetrating and overlapping the deep sleep and waking states.

If our waking state is penetrated by the dream state, it is called daydreaming. We fantasize or imagine endless things that we wish to do. If our deep sleep is penetrated by dreaming, it is called disturbed sleep.

Continuously during the day or night, our dream state disturbs us. When our deep sleep state is disturbed by dreams, it results in problems like chronic fatigue and insomnia. When our waking state is disturbed by dreams, we will be daydreaming with much less awareness of the world around us.

The more the dream state penetrates the waking state, the more the frequency of our consciousness decreases. We may be living in the human body, but we will not be living a truly human life. When the frequency of consciousness comes down, we will not be fully aware about the decisions we make. We will not be aware of the kind of words we are thinking. We will not be aware of what is going on inside of us. It will be as if we are living in a house, but we do not know everything that is happening inside that house.
You ask, 'Why should I meditate?' Meditation is needed to infuse deep awareness into both your waking state and the deep sleep state. Instead of the dream state penetrating the waking and deep sleep states, with meditation the *turiya or* blissful state will start penetrating the waking and deep sleep states!

The purpose of meditation is to experience this fourth state at least once. Once we experience this fourth state, we can bring the influence of it more and more into our waking and deep sleep states. If our waking and deep sleep states are completely influenced by the fourth state, *turiya,* that is what we call *jeevan mukti* or living enlightenment.

Benefits of meditation

Physical health

Meditation has the power to transform you physically, mentally, emotionally, and spiritually.

See, physical health means digesting whatever you eat and having that food become part of your body. Mental health means digesting all the ideas and problems that you encounter and forming a clear solution. In other words, it is living without conflict. Spiritual health means receiving all the great teachings and energy, digesting them and living a liberated life. Having all three is total health.

Meditation is also a complement to medication. Through meditation, you can regulate your blood pressure and blood sugar and you can increase your body's resistance to disease. Through meditation, it is possible to heal even chronic problems like skin allergies, asthma and arthritis. No disease can escape the power of meditation.



Mental health - awakening of intelligence and flowering of intuition



On the mental level, meditation enhances clarity of thought. Meditation is also a proven way to improve concentration and memory power. Above all, meditation leads you from intellect to intelligence to intuition.

With meditation, you go beyond the mind, into the being. In the being no rules exist. You become free to explore your full potential. That's why with meditation you will suddenly find yourself at ease with your surroundings, easily able to cope with new situations. You rediscover your spontaneity.

Self-healing thoughts

You may have a medically fit body. That does not mean you are completely healthy. Of course, I can say from my experience of having seen millions of people, ninety-nine per cent of those who do not have the 'self-healing clarity' in their system are never able to maintain even physical health.

When I say 'self-healing clarity', I mean the clarity and understanding to bring yourself out of depression whenever it tries to grip your consciousness.

Knowledge-weapons to combat depression

The knowledge of the Truth is what I call 'knowledge-weapons' or shaastra-shastra. Shaastra means Truth, knowledge. Shastra means weapons. Knowledge-weapons are the weapons of Truth that can destroy the depression of your being. The more knowledge-weapons you have, the more depression will be afraid of you! If you have a huge army, naturally the enemy country will be afraid of attacking you. Just by seeing your pile of weapons, the other country will think twice before attacking you. In the same way, the more you accumulate the self-healing thoughts, the knowledge-weapons, inside your being, the more depression will fear to come near you.

Freedom

With meditation, you can live your life in a much better way with greater clarity and greater intensity. You will be more aware, more creative. Yet internally, you will experience a deep and undisturbed silence.

You will no longer be doing, you will only be watching the doer. This is the whole secret of meditation — to become the watcher, to become the witness of your own actions and emotions.

Once you become aware that the real *you* is not the one who acts, that the real *you* is not the one who feels angry or hurt or depressed, then you experience a tremendous sense of freedom. This will happen through meditation. And this is real freedom.

All our life we are searching for freedom. Whether we realize it or not, every single one of us is searching for freedom. We think our freedom is dependent on others. This will happen through meditation. And this is real freedom.

All our life we are searching for freedom. Whether we realize it or not, every single one of us is searching for freedom. We think our freedom is dependent on others. Now you know that the other person is in no way connected to your freedom.



Love and joy for no reason



With meditation, for the first time, you will understand what it means to love for no reason. For the first time you will not be giving something in order to receive. You will give love simply because you have so much to give! You will shower love upon the world in the same way that a rain cloud showers upon the earth or a flower spontaneously spreads its fragrance all around. You will love because you are so full and overflowing!

Work as play

Just try this: whatever you do, act with awareness. If you are eating, eat with awareness. No extra time is needed to do this. In fact, it will take less time to eat because when you eat with awareness, you will eat just the amount your body needs rather than stuffing food down your throat thoughtlessly.

Awareness has tremendous knowledge. Awareness can do better miracles than all your planning. Awareness doesn't contradict, it complements the plans. It will add to the potentiality.

With meditation, for the first time, you will understand what it means to love for no reason.

When you are aware, you are absent. When awareness is present, your ego can't exist. When your ego exists, awareness can't be present. 'Your absence' will make you live enlightenment.

When you are aware, you will work optimally and use your energy efficiently. So at the end of the day you are just as fresh as in the morning. You see, it is not the work that exhausts you; it is your mind, your attitude. The whole game of meditation is to get out of the work-oriented mind and look at every moment of life as a beautiful Divine play.

When to do meditation?

The next question is when to meditate. This is always a controversial question! All the youngsters think, 'I can do this in my old age after I have lived my life fully and I don't have anything else to do.' All the elderly people think, 'I should have done this in my young age when I was fresh and energetic.'

So the question is not just how long to meditate everyday, but also when to make the decision to enter into meditation. Please understand, meditation is the basic need for every person. It is not an option. It is a very basic need.

Benefits of Meditation

Health

Meditation results in holistic health. It gives good health on the physical, mental and emotional levels. Specific health benefits reported by some who meditate are:





1. The stabilization of high or low blood pressure, blood sugar, body heat and heartbeat.
2. The balancing of mind/body rhythms.
3. Reduction of muscle tension, stronger bones, immunity from disease.
4. Cleansing - quicker elimination of toxins and body waste.
5. Overcoming insomnia and improved quality of sleep.
6. Enhanced energy, increased work capacity.
7. Longer life span - improved body metabolism and body cells with a longer life span.
8. Secretion of healthy body chemicals - increased secretion of natural anti- depressants, enhanced secretion of endorphins, the body's 'happy chemical's'.
9. Relationships - Meditation inherently puts you in tune with yourself and others. The direct result of this is deeper, more meaningful interpersonal relationships with family, friends and with everyone you encounter in your daily life.
10. Intelligence - To work efficiently, one needs intelligence. Meditation ignites your innate intelligence making you more aware and sharp. The natural result of this is improved, efficient and effortless performance in whatever you do.
11. Creativity - Each of us holds within us an undiscovered treasure of talent and potential. Meditation reveals and helps you realize your inner talents and latent creativity. 12. Authenticity - Meditation allows you to touch base with the real you, and makes you realize your uniqueness. Self-confidence then becomes a natural by-product.
12. Balance - Most of us live life as a roller-coaster ride, held in the sway of emotions like worry, jealousy, discontentment, fear, anger, guilt, etc. over which we have no control. Meditation enables you to be centered in yourself, have a solid inner balance and thus, be the master of your own self.
13. Relaxation, peace, bliss - A natural byproduct of meditation is something we spend almost a lifetime trying to attain inner relaxation and peace. With meditation, you automatically drop out of the vicious cycle of fear, greed and stress, and enter the virtuous cycle of bliss.
14. Holistic spiritual growth - To measure intellect, we have IQ or Intelligence Quotient, which is measured by many standardized tests. Of late, another measure is gaining importance, especially in the corporate world, namely EQ or Emotional Quotient. However, the most important factor of our lives which is inner satisfaction and fulfillment, is what matters at the end of the day. Meditation enhances this very important factor of life, SQ or Spiritual Quotient, besides also increasing IQ and EQ.
15. Life - As of now, our mental setup is rigid and reflects our personality. Because of this self-image we carry in our minds, we face a lot of troubles in life and are not able to enjoy life completely. Meditation simply reprograms the software of the mind so that we can live life completely.
16. Ultimate potential - You are like an airplane with the potential to fly, but you think you are an ox-cart because you have not actualized your potential. Meditation simply makes you realize and experience who you really are and the enormous capabilities you have been born with.
17. Ultimate potential - You are like an airplane with the potential to fly, but you think you are an ox-cart because you have not actualized your potential. Meditation simply makes you realize and experience who you really are and the enormous capabilities you have been born with.

Kinds of meditation

There are three kinds of meditation.

The first is bringing the truth or awareness into your life.

This meditation is supposed to be done all twenty-four hours a day. Breath-related techniques like *vipassana* or techniques where you bring your awareness to the present moment all the time belong to





this category of meditation. It is not a part of your routine. It should become the very quality of your routine. You may be doing anything like writing, reading, cooking, discussing, but this thread of meditation should be happening simultaneously like an undercurrent.

With the second kind of meditation techniques, you need to spend a particular time, like one hour in the morning or one hour in the evening, or any other convenient time.

The *Mahamantra'* meditation technique, where you hum for a few minutes and then remain a witness for a few minutes, can be given as an example for this category of meditation. *Nithya Dhyaan* is another example of this type of meditation, since it is practiced for a specified time each day.

Then there is the third kind of meditation techniques, where just the very remembrance of the technique is enough.

Examples of this are the statements of the great timeless truths. When you are in a highly mature state, you don't need any separate technique. You don't need to practice the whole day or at any particular time. Just the very remembrance of these truths will put you in the elevated state. This is the third type of meditation. Examples of this are the beautiful Zen *koans* They are profound truths written in a concise way. Just the very remembrance of them will transport you to the zone of truth!

There is a very beautiful story in the *Upanishad"* where a disciple comes to the master and asks for a technique or a method for enlightenment. The master just says, *"Tat tvam asi, Tat tvam asi, Tat tvam asi* - 'Thou art that, Thou art that, Thou art that', and the story says, the disciple became enlightened!

It seems like a very strange story. The master just repeats a few words and the disciple is suddenly enlightened. How is it possible? It seems unbelievable! Actually it is not so. If we have done the first two types of techniques, the technique that needs to be done the whole day and the technique that needs to be done at a particular time, then the very maturity that happens out of that practice will cause you to experience the Truth the moment you hear it from the master!

Reality as dream

You may wonder, 'How is it that every day when I come back to the waking state, I see the same world but every night when I go back to the dream state, I don't see the same world? So, can this be used as a scale? With this can we say that this waking-state world is real?'
Let us analyze one night's dream. For example, let us say that you go to sleep on the night of the fourteenth, and on the morning of the fifteenth, you wake up. You sleep for around ten hours. I am sure many of you have had experiences of having lived around ten to twenty years of your life in one night's dream, in just ten hours' time.

Perhaps the dream starts in your college days and moves slowly, step by step, up to your marriage, your having a son, your son's marriage, etc. In this way, you live even twenty years of your life in just one night's dream, am I right? If you have experienced this at least once, you can follow very closely what I am going to present now.

You see, while sleeping, we go through the dream state and the deep sleep state. Maybe for half an hour, you fall into the deep sleep state. Then you go to the dream state and have some dreams. Again you fall back into the deep sleep state for perhaps twenty minutes, and then once again, you come back to the dream state. In this way you keep moving from the dream state to the deep sleep state and back.





Understand: in one night, you dream that you have lived twenty years of your life. In the first episode of your dream, you are in college. In the second episode, when you come back to the dream state after a gap of deep sleep, you are getting married. In the third dream episode, you have a son. Maybe in the fourth episode, you see your son getting married.

An important thing you need to understand: when you fall into the deep sleep state and then come back to the dream state, and then repeat this process, in these different episodes, you do see the same world even in your dream state. Am I right? Sometimes you do see the same world even in the dream state.

Understand, it is a very subtle point, a very subtle understanding. If you can catch this, it will lead to very great clarity, which can really revolutionize the way in which you think about your life, the way in which you try to solve the problems of your life.

Imagine a man is dreaming. In the dream he sees a tiger chasing him and he starts shouting, 'Oh, a tiger is chasing me! Save me, save me!' His wife is sleeping next to him. She wakes up and sees the husband shouting! The wife is confused, 'What am I supposed to do?' She just needs to tell him, 'Hey, wake up!' Instead of that, if she tries to supply some weapon to kill the tiger in the dream, what will happen? He may kill himself or he may kill her! Any other solution she may try to find will only lead to more problems, more difficulties. All the husband needs to do is wake up.

If you understand these basic things, suddenly you will see that your very decision- making is revolutionized. The cognitive shift happens in you. The way in which you think and the way in which you make decisions, the way in which you find solutions for your problems, will be entirely different. You will start working towards the right solutions.

When you are dreaming, in a span of ten hours, you can easily live twenty years. You fall into deep sleep and come back to the dream state many times. Whenever you come back to the dream state from deep sleep, even though there was a break from the last dream, you see the same world. So, you have to understand clearly that just seeing the same world after the break in the dream state cannot be the quality to define it as reality. Only when you wake up from sleep, do you realize you have 'lived' twenty years of your life in a mere ten hours.

In the same way, only when you wake up from this 'waking dream' in which you are living now, suddenly you will realize you have dreamt maybe ninety years of your life in a few hours! This life in the waking state may be another long dream!

When you are in a dream, you think the dream is reality. Where you are, that is reality for that moment. There is no other scale. In the dream you can never imagine, 'It is a dream.' In the reality, you can never think, 'It is one more dream.' When you come out of the dream, the dream looks like a dream. But when you are in the dream itself, it will not look like a dream.

In the dream,even if you remember about your real life, you think it is a dream. In the reality, even if you remember about the dream, you think it is a dream. So it just depends on the frequency in which you are. There is no other scale to explain which is reality or dream.

Realizing and understanding there is a possibility that this very waking state could be one more long dream will turn much of your attention and awareness to the center, to the consciousness, to the ultimate reality. When you go beyond the frequency of this waking state, it will also look like one more dream.

This is the first step in spirituality. This is the first step in psychological revolution.

Again and again, your suffering gives you a clear statement that you are not living in reality.





Many times I am asked another question along the same lines, 'Not only am I seeing this world, even the people who are living around me are seeing the same world. How can you say it is a dream?'

Understand, in a dream if you are seeing a particular city, and if in that dream you are going to that city with your whole family, then not only you, but the family with you inside your dream, will also see the same city, because they are also projections of your mind! So, just because the people around you see the same scene as you do, it does not mean that the scene is reality. Those people around you might be a projection of the same scene!

The ultimate truth is that the stuff out of which your dream world is made is the same as the stuff out of which this waking world is also made.

If your attention is centered on the stuff, naturally the inner healing cannot happen. If your attention is equally distributed on the consciousness and the stuff, that is what I call healthy life or balanced life. You will have physical health, mental health and a vibrant life.
If your attention is totally centered on the consciousness, not on the stuff with which these worlds are made, that is what I call 'living enlightenment' *or jeevan mukti.*

Whether you want *jeevan Mukti* or not, whether you want enlightenment or not, is secondary. But if you can turn a little bit of your attention towards the 'I' consciousness, towards the Truth, towards the center, suddenly you will see that a tremendous inner healing happens.

For example, if you are facing some big difficulty or depression, if you realize very clearly and consciously that this whole thing is a dream, you will experience such a relaxed feeling or the inner healing happening in you. That inner healing is what I call meditation. That restful awareness that happens in you is what I call *satori*, the first glimpse of *samadhi.*

A basic cognitive shift or a basic psychological revolution, with the simple understanding that what you are seeing may not be reality as you think, can bring tremendous inner healing inside you, can bring a great restful awareness inside you.

Glimpse of scientific research on meditation

Science is just now getting glimpses of the tremendous power of meditation to completely change the entire body-mind structure itself. The benefits of meditation are countless and across all planes, be it physical, mental, emotional or spiritual. Meditation can simply change the very quality of life.

Increased brain power

Until recently, it was believed that in the brain, the connections among the brain nerve cells were fixed in childhood and did not change, so the brain growth stopped early in life. Now scientists are finding that the brain actually grows and forms new connections all throughout life, they call this neuroplasticity.

The other day I was reading in the papers Washington Post, January 3, 2005), about research done by the University of Wisconsin to study the effects of meditation on the brain. The study was done on a





group of Tibetan monks who had been meditating for years, and also on a group of students who were new to meditation but had been taught how to meditate.

They found that the awareness was more and the brain activity was faster and much better organized and coordinated in the meditating monks than in the students who were new to meditation. Not only that, the brain region associated with happiness, positive thoughts and emotions, was also much more active in the monks than in the students.

One more important thing, the researchers found that the brain activity of the meditator monks was more intense and organized (than that of the students), even before the monks started meditating. So the benefits of meditation are actually permanent. Meditation can simply change the very circuitry and the inner workings of the brain.

Many top universities in the USA like Yale, Harvard and MIT (Massachusetts Institute of Technology), have also studied* the effects of meditation.

Studies using MRI (Magnetic Resonance Imaging) showed that meditation actually increased the very thickness of the brain in areas related to awareness and attention, as well as cognitive processing and emotional wellbeing.

The researchers found that the blood vessels become wider, the support structures also increase in number and they have more branches and connections.

Meditation Vs Sleep

There was another research done at the University of Kentucky where they studied the effects of sleepiness on a person's awareness. A group of people was made to look at a screen and they were supposed to press a button as soon as an image came on the screen.
Normally a person who has had less sleep takes much longer to respond to the image than a person who has had normal sleep. Sometimes they even completely miss seeing the image coming up.

The researchers tested the participants before and after forty minutes of sleep, meditation, reading or some light activity.

They found that with meditation, the response was the fastest for every single participant, even though the participants were not experienced in meditation. In fact, their response was even better after keeping awake the whole night!

Improved concentration and speed of response

There have been many studies to learn the effect of meditation on the speed and correctness of perception and response

A couple of studies were done at Liverpool John Moores University in Liverpool, England. In one study, the participants were given lines of letters with different numbers of dashes marked above the letters. They had to cross out the letters with multiple dashes, as quickly as possible.





In another study, the participants were shown the words like ‘RED’, ‘BLUE’ or ‘GREEN’ printed in different colored inks. They had to quickly name the color of the ink the word was written in. Normally, this is difficult because your brain tends to read the word rather than look and identify the color of the ink that the word is written in!

They found that the meditators were much faster and made about half the number of errors as the non-meditators.

Meditation directly and significantly improves awareness, attention, memory, concentration, response time, visualization, emotional wellbeing, and general health.

Science has just started exploring the vast dimensions of the effects and benefits of meditation. But for thousands of years, right from the vedic times, man has been enjoying the benefits of meditation which is the ultimate way to the Ultimate! It is a foolproof, time- proven technique to realize oneself.

Part II
Bhagavad Gita Decoded





vasudeva sutaṁ devaṃ kamsa cānūra mardanam ।

devakī paramānandaṁ kṛṣṇam vande jagad gurum ॥

'I salute unto you Bhagavān Kṛṣṇa, Guru (master) of the world,

son of Vasudeva, supreme bliss of Devakī, destroyer of Kamsa and Cāṇūra'

Srīmad Bhagavad Gītā is the ultimate sacred scripture of yoga, *Yogaśastra* and the pristine glory of the Vedic culture, the eternal living tradition called *sanātana-dharma*. It belongs to the whole Universe for it is delivered to the Universe by the source and embodiment of the Universe. We salute and bow down to Bhagavān Śrī Kṛṣṇa, who spoke the Bhagavad Gītā out of His infinite love and compassion for all beings.

Whenever unrighteousness, *adharma* becomes predominant and *dharma*, righteous living declines and the Yoga of Enlightenment is lost, *Parabrahma* Kṛṣṇa, the Supreme Consciousness appears again and again to revive this sacred yoga, to protect and to enrich the devoted beings; and destroys *adharma* to re-establish the pure and everlasting *dharma*—the Science of Enlightenment. *dharma saṁsthāpanārthāya sambhavāmi yuge yuge*—this is Śrī Kṛṣṇa's promise and the essence and spirit of the Gītā.

Gītā is also called *Brahmavidyā*—the Knowledge of Brahman, the supreme absolute truth; it is *Jīvan Mukti Vijñāna*—the Science of Living Enlightenment. As with all scriptures, it is the knowledge and experience that is transmitted verbally as *Śri Krṣṇārjuna Saṁvād*, an intimate dialogue between Master of the world, *Jagadguru* Lord Śrī Kṛṣṇa and His dear devotee and disciple, Arjuna. It is called *śruti* in Saṃskṛit, meaning something that is heard.

Gītā, as Bhagavad Gītā is generally called, translates literally from Saṃskṛit as *'Sacred Song of God'.* Unlike the *Vedas* and *Upaniṣads*, which are stand alone expressions of Truth, the Gītā is written into the greatest Hindu epic, the Mahābhārat, called a *purāṇa*, an ancient historical happening. It is part of the recorded history of the greatest tradition, the paramount civilization in all its Divine grandeur and its human complexity, so to speak.

As a scripture, Gītā is *Gītāśastra*, the essence and the most important part of the ancient knowledge base of the Vedic tradition, which is the expression of the experiences of great sages. *Vedas* and *Upaniṣads,* the foundation of *śruti* literature, arose from the insight, vision and the consciousness of completion of these great sages when they were raised into a no-mind state of *Advaita* (non-duality). These are as old as humanity, as eternal as truth, and the first and truest expressions in the journey of man's search for truth.

> Unlike the *Vedas,* which were revealed to the great Sages or the *Upaniṣads,* which were the teachings of these great Enlightened Sages, Gītā is part of the great Bhārata's (India's) history narrated by Śrī Veda Vyāsa or Śrī Kṛṣṇa Dvāipāyana Vyāsa, one of the great Enlightened Sages and the compiler of all scriptures and hymns. Gītā is scribed by Śrī Ganeṣa, the elephant God who embodies pure wisdom and joyful spontaneity. It is narrated as the direct expression of the Divine Himself. It is because of Bhagavān Śrī Kṛṣṇa's direct presence that the Mahābhārat and jeweled in it, the Bhagavad Gītā is the indisputable authority of the greatest revelation of Truth. The Gītā is the sacred text incarnation of the Absolute Divine.

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The art of Listening

Through the entire opening chapter of the Gītā, it is Arjuna who continuously speaks, while Kṛṣṇa listens, listens and listens!

Only an intelligent man will allow the other person to speak. We all continuously speak to each other, but a 'real' conversation does not happen. We simply carry out simultaneous monologues with each other. We are polite enough to pretend that we are listening, so that we will, in turn, be heard. You need intelligence to allow the other person to speak. You need intelligence to listen!

When you listen to others, you listen to yourself. And when you don't listen to others, you also don't listen to yourself. Are you getting it? Only when you listen to you, you will be able to listen to others. When you listen to others, you will also listen to YOU! Because any listening that happens, happens from the space of completion. Please understand, you can only listen when you are complete. If there is any incompletion in you, you will not be able to listen.

What is incompletion? For example, you are sitting here right now, hearing me speak, but you are not listening to me, you are thinking—'I have not done this, I have not done that, this has not happened, that has not happened, I am restless'–that is incompletion. If you have such incompletions inside, be very clear, you will not be listening to me. You may be sitting here out of compulsion or some other reason, but you will not be listening to me. And when you don't listen, more and more incompletions happen. It is a vicious circle.

> If you *listen*, especially to the words that come out of the space of completion of an enlightened being, you will suddenly see that the energy of those very words goes and changes your inner space.

See, when you come to me and tell me about your problems, I give you my authentic listening. That is why you suddenly feel light; you suddenly feel that all your problems are not big anymore. It is the power of listening. Listening awakens your intuition. Listening awakens your innermost intelligence. Listening is GOD!

By His very listening, Kṛṣṇa is able to heal the restlessness in Arjuna, the incompletions in Arjuna. Kṛṣṇa is showing us the power of His completion, the power of His listening. He just listens while Arjuna empties himself. He allows Arjuna to speak into His pure listening. Now, the real Gītā can start!

Arjuna's root pattern

Please understand, when Kṛṣṇa listens to Arjuna, He is interested in Arjuna's real problem, not what Arjuna is complaining about. And He is not interested in just expressing what He knows. He allows Arjuna to speak into His listening, so that He can go to the root of the problem and address the issue. He knows that once He allows Arjuna to express his problems, Arjuna himself can find a solution to them. And as Arjuna continues to speak, he exposes the root of his problem—his root thought pattern.

Let me define root thought pattern.

> The first strong cognition you receive in your life, which influences you to continue to function based on the same cognition, is a root thought pattern! It is the pattern you develop when powerlessness takes you over for the first time in your life. Your pure cognition is imbalanced and your mind is born!

> Listen! The way you behave, feel and respond, all come from this root thought pattern. It is the limiting cognition that happens in you and fills you at a very young age, overpowering you. Sometimes it is fear, sometimes it is greed, sometimes it is jealousy and sometimes it is the decision to prove yourself. Sometimes, it is just plain confusion and worry!

Throughout the initial chapters of the Gītā, Arjuna is operating out of his root thought pattern—his parental and societal conditioning— struggling with all the dos and don'ts that he learnt from society. The moment he sees that the enemy he has to fight are his own extended family, he is overcome by powerlessness and refuses to fight, lamenting, '*svajanam, svajanam*!'—my people, my people! The bonds of family were rooted in his very identity, and to Arjuna, to cut these bonds was to destroy himself! This was Arjuna's





dilemma.

It is here that the Gītā begins, as Kṛṣṇa finally begins to speak.

In the succeeding chapters of the Gītā, Kṛṣṇa compassionately guides Arjuna, releasing him from his root thought pattern, guiding him to completion, and leading him to the ultimate knowledge—the knowledge of the Self, *ātmajñāna*. Arjuna is re-established in *jīvanmukti,* Living Enlightenment; the space of living Advaita.

Understanding the essence of KṚṢṆA's teachings through the four tattvas

The essence of Kṛṣṇa's teachings in the Gītā can be understood through four simple but powerful Universal principles, the four *tattvas—Integrity, Authenticity, Responsibility and Enriching.* These four principles awaken the four innate great powers within us.

Let me define these principles.

Integrity (sampūrti) is you fulfilling the word and thought you give to yourself and to others, and experiencing a state of '*pūrnatva'*—completion with yourself and with life.

Authenticity (śraddha) is you being established in the peak of your capability, and responding to life from who you perceive yourself to be for yourself, who you project yourself to be for others, and, what others expect you to be for them.

Responsibility (upāyanam) is living and responding to life from the truth that you are the source of, and therefore, you are responsible for all happenings in and around you.

Enriching (āpyāyanam) is you taking responsibility with integrity and authenticity, that you are committed to continuously enriching, which is expanding yourself and life, in and around you.

Any problem or conflict you have in your life can be handled very practically, efficiently and skillfully with these four principles. I can say with my entire experience that these four principles are the essence of all spiritual scriptures! They are the essence of life.

These four spiritual principles awaken four great inner powers in you. Each *tattva* is the key to unlock a corresponding power in you. Now, I will reveal these four inner powers that manifest when Kṛṣṇa's message is internalized and lived.

Tattvas, your Keys to four Inner Powers

Listen! You actually have the power to simply manifest the reality of your choice!

Whether you know it or not, whether you believe it not, in each one of you is an enormous potential energy that expresses as four great powers.

To be able to unlock these great powers inside you, you must first understand a little more about yourself. They are related to the four major dimensions of your life—your words, your thinking, your emotions, and your living. When you awaken your peak possibility in each of these dimensions, it becomes a great power and support in your life.

These four inner powers are…

The power of words or *vāk śakti*. The power of words will be available to you when you practice Integrity.

The power of thoughts or *mano śakti.* The power of thinking will be open to you when you practice Authenticity.

The power of feeling or *prema śakti*. The power of feeling will be possible when you practice Responsibility.

The power of living or *ātma śakti*. The power of living will be established in you the moment





you Enrich others.

Now, I will summarize Kṛṣṇa's teachings through these *tattvas* and their powers.

Integrity the strategy for success

Listen!

Your words are your life. Integrity is the key that unlocks the power of words.

We all know honesty. Honesty is more like ethics, morality. But with the *tattva* of integrity, you are taking a step deeper than honesty. With honesty, you only have to honor the words that you give to others. With integrity, you also have to honor the words that you give to yourself. Honesty is not integrity. Integrity is honesty also.

It is very unfortunate that society teaches you to honor the words that you give to others, but forgets to teach you to honor the words that you give to yourself. The words you give to yourself are as important as—or more important than—the words you give to others. Because the flow of your life—the amount of contentment that you feel in your life, the degree of fulfillment that you feel in your life and the experience of fulfillment that you feel in your life—everything depends on the words that you have given to you!

Please understand, the words you give to yourself form the bone structure of your life. If you commit with yourself that you will become a doctor and you don't honor that word, and you don't even bother to complete that word inside your heart, then that word hangs inside you as a broken commitment given by you! Integrity is you not carrying the hangover of the commitments you have made, either to yourself or to others.

When you break the commitments you give to you, you lose self-confidence. The more commitments you give and break, the more your self-confidence is lost. You lose confidence in you! When you break the commitments you give to others, it takes away their confidence in you. When you break the words you have given to yourself, you lose confidence in yourself. When you don't honor the words you give, and don't even bother to complete with them, the broken commitments that hang in your heart take away your self-confidence in life!

This is what happens to Arjuna on the battlefield.

Arjuna is a kṣatriya by birth, a warrior, a Pāṇḍava prince. When the Pāṇḍavas decide to wage war against their Kaurava cousins, Arjuna is perfectly aware that this includes a large part of his extended family! Yet he makes the decision to fight as per his *dharma*, as per his path as a *kṣatriya*. But when he enters the battlefield, he only sees 'friends', 'teachers', 'uncles' and 'relatives' leading the army, not the evil men who snatched away his kingdom and publicly insulted his brother and wife! Caught in the clutches of his parental conditioning, Arjuna instantly becomes powerless and decides to leave the battlefield.

> By trying to escape from the battle, Arjuna falls completely out of integrity with his *dharma* as a warrior; he has slipped from his *dharma.* As a kṣatriya, he should have fulfilled the words he gave to himself, to his family, and to his Master; and he should have had the courage to face his decision of waging war against the Kauravas. Otherwise, he should not have taken the decision for war! But by becoming powerless and preparing to leave the battlefield, Arjuna is out of integrity with his *dharma*. This is what happens when you function out of your root pattern. You fall out of integrity with the words you give to yourself and others, and the root pattern takes over your response to life!

Understand, taking responsibility for your words is practicing *dharma*, the right living. In Mahābhārat, *dharma* is defined as 'This is the essence of *dharma*. Do not do unto others that which would cause pain when done to you.'

The only way to come out of lack of integrity is through completion.

Through His dialogues with Arjuna on *sāṅkhya yoga* and *karma yoga,* the nature of life and the purpose of action, Kṛṣṇa helps Arjuna find the right understanding to complete with the limiting cognition created by his root thought pattern. Kṛṣṇa teaches Arjuna two key concepts— *Nityam* (the nature of the Eternal) and *na tvam śocitumarhasi* (the pointlessness of grieving). By revealing to Arjuna the truth about his true eternal self, Kṛṣṇa helps him with the right understanding to go beyond all the arguments of his logic and complete





with his root pattern.

Arjuna then awakens his power of words that brings him the spontaneous intelligence and the clarity to use the right words to verbalize his real self-doubts. His initial powerless words of grief such as, '*katham bhiṣmamahaṁ saṅkhye dronaṁ ca madhūsudana* (2.4)—O Madhūsudana, how can I oppose Bhīṣma and Drona in the battle who are worthy of my worship?', now turn into words of enquiry such as, '*sthitaprajñasya kā bhāṣā samādhistaye keśava* (2.54)—what are the descriptions of the steady one who is merged in the awareness of truth and wisdom? How does he speak, how does he sit and how does he walk?'

Now, Arjuna is ready for the next lesson—Authenticity, the power of thinking.

Discover your peak capacity through authenticity

With authenticity, you open the power of thinking in you!

When you unlock the power of thinking, you will be able to spontaneously focus your thoughts to achieve your highest potential.

Kṛṣṇa now initiates Arjuna into the path of authenticity in action and the path of knowledge in renunciation in *Karma Yoga* and *Jñāna-karma-sannyāsa Yoga. 'Yogaḥ karmasu kauśalam*—Yoga is authenticity in action,*'* declares Kṛṣṇa.

karmaṇy evādhikāras te mā phaleṣu kadācana ।

mā karmaphala hetur bhur mā te saṅgo'stv akarmaṇi ॥ *2.47*

yoga-sthaḥ kuru karmāṇi saṅgaṁ tvaktvā dhanañjaya ।

siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate ॥ *2.48*

The entire teaching of *Bhagavad Gītā* can be summarized in these two verses. Nothing more can be said or ever needs to be said about why and how one should perform.

Kṛṣṇa says, 'You have the right only to work, but never to the results of that work. Let not the outcome be your motive; but do not move into inaction. Do what you have to do with a complete inner space centered on yoga. Be balanced in success and failure. Evenness of mind is yoga.'

He emphasizes again and again to be complete in yoga and drop all attachments—'Act without attachment. Do not worry about the success and failure in results of your actions. Surrender yourself to the wisdom of completion.'

I am going to share an important concept here.

Listen! You don't have just a single identity, as you imagine. You have four identities!

Please understand, what you consider as *you* has four dimensions.

1. *Mamakāra*—what you believe as you or *inner image.*
2. *Ahaṁkāra* —what you project to others as you or *outer image.*
3. *Anyakāra*—what others believe as you or *others' image.*
4. *Svānyakāra* —what you believe life to be for you or *life image*.

All these identities put together is YOU.

Authenticity is nothing but keeping your four identities in tune and being at the peak of all four dimensions of you.

Usually, what you think as you—your *mamakāra, inner image* is always less than what you are, and what you project as yourself to others—your *ahaṁkāra, outer image* is always more than what you are. For example,





you may experience yourself as a very fearful person, but you will always project yourself as strong and powerful. Rarely, some people have a high *mamakāra*, but they project a low *ahaṁkāra* to others. And many times, the *others' image* or *anyakāra* that others have about you will be completely different from both your *mamakāra* and your *ahaṁkāra*!

When one identity is fighting with another identity, how can your thinking be focused? All your energy is going to be used in reconciling your fighting identities. When all your identities or 'images' are in tune, all your thinking will be aligned in one direction. Your thinking becomes clear and sharp, like a laser beam. You will awaken the power of thinking.

Authenticity is not just you living at what *you think* as your peak, or what *you project* as your peak, but also at what *others think* as your peak and what *you experience* life to be for you. Only when you stretch yourself to others' image and expectations about you, you express extraordinary capacities and miracle powers.

Every time you raise yourself and stretch yourself to fulfill others' *anyakāra*, you achieve completion. You achieve fulfillment. You achieve union. Liberation from your individual identity happens to you only when you raise yourself to others' *anyakāra*. When you stretch yourself to others' *anyakāra*, liberation from *ahaṁkāra* and *mamakāra* happens!

You may think, 'I am responsible for what I feel as me, and what I project as me to others. But why should I take responsibility for others' expectations about me?'

As long as you think that you are stretching just because of others' expectation, you will carry continuous irritation, agitation and heaviness. Understand this important truth—It is YOU who is sitting in the inner consciousness of those who have expectations about you, and making them expect things from you!

Listen: when you are not ready to listen to your own heart and expand, the Divine helps you by creating the same expectation in others, so that you can expand! It is some part of you which is suppressed by you, which wants to realize itself, that goes and sits in another's heart and becomes their expectation about you, so that the suppressed part is realized!

At the root of *mamakāra* is your *jīva*—your soul, in which all of us are one. If you suppress it in one body, it simply comes out in another body. When you are suppressing your expectations (*mamakāra)* about you in your own body, it simply comes out as *anyakāra* in another's body. Nobody else is forcing you. It is your own expectation about you, giving you one more chance! Now, it is no more somebody else's *anyakāra*. You are simply expanding to fulfill your own *mamakāra* and *ahaṁkāra*.

Others' expectation about you is nothing but a reminder, another chance that Bhagavān (Divine) gives you to realize yourself. When you realize that this is also your own expectation about you, you will have fulfillment!

The *Bhagavad Gītā* is the manifestation of Arjuna's suppressed longing to realize his own divine self. With authenticity, Arjuna discovers his power of thinking. He is now able to dive deeper into his suppressed thoughts and allows them to surface in Kṛṣṇa's Divine presence!

In the early chapters, Kṛṣṇa shares His *anyakāra* for Arjuna. He urges Arjuna to realize his eternal blissful *self*. He gives him an intellectual understanding of this truth. Through the chapters of *Jñana-karmasannyāsa Yogaḥ* and *Sannyāsa Yogaḥ,* Kṛṣṇa guides Arjuna on the ways to achieve this.

Kṛṣṇa gives the ultimate winning strategy of life to Arjuna—to stand up with the courage of authenticity in all his actions—*yogaḥ karmasu kauśalam.* He urges Arjuna to devote himself to yoga to expand himself to his peak energy. Kṛṣṇa then deepens Arjuna's understanding by revealing to him the deeper truths of death, renunciation and *sannyāsa*.

Once this understanding has settled in Arjuna, Kṛṣṇa leads him to the next *tattva*, Responsibility, the power of feeling.

Responsibility—Waking up to your highest possibility

Kṛṣṇa's teachings in the next chapter, *Dhyāna Yoga,* can be summarized in these words—'Look in' and





'Take responsibility to raise yourself '.

Listen! Responsibility is the key that awakens the power of feeling. The power of feeling is unlocked when you recognize yourself as a leader and take responsibility for everything in and around you!

Here, Kṛṣṇa teaches Arjuna the techniques to go beyond the mind and senses and become liberated. He guides Arjuna to rise to the level of *Īśvaratva*, leadership consciousness and become like Himself.

That is why Kṛṣṇa says,

uddhared ātmanātmānaṁ nātmānaṁ avasāyadet ।

ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ ॥ 6.5

'You are your own friend; you are your own enemy. Evolve yourself through the Self and do not degrade yourself.'

By this Kṛṣṇa means—if you know the technique of how to raise yourself by yourself, you are the friend of your Self. If you let yourself down, you are the enemy of your Self!

> Listen: Responsibility means thinking, feeling, acting and cognizing life from the truth that YOU are the source of everything; therefore, you are responsible for all happenings inside you and around you.

I know the big question you will all have now! You must be thinking, 'How can I be responsible for everything happening around me? I can be held responsible for what is happening inside me. How can I be held responsible for what is happening outside me? For example, if an accident happens in my life, how can I be responsible?'

Everybody asks this question. Let me answer you.

- A person who does not feel responsible even for his own actions is an animal. He lives at a very low level of consciousness!
- A person who feels responsible for his own actions is a human being. He lives at the middle level of consciousness.
- A person who takes responsibility even for others' actions is Divine. He lives in leadership consciousness, *Īśvaratva*.

Please understand, only when you feel that you are responsible for everything happening in and around you, you will start looking into the truth and start seeing the possibility for a solution. Only when you take responsibility will you even find the solution!

Listen. When you take responsibility, the higher energies express through you. Even if you take one step towards responsibility, the Cosmos takes a thousand steps towards you, taking responsibility for you. When you are in the space of responsibility, both your inner space and your outer space support you. The whole Universe supports you, because the Universe experiences its fulfillment through the cognition of those who feel responsible.

Take responsibility in every situation. When you don't feel responsible, you are a drop in the ocean. When you feel responsible, you are the ocean in a drop! When you take responsibility, *Īśvaratva,* leadership consciousness starts happening in you.

The power of feeling is nothing but your ability to realize yourself as the source of all the happenings in your life. This understanding gives you tremendous control over your own life and gives you the power to be a positive influence in the life of others.

With responsibility, life happens to you. But life always demands your expansion, because expansion is the natural flow of life. The more you engage with life, the greater the expansion that will be demanded of you. When you take responsibility for whatever is seen and experienced by you, that which is unseen and un-experienced by you takes responsibility for you! If you take responsibility for the known part of God and the world, the unknown part of God and the world takes responsibility for you. When God takes responsibility for you, you are God. You are an Incarnation!

Kṛṣṇa guides Arjuna to realize Kṛṣṇa consciousness through the *tattva* of responsibility. Kṛṣṇa's teaching





of responsibility culminates in *Viśvarūpa Darśan,* where He blesses Arjuna with a glimpse of His Cosmic dimension, His infinite expansion—a foretaste of Arjuna's own Enlightenment.

Listen.

Your expansion frightens you. Whenever bigness is demanded of you, whenever you feel you are being 'forced' to expand, you shrink even further into your comfort zone. Your tiredness, your weakness, your powerlessness all these are nothing but the resistance you have to seeing your own bigness!

That is what becomes of Arjuna after *Viśvarūpa Darśan*, the fear of expansion overtakes him. But being devoted to Kṛṣṇa, the embodiment of Cosmos, Arjuna responsibly expands and awakens his Enlightenment with the next *tattva* of enriching, the power of living. Kṛṣṇa assures him after the *darśan* that only by taking the responsibility to enrich others—by doing His work, by being undividedly devoted onto Him, can Arjuna expand himself into his highest possibility—*madkarma-kṛn mad-paramo mad-bhaktaḥ* (11.55)!

Enriching With Enlightenment

We now come to the fourth *tattva*—enriching. Enriching means infusing all these three *tattvas* continuously, in your life and others' lives! You may ask, 'I can understand why I should enrich myself. But why should I enrich others?'

Listen. Life happens to you with others! The purpose for which you are born is for enriching yourself and others. When you operate from this understanding, you are most alive, you are at your peak and living enlightenment.

Enriching is the key that unlocks the power of living in you!

Please understand, every relationship you experience is just one dimension of you. It is your son who makes you a father, it is your wife who makes you a husband, it is your followers who make you a leader. Each significant relationship in your life is one dimension of you. And unless you fulfill all your dimensions, how can you be fulfilled?

Again and again, the ego forgets, the *ahaṁkāra* forgets, that all its joy comes only when it stretches itself to others' *anyakāra* (expectations), not when it fights with others' *ahaṁkāra*! You very conveniently forget this important fact and take life happening to you with others for granted. You think, 'My brother has to behave like a brother! My father has to behave like a father! My teacher has to behave like a teacher,' without taking the responsibility or understanding that you should also fulfill your role! Why should the teacher enrich the student, if the student does not take the responsibility of enriching the teacher?

Kṛṣna beautifully enriches Arjuna—'If you don't do *yajña* (enriching sacrifice) and give back to the Divine for what you receive, you are a thief!—*yo bhuṅkte stena eva saḥ* (3.12).' It means that anything you receive from the Cosmos without enriching in return, is stolen!

Please understand, enriching means taking responsibility for everyone. I tell you, when you take responsibility for others, extraordinary powers start flowing through you! When you start enriching others, the whole Cosmos starts expressing through you. Whenever you enrich others, the energy that flows through you is cosmic energy. If you want to taste and experience cosmic energy, just start enriching others! The excitement you feel, the freshness you feel and the readiness, the joy and the inspiration that happens in you is all Cosmic energy, pure Cosmic energy.

Just see Bhagavān Śrī Kṛṣṇa! He is the ultimate embodiment of enriching. His very presence is enriching. Throughout the Gītā, He takes responsibility for Arjuna's inauthenticity, for Arjuna's confusion, without giving up on him. The entire Gītā itself is the manifestation of His enriching expression. *Bhagavad Gītā* is Lord Kṛṣṇa's gift to the world, enriching generations with its timeless truths. Lord Kṛṣṇa blesses Arjuna and humanity with the ultimate tools to look inward and explode in Divine Consciousness.

Again and again, Kṛṣṇa beautifully says—'To know your Self is to know God.'

What Kṛṣṇa says is true for everyone. Whether you accept it or not, any idea that you have about yourself, other than the understanding that *you are God,* is low self-esteem! What you are lacking is just the awareness of the truth. Once you realize the truth that *you are God*, there is no difference between you and Kṛṣṇa. You are enlightened.

Kṛṣṇa is so compassionate that He expresses the whole Bhagavad Gītā just to prove this. That is what Kṛṣṇa came to prove. He has no need to prove that He is God. His mission is to prove that *you are God*! His mission is to enlighten Arjuna and through Arjuna, the rest of humanity. Kṛṣṇa's expression is the ultimate





enriching, because he takes responsibility even for your enlightenment! That is why He concludes the *Bhagavad Gītā* with the importance of completing with one's root patterns and joyfully surrendering to Life.

Kṛṣṇa showers Himself on Arjuna, waking him up to the experience of the Whole. He simply says, 'Drop everything and surrender onto Me. Drop everything you know as *dharma*, whatever you think you know as life, just drop it! I will liberate you from all sinful reactions. Do not worry.'

sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja ।

ahaṁ tvām sarvapāpebhyo mokṣayiṣyāmi mā sucaḥ ॥ 18.65

The Enlightened Master is nothing but concentrated Life! When you drop your conflicts, your root patterns and surrender to His wisdom, He liberates you. This is the ultimate enriching!

Tattvas, the natural flow of Life

Please understand, these four *tattvas* are the very nectar pot of spirituality. They exist in our very DNA. They are the natural flow of life and they can solve any problem.

When you live these *tattvas*, you will find that

- *With Integrity, the innate intelligence to expand is straightened and the space of positivity is awakened in you.*
- *With Authenticity, life continuously oozes in you. You experience the space of possibility.*
- *With Responsibility, you awaken to your true nature. Īśvaratva— leadership consciousness blossoms in you.*
- *With Enriching, you establish your Existence into everything and ultimately experience yourself as Brahmanyam Bahuputratām— the favorite inheritor of the Cosmos!*

These four Universal principles will continuously inspire, encourage and make you experience your ultimate possibility. When you live these *tattvas*, you will constantly expand and fulfill the very purpose for which the *Bhagavad Gītā* was delivered!





BEYOND SCRIPTURES

There are millions of scriptures and books on planet Earth. From time immemorial, human beings have created scriptures and still continue to create spiritual books. But Bhagavad Gītā is incomparable. Unlike any other, this book has penetrated human consciousness so deeply. No other book has contributed to the preparation of so many Enlightened Beings on planet Earth. Bhagavad Gītā is the unabridged dictionary and encyclopedia of spirituality.

Spiritual literature can be classified into three categories. First we have *śāstra**s***: *Sāstras* give us clarity about the goal of human life. They give intellectual understanding about the ultimate truth of man and God.

Śāstras are the scriptures which guide us to have the right cognitions of life. They logically and intellectually answer all major questions so that we can be logically convinced to follow the ultimate path. There are many examples. The *śṛutis* and *smṛtis* of *sanātana-hindu-dharma*, the sacred scriptures such as the *Vedas* and *Upaniṣads*, the guidelines such as the *Manusmṛti* and *Itihās*, and the great epics, historical happenings such as *Rāmāyaṇa*, *Mahābhārat*, are *śāstras*.

The second category of literature is *stotra*. It is the expression of someone who has realized the ultimate Truth; who has had the glimpse of divine love. When such a person expresses his joy, the expression is *stotras*. When we worship and surrender ourselves to the Divine, the form of expression is *stotras*, devotional compositions.

The literature from the heart is *stotras*; literature from the head is *śastras*. The third type of literature, called *sūtras*, gives us techniques to realize the state of uniting with the Divine.

Śāstras give us intellectual understanding, *stotras* give emotional feeling connection, *Sūtras* give the being level experience. *Śāstras* are like signboards, intellectual scriptures that explain the basics of life. They alone cannot lead us to enlightenment; although they can take us to an Enlightened Master. *Stotras* enrich us to surrender to the Divine. The glory of the Divine is expounded on by the *stotras*. *Sūtras* give us techniques to achieve devotion or Enlightenment.

Stotras are spoken from the level of emotion, feeling. *Sūtras* mean the technique that helps us achieve the goal of the *śāstras* and the *stotras*.

People who are intellectually oriented, need *śāstras*—intellectual scriptures. They do not do anything unless they are intellectually convinced. We cannot say that because of this attitude, they should not seek spirituality, the path of living the highest potential and expanding with peak possibility. Listen, we should look at man with more compassion. We can't put faith as the main criterion to enter into spirituality, then we are refusing spirituality to almost 90% of humanity. We should create a system through which we can reach and enrich every individual with the science of completion and creation.

Our *Vedic* seers created *śāstras*—the absolute science of living in completion while creating our peak possibility. They logically taught us the path and the goal—*why* we are asked to do *what* we do, why we need spirituality in our day-to-day living. All these major questions are proven logically in *śastras* and the conclusions are given. Understand, *śāstras* completely take away our doubts. Doubt is a devil. Once a doubt enters our mind in the form of self-doubt, self-hatred and self-denial, we can't sleep, we can't rest until we clear and complete with it. *Śāstras* help us get rid of these doubts intellectually, scientifically!

Unless we have complete intellectual clarity, complete cognition, our belief will be a pseudo belief; anyone can shake our faith as it will be rooted in self-doubt. Our cognition is not complete cognition till the *śāstras* of integrity, authenticity, responsibility and enriching become the basis of our cognition. Till then our cognitions are nothing but confusions, self-doubts. Our faith does not have a strong base, it is like a building without a foundation. It will collapse. The same will happen to us if we don't have the base of *śāstras*.





Next are the *stotras. Stotra* means expressing our experience, our deep love or devotion to our Master or God. Many people ask, 'Swamiji, why does Hinduism have idol worship?' Listen. Hinduism does not have idol worship. We don't worship the idol; we worship through the idol. When we stand in front of the idol, do we say, 'Oh stone! Give me a boon. Oh stone! Please save me?' No! We say, 'Oh God, please save me.' We don't worship the idol; we worship through the idol. So we are not doing idol worship. In *Vaiśnavism*, the devotional stream of Hinduism, there is a beautiful word *Arcāvatār*. This means the idol worshipped in the temple is the Incarnation of God, it is not just a stone.

Incarnation means the Divine descending on planet Earth, just like the ten Incarnations of Viṣṇu. All these idols are like these ten Incarnations. Just like these Incarnations, the stone, the idol that we worship to relate with God is called *Arcāvatār.*

When we stand in front of the idol and pour our heart out through verses, this enriching expression is what is *stotras*. All the songs written by great devotees like the Alvars, Nayanmars, Mīrā and Caitanya, are *stotras*. People ask me, '*Swamiji,* sometimes I don't feel like chanting these *stotras*. Should I do it mechanically even if I don't like doing it?' I say, 'Do it with integrity and authenticity. You may feel it is a mechanical exercise for one or two days. But, it will become your being once you start enjoying the meaning and experiencing what you express. It will become your feeling that enriches you deeply.' The reason I allow these *stotras* to be chanted is this—I can see thousands of people, when they have feeling connection with the Divine, they flower and become enlightened. So, when you express your heart, it becomes *stotra*.

Understand, in *Vedic* tradition, even God is a stepping-stone for Enlightenment. All the forms and names of the Gods, everything is used for attaining Enlightenment, for *nirvikalpa samādhi,* for *living advaita*. When the devotion, the feeling connection is awakened in you, you automatically go towards enlightenment.

Next are the *sūtras*. *Sūtras* give us the technique to reach enlightenment. *Sāstras* are from the intellectual level. *Stotras* are from the emotional level. *Sūtras* are from the being level.

There are three kinds of human beings: head oriented, heart oriented and being oriented. To fulfill everyone, our enlightened sages have created three kinds of literature—*śāstras*, *stotras* and *sūtras*. *Bhagavad Gītā* is the only book that is a combination of *śāstras*, *stotras* and *sūtras*, with something more!





PLANET EARTH IS A BATTLEFIELD

1.1 *Dhṛtarāṣṭra said: O Sañjaya, assembled on this righteous holy land of pilgrimage at Kurukṣetra, what did my sons and those of Pāṇḍu, eager and ready to fight, do?*

1.2 *Sañjaya said:*
O King, seeing the Pāṇḍava army in full military formation, Duryodhana went to his teacher, and spoke the following words.

1.3 *My teacher, behold the great army of the sons of Pāṇḍu,*
Expertly arranged by your intelligent disciple, the son of Drupada,

1.4 , 1.5, 1.6 *Many are the heroes and mighty archers equal to Bhīma and Arjuna in war; Yuyudhāna, Virāta, and the great warrior Drupada, Dṛṣṭaketu, Cekitāna, and the heroic king of Kāśī; Also Purujit, Kuntibhoja, and the great man Śaibya; the valiant Yudāmanyu, the formidable Uttamauja, the son of Subhadrā, and the sons of Draupadī, all great warriors.*

1.7 *Best of the Brāhmaṇas, let me tell you, who are the powerful warriors on our side—the generals of my army, for your information, I mention them.*

It is significant that a blind man gave the opening statement of this great scripture. Not only had he lost the power of sight, but also the power of insight, the wisdom to distinguish between right and wrong.

> Dhṛtarāṣṭra's brother Pāṇḍu handed over to him his throne, as well as the care of his five children. From the point of view of any righteous person, these five Pāṇḍava princes were Dhṛtarāṣṭra's responsibility as well. However, the separation born out of the self-doubt in Dhṛtarāṣṭra's mind was clear when he said, 'My sons and the sons of Pāṇḍu.'

'What are they doing?' he asked Sañjaya plaintively, 'These sons of mine, the hundred Kaurava princes, and those five sons of Pāṇḍu, the Pāṇḍava princes?' He claimed no ownership or responsibility of the Pāṇḍava princes or concern for their welfare. His concern was for his own sons.





Dhṛtarāṣṭra is the embodiment of self-doubt which is always blind! His attachment to his sons, especially the crown prince Duryodhana, had blinded his powers of reasoning. Whatever his son did received his endorsement. From early adolescence, Duryodhana had been plotting to kill his Pāṇḍava cousins. Although Dhṛtarāṣṭra pretended ignorance of his son's evil deeds, he was aware of what his son was up to. Even when Duryodhana and his brother Duśśāssana went to the extreme of disgracing Draupadī, the wife of Pāṇḍavas, trying to disrobe her in public court, Dhṛtarāṣṭra seemed powerless to act. When Duryodhana finally refused to give the Pāṇḍavas even a needlepoint of land, still Dhṛtarāśṭra kept quiet, ensuring that blood would be shed.

Dhṛtarāśṭra was fully aware that he was non-integrated and inauthentic, following the evil path of *adharma* and that it would result in the destruction of his clan. Yet he seemed powerless to act otherwise. Dhṛtarāśṭra's tale is common to humankind. Often, we follow wrong paths even though we know it is wrong, we go out of integrity and authenticity almost as if under a hypnotic spell of doubting ourselves. *Gītā*, therefore, begins from this premise of blinding self-doubting pattern, the primal pattern that invokes all other patterns in us!

> Mahābhārat is not merely the fight between good and evil. Far from that, it is about our root patterns, our inner conflict in being unable to do the right thing, not being courageous enough to stand for what is right, and not taking responsibility to be complete. It is about the lack of awareness, clarity and courage to follow the path of righteousness, *dharma* of integrity, authenticity, responsibility, and enriching. It is a fight between good and evil within us, not merely outside of us. It is actually a fight between the completions and incompletions within us, between possibilities and patterns within us.

Kṛṣṇa, the Superconscious, constantly looms over our being, eternally reminding us of our space of highest positivity, possibility, divinity and enlightenment with His tremendous patience and infinite compassion. Yet we ignore this divine call within us, caught in self-doubting illusion that what we choose instead will make us happy.

Listen. I tell you, all wars between countries are nothing but triggering the collective root patterns of that society. Whether it is war at home, or war in the communities, or war between the countries, the root pattern is responsible.

Incompletion at the level of a single individual piles up and becomes the incompletion at the level of society. Incompletion in the level of society piles up and becomes the incompletion in the level of large communities. Incompletion in the level of large communities piles up and becomes the incompletion in the level of the whole country. Incompletion in the level of countries leads to and causes wars.

War is the result of incompletions. Whether it is war between you and *you,* or war between a country and country, it is the result of incompletions, which is there in a single human being. Kurukṣetra war is the ultimate war of the collective root patterns of humanity itself.

Dhṛtarāṣṭra refers to Kurukṣetra, the site of this world war, as a holy land or place of righteousness, *dharmakṣetra.*

dharmakṣetre kurukṣetra samavetā yuyutsavaḥ ।
māmakāḥ pāṇḍavāś caiva kim akurtava sañjaya ॥ 1.1

People ask, 'How can a battlefield be called a holy land?' If you study the history of humanity, you find that it has always been a battlefield. Whether these wars were morally guided or misguided is a matter of opinion. What is right for one need not be right for another.

> Listen! Mahābhārat beautifully says, 'Let the fight be in *kurukṣetra*!' In Saṃskṛit, *kurukṣetra* means space of creation. *Kuru* means doing. Let the fight be in the space of creation. The whole place of fight should *not* be with the lowest realm, but with the highest realm! So, you will always be in the middle. In the fight itself, you will always be in the middle, and in the end you will be at the peak.

Life is a fight till you are enlightened. But, let your fight be in *kurukṣetra*, the field of creation, not in the field of losing. Don't be constantly fighting with, 'Will I get heart-attack and die?' 'Will my health





collapse?' 'Will others leave me?' 'Will I become bankrupt?' No! The ground on which the battle happens decides your existence and expansion. Let your visualization be—'Will I become CEO or not?' 'Will I become a yogi or not?' 'Will I become jñani or not?' 'Will I become rich or not, leader or not?' 'Will I become enlightened or not?'

I tell you, if your fight is in the direction of *kuru*, you will win the game very easily with least or no stress. It does not take more than forty-eight hours to convince yourself to shift the battleground. You just need to complete some of the self-doubts that you got from your elders, family and societal conditioning. Complete with them! So, all you need to do is just shift your core visualization, your core cognition, your core energy.

Change the battlefield and enter the energy-field of *dharma*, led and controlled by Śrī Kṛṣṇa, immediately you will experience so much of completion. Kṛṣṇa is the epitome of *dharma* (righteousness), and Kṛṣṇa was on the side of the Pāṇḍavas, then how could they lose? The tragic fate of Dhṛtarāṣṭra was that he knew that the destruction of his clan was inevitable, and yet his self-doubts had turned into self-denial, making him powerless and deny the obvious path of *dharma*.

> Listen. The moment you change the battlefield from *adharma* to *dharma*, you may even become enlightened; because it is your default parking spot that decides whether you are enlightened or not. Otherwise you ARE enlightened! You just need to remember and reclaim it. The best way to remember and reclaim it is to complete with your self-doubting patterns and shift the battlefield itself. See, now your battlefield is—'any one day I am going to become bankrupt. Let me delay it as much as possible!' Instead, let it be—'any one day I am going to become the richest being. Let me do it as early as possible!'





EGO NEEDS SUPPORT

1.7 Your goodself, Bhīṣma, Karṇa, Krpa, who are ever victorious in battle, an even so Aśvatthāma, Vikarṇa and the son of Somadatta.

1.8 Many other heroes there are who are prepared to lay down their lives for my sake; all are well-equipped with different weapons, and well experienced in warfare science.

1.9 The strength of army of ours, protected by Bhīṣma, is invincible whereas the strength of their army carefully protected by Bhīma is limited.

1.10 Stationed in your respective divisions on all strategic fronts, all of you must give full protection to Grandfather Bhīṣma.

1.11 Bhīṣma, the mighty patriarch of the Kuru dynasty, their glorious grandsire, then blew upon his conch loudly, roaring like a lion and Duryodhana was joyful.

Duryodhana was a coward by nature. Cowardice is the smell of inauthenticity. Courage is the fragrance of authenticity. He was inauthentic as his *mamakāra*, what he perceived as himself, was much lower than his *ahaṁkāra*, what he projected as himself to others.

Understand, when one is in denial, suffering is naturally going to be there. His root pattern of self-denial, of deep fear and insecurity had always made him feel threatened by the fact that his Pāṇḍava cousins especially Arjuna and Bhīma were far more superior, physically stronger and skilled than him.

Duryodhana felt secure only when surrounded by cronies. His strength and valor arose from the feeling of being supported by his clan and the army around him. On the positive side, Duryodhana was an extremely generous friend who gave his all for the sake of someone he trusted. This quality had attracted strong men like Karṇa to him who swore undying loyalty. Even though Karṇa knew that Arjuna was his own brother, all he could say to his mother Kuntī was that she would finally be left with five sons, implying that one of her sons, either Arjuna or Karṇa, would perish in the war. Such was the loyalty that Duryodhana evoked in his friends.

Duryodhana now rightly went on to claim that there were a number of people, who were great warriors, who would willingly lay down their lives for him. He then began to boost his own morale by saying that the power of the Kaurava army led by Bhīṣma was immense, whereas the Pāṇḍava army with Bhīma as one of the commanders was limited in power. Duryodhana's reference to Bhīma alongside Bhīṣma was due to the fear pattern that he had, of the oath that Bhīma had taken—to break Duryodhana's thigh and drink his blood to avenge the insult to Draupadī. Duryodhana knew that the only factor that could prevent it would be the protection of Bhīṣma.

Duryodhana then addressed the Kaurava army, exhorting them to support their Commander-in-Chief, Bhīṣma. In response, Bhīṣma blew his conch like a lion, making Duryodhana joyful. Bhīṣma was the first Kaurava Commander-in-Chief and Duryodhana wanted to make sure that the entire Kaurava army was committed to his leadership. Bhīṣma, the greatest warrior either side had known, was leading the Kaurava army. Duryodhana wanted to take no chances that his past hatred towards Bhīṣma would affect his assembled supporters. Though he knew that Bhīṣma and even Droṇa would have gone with the Pāṇḍava princes and Kṛṣṇa, had it not been their strong bonds of duty, he could not afford to antagonize them.

The Qualities of Dharma

Bhīṣma is the embodiment of *dharma*, righteousness. He is the Pitāmaḥ, the great-father of Mahābhārat, the grand sire and patriarch of the Pāṇḍavas and Kaurava clan. Bhīṣma was born to Gaṅgā as Devavṛata. He was the only surviving son of eight sons whom Gaṅgā had given birth to. So, Gaṅgā, the sacred most river energy





is the great grandmother of Mahābhārat. When Bhīṣma's father king Śāntanu wanted to marry Satyavatī, a daughter of a fisherman, Devavṛata swore to remain as a *brahmacāri*, never to marry, so that his stepmother Satyavatī's children could have access to his father's throne. Satyavatī was the grandmother of both Pāṇḍu and Dhṛtarāṣṭra. Bhīṣma was highly respected for his valor and sagacity. It is one of the greatest ironies of Mahābhārat that wise men like Bhīṣma and Droṇa chose to be on Duryodhana's side, knowing fully well that whatever path Duryodhana was following was not only morally incorrect, but also against *dharma*, the cosmic law.

In the highest spiritual sense there is no right or wrong morally. Everything is neutral. Bhīṣma and Droṇa were not ordinary people, they were highly matured souls, adept in living the scriptural truths. Moreover, they were fully aware that Kṛṣṇa is a divine Incarnation, and the very fact that Kṛṣṇa sided with the Pāṇḍavas was a clear indication to them as to how the war would unfold. As great warriors themselves, they had no fears about their own deaths; and more importantly they had no guilt, no incompletions about what they had embarked upon.

Great men like Bhīṣma, Droṇa, and Kṛpācārya, trusted their inner space. Duryodhana was their prince and they were committed to him. Not attached to the result of the war, they were certain that Duryodhana would perish and they would too, along with him. In fact, at one point in the war when Kṛṣṇa was greatly angered at the rout that Bhīṣma was causing in the Pāṇḍava army, Kṛṣṇa got down from Arjuna's chariot that He was driving and advanced menacingly towards Bhīṣma. Bhīṣma instantly laid down his arms, joined his palms in prayer to the advancing Kṛṣṇa who was wielding a chariot wheel as His *sudarśana cakra*, the divine discus weapon on His finger, and greeted Him. 'Lord, it will be the greatest blessing for me to die at Your hands.'

To these great warriors, dying on the battlefield was the duty of a *kṣatriya*, a warrior. They weren't concerned with the righteousness of Duryodhana's motives. Their integrity transcended the moral rights and wrongs established by society and religion.

What is morality? In a given society, in a given era, morality is generally the accepted standards of what is desirable and undesirable, what is considered right or wrong conduct and good or bad behavior of a person, a group or an entity. Morality is about good and bad, right and wrong. It changes from time to time, era to era. When time changes, all this changes!

Please understand, integrity is not morality or ethics of the society.

Integrity is a spiritual value. Integrity is you fulfilling the word and thought you give to yourself and others, and experiencing a state of pūrṇatva, completion with yourself and others.

Integrity is not ethics. Ethics is different, integrity is different. Morality and ethics vary from time to time. Integrity is absolute. These warriors disapproved of Duryodhana's insult of the Pāṇḍava princes and Draupadī in the court but did not protest. They disapproved of Duryodhana's instigation of this war and yet took his side, knowing fully well that what lay ahead was destruction.

Flow with Nature

This was not foolishness or resignation from the powerless space. This was surrender to the inevitable, surrender to the Divine. At the level of their consciousness, these great Masters allowed Nature to take its own course. To relax and allow whatever happens to happen is the sure sign of an evolved spirit. Ordinary humans have the freedom to think, choose and act. As a result, they think they are in control of their destinies. In a sense they are; they make their decisions and act upon them. But it is their unconscious root patterns that drive them to all these decisions.

A cycle is created as the root thought patterns lead to certain incomplete actions and those incomplete actions in turn mold their mental set-up and lead to more and more incompletions. Yet, a human has the choice to break out of this cycle of incompletions and live in freedom. This freedom is the space of completion. And the science of completing with this incomplete cycle of root patterns is the science of completion, *pūrṇatva*. This is the *dharma* taught in the *Gītā* scripture.

Listen! There are two ways to live life.

One is to accept the world and life as it is, as we perceive it without any resistance being complete, to see the reality as IT IS—what in Saṃskṛit is termed *Sṛṣṭi Dṛṣṭi*. The other way is to try to make circumstances evolve according to our viewpoint, to create the reality as we want to see, called *Dṛṣṭi Sṛṣṭi*. The first attitude, one of acceptance out of completion brings happiness; the second, one of resistance, brings suffering. No one





can change the world according to his viewpoint. It is an exercise doomed to encounter failure. At best, we can transform ourselves, that's all. And when we *do* transform ourselves, we are also empowered with the great inner powers to create the reality as we want, for ourselves and others!

No revolution has ever succeeded in bringing about any significant, positive change. Revolutionaries who claim that they are against dictatorship become dictators themselves. That has always been history. Ironically, an Enlightened Master has no such freedom. He is a faithful channel of the universal energy, *Parāśakti*, the Divine Existence. Every move, every thought is at the behest of the Divine. An Enlightened Being is beyond choice; He is in complete surrender to the Divine.

Bhīṣma was of pure divine origin, the son of Gaṅgā. Gaṅgā is the embodiment of pure inner space. Bhīṣma had the gift of icchā-mṛtyū, self-willed death. His *dharma*, his integrity and authenticity were the standard for his era. Yet Bhīṣma kept quiet when Draupadī was attempted to be disrobed and insulted. Because he had the wrong association with self-denial, Duryodhana and being in integrity to his huge vow to always protect the kingdom's royal seat, he did not act when Duryodhana denied the Pāṇḍavas even a patch of land the size of a needle tip.

He chose to fight for Duryodhana. However, when Duryodhana requested him to lead the Kaurava army, Bhīṣma told him that the Pāṇḍava princes were as dear to him as Duryodhana was, and while he would wage war against their army, he could not take their lives. This was the condition under which Bhīṣma agreed to fight against the Pāṇḍava army on Duryodhana's behalf.

> Yet, in this instance, Bhīṣma's compassion for Duryodhana overcame his distaste for his actions and behavior. Bhīṣma understood the desperate fear running through Duryodhana's mind, and he felt the need to reassure him. In response to these exaggerated claims of Duryodhana, Bhīṣma blew his conch as a sign of resounding affirmation of whatever had been said by Duryodhana. Sañjaya said that Bhīṣma's conch sounded like the roar of a lion, coming from the oldest and the bravest of all the warriors assembled on the battlefield. It was also an affirmation of Bhīṣma's own support to the Kaurava prince and the signal for the war to begin. Bhīṣma's conch was a celebratory signal, seeking victory.





The War Begins

1.12 Conches, bugles, trumpets, drums, and horns all suddenly sounded; Their combined sound renting the skies.

1.13 Then, seated on a magnificent chariot drawn by white horses, both Mādhava (Kṛṣṇa) and Arjuna sounded their divine conches.

1.14 Hṛṣikeśa (Kṛṣṇa) blew on His conch, the Pāñcajanya; Dhanañjaya (Arjuna) sounded the Devadatta and Vṛkodara (Bhīma) sounded his mighty conch called Pauṇḍra.

1.15 1.16 1.17 *King Yudhiṣṭra, the son of Kuntī, blew his conch, the Anantavijaya; Nakula and Sahadeva blew the Sughośa and Maṇipuṣpaka. That great archer, the king of Kāśī, the great fighter Śikhaṇḍi, Dṛṣṭadyumna, Virāṭa and the invincible Sātyaki, Drupada, the sons of Draupadī, and the others, such as the mightyarmed son of Subhadrā, all sounded their conches.*

Conches, called *śankha* in Saṃskṛit, are the shells of mollusks that live in the sea. From time immemorial, Hindu scriptures have referred to the use of conches during ritualistic, devotional and celebratory occasions. In general, a conch is blown to signify obeisance to the Divine, or in celebration of an auspicious, victorious occasion.

Each of the great warriors in the Mahābhārat war had his own conch with its unique sound signature. Most of the great warriors also had their own chariot flags and their weapons, especially their bows, had great spiritual significance. It is said that Arjuna's presence in any part of the battlefield would be known by the sound of his conch and the twang of his bow!

When Bhīṣma blew his conch in support of Duryodhana, the response was tumultuous on both sides. Every warrior on the battlefield took out his conch and blew his signature note. Of all the sounds that emanated at that moment, a few were heard above the rest. Kṛṣṇa sounded His Pañcajanya, the conch of Viṣṇu, which drowned out all other sounds. It was the victorious announcement for all that the Divine was already present with the Pāṇḍava army.

Vyāsa, through Sañjaya, attributes divinity only to Kṛṣṇa's conch, not to anyone else's. He refers to Kṛṣṇa as *Mādhava*, and later as *Hṛiṣīkeśa*. *Mādhava* signifies that Kṛṣṇa is an Incarnation of Viṣṇu, the husband of Lakṣmī, goddess of wealth and fortune. In this context, it signifies that whoever Kṛṣṇa sides with would be invincible. Kṛṣṇa is then referred to as *Hṛiṣīkeśa*, controller of the senses, the superconscious, who has created the māyā, the illusion that is this great war of Mahābhārat. Vyāsa implies that all that happens is a creation of Kṛṣṇa. For what purpose? He alone knows. The Divine truly has no purpose. The Divine IS, that's all.

Kṛṣṇa was Arjuna's charioteer. Arjuna's chariot and his bow, Gāṇḍīva were a blessing from Agnī, the fire god. The chariot was capable of traversing all three worlds. The chariot flew the flag of Hanumān, the monkey god, the close confidante, disciple of Lord Śrī Rāma, the earlier Incarnation of Viṣṇu or Kṛṣṇa. Hanumān had blessed Bhīma that he would be with the Pāṇḍava princes at all times, and he himself would ride upon Arjuna's chariot flag. Wherever Hanumān is, Śrī Rāma is present. So Arjuna is accompanied not only by Śrī Kṛṣṇa, but also by His earlier Incarnation Śrī Rāma! Arjuna and the Pāṇḍava princes were twice blessed! Arjuna is referred to as Dhañanjaya, winner of wealth, in reference to his ability to generate the wealth needed by his brother Yudhishṭra.

> Not to be outdone, Bhīma, also called Vṛikodara blew on his conch Pauṇḍra, a fearsome sound that invoked dread amongst the Kaurava army. Bhīma was feared by his enemies for his strength and anger. The other three Pāṇḍava princes, Yudhiṣṭra, Nakula and Sahadeva and then by the great warriors, Drupada, Virāṭa, Sātyaki, Śikhaṇḍī, Dṛṣṭadyumna, Abhimanyu and others followed, all blowing their conches in celebration of their impending victory.

Each of these warriors had a great history. Yudhiṣṭra, the eldest of the Pāṇḍava princes, was born to his mother Kuntī through the grace of Yama, the god of justice and death, and was universally known as *Dharmarāja*, the king of truth, as he was established in *dharma*, an embodiment of integrity with the power of words, never known to tell a lie. Nakula and Sahadeva embodied enriching, the power of living who were born to Mādri, the second wife of Pāṇḍu, through the grace of the Aśvini Kumāras, celestial beings.





Drupada, the king of Pāñchāla, was the father of Dṛṣṭadyumna and Draupadī, wife of the Pāṇḍavas. Virāṭa was the king in whose kingdom the five Pāṇḍava princes and Draupadī spent a year in hiding. His daughter married Abhimanyu, Arjuna's son by Subhadrā, Kṛṣṇa's sister. Śikhaṇḍi was born as Bhīṣma's nemesis, when Ambā, a princess whom Bhīṣma captured as a bride for his stepbrother Vicitravīrya, immolated herself to be reborn to avenge her shame.

It is as if Sañjaya, the narrator of the war, repeatedly tries to impress upon the blind king Dhṛtarāṣṭra the caliber of the Pāṇḍava warriors. Sañjaya specifically refers to these warriors as '*aparājita*', invincible, ever victorious in whatever task they undertook, implying that they would be victorious in this war.

It is significant that Bhiṣma's conch, sounded by him as the Commander-in-Chief of Kaurava army, to signify the war opening, was responded to by Kṛṣṇa, and not by Dṛṣṭadyumna, the Pāṇḍava Commander-in-Chief, or any of the other Pāṇḍava princes. Kṛṣṇa's was a response of victory, not a reaction to the challenge issued by Bhiṣma.

Law of Cosmos is Responsibilism

Understand, if you feel that you are not responsible, you react. If you feel that you are responsible, you respond. When all your actions are responses and not reactions, you are a *karma yogi*; no karma binds you—you are living in completion and expressing completion. The cosmic vibration of Kṛṣṇa's *Pañcajanya* conch was a declaration of His responsibility for everything in and around Him, an acceptance of the fact that whatever was thrown at the Pāṇḍava army was being accepted by Him, Divinity Incarnate.

Kṛṣṇa, as the Superconscious guide of the Pāṇḍavas, the five embodiments of *dharma*, absolves them of any incompletions, any guilt or wrongdoing by taking upon Himself the responsibility for everything happening and is to happen.

The biggest question we have in our mind is, 'How can I be responsible for everything happening around me? I can be held responsible for what is happening inside me. How can I be held responsible for what is happening outside me? For example, if an accident happens in my life, how can I be responsible?' Everybody asks this question! Let me answer you.

Listen: there is an important difference between being the cause for something, and being responsible for it! Sometimes you may not be the reason for a certain happening, but if it is affecting *your* life, you ARE responsible for that happening. For example, you may not be the cause of political corruption in your country, but as a citizen of the country, you ARE responsible for it! You may not be the reason for it, but that doesn't mean that you are not responsible in truth.

You need to know that unless you take responsibility, you are neither going to improve the situation, nor you are going to expand your inner space.

- *A person who does not feel responsible even for his own actions is an animal.* He lives in a very low-level consciousness!
  Duryodhana along with the Kaurava army represents this low-level consciousness.
- *A person who feels responsible for his own actions is a human being*. He lives in a middle-level consciousness! There were many warriors who felt responsible for their actions, their duties and even supported Duryodhana, they represent this middle-level consciousness.
- *A person who takes responsibility even for others' actions is Divine.*

  He lives in leadership consciousness, *Īśvaratva.* Śrī Kṛṣṇa is the *Īśvara,* the leader of the Universe, responsible for the whole Cosmos, with the ability to do anything with the Cosmos.

We always feel that responsibility is a burden. NO! It is a power! Responsibility makes you powerful. Responsibility directly leads you to leadership consciousness, *Īśvaratva*. As long as you feel responsible only for your family, you remain as the head of just your family. When you feel responsible for the community, you become a leader of the community. As your feeling of responsibility expands in you, your leadership quality also expands as a power.

The decision to feel responsible for the whole Cosmos is Enlightenment! Feeling responsible for the Whole and declaring to live by your feeling is responsible declaration, known in Hindu spiritual practice as *nididyāsana*. Responsible declaration unlocks the power of feeling or *prema śakti* in you.

Listen. Cosmos functions on 'responsibilism.' The law of Cosmos, the natural law of Existence, *dharma*





is responsibilism. The law of nature is responsibilism. Kṛṣṇa leads the whole war with this one truth, *satya* of 'responsibilism.'

The whole Mahābhārat war is Kṛṣṇa's expression of the power of His responsibilism, Īśvaratva. Even though Kṛṣṇa or His actions are not responsible for the war, even though He is not the reason for the war, He takes the responsibility even for others' inauthenticity and others' irresponsibility and reestablishes *dharma*, the cosmic law of responsibilism. This is the job of an Incarnation.

The rest of the Pāṇḍava army, including Arjuna, follow Kṛṣṇa's lead by blowing their divine conches.





ARJUNA FALTERS

1.19 This tumultuous sounding of the conches reverberated in the sky and the earth, and shattered the hearts of the sons of Dhṛtarāṣṭra.

1.20 Then, seated in his chariot, which bore the flag of Hanumān, Arjuna lifted his bow, fixed his arrows and looking at the sons of Dhṛtarāṣṭra spoke to Kṛṣṇa.

1.21, 1.22 *Arjuna said:*
O Acyuta (Infallible One), please position my chariot between the two armies and let me see the warmongers gathered here with whom I must wage this battle.

When Bhīṣma sounded his conch, it invited back the resounding response of the conches of the Pāṇḍava warriors.

There is no mention by Sañjaya that Bhīṣma's conch or the accompanying sounds of drums and trumpets from the Kaurava army caused any concern amongst the Pāṇḍava army.

What he says now is different. With the roar of the conches of the Pāṇḍava warriors, led by Kṛṣṇa and Arjuna, Sañjaya says that the hearts of the sons of Dhṛitarāṣṭra were shattered.

The words used here are significant. He says that the blowing of the conches created vibrations in the sky and upon the earth. The conches of the Pāṇḍava princes and other great warriors were not mere musical instruments; they were filled with great spiritual power and divine presence. They were in fact *mantra* or sacred sounds, which created powerful vibrations affecting the environment. That is the uproar Sañjaya was talking about.

In the Hindu Purāṇas, epics, one finds references to weapons called *astra*. An *astra* is not a physical weapon. It is a thought, a word that was given enormous power by its creator to destroy, even to the extent of a nuclear device. Later in the Mahābhārat war, power nuclear weapons like *Brahmāstra*, deadliest of all the *astras*, capable of delivering destruction were attempted to be used. Just by the power of thought and words,the nuclear energy was invoked in the warrior's mounted arrow. Kṛṣṇa received the *Brahmāstra* on Him before it could do any damage.

The conches that the Pāṇḍava warriors used were not meant to destroy physically, but they were clearly successful in destroying the fantasies of the Kaurava princes. The purpose of sounding conches was to set the stage for the battle and to define its boundaries. The Pāṇḍava princes and warriors had the comfort of knowing that they were doing what was right, both in their own hearts and in the eyes of God, since they had the association and support of Kṛṣṇa Himself. The Kaurava princes were afraid. All that motivated them was greed and envy. They did not have divine purpose as their motivation.

Sañjaya, with his powerful *ājña*, third eye vision, was able to see far beyond the superficial responses on the battlefield. He was able to unravel the unconscious, deep rooted patterns, emotions and responses of the warriors. Whatever may have been the perceived reaction of the Kaurava army to the response from the Pāṇḍava warriors, Sañjaya concludes that the Kaurava princes were demoralized, imbalanced. The armies went face-to-face in military formation. The conches had sounded in anticipation. The warriors on both sides were waiting for their commanders to signal the first move in offense.

Arjuna was at the forefront of the Pāṇḍava army. He had blown his conch, Devadatta, at the same time as Kṛṣṇa sounded His Pañcajanya. Arjuna had taken up his divine bow Gāṇḍīva, and had fixed the arrow to the bow. However, instead of releasing the arrow, Arjuna looked at the Kaurava army amassed in front of him, with all the Kaurava princes, his cousins, facing him. He then addressed Kṛṣṇa, his friend, mentor, divine guide and charioteer.

For the first time in this scripture, Arjuna speaks. Arjuna is not the mere hero of Mahābhārat in this *Gītā* scripture. He is the embodiment of all humanity. He is *Nara*, the human aspect of Nārāyaṇa, Lord Viṣṇu, who in turn is Kṛṣṇa. Kṛṣṇa and Arjuna, as *Nārāyaṇa* and *Nara*, as the Divine and human, is the theme that runs throughout *Bhagavad Gītā* and also much of the epic Mahābhārat.

'*Achyuta*, O Infallible One,' said Arjuna to his friend and mentor, 'Please take me to a vantage point between the two armies so that I can see for myself who I am fighting with. Let me see who is assembled here on this battlefield,' he says. 'Kṛṣṇa, please show me who I must vanquish.'

Arjuna already knew to the last man, each one who was on that Kurukṣetra battlefield. He had no





confusion about whom he was fighting. All these decisions, negotiations, changing of loyalties, dropouts, all these happened in the days before the war. The lines had been drawn very clearly, even if unwillingly in some cases.

It made no sense at all for Arjuna to ask Kṛṣṇa at this last minute to show him clearly who he was fighting against. It was as if he was hoping that at the last minute something would occur to change the course of events. If that were to happen, he knew that it could only take place through the grace of his charioteer, friend and guide, Mādhava.

> It is as if Arjuna was making a desperate plea to Kṛṣṇa, 'Please show me something that I do not know. Show me something that You alone know, Oh *Achyuta (*Infallible Divine). Take me there, where You will, and show me.'





1.23 Let me see these well wishers in this war of the evil-minded Duryodhana, who have come together here to fight.

1.24 Sañjaya said:
O descendant of Bhārata, being thus addressed by Guḍākeśa (Arjuna), Hṛṣikeśa Kṛṣṇa then drew up the fine chariot in the midst of both armies.

Arjuna starts out on a challenging note. He says he would like to see all those who had assembled to fight him, in support of the evil minded Duryodhana. Accordingly, Kṛṣṇa drew up the chariot between the two armies so that Arjuna could have a good look at all those who had gathered.

Arjuna is being called *Guḍakeśa* in this verse—*Guḍakeśana Bhārata*, the one who has transcended sleep or the need to sleep. Sleep, here, also refers to the unconscious mind, the incomplete inner space. Please listen. Sleep is nothing but the rest we need to give to our tired inner chatter. Sleep is related to the incompletions of the mind. All our incompletions, that drive our actions, reside in our unconscious space as root thought patterns. Only thing we need to go beyond sleep is a complete inner space. Integrity brings deep sleep to us, makes us conquer tiredness and ultimately conquer sleep.

Arjuna's Integrity, the Power of Words

Let me define Integrity, the first spiritual principle. Integrity is the key which unlocks the power of words, or *vākśakti*.

Integrity is you fulfilling the word or thought you give to yourself and to others, and experiencing a state of completion, *pūrṇatva* with yourself and with life.

Integrity has two dimensions—honoring the words you give to yourself and honoring the words you give to others. Integrity means not just fulfilling, but honoring the word you give to you and others as your very life, is Integrity. Listen. Honoring the word you give to you—that is the key point.

Who is the first person to hear the words you utter? YOU! When you honor the words you give to yourself, your confidence in yourself grows and your self-doubt melts away. YOU become powerful! When you honor the words you give to others, others' confidence in you grows. Your relationship with that person becomes powerful!

The words you utter are YOU! You become the words you speak to yourself and others. If you go on saying, '*I am sick, I am sick*', you simply will become sick. In the same way, if you constantly tell yourself, '*I am healthy*', your energy will wake up. You will be very healthy! Cosmic energy awakens in your system and makes your declarations a reality. It is important to choose the right words, because you can create your reality with the power of your words!

A small story about the power of words, vāk śakti.

> Once, a small town was visited by a saint. As the saint passed by a small hut, a woman came to him and begged him to pray for her dying child. Since the saint was new to the town, a crowd gathered around him, curious to see if he could do anything. The woman brought the sick child out to him and he said a prayer over her.
>
> Do you really think your prayer will help the child, when even medicine has failed? After all, they are just some words!', yelled a man from the crowd.
>
> The saint turned and started shouting at the man, 'You idiot, you don't know what I am doing! Just shut up!' The man was furious! His face grew red and hot. 'How dare you insult me,!' he shouted at the saint.
>
> The saint smiled at him calmly and said, 'If one word has the power to make you so angry, may not another word have the power to heal this child?'

That is the power of words!

Listen: every thought we complete is the word we give to us. We have to honor it. The first step of integrity is completing all the negative words we created within us about us and life, and completing all of them. With integrity, our inner chatter disappears, it never becomes tired.





By bringing integrity to his thinking and words, Arjuna had conquered his tiredness, his boredom, his powerlessness and conflicts. When we have integrity and authenticity, when we give our life to fulfill our words, Cosmos intervenes to fulfill our words and makes them into reality. Arjuna is being referred to here as one who has conquered sleep, as a result of tirelessly doing *pūrṇatva*, completion with all the negative words he carried. Because of Arjuna's integrity, the power of words or *vākśakti* became available to him. To fulfill the words of Arjuna, Śrī Kṛṣṇa, the Cosmos Himself becomes his charioteer, leading him to his total surrender to Divine.

Kṛṣṇa has been called *Hṛṣīkeśa*, one who controls the senses from His powerful space of completion.

> A person who does not have even one moment of powerlessness or incompletion in his life is an Enlightened Being. A person who never had any patterns, any incompletions in his life, right from his birth, is an Incarnation. Physically, mentally, and spiritually, Śrī Kṛṣṇa is the space of eternal completion. His senses are complete as He knows what He experienced through them is not the source of happiness. The relationship between Kṛṣṇa and Arjuna is the highest form of interaction between the Divine and the human.

Stages of Surrender

This surrender happens in three stages. At the first level it is an intellectual surrender, the intellectual acceptance of what the Master represents and what he means to you. A true seeker reaches this stage when he encounters the real Master, Sadguru destined for him. The seeker sees in the Master, qualities he has been searching for. His questions start dying down and answers come even before questions happen.

Intellectual surrender to the Master replaces inadequate questions with adequate doubts. Doubts are not violent like questions as they do not arise from the root patterns or ego. They arise from a genuine, authentic need to know, to create adequate, complete cognition. Despite his high level of surrender, one does see Arjuna initially in this state of questioning, perhaps as a lesson to us.

At the next level, one reaches the state of emotional surrender. From *śāstras* one moves to *stotras*, from the head to the heart. It is like coming home when the heart surrenders. One feels a deep connection with the Guru and constantly remembers Him. It is impossible to forget Him. His memory brings tears to one's eyes, tears of gratitude that are impossible to hide.

> Śrī Rāmakṛṣṇa says so beautifully, 'When thinking of the Divine or your Guru, Master, if you have tears streaming down your cheeks, be very sure that this is your last birth.' Emotional surrender leads one close to liberation.

> At the final level, is surrender of the senses. One truly realizes Hṛṣīkeśa, Master of senses, and gives up one's distorted, incomplete sense of reality and embraces the Truth of the absolu reality of *Advaita*, non-duality that the Master and every Incarnation have expressed. Ultimately, we must move beyond both doubt and faith to completion that creates a deep trust in the Master, recognizing that everything the Master expresses is for our liberation. As Arjuna progresses through the *Gītā*, layers of his incompletions peel off, and he travels into deeper stages of surrender.

Please understand, when we are driven by root patterns, we don't even know what we do, why we do—why we are making money, why we have married, why we are living. Nothing! The Kaurava warriors blindly driven by Duryodhana, did not know—why they are fighting, why they want power and exactly what is going to happen? With such an unconscious, incomplete space, Duryodhana and his allies did not suffer from any doubts. When our root patterns are driving our life, we may believe that we are winning, but we will never be driven to victory. If your enemy is driving you, will he be driving you towards victory? Mired totally in self-denial patterns, these Kaurava warriors followed Duryodhana blindly, unaware that the person they followed was blind himself.

Arjuna, on the other hand, is in turmoil. He is driven by Hṛṣīkeśa, the Master of senses, who can control and complete any root pattern. Arjuna's charioteer is Kṛṣṇa Himself, whose very life is a living science of completion. As Kṛṣṇa brings the chariot to a stop between the two armies, in a metaphoric sense, He brings Arjuna's inner space to a steady state to drive him to completion.





With Duryodhana's self-denial root pattern of saying 'no' to life, cloning itself into the manifold Kaurava army of conflicting patterns, even if Duryodhana won any war out of that pattern, he would never achieve satisfaction or completion. Because the reason he is fighting for power is to feel secure from his fear. He will feel secured only when he breaks that pattern, not by winning the war! It is the wrong strategy, for the wrong reason!

Arjuna, unlike Duryodhana, has become aware of his root patterns, he is exposed to his inauthenticities, and is working to free himself from their bondage. However, he is not in the zone of light yet. The conflict between Arjuna and Duryodhana is the conflict that all humans face within themselves—a conflict between their possibility and patterns, their deep unconscious desires, the incompletions driven by their root patterns, and the possibility of completion, consciousness. Completion is consciousness! Which part wins depends on one's ability to complete and surrender to the superconscious Divine or the Master, Śrī Kṛṣṇa.

As long as one is in darkness, one does not miss light. But, Arjuna is in the state of a person who has had sight and has now lost it, who was in the light of completion, but fell into the darkness of incompletion. Yet, only in its own light, can a moon even see its dark patches. And so is Arjuna now seeing his incompletions face-to-face and is blessed to have the source of light, Jagadguru Kṛṣṇa to enlighten him. He is an intelligent man, but suddenly wondered whether what he was doing might be wrong and evil. So he is disturbed.

> Duryodhana, on the other hand, has a mind that is always in darkness, He has never experienced true intelligence or completion. Therefore, words like 'immoral' or 'non-integrity' or 'inauthenticity,' '*dharma'* or '*adharma*' would make no sense to him.





ARJUNA'S DILEMMA

1.25 to 1.30

In the presence of Bhīṣma, Droṇa and other rulers of the world, Hṛṣīkeśa said, Pārtha, behold all the Kurus who are assembled here. There, Arjuna could see within the armies of both parties,

His elders, grandfathers, teachers, maternal uncles, cousins, sons, grandsons

And friends, as well as his fathers-in-law and well wishers.
When Arjuna, the son of Kuntī, saw all these friends and relatives present there,

He was overwhelmed with deep pity and said:
Kṛṣṇa, seeing my friends and relatives present before me, eager to wage war,

I feel my limbs trembling, my mouth drying, and my hair standing on end.

My bow, Gāṇḍīva, slips from my hands, and my skin burns. I am unable to stand here any longer.

I am forgetting myself, and my mind reels.
I foresee only evil omens, O killer of the Keśī demon.

Kṛṣṇa parked the chariot between the two armies and said to Arjuna, 'Here are the people you wished to see.' Arjuna wanted to see those who were about to fight him and die, and Kṛṣṇa, with no mercy at all, showed him that these were Arjuna's near and dear ones.

> Kṛṣṇa Himself was related to Arjuna. Kuntī, Arjuna's mother, also known as Prithā, was Kṛṣṇa's aunt, sister of Kṛṣṇa's father Vāsudeva; so He addresses Arjuna here as Pārtha, the son of Prithā, emphasizing their relationship. Kṛṣṇa is also referred to in *Gītā* as Pārthasārathi, the charioteer of Pārtha, Arjuna.

Assembled in front of Arjuna were compatriots of his father Pāṇḍu, grandfathers and great grandfathers such as Bhīṣma, his own teachers such as Droṇa and Kṛpa, uncles such as Śakuni, brothers and cousins as all the Kaurava princes were, friends and well wishers. At one time or another, each of them had been an object of affection and respect to Arjuna. Now, they were part of this enemy army.

Arjunaviśāda, root pattern of a thinking Man

The expression of Arjuna's dilemma starts here.

The theme of *Gītā* is the story of Arjuna's dilemma, his incompletion and its completion by Kṛṣṇa.

As a warrior, as a *kṣatriya*, Arjuna was used to killing in battle. He was no stranger to death and violence. As long as those who faced him were his enemies Arjuna had no difficulty in carrying out the execution. However, those in front of him now were his *svajanam*—his relatives, people who actually were like his father, grandfathers, uncles, brothers, sons and grandsons, tied to him with bonds of blood. Many others were his friends with whom he had previously enjoyed bonds of loyalty.

Arjuna's dilemma was not one of nonviolence, *ahiṁsā*. As a *kṣatriya*, this word had no place in his dictionary. His dilemma was one of violence, violence born out of his ego, his identity. He could kill people he did not identify with, but he could not bear to kill those whom he could relate with himself in one way or another. The bonds of family were far stronger than Arjuna had imagined. These bonds were rooted in his ego, and to cut these bonds was to destroy himself. This was Arjuna's dilemma.

What follows now is a bunch of fantasies, inauthenticities that Arjuna's mind weaves in an attempt to justify his dilemma. It is what the human mind conjures up time and again as its projection of the unconscious root thought patterns, trying to justify as authentic action.

> Sañjaya says that Arjuna was overwhelmed with pity. Some translate this as compassion. Compassion, true compassion, which is the hallmark of an





Enlightened Being, is non-discriminatory; it does not differentiate.

Please listen. When responsibility expresses through your heart, it is compassion. To the truly compassionate person, the whole world, of both living and nonliving beings, is an extension of his own self. Anything that hurts any object around such a person would hurt him, and he too would feel the pain.

However, Arjuna's emotion was discriminatory, inauthentic. He felt pity only because they were his kinsmen, only because he identified with them, not because of his authenticity and responsibility to enrich them, not because he felt that all of them were his own extensions, and so by not fighting them he would in turn not fight himself.

This was not compassion born out of *ahiṁsā*, nonviolence, but pity born out of *hiṁsā*, violence. Arjuna's emotions arose from his root pattern, his ego.True compassion arises from a state of integrity and authenticity, the absence of ego where one's inner and outer identities are aligned, and one expresses peak of one's positivity and possibility. It arises from a state of responsibility, out of no-mind and no-thought, where the feelings of 'I' and 'mine' have disappeared and one realizes that one is the Source of everything and so one is responsible for everything. True compassion is a state of completion and bliss, one of true surrender to the Universe.

Our four great Inner powers

Please understand, the four spiritual principles of integrity, authenticity, responsibility and enriching are the four *Vedas, caturveda* to experience surrender to the Cosmos and to have the power to simply manifest the reality of your choice!

Listen! Whether you know it or not, whether you believe it not, you have four giant powers sitting inside you. Though you use these powers everyday in your life, you don't use them consciously, with a clear intention. Please understand, all these powers are great energies, just like electricity or wind power. If you handle them properly, they can shower you with everything you want. But if you don't handle them properly, they will continue to impact your life in negative ways.

These powers are related to the four major dimensions of your life—your words, your thinking, your emotions, and your living. When you awaken your peak possibility in each of these dimensions, it becomes a great power and support in your life.

Each of the four powers is guided by a spiritual principle known as *tattva*. The *tattva* is the key to unlock the corresponding power in you.

First spiritual principle is Integrity. When you practice integrity, the power of words or vāk śakti will be available to you.

Second tattva is Authenticity. When you practice authenticity, the power of thinking or mano śakti will be open to you.

Third tattva is Responsibility. The power of feeling or prema śakti will be possible when you practice responsibility.

And the fourth tattva is Enriching. You will have access to the power of living or ātma śakti the moment you decide to enrich others.

The foundation for these tattvas is pūṛṇatva—completion of all the patterns we carry.

When we live these spiritual principles and express these four great powers, the individual self merges with the universal Self, and true compassion happens out of the space of completion with the Cosmic Consciousness; from the experience that one is part of that Brahman.

Listen. Arjuna's pity arose out of fear of losing his identity, his fear of expansion, his root pattern or ego. Arjuna was mortally afraid. He claimed that his throat was parched, his hair was standing on edge and his divine bow was slipping from his sweaty hands. If one did not know Arjuna better, one would have considered him a coward.

Arjuna was no coward. He had no fear for his own physical safety. He was not concerned that he might be injured or that he might die. As a warrior of warriors, these feelings were beneath him. But, Arjuna was afraid of breaking social and ethical laws. His values and beliefs, his bio-memories, his root thought patterns, told him that what he was doing was wrong and unacceptable. So powerful was this feeling that he was reeling, quivering, dazed and unable to think or function.





Can something like this really happen? Can a hero lose his composure and exhibit the physical symptoms of a frightened coward? A true hero to whom death is play, who is trained from childhood by the greatest of Masters not only in the control of his body, his sleep, but of his mind as well? Arjuna's situation shows how the mind can play games with the best of us, how the root patterns can take over the mind in so powerful a manner as to make us powerless, without our awareness.

Arjuna was frightened that he would be held responsible for the death of his kinsmen, people who were father, grandfather and other such important figures to him. He was afraid that even if others did not blame him, he would suffer the guilt and regret for his actions for the rest of his life. So great was this fear root pattern of potential guilt, that it drove Arjuna into behaving inauthentically like a coward. All he could foresee was disaster and evil all around him. At another, far deeper level, Arjuna was terrified of his own destruction. The moment one starts identifying with *svajanam*, kinsmen, family, friends and relatives, it is a material identification, born out of possession arising from one's ego, the feeling of 'I' and 'mine.'

Possession is born of attachment, and leads to attachment as well. There can be no feeling of possessing something unless one is attached to it. People speak of attachment, liking and love. All these are valid only as long as a sense of possession exists. The moment the object of love turns around and displays independence and unwillingness to be possessed, the liking and the love disappears.

Possession arises out of our survival need, from our *mūlādhāra cakra*, an energy center located at the base of the spine. It is a primal feeling that yokes us to mother Earth. Out of the need for possession, feelings of lust, greed and anger arise. Often what one cannot possess, one wants to destroy.

'What I cannot have, let no one have,' we often feel, out of our incompletion. Possession leads to violence. It is also the deep-rooted desire for possessions, the feeling of 'mine,' that gives rise to your identity 'I.' The need to possess does not stem from your identity. It is the other way around. 'Mine' leads to 'I,' not 'I' to 'mine.' This is why you cannot eliminate your identity till you renounce your attachment to all your desires and possessions. You need to get rid of the 'mine' first. Only then the 'I' disappears.

Understand, incompletions will make you feel the whole world should be yours. Incompletions will continue to make you feel you can own, possess the whole world. Incompletions continuously make you exploit others.

Arjuna is in this mood and frame of mind. It strikes him at the moment of waging war, that what he is about to destroy are his own possessions, his own identity. If he were to destroy them he will be destroying a part of his own self, his own mind-body system. It is true that when someone dear to us dies, a part of our mind-body system dies with them. Arjuna knew that the destruction of so many of his near and dear ones, his kinsmen, would take a massive toll on him, akin to committing suicide.

Arjuna's dilemma was an existential one. What is the point of eliminating others, if it results in one's own elimination? It is a dilemma born out of partial understanding, an incomplete cognition, a peek into the truth of collective consciousness. If Arjuna were to be as unaware as Duryodhana, this doubt would have never entered his mind. Were he enlightened as Kṛṣṇa was, the answer would have been obvious. Arjuna was in between, hence his dilemma.

Why should I destroy myself? What for? These are the questions that naturally follow this line of reasoning. Arjuna was far wiser than many modern philosophers in posing this as a doubt, without venturing into any answers himself.

Listen. Utter confusion, dilemma is the first thing any person has to face in his life for Enlightenment. If we have not yet faced the dilemma, the possibility for transformation has not yet opened. When we are in dilemma, be very clear, the seeking has started in us.

Arjuna has become a seeker of Truth. He was no longer satisfied with what he had imbibed all these years—*śāstras*, *stotras* and *sūtras*. He wished to go beyond. He questioned them, as he had doubts. He was in a dilemma.

> *Arjuna-viśāda-yogaḥ* is the name given to this first chapter of *Gītā. Viśāda* can mean many things in Saṃskṛit—grief, sorrow, despondency, despair, depression, powerlessness, dilemma and such. Here what we see is the dilemma that Arjuna was in, not knowing whether what he had been taught all his life, and what he had believed to be true, was really true after all.





RIGORS OF INCOMPLETIONS

1.31 I foresee only evil omens, O Kṛṣṇa, I do not see any good coming out of killing one's own kinsmen [svajanam] in this battle.

I do not covet my dear Kṛṣṇa, victory or kingdom or pleasures.

1.32 What use is kingdom, pleasures or even life, Kṛṣṇa?

1.33 Those for whose sake we seek kingdoms, enjoyment and happiness Now are arrayed in this battlefield ready to lose their lives and wealth.

1.34 , 1.35 *Even if I am about to be slain by my teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and all relatives, I would not like to slay them even to gain control of all three worlds. Why then, Madhusūdana, would I wish to kill them for control of this earth?*

Arjuna now started developing his theme in detail. He started expressing his doubts with clarity. One may ask, 'How can such doubts be clear?' Doubts need to be clear if they are to be resolved. Thoughts need to be integrated if they need to be complete.

Listen. A clearly expressed word is fulfillment. The word which constantly keeps you in completion and expands you is Integrity. Everything starts with the word. Unclear doubts lead only to more confusion.Thoughts and words lacking integrity lead to incompletions. Unintelligent beings that lack integrity have unclear doubts.

Integrated Listening to yourself

Arjuna's doubts were precise. Arjuna started listening to himself. Listening to you is the first step to spirituality. Constantly listening to your inner space is the beginning of integrity.

Listening brings integrity into our words. We never ever really listen, either to ourselves or to others. When you really start listening to yourself, you will naturally become more aware of the words you give to yourself and others. You will also have the ability to listen to others' words with integrity.

Listening is directly connected to your ability to handle reality as it IS, without creating your own unconscious ideas and conclusions. When you don't have listening, you always come to a conclusion even before the information is cognized in you. **That is why the very first step of Hindu spiritual practice is *Śravana*, Integrated Listening.**

Because Arjuna was listening to himself, he started thinking with integrity. When we bring integrity in our thinking, the first thing is that we will know what is happening inside us. Arjuna has clarity about the doubts arising inside him, and is now exposed to his own inauthenticies. How could he seek happiness through destruction of his kinsmen, he asked. How could any good come out of this action? How could he desire power, possessions and pleasures through such action? And if he did gain those things as a result of killing his family, of what use would such a life be to him?

Though Arjuna was in a dilemma, it was a dilemma born out of intelligence, not out of ignorance. Arjuna had been taught all his life to seek power, possessions and pleasures, and he had done it. Up to this point, he had not come across a single situation where the cost of acquiring these had seemed to be greater than the accruing profit, the resulting enjoyment. Perhaps he had never bothered to evaluate the cost and benefits.

For the first time in his life, he has faced a situation that forces him to evaluate his options. 'Do I forge ahead and destroy what is dear to me so that I get more power and possibly more pleasure?' he asks. What a fundamental question, one that each one of us should ask ourselves. How often do we lack integrity and go behind activities that promise us more material benefits, even though we know that these may in some way damage our life or the lives of those we care about?





‘What Is the Why of My Life?’ cries Arjuna

It takes a lot of courage of authenticity to bring integrated listening to our thinking, to stop and question our lives, our actions and society’s plan for us. Understand, the attitude of asking ‘WHY’ needs awareness, but we forget to ask the ‘*why*’. We don’t take our thoughts, words and deeds to the logical conclusion. It takes authenticity, the power of thinking, the inner strength to say to the world, ‘Stop, I want to get off; I want to know why am I doing, what I am doing? I want to seek true inner bliss!’

It takes tremendous courage of authenticity to recognize the transitory nature of life and its limited offer of happiness, to say—‘I want something more.’ It takes enormous courage to complete with the materialism of the world to seek one’s true purpose in life.

> I tell you, if just the ‘*why’* is kept alive, ‘*why* am I feeling powerless?’, ‘*why* am I feeling tired’, ‘*why* am I feeling sick?’, ‘*why* am I depressed?’; just if the ‘*why*’ is strong enough to take you to the logical conclusion, our problems will be solved. If we just keep this one question alive, ‘*Why am I doing what I am doing?*’ and are able to take this one question to the logical conclusion in our life, I tell you, we will be enlightened. You will radiate enriching!

‘What is the purpose of my life, Kṛṣṇa?’ wailed Arjuna.

Arjuna is now thinking with integrity and questioning himself, his training and his purpose when faced with the task of fighting against his kinsmen. The scene from his chariot has taken him off balance! In his heart he knows that what he is about to do is correct. All of his training as a *kṣatriya* confirms this as well. But when faced with the reality of actually killing those who have been near and dear to him, he loses his will. He is feeling completely powerless. Why?

Arjuna is a courageous man. Only a courageous person will have the confidence to open himself up so transparently and expose his innermost fear patterns, his lack of integrity and inauthenticities and seek help. Arjuna was not depressed, he was confused. He could certainly differentiate between right and wrong. His sudden confusion grew out of his awareness of his parental and societal patterns that what he had been taught throughout his life, might be wrong! Fortunately for Arjuna, his charioteer is none other than Kṛṣṇa Himself, Lord of all beings and knower of all! Only He can see what is at the heart of Arjuna’s grief. Only He could provide answers to Arjuna’s doubts and completion to his dilemma.

Arjuna argues that the reason one would fight to gain power and wealth was for the sake of one’s near and dear ones. However, his near and dear ones were the people with whom Arjuna should fight! Even if they killed him, he would not consider killing them at any cost, ‘If I would not kill them for all the riches of the three worlds, why would I destroy them for the sake of earth, this one world, alone? Arjuna questioned Kṛṣṇa. When asking, Arjuna calls Kṛṣṇa as *Madhusūdana*, which means the slayer of the demon Madhu. Arjuna implies that Kṛṣṇa may be a destroyer, but Arjuna himself would not like to be one like Him.

Arjuna’s dilemma had now become deeper and more complicated. He had now got into justifications as to why he should not kill; he began to justify his lack of integrity and authenticity. To any observer, his dilemma had validity. This is a common cunning, safe game we all play with ourselves. When the stakes are high in any competitive environment, when we don’t want to expand to our peak capability, we play this inauthentic game. We fantasize about rewards far greater than what could possibly materialize. The more unrealistic and unlikely the reward, the easier it is to refuse it.

Arjuna is playing this same safe, inauthentic game. Understand, when we are authentic, we will commit words which express our maximum peak capacity, as per our understanding, and as per others’ understanding of our peak capacity. When we unlock the power of thinking, we will be able to spontaneously focus our thoughts to achieve our highest potential.

Constantly functioning at your peak possibility is Authenticity. Authenticity is the key that unlocks the power of thinking, mano śakti.

Arjuna said he would not kill even if he were to be killed. This is just a spontaneous lie. I tell you, spontaneous lying means you feel powerless. You are inauthentic to yourself. It is Arjuna’s own loss of identity that is bothering him, the loss of identity that would result from the destruction of his lineage. Arjuna then says that he would not consider killing his kinsmen and teachers, even if he were offered all the three worlds of Universe in return. Why then, he queries, would the reward of just this planet Earth be attractive to him?





Who was offering Arjuna the three worlds anyway? The notion was a figment of his overexcited imagination born out of his powerlessness. If Kṛṣṇa had turned around and offered Arjuna the control of the Universe, Arjuna's dilemma would have actually become far worse! However, posing it as a symbolic question as Arjuna did, made him look noble.

Arjuna is consoling himself with the idea that the rewards of winning this battle are too small and that even if he were to be offered control of the Universe, he would not be tempted. It is a safe position he is taking, since the chances of his being offered the control of the Universe are infinitely small. What matters is that it calms his bruised, powerless mind and keeps the focus off the real source of his fear.

Time and again, people play this safe game with themselves and others. It starts when we cannot face the truth with integrity and authenticity and therefore cannot tell the truth. We just give up on ourselves and go out-of-integrity with our words and become inauthentic with our thinking. For the majority of us, our identity lies in the roles we play, the responsibilities we have, the worrying we do and the acceptance that we receive from others. Without these possessions and relationships to form the foundation of our personalities, without the foundation of 'mine,' we feel lost and have no 'I.' Like us, Arjuna found it better to invent a host of other inauthentic reasons to avoid facing the truth.

We create illusions in our mind about the situations we face, about how critical they are to our existence. Then we create fantasies in our minds about what is going to happen to us, be it an imagined good or difficulty. We do everything except being in integrity and authenticity with our space of positivity and possibility, and facing the present moment with completion.

As we will see later, facing the present moment with the space of completion, *pūrṇatva*; living the four spiritual principles of life— *integrity, authenticity, responsibility and enriching,* and awakening the four great inner powers is precisely what Kṛṣṇa forces Arjuna to do.

> When Arjuna is able to surrender to Kṛṣṇa's teachings and brings completion to his root patterns, then his self-doubts and illusions dissolve. Arjuna then realizes the truth, *satya* of these sacred *tattva*s and reaches his highest possibility—living enlightenment, *jīvan mukti.* He understands what he needs to do and becomes a spiritual warrior, a pure instrument of Kṛṣṇa and goes about powerfully radiating responsibility, enriching himself and the world with Divine purpose.





1.36 *What pleasure will we get by destroying the sons of Dhṛtarāṣṭra, Janārdana? Only sin will overcome us if we slay these wrongdoers.*

1.37 *It is not proper for us to kill the sons of Dhṛtarāṣṭra and our friends. How could we be happy by killing our own kinsmen, Mādhava?*

1.38, 1.39 *O Janārdana, although these men are consumed by greed and they see no fault in killing one's family or quarreling with friends, Why should we, who understand the evil of the destruction of a dynasty, not turn away from these acts?*

Here is Arjuna's dilemma spoken plainly. He had two options and is looking to be convinced of one or the other. The first was that going to battle was wrong, especially against his kinsmen. Therefore he should cease and resist, walk away from the war before it starts. All his arguments up to this point were in this line of thinking. At the same time, Arjuna was open to the possibility that what he had set out to do was indeed correct, in which case he would go back into battle mode, as a true kṣatriya would do.

To begin with, had Arjuna been totally convinced that war against his kinsmen was wrong, he would not have come to the battlefield. It was his lack of integrity that raised within him the question of retreat from his duty. To Arjuna's credit, he listened to himself, to what his mind had to say and turned to the Master for guidance. He allowed Kṛṣṇa to speak into his listening. Understand, the whole spiritual life starts with authentic listening.

Arjuna's mind now brings up one more argument. Arju na agreed that Duryodhana and his allies were the aggressors and wrongdoers. Whatever they had done to him, his brothers and his wife was not pardonable, and they needed to be punished by the laws of the land. By all rights Arjuna was quite justified in killing those wrongdoers. 'But,' Arjuna asked, 'Would one wrong be corrected by another wrong? How can I be happy killing my kinsmen, however justified I might be in doing that? Their misdeeds cannot be remedied by my misdeed and that would only make me miserable.'

Arjuna's Violence erupts

There are two incompletions central to Arjuna's dilemma.

The first incompletion is that of relationship. The problem that Arjuna faced is one that we all face when asked to do unpleasant things to people we know. It is always easier to criticize and punish people one does not know. To be faceless is to be fearless. With people one knows, there is a danger of breaking the relationship through perceived negative behavior, even when it may be fully justified. To face this incompletion in one's relationships, one must first develop detachment that allows action without worrying about the consequences. This detachment only comes from completion with every relationship with oneself and with others in one's life. One follows the path of completion and leaves the result to the process. As long as the path is right, whatever destination the path takes one to, will also be right.

Listen. Vedic civilization is established on completion. You realize your potentiality, you establish yourself in the space of completion, you are God! Understand, only if we start living completion, we will understand the quality of life. I tell you, when there is incompletion, your life is stolen away from you.

Let me define Completion.

Completion is removing the delusion of incompletion, which makes you cognize that the other is separate from you. Understand, incompletion has no existence; it is only a delusive cognition. Incompletion is the delusive cognition that stands between you and the Whole. Complete with everything.

To overcome this isolation, this incompletion we need to realize that no man is an island. We are all connected at the spiritual level.

When we complete with everything, animate and inanimate, we will experience the space of non-duality, *advaita*, where there is no one, no two but infinite, everything is infinitely powerful. See, relationships are nothing but our own extensions. Relationships are not outside; they are just our own extensions. The '*you*' extended outside you is our relationships. Completing with all our extensions,we will learn to complete the





incomplete 'you,' if present in other.

When we arrive on planet Earth, we are complete, integrated beings. We are open to all possibilities. Over time, we build walls believing that these walls will keep us safe and that the connections that we have established inside the walls are ours to keep. We create a delusory cognition that we possess everything within the wall. Slowly, the open space we started with becomes a maze and we are lost inside! The islands need to be bridged. We need to complete with everyone, with everything instead of isolating them and competing. Competition does not ensure survival; completion does. Understand, with competition you may have survival success, but you will never expand. Success in crisis moments is only survival success, not life success. Success in life happens only with completion.

The other incompletion that Arjuna faces is the problem of directness of action. In a war of this type, Arjuna faced transparent consequences of his action. If he shot an arrow and killed a kinsman, death was a direct result of his action. Arjuna did not have the luxury of remote destruction. He had to look the victim in the eye before releasing his arrow. He was aware of whom he was killing and why. He felt the destruction within himself when he killed someone else.

Please listen! Life is continuously happening in front of us. Arjuna is frightened in front of the eyes of life; from his disowned self, his relationships which are his forgotten extensions. This anxiety, fear, shivering is nothing but the expression of the incompletions Arjuna was carrying.

Arjuna was affected by the combination of these two delusory incompletions: that of being connected by kinship to his enemies and the fact that he had to kill them directly and personally. It affected him because he was not a Duryodhana, who was in self-denial about the consequences of his actions. It affected Arjuna because he was not a Kṛṣṇa who would have taken responsibility for his and everyone's good or bad actions, being in the powerful space of completion at all times. Arjuna was neither Kṛṣṇa nor Duryodhana. His mind was doubting that he might be doing wrong, but his mind had not yet ascended to be able to complete with his kinship bonds. This was Arjuna's dilemma. This was Arjuna's incompletion.

Earlier Arjuna said that even if his kinsmen had made big mistakes, he should not repeat the same mistakes; even if offered the entire Universe. He said that his kinsmen blinded by greed for power, were in darkness that saw nothing wrong in destroying one another and their own kinsmen. He asked Kṛṣṇa, 'Shouldn't we be distancing ourselves from these people and their attitudes, we who are not ignorant, not in darkness and not blinded?'

Now, he condemned the same kinsmen, his *svajanam* that he had referred to so passionately a few moments earlier; the same people who he claimed to hold in great respect and affection and therefore did not wish to kill. He shifted gears now and moved from the position of not killing them because they were his flesh and blood to a greater moral position of not wishing to kill them because it was morally reprehensible.

Arjuna said that destruction of the lineage, the dynasty, is evil, and that he recoiled from such a deed even though his opponents had no such compunction, blinded as they were by greed. Arjuna's dilemma now jumps to a larger arena. It was now a matter of tradition and respect for the lineage that could be traced back to the moon and divine beings, and an old, established tradition that would be a sin to dismantle and destroy. It's no longer about individuals; it is about the destruction of a race that had existed for thousands of years. How could he be expected to carry out such a horrible act, he pleaded.

In Arjuna's mind this was a big self-doubt. Killing a few individuals, even if kinsmen, was a mistake. Killing a whole generation was a far bigger sin, and now he was expected to destroy a whole race, the foundations of a proud and legendary dynasty. How could the future generations forgive him? This was how the argument of Arjuna's dilemma shifted. His incompletions led to greater delusory incompletions, from individual to racial destruction. When Arjuna talks about the threat to his dynasty, it arises out of a fear of his own mortality.

He has asked, 'Even if I am to die, as I must, should I not ensure the continuance of my dynasty that bears my signature, my identity, my DNA?'

Arjuna is pleading with Kṛṣṇa, 'Please tell me, am I right? Please tell me, should I withdraw from this battle?' Arjuna is now violently asking for a single instruction to escape the fear of losing his identity on which his *mamakāra*, inner image is built. Understand, Arjuna's identity is based on his *kṣatriya* up-bringing, the mentality of a warrior. Asking for one single instruction comes from his mentality of fighting, of violence that always excludes. In a fight who is the winner? Only one. In survival instinct, who is the winner? Only one.

As we will see, Kṛṣṇa never gives him a single instruction but gives him





inspiration. He gives him the whole inspiration based science of *Gītā śāstra*, so he can find his own answers and he raises himself by himself!





The Breakdown Into Powerlessness

1.40 With the destruction of dynasty, the eternal family tradition is destroyed too, and the rest of the family becomes involved in immoral practices.

1.41 When immoral practices become common in the family, O Kṛṣṇa, the women of the family become corrupted, And from the degradation of womanhood, O descendant of Vṛṣṇi, arise social problems.

1.42 As these social problems increase, the family and those who destroy the family tradition are cast in hell, As there is no offering of food and water to their ancestors.

1.43 Due to the evil deeds of the destroyers of family tradition,
All kinds of rituals and practices of caste and family are devastated.

1.44 O Janārdana, I have heard that those who destroy family traditions dwell always in hell.

1.45 Alas, we are preparing to commit greatly sinful acts by killing our kinsmen, driven by the desire to enjoy royal happiness.

1.46 I would consider it better for the Kauravas to kill me unarmed and unresisting, rather than for me to fight them.

1.47 Sañjaya said: Having said this on the battlefield, Arjuna cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief.

By now, Arjuna had become desperate. His arguments seemed weak, even to him. They include the tragic impact this war would have on future generations and the entire Kuru race. Arjuna starts quoting the scriptures of social laws to explain to Kṛṣṇa the evil his destructive actions would bring to the noble lineage, which would lead to the decline in commitment to the rites and rituals that make society civilized and moral. He then elaborated upon these immoral and unrighteous acts.

He said that women in the family would become unchaste and result in children of mixed castes, which would be undesirable. Those who destroy family traditions would ruin all sacred practices and such people had no place to go but hell. To understand what Arjuna said, it is important to understand the origin of the caste tradition in Hindu religion.

At the age of five, a child was given to the care of a spiritual Master by the parents in the ancient Indian education system called *gurukul*. The Master became mother, father and teacher to the child. In the *gurukul* itself, the science of completion was taught to the child. The child grows up as a complete being. The child's natural aptitudes formed the basis for the caste classification, *varṇāśrama. Brāhmaṇas* (priests/teachers), *kṣatriyas* (kings/warriors), *vaiśyas* (tradesmen) and *śūdras* (service) are these four classes.

The Vedic *gurukul* system was not concerned with whether the child's parents were *brāhmaṇa* or *vaiśya*. Irrespective of parentage, children were taught the *Gāyatri* mantra at age seven, which allowed their natural intelligence to blossom. If the Guru found that the child had the natural aptitude to learn the scriptures, he would be trained as a *brāhmaṇa*. Others were trained to enrich through materially relevant arts and sciences to re-enter the world with a mature and complete personality.

Over time, this caste system was corrupted through human greed. Those who believed that they were doing more responsible work, and therefore were more respected, such as the *brāhmaṇas* and *kṣatriyas*, decided to pass on their caste qualification to their children as if it was their birthright. Such a practice had no scriptural sanction.

Arjuna's doubts about caste pollution had no scriptural base or merit. What he referred to became the societal norm because of human greed, the collective root patterns of society. There were many instances of caste mixture even in the great *Kuru* lineage that Arjuna claimed would be destroyed. Satyavati, his great grandmother, was a fisherman's daughter. Arjuna himself had wives who were not of *kṣatriya* lineage by birth. He talked as if mired in total confusion when he linked practice of rites and rituals with morality and chastity. His logic was distorted.

Rites and rituals, as prescribed in the scriptures, are an expression of one's inner completion. Completion is not created by blind practice of rites and rituals. Arjuna voiced the sentiments of organized religion and priesthood, which derive their power and monetary base from such rites and rituals. This is how, in each





culture and religion, the power of the priestly class was established, as if they were the sole mediators to God.

Arjuna talked about ancestral worship and implied that the offspring of mixed caste have no right to make offerings to their ancestors, leaving them lost in the realms beyond death. It is the confusion that has prevailed over the ages that Arjuna captured and presented. He raises doubts on behalf of mankind and seeks clarification. There are no ancestral spirits waiting to be pacified by us. If the spirit is enlightened it merges with the infinite energy. If not, it gets reborn within three *kṣanas*, three moments.

Hell and heaven are in our minds. They are psychological spaces, not geographical places. We are in hell when we are depressed, guilty, and in suffering and incompletion. We are in heaven when we are in completion and feel and express love, joy and gratitude.

> Arjuna is not a fool; he understands all this perfectly. Yet, he voices his doubts as if ignorant, as if confused. He acts out of compassion for humanity when he articulates these self-doubts so that the Divine, Kṛṣṇa can answer and destroy the root of the self doubt. A thoughtful man of integrity like Arjuna cannot talk about the lack of chastity of women without blaming the men who are equally responsible. He reflects here the superior attitude of men over the ages, those who have treated women with undue superiority. The doubts he voices are those of the society he lives in, and those doubts have not changed in thousands of years.

Now, Arjuna was ready to give up on himself. He had collapsed both psychologically and physiologically. His cognition was totally imbalanced and he was now completely powerless. He was all set to run away from the battlefield and escape from the reality of his responsibility. He had convinced himself through his own illusory arguments that what he had embarked upon was evil, nothing but evil, and therefore he wanted no part of it. He said, 'I am ready to lay down arms and be defenseless. Let Duryodhana and his men kill me.'

For a *kṣatriya* to say this means one of two things: His act is one of total surrender, or powerlessness of extreme confusion. A kṣatriya warrior, a supreme warrior such as Arjuna knows no fear. It is neither fear of death nor fear of injury that compels him to say what he did.

> Arjuna was not in a space of total surrender yet. Nor was he in the space of *ahiṁsā*, nonviolence. He was not in tune with the Cosmic Consciousness—the space of non-duality, *advaita*, the experiential expression of infinity to say that—'*Killing others is killing myself, as I feel they are one with me*.' His arguments about not killing his kinsmen being like killing himself were born out of his incompletions,and not out of self-realization or completion.

Arjuna's desperation was becoming extreme. He was an intelligent, thoughtful man, who was torn between his responsibilities as a *kṣatriya* prince, and the scriptural codes of morality. His distress, his delusion, his powerlessness was now complete. He sat down, unable to bear the weight of his emotions. He put down his bow and arrows, which signified that he was out of the battle. He was as far away from reality as he could possibly get.

Arjuna, the greatest of warriors and men of his time, *Bharataṛṣabha,* was in the depths of despair due to the conflict between his inner and outer identities, his upbringing and value systems, his root patterns. Arjuna, at this point, was no example of a true *kṣatriya*. Arjuna, now being human, was a true example of mankind. He was torn between darkness and light, between patterns and possibility. He was experiencing deep conflict between the unconscious patterns that were driving him and the possibility, the reality of what he ought to do. The clarity that would come about with the grace of the greatest Master, would be his Enlightenment, his complete Completion.

The darkness that surrounded Arjuna at this stage was *māyā*, the illusion that prevents us from perceiving the Truth of Reality that pervades all our experiences. *Yā mā iti māyā*—that which is not real but appears as absolute is *māyā. Māyā* is not unreal in the sense that it does not exist. *Māyā* truly exists as reality. It veils, it covers reality, the ultimate Truth—the truth of our inner divinity, our infinite powerfulness; and therefore it is unreal, an illusion.

Had Arjuna been enlightened as Kṛṣṇa, he would not have been tormented by the play of his *māyā*. Had Arjuna been a Duryodhana, or even a Bhīma, whose individual consciousness was not awakened, he would have accepted the *māyā* without question. But, Arjuna is *Nara*, he is intelligent, partially awakened, he is a seeker. He is in the presence of the greatest of all Masters. He is struggling to rid himself of his *māyā* and seek clarity.





It is Arjuna's root pattern that created the *māyā* of powerlessness in him. His own unaligned identities and his own identification with who he was, along with his conviction that he should preserve his lineage— all these delusory incompletions created the illusion in him that he was something other than who he was. These gaps between his identities created the self-doubt in him that he should do something other than what he was there to do.

Ādī Śaṅkara says beautifully: If you imbibe even a little of *Bhagavad Gītā*, if you drink even a drop of Gaṅgā water, if you think even once about that great Master Śrī Kṛṣṇa, you will never have to face death.

Thus ends the first chapter named ***Arjunaviṣāda Yogaḥ,*** *'The Yoga of Arjuna's Dilemma,' of* ***Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra,*** *the scripture of yoga dealing with the science of the Absolute in the form of* ***Śrī Kṛṣṇārjuna-saṁvād,*** *dialogue between* ***Śrī Kṛṣṇa, Arjuna.***





You Are God

It is here that we enter into the real *Gītā*. It is from here that Bhagavān or God, Nārāyaṇa starts speaking and singing the *Gītopaniṣad* into the listening of Nara Arjuna, and through Arjuna into the listening of the whole of humanity.

Until now Kṛṣṇa was speaking as a man, as *Vāsudeva* Kṛṣṇa, in His human form, but it is only from here that Kṛṣṇa sings as *Parabrahma* Kṛṣṇa, in His divine state as Bhagavān, the universal Kṛṣṇa.

> Understand, only an intelligent man will allow the other person to speak. Only a man of completion will provide integrated listening to himself and others. We all speak continuously to each other, but a conversation does not really happen. When the other person speaks we do not listen; we are busy preparing our own reply. We never speak into the listening of others, we just speak into the non-listening of others! We need intelligence; we need integrity to allow the other person to speak into our listening.

> In the first chapter, Kṛṣṇa does not say a word to interrupt Arjuna. He allows Arjuna to speak fully into His listening for one whole chapter of *Arjunaviśāda Yogaḥ*. He keeps quiet, even on seeing the depth of Arjuna's confusion and depression. He consciously analyzes the root of Arjuna's thoughts, his root thoughts patterns to determine the platform of powerlessness upon which Arjuna is standing.

Listening is directly connected to your ability to handle reality as it is, without creating your own unconscious ideas and conclusions.

Please listen, the moment you start talking to somebody, when you don't have listening, you start coming to your own conclusion even before the information is cognized in you, either by rejecting that person or taking that person as a big threat. Both will lead you to suffering.

That is why the very first step of Hindu spiritual practice is *Śṛavana*, Integrated Listening. It is possible to become a successful businessman just by studying the first few chapters of *Gītā*. You can reach the peak possibility of your profession and of your life just by learning the art of integrated listening from Śrī Kṛṣṇa. Once you provide your integrated listening to yourself and others, you will automatically be able to speak into the listening of others and thus communicate to enrich yourself and commune to enrich others as well.

When you experience the words you utter to you and to others as the extension of your life, they directly affect you. When the words uttered by you are not listened to, the completion is disturbed. I tell you, if the person to whom you are talking to is not in the space of listening, the ideas you want to express will never be delivered. It may lead to an argument, but it may never lead to intelligence transfer.

> Listen! Information transfer is argument. Intelligence transfer is Listening. In arguments, information can be transferred, but never intelligence. Only in integrated listening can intelligence be transferred.

In *Vedānta*, the first principle is *Śṛavana*—Integrated Listening; the second principle is *Manana*—Intranalyzing, meaning analyzing the truth for the sake of internalizing it not for rejecting it; and the third principle is *Nididhyāsana*—Living and radiating the truth!

Any transmission of knowledge, energy or experience happens between a Master and disciple only when the disciple gives his or her listening! Even *Vedic Ṛṣis* start with this chant: *śrunvantu viśve amṛtasya putrāḥ—Oh! Sons of Immortality, please listen to me!*

Here, Kṛṣṇa is giving His integrated listening to Arjuna! He is interested in the real problem and not in expressing what He knows. He wants Arjuna to learn the ability to give integrated listening to himself, to have the clarity of mind. He is interested in enriching him to find a solution to his own problem. He allows Arjuna to speak so that He can listen and transmit the ultimate knowledge and experience of completion to him.

One needs intelligence, or I may say enlightenment, the space of completion to listen. Unless you start living completion, you will not even be able to maintain listening. Even listening is achieved with completion. Completion brings listening to you. Only an Enlightened Master, an Incarnation like Kṛṣṇa can listen, only He can speak into the listening of others. In the first chapter He listens fully and completely. Even in this second





chapter named *Sāṅkhya Yogaḥ*, He allows Arjuna to speak into His listening in many verses.

Please understand the definition of Listening. Let me define what Right Listening is, *śravana*.

> **Right listening means allowing the words to enter your inner space automatically; letting them cognize, without you constantly interfering with your incompletions, is Listening.**

You can open up to the Master at three levels. You can converse and convey through words and the Master will listen. At the next level you can communicate from the heart in silence; you can visualize instead of verbalizing in speech. Finally, you can commune in silence through *Upaniṣad* and the Master will grasp this even more powerfully.

> Here Kṛṣṇa allows Arjuna to verbalize, He allows him to speak into His pure listening, so that to begin with, Arjuna himself will develop the ability to have integrated listening and understand his problem. Once Arjuna cognizes and expresses his confusion, he can relapse into silence and commune with the Master of completion in the space of *Upaniṣad.*





DROP THE POWERLESSNESS AND STAND UP

2.1 Sañjaya said:
As Arjuna's eyes overflowed with tears of pity and despair, Madhusudana (Kṛṣṇa) spoke to him thus.

2.2 Bhagavān Kṛṣṇa says:
Where from have these impurities descended on you at this critical time, Arjuna!

You behave unlike a nobleman and this will keep you away from realization.

2.3 Do not yield to fear, Pārtha! It does not befit you. Drop this powerlessness of heart and stand up,

O Parantapa, destroyer of enemy.

Arjuna was distraught with pity and despair. His pity was for his opposition that consisted of his *svajanam*, kinsmen, elders, teachers, relatives and friends. He despaired at the thought of what would happen if he did have to kill them. He had collapsed in his chariot and his bow and arrow had slipped from his hands.

Kṛṣṇa allowed Arjuna to exhaust himself, physically, emotionally and spiritually. He listened to him carefully, completely. Kṛṣṇa wanted to give Arjuna time to open his mind, heart and being to Him, Arjuna's friend, guide and master, so that His answers would penetrate Arjuna's very being.

Then He spoke for the first time, as if opening His being directly. Bhagavān Kṛṣṇa says, 'My dear Arjuna, how have you acquired these impurities? They do not at all befit a man who knows the value of life. They lead not to higher planes but to infamy, *akīrti karam arjuna*.'

śrī bhagavān uvāca
kutas tvā kaśmalam idaṁ viṣame samupasthitam ।
anārya juṣṭam asvargyam akīrti karam arjuna ॥ 2.2

This verse is connected to the next one.

'O Pārtha! Do not yield to this degrading impotence. It does not befit you. Give up such petty powerlessness of heart and arise, O Parantapa, destroyer of enemy.'

klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate ।
kṣudraṁ hṛdaya daurbalyaṁ tyaktvottiṣṭha parantapa ॥ 2.3

Kṛṣṇa gives the direction to the whole *Gītā* with this one truth to awaken Arjuna from his delusory incompletions. Kṛṣṇa is the true Master and does not beat around the bush. Understand that Kṛṣṇa is not a philosopher; He addresses the dilemma of Arjuna straightaway.

Kṛṣṇa asks Arjuna directly, 'How did such impurities, such incompletions come upon you? They are not for a man like you. They will not lead you to higher planes but only defame you.' In the next verse He asks Arjuna to give up this powerlessness and asks him to arise, addressing him as '*Parantapa*, destroyer of the enemy.'

Kṛṣṇa knows Arjuna's root thought pattern. Please understand that Arjuna is not depressed because of a spiritual search. It is just that he does not want a solution; he wants only support.

Understand, asking for solutions and asking for support are two different things. What Arjuna needs is support, not a solution. This is why Kṛṣṇa does not speak of spirituality in these two verses. Arjuna's root thought pattern originates from fear and worry. His *maṇipūraka cakra* (navel center) and *svādiṣṭhāna cakra* (being center), energy centers that get locked due to worry and fear, are now completely locked! Because of his fear pattern, he has deep seated incompletions, stress and worry.





Kṛṣṇa addresses Arjuna's deep fear and powerlessness straightaway without any philosophy, and asks him to give up his foolish weakness and get up and fight—*tyaktvottiṣṭha parantapa*. He does not offer any consolation, just a straightforward scolding, and a slap to awaken him!

KṚṢṆA hits Arjuna's root pattern

If Arjuna had been in a mood of *stotra*, meaning devotional surrender that he reaches only later on, these two verses would have served as *sūtra* or techniques for him. Had he been without fear and expressed full faith and devotion in Kṛṣṇa, these two verses would have been enough to wake him up and stand powerfully.

At this point, Arjuna is in the state to be intellectually convinced and Kṛṣṇa employs *śāstra* as the right approach. Since he was not in the mood of *stotra*, not yet ready with devotion and faith, Kṛṣṇa had to create the *śāstra* or method, to bring him to the *stotra* state. The whole issue was due to his root pattern of fear plus worry and powerlessness because of this fear.

All our depression, worry patterns are nothing but the root``` pattern of a deep fear of life, a deep self-doubt, fear of expansion and fear of losing something. You need to stand up and complete with your root thought patterns to be rid of them. Please understand, even your ignorance is nothing but your fear of expansion. Many times, you continue to pretend to be in ignorance, because of your fear of failure.

There are many levels of fear: fear of losing our wealth and status, fear of losing a limb or our health, fear of losing our near and dear ones and fear of the unknown or death. That is why Kṛṣṇa says that Arjuna is not behaving as an *ārya*, a word that can be interpreted as a nobleman; an integrated human, not a particular race or caste. Vedic literature says that an *ārya* is one who is evolved, cultured, integrated and authentic, a prince amongst men.

> Arjuna is confronted with all the four fears: fear that he may lose whatever he possesses, that he may be maimed in the war, that he may lose his near and dear ones, and fourth, that he may lose his very life. These fears have in turn led to his powerlessness of heart. Understand, all your fears, all your anxieties, all your patterns are directed only in one line—fear of your possibilities!

Your bigness frightens you. You always believe that you are suffocated by your smallness. NO! You are suffocated by your bigness! Whenever bigness is demanded of you, whenever you feel you are being 'forced' to expand, you shrink even further into your comfort zone. Arjuna's tiredness, his weakness, his powerlessness all these are nothing but the resistance he has to seeing his own bigness!

That is why, when someone tells you that you are weak, poor and a sinner, it is so easy to accept it. But if someone tells you that you are Divine, you are powerful, you are complete, your whole identity starts trembling with fear! Arjuna trembles and collapses totally fearing his bigness, shrinking into his weak-heartedness!

But life always demands your expansion, because expansion is the natural law of life. Here, Kṛṣṇa, the source of life, demands Arjuna to stand up and expand into his powerfulness, and give up his degrading powerlessness unbefitting an *ārya* prince, who is also famous as *parantapa*, conqueror of enemies.

But Arjuna is carrying such a deep fear of life, especially fear of life in the form of other people—because people are the most living expression of Life! The whole Kaurava army and his dear ones are the people who now represent his deepest fears of life.

Listen! The more you engage with life, the greater the expansion that will be demanded of you. Whenever you are feeling weak, tired, and powerless, the first thing you should do is this: immediately take on ten responsibilities and commit to fulfill them within an impossibly short time! Shake your inner space so powerfully with that commitment that there will be no way for weakness and tiredness to grow inside you.

Kṛṣṇa directly addresses this weakness, powerlessness in Arjuna and the fear of life in the form of his kinsmen with the *śāstra*, the explanation of wisdom that is directed to the head, the intellect. He shakes Arjuna's inner space demanding of him to take up the responsibility to stand up and commit to powerfully uproot all his impossibilities, and fight— *tyaktvottiṣṭha parantapa*!

Continuously human beings resist expansion. **Incarnations happen on the**





planet to remind human beings about their possibilities, to expand human consciousness. That is why again and again they are doubted. Arjuna is *Nara*, human being who resists his expansion, and Śrī Kṛṣṇa is *Nārāyaṇa*, Divine Incarnate who reminds him of his highest possibility of expansion—that he is God, that *Nara* is the reflection of *Nārāyaṇa*, who is mirroring the infinite inner space of God!

It is the authority with which Kṛṣṇa is seen transmitting the *Gītā* that makes it a scripture. '**I am the Divine**,**' says Kṛṣṇa.** '**If you believe in Me, you too shall realize your inner divinity**.' It is this profound and yet simple message that has resounded so deeply in the hearts, minds and beings of generations of Hindus, in turn establishing the scriptural sanctity of the *Gītā*.

Possibility of Sudden Enlightenment

Here all the verses of the *Gītā* are reduced to just two verses by Kṛṣṇa.

He straightaway addresses and completes the root pattern where Arjuna is stuck, that is in his need for name and fame or *rajas*. A man who is centered on *satva*, goodness, who has neither greed nor lethargy but a neutral attitude, will work out of compassion. A man who is centered on *rajas* will work only for name and fame. A man who is centered on *tamas*, lethargy, will work only for sensual pleasures.

Duryodhana works only through *tamas*, which explains his cruel and gross behavior. *Dharmarāja Yudhiṣṭira* works on *satva*, out of compassion. Here Arjuna is centered on *rajas*, therefore he is working only for name and fame. This is why Kṛṣṇa asks him not to work in this way as it would ultimately bring Arjuna a bad name, *akīrti karam arjuna*. This is how He straightaway puts His hand on the tumor, the tumor that is the subtle root pattern working within Arjuna.

All Western philosophies begin with logical analysis and end with the conclusion. All Eastern processes begin with the conclusion and then give the analysis. Eastern masters are compassionate. They first give us the option of grasping the solution, if we have the intelligence. They expect us to transform with just the trust in them. If we don't have this qualification of grasping and trusting, they have no other option but to go into detailed explanation, they start the regular process.

Here Kṛṣṇa tries the first method of sudden enlightenment, the immediate liberation, the ultimate possibility but Arjuna is not mature enough to receive it or comprehend it. So Kṛṣṇa now starts the process of explaining it to him stepby-step.





Surrender Is Not Based On Powerlessness

2.4 Arjuna says:
O Madhusūdana (killer of demon, Madhu), how can I oppose in battle, Bhīśma and Droṇa, who are worthy of my worship?

2.5 I would rather beg for my food in this world than kill the most noble of teachers.

If I kill them, all my enjoyment of wealth and desires will be stained with blood.

2.6 I cannot say which is better; their defeating us or us defeating them. We do not wish to live after slaying the sons of Dhṛtaṛāṣṭra who stand before us.

2.7 My heart is overwhelmed with pity and my mind is confused about what my duty is. I beg of You, please tell me what is best for me.

I am your disciple. Instruct me, as I seek refuge in You.

2.8 Even if I were to attain unrivalled dominion and prosperity on Earth or even lordship over the Gods,

How would that remove this sorrow that burns my senses?

Despite what Kṛṣṇa had said with total clarity, that Arjuna should get up and fight, Arjuna now recounts all his previous arguments. It is as if he had not listened to Kṛṣṇa at all.

He once again implores Kṛṣṇa, 'You, as the Lord of the Universe, have the right to destroy what you please. As the Lord, You destroyed the demons Madhu and Keśin and many other enemies. How can I, a mere mortal, be bold enough to wage war against my grandfather and my teacher, with the intent to kill them? They are ones I should worship, not destroy. I shall be condemned if I fight them.'

Take Decisions out of Completion

Arjuna is now pleading Kṛṣṇa, 'Oh Lord, leave me now! I will beg and eat becoming a *Sannyāsi*.' He continues, 'It is better for me to seek alms as an ascetic or even a beggar than kill these elders—*śreyo bhoktuṁ bhaikṣyam apīha loke* (2.5). Once my hands are stained with their blood, how can I enjoy worldly pleasures? I am confused as to which would be better, for them to slay me or for me to slay them, *yadvā jayema yadivā no jayeyuḥ* (2.6). How can we live after slaying our kinsmen and elders?— *yān eva hatvā na jijīviṣāmas*.'

Understand, Bhagavān is not against Arjuna's *Sannyāsa*. He does not want Arjuna to take *Sannyās* out of powerlessness.

Arjuna says, 'Oh Lord, leave me. I will beg and eat—*bhoktuṁ bhaikṣyam*.' No! I tell you, Arjuna would not have become a sannyāsī. He would have gone and asked for food in a royal way, 'Hey, give me food.' If somebody doesn't give, he would have picked up his *gāṇḍiva* bow and arrow to shoot the person for his food.

To become a *Sannyāsi*, Śrī Kṛṣṇa says, 'Go to *Sannyāsa* out of completion.' Bhagavān is only saying one thing, 'Out of completion, take any decision. Out of completion, take any decision!'

Listen. Bhagavān denies Arjuna even his decision to take *Sannyāsa* because Arjuna takes that decision out of powerless pattern. He accepts Arjuna's decision to fight, because he took the decision out of powerfulness, completion! Whether it is *Sannyās* or fight, powerlessness never leads your life to any next steps.

Arjuna says further, 'Now I am confused about my duty and have lost all composure because of misery and weakness—*kārpaṇya doṣhopahata svabhāvaḥ* (2.7). I can see no solution to my dilemma. Even if I slay these people and gain control over the earth, or even control over the heavens,





what good will it do me? In this condition, I ask you to tell me, for certain, what is best for me, *yat śreyaḥ syān niścitaṁ brūhi tanme*. Now I am your disciple and the soul is surrendered unto you. Please instruct me—*śiṣyas te'haṁ sādhi māṁ tvāṁ prapannam* (2.7).'

I must now tell you an important truth.

Here Arjuna says, 'My soul is surrendered unto you—*māṁ tvāṁ prapannam*.' This is a lie. Had his soul been truly surrendered to Kṛṣṇa, he would simply have followed what Kṛṣṇa said and would not have waited for an intellectual explanation.

Arjuna says his soul is surrendered to Kṛṣṇa but when Kṛṣṇa asks him to do His bidding, he is not ready to do so and is confused! Surrender out of confusion is not surrender, as you do not even know if you are doing the right thing.

Understand that surrender after clarity, intelligence of *śāstras*, out of completion, is true surrender.

Here Arjuna surrenders only verbally as he says that he is confused, that his mind is bewildered, *sammūḍha cetāh*. You must either do what you think is right or do as the Master instructs. Here Arjuna wants the Master to say what he wants to hear, not what the Master wants to say. So, although Arjuna says he has surrendered, he has not done so.

Kṛṣṇa, fully aware of Arjuna's dilemma, moves forward in his mission to destroy Arjuna's identity, the root pattern. The Guru, Master is a surgeon who removes the cancer of ego, the root thought pattern. This is what Kṛṣṇa does throughout the *Gītā* dialogue. To give Arjuna credit, he stays through this surgery. Many weaker men would have run away from the operation theatre, this battlefield, with no desire to let go of their identities. Arjuna's greatness lies in his integrity, his powerful determination, his decision to listen to his Master and be guided by Him.

Arjuna decides to surrender Powerlessness

So, Arjuna implores his Master, 'Kṛṣṇa, please tell me what to do. I am your disciple. You are my refuge.'

Arjuna's integrity lies also in not making any decision when he is feeling powerless. When you are in the space of powerlessness, the only one decision you have to make is to come out of powerlessness. No other decision should be made. When you are in powerlessness, any decision made leads to more and more powerlessness, more and more suffering.

In his deepest powerless moments, the only decision Arjuna takes is to come out of his powerlessness. He declares to Kṛṣṇa that he is His disciple and exposes his inauthenticies to Kṛṣṇa. It is this readiness to surrender to the Master that brings completion to Arjuna and enriches him to take the responsibility to win the war, which in reality is the war within himself. This is the war that each one of us is fighting each day with our powerlessness, if we are truly aware. This is the war that we need to fight to drop our root pattern, our mind, and the identity that binds us to all the bondages upon this earth.

Listen! Whatever you think is yours and whatever you think is you, is different from the truth. It is the Master who can lead you through the path of self-completion, as Kṛṣṇa is now leading Arjuna. To be led, you need the attitude of surrender, the decision to surrender your powerlessness.

We Never Cease To Exist

2.9 Sañjaya said:
Guḍākeśa (Arjuna) then said to Hṛṣīkeśa (Kṛsṇa), 'Govinda, I shall not fight,' and fell silent.

2.10 Then, Hṛṣīkeśa, Kṛṣṇa smilingly spoke the following words to the grief-stricken Arjuna, as they were placed

in the midst of both armies.





2.11 *Bhagavān said:*
You grieve for those who should not be grieved for and yet, you speak words of wisdom.

The wise grieve neither for the living nor for the dead.

2.12 *Never was there a time when I did not exist; nor did you, nor all these rulers,*

And nor shall any of us ever cease to be hereafter.

2.13 *Just as the spirit in this body passes through childhood, youth and old age, so does it pass into another body; the man centered within himself does not fear this,*

or deluded by this .

Even though it is written here in the past tense, I feel Kṛṣṇa should always be addressed in the present tense. He is still relevant, present to each of us today. We cannot say, 'Kṛṣṇa was' but 'Kṛṣṇa *is'*, not 'Kṛṣṇa said' but 'Kṛṣṇa *says.*'

> Once again, having lamented about what he is being forced to do, and not wishing to do what he is expected to do, Arjuna, like a petulant child sits down saying, 'Govinda, I am not going to fight, *na yotsya iti govindam* (2.9).' It is as if Arjuna is waiting to be persuaded. He is seeking an explanation.

Kṛṣṇa says to him gently and smilingly, 'While speaking learned words, you are mourning for what is not worthy of grief—*aśocyān anvāśocas tvaṁ prajñā-vādāṁś ca bhāṣase*. Those who are wise lament neither for the living nor for the dead—*gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ* (2.11).'

Again, Kṛṣṇa addresses Arjuna's incompletion directly, 'O Arjuna! You speak as if you are intelligent, enlightened, *prajñā-vādāṁś*.' You speak the words without having experienced them. Therefore, your words do not carry conviction. Your emotion, your being, shows that you are not enlightened, that you have not understood. A truly enlightened person will never worry for the living or the dead.' If you worry for somebody living or dead, you cannot be an intelligent person. What is death and life after all? There are thousands, rather millions, who have lived and gone.

KṚṢṆA's first Enriching Words are Sānkhya

See the brilliance of Śrī Kṛṣṇa! He is so soaked in the space of completion. The moment Kṛṣṇa opens His mouth, the first truth that comes out from Him is *Sāṅkhya Yogaḥ*. I can be sure that Kṛṣṇa is filled with Kapila.

> Kṛṣṇa is the greatest follower of *Sāṅkhya Yogaḥ*. Please understand, when you are in a crisis, the first few words you utter are the words with which you solve your own problem. When somebody asks you for advice, what comes up first? The words that you use to enrich yourself, will only come out to enrich others.

You exist in past, present and future

Sañjaya says Kṛṣṇa was smiling as He uttered these words. Kṛṣṇa must have been laughing at Arjuna. 'You fool; you pretend to be wise and quote the scriptures.Who do you think you are quoting the scriptures to? What can you understand of what I Myself have said?'

Kṛṣṇa continues: 'Never was there a time when I did not exist, nor you and all these kings, and never in the future shall any of us cease to be.'

na tv evāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ ।
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ paraṁ ॥ 2.12

With this verse begins the essence of the whole *Gītā*. This is *ātmajñāna*, Self-Realization, the knowledge of completion. If you can understand this one verse, you can become enlightened straightaway and enter into eternal bliss.

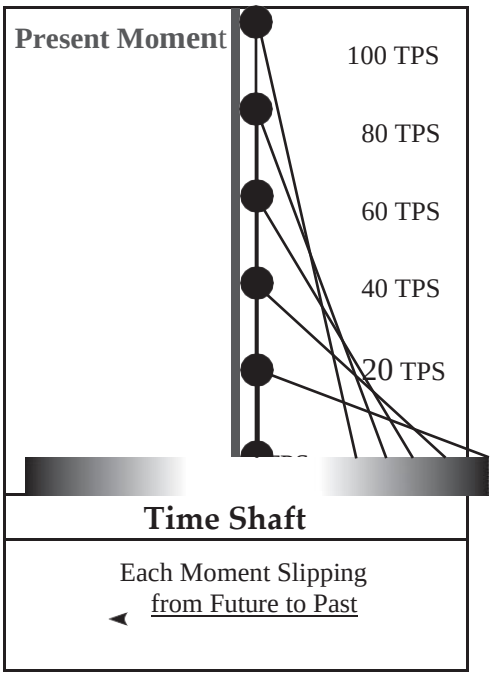




If you think our souls will also die with our bodies, you are wrong. We were there before our birth and will remain after death. It is not true that any of us will not be in the future.

Listen. You existed in the past, exist in the present and will exist in the future. Your face and body may change but you continue to exist. Then why do we think we will die and why do we fear death? If what Kṛṣṇa says is true, why are we worried about this life and about death? You need to first understand the concept of the past, present and future to enable you to understand what Kṛṣṇa says.

Let me explain this concept of time first.Time is like a shaft continuously moving from the future on the right into the past on the left (see diagram). The future is on your right and the past is on your left. The future is continuously moving into the past; every moment and every second it is turning into the past. The present is the point where the future and the past meet.



Your mind as such is nothing but movements between the past and the future.

You cannot have any thoughts if you stop thinking about the past and the future. Your thoughts consist of nothing but the constant movements between the past and the future. The more your thoughts shift from past to future or future to past, the higher the frequency of thoughts. The less you shift from past to future or future to past, the lesser the number of thoughts. Try to think of something in the present, you will find that you cannot. You can think of it only by taking it into the past or future. You are either worrying about the future or remembering the past.

The higher the frequency of thoughts, the more you are caught in the physical and material world. For example, if you have 100 Thoughts Per Second (TPS,) it means you have jumped 100 times back and forth between the past and future in one second! If you have 80 TPS, it means you have jumped 80 times between these two dimensions. The higher the frequency, the more you will be away from the present and more problems you have. If the number of thoughts reduces, you fall into the present moment.

The past, present and future, all the three put together are eternal, *Nitya* or *Ātman*. Only when you come to the present moment do you experience *Ātman*—your true Self, but as of now you are constantly shuttling between the past and future. When the number of thoughts reduces, you will not even be aware of the passage of time. For example, when you are with someone you love, even two or three hours will seem like a short while. But, when you are with someone whose company is boring, even a short time seems very long.

Time is more psychological than chronological. That is why, in our scriptures or *Vedas*, we have the word *kṣaṇa* to describe the unit of time. *Kṣaṇa* does not denote one second, but is defined as the gap or time interval between two thoughts. The larger the *kṣaṇa* or the gap between two thoughts, the more in the present we are. Each person's *kṣaṇa* will be different depending on how busy his mind is! When our TPS is lower, we will naturally be in completion, in ecstasy, in bliss.

Kṛṣṇa says beautifully, 'You were there in the past, you are in the present and you will be in the future;





you do not die. You existed before birth and will remain after death. Whatever dies, can never live. Whatever lives can never die.' When Kṛṣṇa says, 'You are the eternal soul,' He means that as a being, you are beyond time.

Here, your deep consciousness says that something is living in you. This quality you wrongly attribute to your body and mind. You are not the body or the mind. As long as you are caught in the past and the future incompletions, you think that you are the body-mind. The moment you come down to the present moment, you are in the eternal space of completion, you experience that you are beyond the body, beyond the mind.

The gist of the second chapter, *Sāṅkhya Yogaḥ* is that you are the soul, that you are complete, that you are divine and that you are God.

Completion is the only methodology where you can complete with your past and future incompletions. You need to know that when you do completion now, don't think that only your future will be in completion and complete. No! Even your past gets altered. Even your past becomes complete! The moment you create the space of completion, what Kṛṣṇa declares, 'you are the eternal soul, beyond your body and mind,' becomes reality in your life.

Kṛṣṇa is established in the space of *Sāṅkhya* knowledge. Kapila Muni, the founder of *Sāṅkhya*, does not elaborately talk about God, but he talks about the methodology to reach God. *Sāṅkhya* does not speak about God, because completion itself is given the place of God. Please understand, *Sāṅkhya* does not have the system of God because the methodology to reach God is made as God. It is a lifestyle. The methodology of completion is God. Completion is God!





The ONLY REALITY IS IMPERMANENCE

2.1 O Kaunteya (son of Kuntī), contact with sense objects causes heat and cold, pleasure and pain, and these have a beginning and an end. O Bhārata, these are not permanent; endure them bravely.

2.2 O Puruṣurṣabha, chief among men, these surely do not afflict the brave person who is centered and complete,

Pleasure and pain are the same to him and
he is certainly ready for immortality, amṛtatvā.

2.3 The non-existent (asat) has no being;
that which exists (sat) never ceases to exist;
This truth about both is perceived and concluded by the Seers of Truth.

2.4 Know It to be indestructible, by which all this body is pervaded. Nothing can destroy It, the Imperishable.

2.5 These bodies of material energy are perishable.
The energy itself is eternal, incomprehensible and indestructible. Therefore, fight, O Bhārata.

Kṛṣṇa says here that the sensory experiences, *mātrā-sparśhaḥ* are all temporary. Feelings of hot and cold, *śītoṣṇa*, sweet and sour, wet and dry, experiences of pain and pleasure, *sukha-duḥkha*, as well as other experiences of like and dislike are all temporary, *anityāḥ*. These experiences do not affect the centered person who is qualified to be enlightened, *so amṛtatvāya kalpate*.

Make your perception pure and patternless

Nitya and *anithya* do not translate into real and unreal. In the same way *māyā* , loosely translated as illusion, is not unreal. *Māyā* and *anitya* are real and perceived by our senses but they refer to things that are not true, that are not lasting. They are factually real but truthfully unreal! That which is true will always be true; it cannot cease to exist. Truth here refers to the state of permanence, of being eternal.

I tell you, if there is fire burning and you sit at a distance and just go on gazing at the fire, you will feel the heat in your body! If you just turn your eyes away while maintaining the same distance—you will not see the burning and no more experience the burning in your body! How? The seeing has reduced the distance between you and the fire! That is perception and reality!

This is what Śrī Kṛṣṇa means when He says, 'O son of Kuntī, contact with sense objects causes heat and cold, pleasure and pain, and these have a beginning and an end.'

Understand, a pattern is any action that is unfulfilled as per your fantasy, either because of an outside hindrance or an inside hindrance, and is in incompletion!

Please listen! Now, I am defining perception.

The way your patterns react and respond to the facts is perception. Perception is nothing but processed facts. There are three levels of perception:

- No pattern, no perception—that is the worst.
- Pattern with perception—that is okay.

Perception but with no pattern—that is the best.

If only facts are playing a hundred percent role, you don't have any pattern. These are the non-responders who are soaked in dullness. They neither have patterns nor have consciousness. The vast eleven *lakh* (one hundred and ten million) army of Kauravas signifies this dull unconscious space of '**no pattern, no perception**.' They lived in stupid materialism with their life philosophy as stupid atheism. That is why Duryodhana is never attacked by any pattern or dilemma that overpowers Arjuna.

Then, there are responders who have '**patterns with perceptions**.' The moment Arjuna sees the vast Kaurava army, his whole body and being shiver with the fear pattern. His patterns do not let him see the army





as *army* and just fight as per his natural perception of himself as a warrior. No! He sees relatives, friends and teachers and wants to escape the war; he wants to shrink from life!

Ultimately, we have the Lord of all perceptions, the one with complete consciousness, Bhagavān Kṛṣṇa Himself! His very existence is the pure space of perception. He is the destroyer of all patterns, who enriches Arjuna in destroying and completing with the army of root patterns by transforming Arjuna's own perception!

As long as we are in this present moment, we have a pure perception without any patterns, only then we are truly complete and integrated. The present moment never ceases to exist. In fact, that is all that does exist. The present moment alone is *sat,* truth, everything else is *asat,* untruth.

The process where we perceive or receive information through five senses, internalize it with our root thought patterns, and respond based on our patterns is Cognition. Now it is proven that it is our root thought pattern that leads to our cognition and thereafter determines our genetics.

In these verses, Kṛṣṇa says first that the spirit pervades the body— *avināśi tu tad viddhi yena sarvam idaṁ tatam*. His definition of body is the body-mind system. Secondly, He states that the body and mind are destroyed at death—*antavanta ime dehā nityasyoktāḥ śārīriṇaḥ*. Thirdly, He declares that the spirit does not die at death—*vināśam avyayasyāsya na kascit kartum arhati*. Fourthly, He explains that the spirit is beyond our mental comprehension—*anāśino prameyasya*.

When death happens, bodily functions stop and the senses, which are a function of the mind, stop working. The entire body-mind system is then left by itself and it degenerates. This part is clear to all of us who have seen death. What is unclear or unknown to us is that there is something within us that does not perish at death. Kṛṣṇa clarifies here that this is the Self, *Ātman*, the energy that never dies.

Kṛṣṇa urges Arjuna to fight saying, 'Therefore, fight, O Bhārata, *tāsmad yudhyasva bharāta*', with the full understanding that what he thinks of as real is unreal, that what he thinks of as permanent, *Nitya* is impermanent, *Anitya* and what he thinks he is about to destroy can, in truth, never be destroyed.

Kṛṣṇa tells him to open his eyes and see with pure pattern less perception; that what he is about to do will only destroy that which is going to perish anyway. Even if he wants to, Arjuna cannot destroy the imperishable, *avināśi* spirit that lives on.

Arjuna's concern about the death of his kinsmen and elders arises out of his root pattern of fear and insecurity about his own death. He does not realize his true imperishable nature and therefore he is afraid of dying. By extension of this fear, he is afraid of others' deaths as well, especially at his own hands. Kṛṣṇa tells him that there is no such thing as death and that death is unreal, *anāśinaḥ*.

Sāṅkhya is reality. What exists as reality is perceived by you without the interference, perversions created by your powerless patterns. *Sāṅkhya* is the philosophy of reality—ultimate existentialism. Completion will lead you to experience that *Sāṅkhya*, the reality, existential reality—*Tattva Satya, Satya Tattva*!





You Are Immortal

2.14 Neither understands, he who takes the Self to be slayer nor he who thinks he is slain.

He who knows the Truth understands that the Self does not slay, nor is It slain.

2.15 The Self is neither born nor does It ever die. After having been, It never ceases not to be.

It is Unborn, Eternal, Changeless and Ancient. It is not killed when the body is killed.

2.16 O Pārtha, how can man slay or cause others to be slain, When he knows It to be indestructible, eternal, unborn, and unchangeable?

2.17 Just as man casts off his worn-out clothes and puts on new ones, The Self casts off worn-out bodies and enters newer ones.

2.18 Weapons do not cleave the Self, fire does not burn It, water does not moisten It. And wind does not dry It.

2.19 The Self can neither be broken, nor burnt, nor dissolved, nor dried up.

It is Eternal, All-pervading, Stable, Immovable and Ancient.

The Self is said to be unmanifest, unthinkable and unchangeable and able. Knowing this to be such, you should not grieve.

Understand, the moment Bhagavān is opening His mouth, you are given an amazing introduction about you!

> Kṛṣṇa is one of the greatest followers of Kapila, the celebrated Incarnation of Mahādev and Viṣṇu in Śrimad Bhāgavatam. Kapila is the first thinking man on the planet who experienced completion, the founding father of this great Sāṇkhya philosophy, the founder of Mahānirvaṇi Pīṭha. That is why even when Bhagavān addresses His own glory later, when He introduces Himself, He says, 'siddhānāṁ kapilo muniḥ (10.26) - Among the great perfect beings, the complete beings, I am Kapila.' 'I am Kapila among the siddhas, the great incarnations!'

Siddha means a complete being. This means that in Śrī Kṛṣṇa's time, Kapila was the star of the spiritual world. That is why He remembers Kapila. That is why I say that Bhagavān Śrī Kṛṣṇa is also the Mahāmandaleśvar (spiritual head) of Mahānirvaṇi Pīṭha. Śrī Kṛṣṇa also studied *Sāṅkhya*; He is a follower of *Sāṅkhya* philosophy.

There is no Death in Reality

Kṛṣṇa directly addresses some of Arjuna's earlier doubts in these verses. Arjuna has claimed that destroying his people, *svajanam* will bring him untold grief, not only in this world but in future births as well. Kṛṣṇa explains to Arjuna that all his fears are misplaced. There is no death in reality. What is seen as death is the destruction of the impermanent body. No one therefore can kill another person or be killed by another person. Both are illusions.

Here Kṛṣṇa is talking to someone who has witnessed death. So, He has to explain to him that death does not exist. It is the individual's attachment to the body that creates the illusion that the individual also perishes with the body. Attachment to the body is the most intense of all attachments. We also get attached to material possessions as well as our relationships. The potential loss of these leads to fears similar to that of losing one's body. One who understands that all these attachments are temporary and are the cause of all our suffering, understands the truth. Understanding this truth removes all fears.





In some cultures, people are bred on the pattern that one's life ends at death. This pattern leads to desperate inadequate cognition, as if there is no further time to seek happiness. Once a person understands that death, like birth, is merely a passage, and sees the continuity of being, the fear of losing one's identity disappears along with fears of sin and hell.

This is why religions that accept the continuance of life after death, as Hinduism and Buddhism do; breed a culture of tolerance amongst their followers. There is no rush to live and extract the maximum juice out of one's life in a single birth. They propound that we all come from a common energy source and we go back to this source, and the cycle continues. Those who understand this spiritual truth teach completion, inclusion and compassion, and they have no desire to convert others to their beliefs.

Here Kṛṣṇa reveals to him a more subtle level of truth that he hasn't yet grasped. Arjuna shies away from killing, not because of his conviction of *ahimsā*, non-violence, but because of his root thought pattern that he identifies with the people he has to destroy. His hesitation is from his delusory incompletions, ignorance, attachment and fantasy, not from the wisdom of non-violent compassion.

You may ask, 'If nothing is destroyed and nothing can be destroyed, is there no sin in killing at all? So Kṛṣṇa is indifferent to mass violence? No, He is not. For one thing, Kṛṣṇa speaks as an enlightened Master from an existentialist perspective and declares that, even when the body perishes, the spirit lives on, and therefore, there is no death.

Completion with Violence

Violence and killing are not merely physical acts. They are psychological compulsions acted out of incompletion in the physical realm. The ruler of a country who orders warfare against others is the violent one, even if he hides behind his throne. Violence of the mind carries on as the *vāsana* or desires; the essence of the spirit, that incarnates from birth to birth. That is the horror that does not end with death. The spirit is violated, degraded, and degenerated by this attitude of violence.

A violent man is always a coward, an inauthentic person who does not have the courage to face the truth. He does not have the sensitivity to treat others as he expects to be treated. He goes out-of-integrity, losing his power of words, isolating himself in a cocoon of lies, using the excuse of defending himself, and commits violence against others.

When we become aware and conscious that the person next to us is actually an expression of the energy of God, how can we possibly respond with violence? It has nothing to do with whether someone is family, part of our culture, religion or nation; or part of our history, habits or beliefs. The other person may oppose all that we believe in. Yet he is as much a part of this Universe as we are.

If this message of Kṛṣṇa is truly understood, there can be no violence in this world, no self-hatred and no killing at all. You will not even kill an insect. You will not kill even in self-defense because once you are in completion, your space of completion is transmitted to the other being and that being will not even attack you.

One of the important secrets I want to share with you.

Any root pattern you carry can be destroyed if you just have love for people. Decide to go on enriching everyone who is happening in your life. When you enrich others, be very clear, you are constantly getting enriched. Decide life is for others. Life is for enriching. Enriching is life!

Enriching is you taking the responsibility with integrity and authenticity that you are continuously committed to enriching, which is expanding yourself and life in and around you.

Listen! The purpose for which you are born is enriching yourself and others. When you operate out of this understanding, you are most alive, at your peak and living enlightenment!

Just decide that life is for others! All the best things will be showered on you. You will get back to the space you were in when you were born— the purest space of life, the imperishable space! This is the jumpstart technique for enlightenment. Decide from this moment, 'Life is for Others! Life is for Enriching!' All your insecurity, fear, anger, greed, all your root patterns will become rootless patterns. Kṛṣṇa is giving this jump-start technique of enlightenment to Arjuna so that he enriches himself and others and fights to destroy the very root of his root pattern of fear and violence .





Do not fear Death, you are Imperishable

Kṛṣṇa continues with *Sāṅkhya*, the knowledge of completion:

Just as man casts off his worn-out clothes and puts on new ones, the Self casts off worn-out bodies and enters newer ones, *anyāni saṁyāti navāni dehī* (2.22).Weapons do not cleave the Self, fire does not burn It, water does not moisten It, and wind does not dry It. The Self can neither be broken, nor burnt, nor dissolved, nor dried up. It is eternal, all pervading, stable, immovable and ancient.

nainaṁ chindanti saśtrāṇi nainaṁ dahāti pāvakaḥ ।
na cainaṁ kledayanty āpo na śoṣayati mārutaḥ ॥ 2.23

These verses are amongst the most quoted verses of *Bhagavad Gītā*. Here, in very few words, Kṛṣṇa expounds upon the entire truth of life and death, mind, body and spirit. He clarifies why we should accept death gladly, as a matter of fact and course, instead of grieving over it. He says this so simply that even an innocent child can understand this truth.

Kṛṣṇa says, 'O Arjuna, the Soul is not destroyed at all. No *astra*, no *brahmāstra*, no nuclear weapon can destroy the energy within the body. Fire cannot burn It, water cannot wet It, and air cannot dry It. It is not made of the elements and cannot be destroyed by the elements. It is the energy behind the elements that creates the elements. How can It then die?'

'It cannot be disintegrated in any manner, by breaking, dissolving, burning or drying, *acchedyo 'yam adāhyo 'yam akledyo 'soṣya eva ca*. It is eternal. It transcends all the elemental powers. It pervades the Universe, *nityaḥ sarva gataḥ sthānuṛ* (2.24). It has been there always, *sanātanaḥ*. Therefore, It never can be destroyed.'





Death Is But A Passage

2.20 O Mahābāho (mighty-armed), even if you should think of the Soul as being constantly born and constantly dying, Even then, you should not lament.

2.21 Indeed, death is certain for the born and birth is certain for the dead.

Therefore, you should not grieve over the inevitable.

2.22 O Bhārata, all beings are unmanifest in their beginning, seemingly manifest in their middle, and unmanifest again in their end.

So, what need then for grieving?

2.23 One sees It as a wonder, another speaks of It as a wonder, another hears of It as a wonder.

Yet, having heard, none understands It at all!

2.24 O Bhārata, This that dwells in the body of everyone can never be slain; Therefore, do not grieve for any living being.

Death is inevitable for the born, *jātasya hi dhruvo mṛtyur*; and birth is certain for the dead, *dhruvaṁ janma mṛtasya ca*. Whether the spirit lives on after the body perishes and locates itself in another body may be a debatable point to some. Kṛṣṇa says that this is not a reason to lament death, *na tvaṁ śocitum arhasi* (2.27). In either case, death can be a passage that one can look forward to. Bringing the dead back to life is not a wonder or miracle. The real wonder and mystery though, is the transformation of individuals instilling in them the truth of completion to live integrity, authenticity, responsibility and enriching, and causing these four powers of words, thinking, feeling and living as reality. This indeed is the miracle that only a true Master can perform.

I tell you, mystery school is nothing but the Master's inner space with his vast responsibility—whoever comes inside, in whatever form is processed, transformed and released!

Fear of Unfulfilled Desires

The illustrious King Yayāti lived for hundreds of years.

Bhāgavatam, the great Hindu epic, says that when Yama, the god of death, came to Yayāti at his appointed time of death, Yayāti begged to be allowed to live on. Due to his deep incompletions with life, he said he had not lived life enough and he needed more time. Yama relented and said that if one of his sons would give Yayāti the rest of his life, then he could live that long. Using the life span of his son, Yayāti lived many more years but with more and more incompletions.

Finally the realization dawned on him that no matter how long he lived, his incomplete desires would never cease and that his completion would never happen through material enjoyment. Yayāti completed with his root pattern and gave himself up to Yama once he realized this truth.

It is not death that frightens us. It is leaving our incomplete desires and unlived life that frightens us. The problem is that we do not know how to live a fulfilled life in the space of completion. All our desires are partially fulfilled or incomplete because, before they are fulfilled, we move on to other desires. The hangover of that past incomplete desire continues to chase us as a pattern in the present. The simple fact is that we do not know how to be complete, joyful.

Please listen. Every thought, every desire you have is a commitment you have given to yourself. Every thought you complete is a word you have given to you. You have to honor it. You cannot entertain any thought of fear or greed, doubt or denial because you are literally sitting under a kalpataṛu, a wish-fulfilling tree, all the time!

Completion means feeling empowered, feeling powerful, without any hangover, without feeling powerless, during and after every situation in your life! If you are powerful, you won't be violent. You will not be in guilt, fear or carry incomplete desires.

Kṛṣṇa reveals that to be truly complete, joyful, to be eternally blissful, is to cognize the truth that you are





indestructible, that your spirit lives on, and that life and death are but a mere passage. When you cognize this truth and start living it with integrity and authenticity, you will be living death. If not, you will be dead living.

Kṛṣṇa declares to Arjuna, 'O Bhārata, whatever is permanent and real was unmanifest before it became manifest in the middle—*avyaktādīnī bhūtani vyakta-madhyāni bharāta* and again it will become unmanifest—*avyakta-nidhanāny eva*. Therefore, what is the need to lament, *tatra kā paridevanā* (2.28).'

Everything is in a state of becoming something else. At every moment we die and are reborn; millions of cells in our body-mind system die every day and are reborn. Yet, through all this change there is continuity. There is a continuity that we cannot see, touch or feel. What we see as manifested, as this body and mind, hides from us the process of constant change that happens within us, as well as the continuous thread that holds the whole process together.





RESPONSIBILITY Of The KṢATRIYA

2.25 You should look at your own responsibility [svadharma} as a kṣatriya. There is nothing higher for a kṣatriya than a righteous war. You ought not to hesitate.

2.26 O Pārtha, happy indeed are the kṣatriya who are called to fight in such a battle without seeking;

This opens for them the door to heaven.

2.27 If you will not fight this righteous war, then you will incur the sin of having abandoned your own responsibility [svadharma], and you will lose your reputation.

2.28 People, too, will remember your everlasting dishonor, and to one who has been honored, dishonor is worse than death.

2.29 The great generals will think that you have withdrawn from the battle because you are a coward.

You will be looked down upon by those who
had thought much of you and your heroism in the past.

2.30 Many unspeakable words would be spoken by your enemies reviling your power. Can there be anything more painful than this?

2.31 Slain, you will achieve heaven; victorious, you will enjoy the earth. Therefore, O Kaunteya (son of Kuntī), stand up determined to fight.

Pleasure and pain, gain and loss, victory and defeat—treat them all the same. Do battle for the sake of battle. You shall incur no sin.

Kṛṣṇa addresses Arjuna's fears about killing his *svajanam*, his relatives, elders and teaches him that what he considers to be the end of life for these people is just one step in their journey.

Kṛṣṇa then descends to the practical level at which Arjuna exists and begins addressing his *svadharma*, Arjuna's own *dharma*, the natural path of his responsibility. Kṛṣṇa explains to Arjuna why, from a societal point of view, he should not run away from the battlefield, but instead, stay on and fight as behaves a warrior. Kṛṣṇa here addresses Arjuna as *kṣatriya*, the warrior.

To Fight Is Your Responsibility, O Arjuna

When Kṛṣṇa refers to Arjuna as a *kṣatriya*, he is referring to the entire personality of Arjuna, the great warrior, which has been decided only partly by birth and mostly by training based on his aptitude. Arjuna is the quintessential warrior who knows no fear, and yet is now disturbed by issues of whether he is doing right or wrong by fighting against his kinsmen.

Kṛṣṇa says, 'Fight! You are a *kṣatriya*. By fighting as your own responsibility demands, *svadharmam api cāvekṣya* (2.31), you earn merits and go to heaven. If you run away from this war, you commit a sin for being out-of-integrity with your responsibility, *hitvā pāpam avāpsyasi* (2.33). You will also be termed a coward and people who know you will laugh at you, *akīrtiṁ cāpi bhūtani kathayiṣyanti te 'vyayām* (2.3). You will be dishonored, and for a *kṣatriya*, dishonor is far worse than death, *sambhāvitasya cākīrtir maraṇād atiricyate* (2.34).

'Do not worry about victory or defeat. If you are defeated and slain you will ascend to heaven. If you are victorious, you will enjoy material benefits in this world itself. Therefore, O Kaunteya, fight as it is your responsibility as a *kṣatriya*.'

hato vā prāpsyasi svargaṁ jitvā vā bhokṣyase mahīm ।
tasmād uttiṣṭha kaunteya yuddhāya kṛta-niścayaḥ ॥ 2.37

Kṛṣṇa says to treat pain and pleasure, gain and loss, victory and defeat all the same. He says to fight without worrying about the outcome. To fight is your responsibility. You shall incur no sin.





sukha-dukḥe same kṛtvā lābhālābhau jayājayau ।

tato yuddhāya yujyasya naivaṁ pāpam avāpsyasi ॥ 2.38

Kṛṣṇa's exhortation is beyond human rationale. It is *not what you do* that matters; it is *who you are being* that matters. It is your space that matters.

Kṛṣṇa is not worried about *what you do*, He is concerned only about *who you are being*. If your actions are from completion, if they are innocent of motives, whatever you do is right. If what you do is motivated by patterns of fear and greed, pain and pleasure, victory and defeat, you can do nothing right. Whatever you do for gain is sinful.

Understand, if the gap between *who you are* and *who you want to be* is without responsibility, it is greed. If it is with responsibility, it is possibility! When there is no responsibility-bridge, it is greed. When you are building the responsibility-bridge to achieve what you want to be, then it becomes a possibility; it is no more greed!

We always feel that responsibility is a burden. NO! It is a power!

Responsibility directly leads you to leadership consciousness. As long as you feel responsible only for your family, you remain as the head of your family. When you feel responsible for the community, you become a leader of the community. As your feeling of responsibility expands, your leadership quality also expands.

The decision to feel responsible for the whole Cosmos is Enlightenment! Feeling responsible for the Whole and declaring to live by your feeling is responsible declaration, known in Hindu spiritual practice as *nididhyāsana*.

Responsible declaration unlocks the power of feeling, prema śakti in you. But the moment you hear that you are responsible for everything happening around you, you think, 'If I feel responsible for all the garbage on the streets, I will be stuck cleaning it up the whole day! I will not be able to do anything else!'

Please listen!

I am not saying that if you feel responsible for the streets, you will need to clean them yourself. I am also not saying that you will NOT clean them yourself. Anything may happen, but don't be afraid to dive into the feeling of responsibility just because of your imaginary complications. Don't stop yourself from feeling it at all.

Understand the science of feeling. You can feel anything as joy or anything as pain—it is your freedom! Even the greatest achievement can bring pain to you, and even the worst experience can be a joyful learning. You have the ability to decide how you want to feel!

All your suffering pain, anger, guilt, fear, jealousy, frustration is nothing but powerlessness expressing in different ways! When you feel responsible for everything that happens in your life, you will feel that everything is joyful—because nothing can make you powerless. So, empower yourself with responsibility and unlock the *power of feeling.*

When you take responsibility to fulfill what others expect from you, the whole Cosmos expresses through you! You will have extraordinary powers, because it is directly *seva*, enriching others. Whenever you enrich others with a feeling of responsibility, without having any other motive, the Cosmos celebrates your Existence. It just celebrates your Existence!

Kṛṣṇa, as the transcendental *Parabrahman*, is not concerned about the practical and societal consequences of Arjuna walking out of the battlefield. He is only concerned about what that would do to Arjuna's inner self. He wants Arjuna to reclaim his inner space, which is occupied by his self-doubt.





EXPERIENCE MATTERS Not KNOWLEDGE

2.32 Thus far, what has been taught to you concerns the wisdom of Sāṅkhya. Now, listen to the wisdom of yoga [buddiyoga].
Having known this, O Pārtha, you shall cast off the bonds of action.

2.33 There is no wasted effort or dangerous effect in this path of yoga. Even a little knowledge of this, even a little practice of this dharma, protects and releases one from very great fear.

2.34 O Joy of Kuru, on this path (of yoga), the intelligence is resolute with a single-pointed determination. The thoughts of the irresolute are many, branched and endless.

2.35 Men of little knowledge, who are very much attached to eulogizing the flowery words of the Vedas, O Pārtha, argue that, 'there is nothing else'; these advocates of Vedas (vādīna) look upon and recommend various fruitful actions for elevation to heavenly planets, resulting in high birth, power, and so forth. Thus being desirous of sense gratification and opulent life, they say that there is nothing more than this to living.

2.36 Those whose minds are attached to sense pleasures and lordship, who are diverted by such teachings, for them, the determination for steady meditation and samādhi, fixed intelligence does not happen.

2.37 O Arjuna! Be you above the three guṇas (attributes) that the Vedas deal in: free yourself from the pairs-of-opposites and be always in satva (goodness), free from all thoughts of acquisition (yoga) or preservation (kṣema), and be established in the Self.

The Brāhmaṇa (sage), who has known the Self, has little use for the vedic scriptures, as these are like a pool of water in a place that is already in flood, overflowing with a great water reservoir.

All the great scriptures, *Vedas*, *Upaniṣads* and *Gītā*, exist at different levels of understanding, seven levels, to be precise, depending on the energy level that one dwells in. At the highest level one understands that all that there is, is INFINITE, each one infinitely powerful. There is no experiencer, experienced or experience as separate entities at the highest energy level; ALL is INFINITE.

Kṛṣṇa refers to that truth here in these verses, the truth of the highest energy. 'Do not be carried away by the apparent ritualistic approach of the *Vedas* as propounded by half learned scholars,' the Master says, 'go beyond; go beyond duality, *nirdvando*. All these seem to bring joy but are transient; that joy is the brief intermission between periods of sorrow. Go beyond the three attributes, *nistrai-guṇyo bhavārjuna* and seek the firm truth of the Infinite, the Union, that is Yoga,' He says to Arjuna.





Act Without Worry About Results

2.44 You have a right only to work,
but never to the fruits (outcome) of action. Never let the fruit of
action be your motive; and never let your attachment be to inaction.

2.45 O Dhanañjaya!
Do your actions dropping all attachment to the outcome, being centered and complete in Yoga.

Be balanced in success and failure. Such evenness of mind is Yoga.

The entire teaching of *Bhagavad Gītā* can be summarized in the above two verses. The sheer brilliance of the wisdom of the Universal Master is reflected in these verses. Whenever I get a chance I refer to these verses to explain how one should lead one's life.

Kṛṣṇa says many, many things in these few words. He says, 'You have the right and responsibility to work. You have no responsibility or right to the results of that work. Do not focus on the result and make it either a pattern of greed to chase or fear to stay away from. Do what you have to do with a centered mind, a complete inner space without worrying about whether you will succeed or fail.'

karmaṇy evādhikāras te mā phaleṣu kadācana ।
mā karmaphala hetur bhur mā te saṅgo'stv akarmaṇi ॥ 2.47

Nothing more can be said or ever needs to be said about why and how one should perform.

Many people wrongly communicate and misunderstand these verses. There are people who stay away from work that they fear may end in adverse negative results. As long as the results can be positive either to themselves or others, they will carry out and complete what they are assigned sincerely. But when they think that something bad may happen, that they may fail, they will stop doing whatever they are doing.

One of the biggest problems human beings have is this—you love to be successful, but you deeply believe that you are a failure. This is one of the biggest paradoxes. This shows the lack of integrity in your thinking. Understand, some of your actions may be a failure, some of your decisions or dimensions may be a failure, but YOU are never failure, because you are still breathing!

Do what you have to do as your right and responsibility, without worrying about the results. Do not act with hopes of a certain reward. Do not stop doing what you need to do because you are afraid of what may lie ahead.

Constantly bring integrity to your thinking, authenticity to your feeling, responsibility to your actions, enriching to your lifestyle!

With integrity, you will literally clean your inner space of the constant unwanted beliefs that you carry, like the strong belief that you will be a failure. This continuous belief holds you from taking responsibility for your actions, makes you worry about the results, and leads you towards failure! When you start thinking with integrity, you will diagnose those self-fulfilling negative prophecies that you constantly give to yourself.

If you have a strong idea or self-doubt what you are doing is going to be a failure, the moment you think that it is a failure, it is a commitment and word you are giving to you. Do you understand? So if you give that word, you naturally have to fulfill it. Do you want to fulfill that word? No. Then tell yourself that I am not going to fulfill it. It means that whenever you have a thought, 'I am a failure,' you should know—this is a commitment I am making to me, and I have to honor it. You may say that it comes on its own. Then complete it! Consciously disown and complete with it.

Integrity teaches Responsibility In Action

When you clean your inner space with the power of integrity, you will realize that all the contradictions, conflicts and confusions you carry are responsible for your whole life, for all reactions you attract from others and society. You are responsible for all your actions, the reactions you attract from others and the happenings of life. Integrity will automatically teach you responsibility. You will understand that for everything happening





in and around you, you are responsible.

Integrity is the first lesson of spiritual life. Integrity is not just a simple vow, a simple word. Integrity is all about ironing out your thinking, aligning your thinking. If you bring integrity to your inner space, you will realize that even accidents are attracted by you. You are attracting everything in your life, whether it is wealth or poverty, right or wrong. You are responsible for your life.

When you are in completion, with integrity, without internal conflict or contradictions, whatever you project on the cosmos is a project for the cosmos! Simply cosmos does it. When you are integrated, the outer world obeys you just like that. That is the power of integrity! Please listen: nothing is political or accidental on the planet Earth. Everything runs on the natural law of life, *dharma* of these four principles.

Yoga is union, union of man and Divine. Yoga is completion with the Divine.

Yoga is your realization of your own Self, your realization that you are divine. It is the state of completion, the state of truth, the state of the present, when all that you do will be in righteous consciousness, *dharma*. When you perform with this completion, and with no expectations, you will do what is right and just.





Be STEADY With AUTHENTICITY IN ACTION

2.44 O Dhanañjaya, beyond the action with selfish motive is Yoga (of action) in wisdom [buddhiyoga].

Wretched are those whose motive is the fruit (outcome); Surrender yourself fully to the wisdom of completion.

2.45 Endowed with the wisdom of evenness of mind, move away from both good and evil deeds in this life; Therefore, devote yourself to Yoga. Authenticity in action is Yoga.

2.46 The wise, having abandoned the outcome of their actions and possessed of knowledge of completion, are freed from the cycle of birth and death. They go to the state that is beyond all sorrow.

2.47 When your wisdom takes you beyond the delusion, You shall be indifferent to all what has been heard and what is yet to be heard.

2.48 When you are not confused by what you have heard and your wisdom stands steady and unmoving in the Self, You shall attain Yoga, Self-realization.

He says, 'Act without attachment. Do not worry about success or failure in results. Center yourself in wisdom of completion

that takes you beyond action and the desire for fruits of action. Once you are centered in wisdom of completion you will act wisely. Once you give up attachment to results, you will be freed from the cycle of birth and death and you will be beyond sorrow.'

In the next verse, Kṛṣṇa begins initiating Arjuna into yoga with the second *tattva* of authenticity or *śraddha*. Kṛṣṇa is the greatest strategist of life.

Here, He begins revealing the truth of authenticity, the strategy of life, the strategy that will make Arjuna succeed and expand!

Kṛṣṇa declares, '*yogaḥ karmasu kauśalam*.' Please understand, I first want you to understand these words: '*yogaḥ karmasu kauśalam*—yoga is authenticity in action.' Not just 'perfection in action' but I am translating it as 'authenticity in action.'

buddhi yukto jahātīha ubhe sukṛta-duṣkṛte ।
tasmād yogāya yujyasva yogaḥ karmasu kauśalaṁ ॥ 2.50

Let me define Authenticity.

Authenticity is you being established in the peak of your energy, the peak of your capability, and responding to life from who you perceive yourself to be for you and who you project yourself to be for others, and what others expect you to be for them.

Listen, the moment I say 'expanding you more and more, continuously,' do you feel, 'Oh, God! Then it is unending process? I will never be able to rest at all!' If you cherish this idea in you, then you are death-oriented; you are entertaining death in your heart. The idea you entertain in your life invites different happenings of life. So, don't blame, if you get any killer diseases in your life, because you invited them. Understand, first thing you need to do is break that pattern.

Every time inauthenticity is allowed in you, it leaves a powerful fear in you. Arjuna's inauthenticity in not raising himself to his responsibility and to others' expectation of him as a warrior, led him to be death-oriented and collapse with fear.

Whenever you need more time to do more work, stop the time, complete the work, and allow time to move. You can do! Listen. Something has to grow in your body—either life or death. Life has no pause button. Either life has to grow in your body or death has to grow in your body. The inauthenticity, which you entertain, is death for you.





Pick up authenticity as your strategy plan in every moment of your life. Whether it is to do with health, creativity, solving relationship problems, creating wealth or achieving inner fulfillment, have authenticity as your strategy plan.

Kṛṣṇa then adds, 'When you are centered in wisdom of completion you will no longer be deluded by what you hear. When you are no longer deluded by what you have heard, you are liberated.' Kṛṣṇa's immediate reference here is to the scriptures, the *Vedas*. He chides Arjuna and says, 'Don't be confused by what you hear, even if it is supposed to be divine knowledge, the *Vedas*. Remember: If you are really centered in wisdom, you can never be deluded; you will be in completion.'

Vedic scriptures are not dead knowledge that is a burden upon us to abide by. The *Vedic* scriptures, the *śrūti*, divine in origin, and the *smṛti*, rules and regulations laid down later by Manu and other sages, make no such claims. They are the living guidelines that lead us into wisdom and liberation. In fact, Hindu scriptures have both the humility and the power to challenge us to transform ourselves according to the needs of the day, but stipulate that we first experience what is said.

'So,' Kṛṣṇa says, 'let the *Vedas* say what they want, but put what you hear, see, and read to the test of wisdom to go beyond delusion.' Kṛṣṇa is the *Vedas*, the source of all knowledge. He himself declares this in *Gītā* and yet He asks Arjuna to experiment and be guided by his inner wisdom, not by what he merely hears.

What courage, what authority! Only one who is so sure about the truth can say, 'Do not listen to what I say and how I act, but listen to your inner voice of truth born out of your own experience.'

Kṛṣṇa says, 'Don't be inactive, do what you need to do. Do it with no expectations and no attachment to results. Do it with a centered mind, and in wisdom of your own inner calling, and not because of something you have heard. You will then go beyond all suffering and be liberated.' These steps are so simple that everyone can practice them; in fact everyone should practice them. Stay fully in the space of completion, and based on the truth of integrity and authenticity, act. You can never go wrong. I promise you that.

With integrity you experience the space of positivity. With authenticity you experience the space of possibility. Only a man who lives authenticity is a liberated one, a yogi, the one devoted to authenticity in action. Only when you surrender yourself to practice integrity in thinking and authenticity in action—*yogaḥ karmasu kauśalam*, you will realize that you are responsible for success and failure, for good or bad, for everything you experience. You drop your attachments and your fear patterns, and experience self-realization— *tadā yogam avāpsyasi* (2.53).





FOLLOW THAT COMPLETE MAN

2.44 O Keśava. What is the description of Sthitaprajña, one who stays fixed in completion and is merged in the restful awareness of truth and wisdom? How does one of steady wisdom speak, how does he sit, how does he walk?

2.45 Śrī Bhagavān says:
O Pārtha, a man who casts off completely all desires of the mind and is satisfied in the Self by the Self,

He is said to be Sthitaprajña, one of steady wisdom in completion.

2.46 He whose mind is not disturbed by adversity, and who, in prosperity does not go after other pleasures,

He who is free from attachment, fear or anger is called a sage of steady wisdom.

2.47 His wisdom is fixed on one who is everywhere without attachment, Meeting with anything good or bad, and who neither rejoices nor hates.

2.48 As the tortoise withdraws its limbs from all sides, when a person withdraws his senses from the sense-objects, His wisdom becomes steady in completion.

Though for the embodied, the sense enjoyments may be restricted, the taste or desire for sense objects remain; but, such tastes or desires also leave him on seeing, experiencing the Supreme.

For the fifth time Arjuna expresses authentic interest in what Kṛṣṇa is saying. Arjuna has realized that whatever he said earlier had arisen from his confusion, his patterns. Arjuna is intelligent enough to know that he does not know.

When Kṛṣṇa tells him to behave in a manner befitting the code of the warriors, this piece of advice certainly makes good sense to Arjuna. However, what Kṛṣṇa says further confuses Arjuna. Kṛṣṇa says to do what you have to do without being concerned about the outcome. This is a strange idea to Arjuna. He has rarely done anything in his life without thinking about the result of his action.

Arjuna, the greatest of marksmen, is conditioned with the pattern to first define his target and then act. Kṛṣṇa has confused him totally now. Kṛṣṇa says, 'Release your arrow; where it lands is my business.' At least, this is how Arjuna understands what Kṛṣṇa says. Arjuna has enough trust in Kṛṣṇa not to ignore this instruction from the Divine.

So he asks, 'Tell me who is it who acts without any interest in the outcome? Who is it who is not concerned about the result, whether it is good or bad, painful or joyful, and how do I identify such a person?'

Kṛṣṇa responds, 'This man is free from desires and emotions. He has neither greed nor fear. He has no patterns. He is always complete in himself. Pleasures through the senses do not interest him. He has withdrawn his senses from the external or outer world and has integrated them inwards into his inner space, directed them towards that Supreme Truth that is beyond all pleasures, attachments, emotions and sense objects.' Kṛṣṇa thus describes the Realized Yogi, the *Sthitaprajña* to Arjuna so that he too may emulate him and realize himself.

SeeK the Unattached

'*Nirmohatve niścalatatvaṁ*,' says Ādī Śaṅkarācārya, taking a cue from the Master. It means: Absence of desires leads to a clear and still mind and inner space, steeped in the wisdom of completion. When there are no desires, there are no emotions such as joy, depression, sadness, anger, disappointment, jealousy that normally arise from the fulfillment or non-fulfillment of such desires. When the mind is without fear and anger, without expectations of success and failure, the unattached mind seeks that which is unattached. First the objects drop, then the desire for the objects disappears as truth dawns. This may sound complicated, but is as simple as counting '1, 2, 3.'

The macrocosm and microcosm are just mirroring each other's possibility. When we feel the responsibility for existence, we become existence and existence feels responsible for us. When we let go of our patterns, when we listen to the Universe and feel responsible, the Universe feels responsible for us and gives us all that we need to live with abundance.









MONKEYS IN The MIND

2.44 O Kaunteya (son of Kuntī), the turbulent senses carry away the mind of a wise man,

Though he is striving to be in control.

2.45 Having restrained them all, he should sit steadfast, intent on Me. Whose senses are under control, his mind is steady in the present.

2.46 When a man thinks of objects, it gives rise to attachment for them. From attachment, desire arises; from desire, anger is born.

2.47 From anger arises delusion, from delusion, loss of memory, from loss of memory, the loss of discrimination, from loss of discrimination, he perishes.

2.48 The self-controlled man, moving among objects with his senses under control,

free from both attraction and repulsion, attains peace.

2.49 All pains are destroyed in that peace, for the intellect of the tranquil-minded soon becomes steady.

2.50 A person not in self-awareness cannot be wise or happy or peaceful. How can there be happiness to one without peace?

2.51 He loses his awareness of the present moment when his mind follows the wandering senses,

Just as the wind carries away a boat on the waters.

Kṛṣṇa says that our senses are turbulent, and however much we try to control them, they stay out of control. He says that the only way is to integrate and fix one's mind on Him once the senses are under control and the mind is steady. The mind cannot be stopped. Thoughts cannot be stopped as long as the body exists. You can bring integrity to your thinking by doing completion with your root patterns. Thus integrating your mind on something that transcends sensory pleasures, it will become quiet by itself. Once the mind discovers the bliss of this completion, it will never want to stray again.

Each one of us develops attachment, liking, hatred and dislike for many things through our experiences. These likes and dislikes stay in our unconscious memory as root thought patterns and even without any conscious awareness on our part, drive us into actions through desires or into inaction through fears. When the desires are fulfilled, there is temporary satisfaction; then the desires grow. When the desires do not get fulfilled we are disappointed, we get angry.

We should be angry with our own selves for having had the desires or for not having worked with authenticity, wholeheartedly at the peak of our capability towards fulfilling the desire, but we actually get angry with other people who we think are responsible for our failures. We do not realize that blaming others will make us feel more and more powerless!

Kṛṣṇa reveals two very important truths here in the last two verses. One is that you can never be peaceful unless you are complete, conscious. The other is that you cannot be complete if you are led by your senses. Therefore, as long as your senses lead you into what you think is a pleasurable journey; you cannot really be happy or peaceful. It is just another trick your mind is playing on you. Your happiness is not real happiness. It is just a gap between two periods of sorrow. What you hear, what you think you hear, what you see, what you think you see, and so on, all these sense inputs are unreliable, incomplete cognitions.

Understand, you can make whatever you can visualize as reality. With integrity and authenticity, visualize yourself in the space of non-falling, moving only from completion to completion, fulfillment to fulfillment. Your past is history. Your past record is the dumping ground of all your regrets and guilt. There is no greater sin that you can commit than carrying past records of these regrets and guilt.





WAKE UP

2.44 O Mahābāho (mighty-armed one), his knowledge is therefore steady whose senses are completely detached from sense objects.

2.45 The self-controlled man is awake in that which is night to all beings. Where all beings are awake, it is night for the sage who sees.

2.46 Just as all waters enter the ocean, which, though always being filled from all sides, remains unmoved; likewise, he, into whom all desires enter themselves, remains unmoved, undisturbed, can alone attain peace; not the one who desires to fulfill desires.

2.47 The man who moves about abandoning all desires, without longing, without the sense of ego—'I' and 'mine', attains peace.

2.48 O Pārtha, this is the state of Brahman, Brāhmī-sthiti; none is deluded after attaining this.

Even at the end of life, one attains Brahmanirvāṇa, oneness with Brahman, when established in this state.

We all think we are awake; are we really? We live in daydreams even if we are awake. The only occasion when we are truly awake is when we are in the space of completion. A person in such a space of completion is whom Kṛṣṇa calls a '*Muni*,' a realized being living in the present. Such a person is always awake, having experienced his inner awakening, whether physically awake or asleep.

Kṛṣṇa says that such a person is in sleep when others are awake, *yasyāṁ jāgrati bhūtāni sā niśā paśyato muneḥ* (2.69). The realized person, although he may appear to be living and actively participating in the activities of the same world that we live in, is in reality, in a state of passive alertness or restful awareness.

This means that his senses are not immersed in worldliness and he is centered and complete in his Self. He is dead and asleep to this world because he has moved beyond his senses. A truly realized person is also awake when others are asleep, *yā niśā sarva-bhūtānāṁ tasyāṁ jāgrati saṁyamī* (2.69). Even in his sleep he is aware, in what is called the state of *supta chittam*.

A person who is in the space of completion is still as the waters in the bed of the ocean. Though there are waves in the surface, they do not disturb the bed of the ocean. Even when desires assail him, they are mere waves in the periphery of his consciousness, and do not disturb him at all. He has abandoned all attachment to 'I' and 'mine.' He is without thoughts and desires and when thoughts and desires come to him, they merge into him without disturbing him.

We are all enlightened because we are all a holographic part of the reality of the Universe, Brahman. All that we lack is the awareness of the truth of our Enlightenment. What prevents you from realizing that you are enlightened is your root pattern, ego. This ego is not necessarily about any arrogance. It is the perception of who you think you are, your inner image; what you project yourself to be for others, your outer-image; and what others expect you to be for them, others' image. It is the collection of thoughts, experiences and emotions that go to make up that 'I' and 'mine.' This identity is that of the body and mind, not of your spirit. Therefore, it perishes with your body and is transient.

People with a strong consciousness of 'I' live out of their blocked *mūlādhāra cakra*, the root energy center. They are at the very beginning of their spiritual evolution. Their main concerns will be about their own survival, and they are caught in lust, anger and greed. The person with a strong attachment to 'mine,' the possessions belonging to the 'I,' constantly lives in fear of losing these possessions. Such people live out of their blocked *svādiṣṭhāna* or spleen *cakra*—the energy center that gets locked due to fear. They live in insecurity of losing possessions, of losing identity, and finally, of death.

Energization of the *mūlādhāra* and *svādiṣṭhāna cakra* and moving the energy up through the *anāhata* or heart *cakra* to the *ājña* or thirdeye *cakra* (energy center between eyebrows) opens us to completion, the reality of looking at others, at Universe as our own self and finally dropping the root pattern—one's identification with 'I' and 'mine.'

Listen! Completion can make you experience *Advaita* (nonduality), the ultimate space of Consciousness, immediately. Then, true surrender to the Universe and identification with one's true nature occurs, and Enlightenment happens. You then become God!





The science of completion is the essence of *Sāṅkhya Yoga*. Completion makes you experience the Sāṅkhya of life. In this second chapter of *Gītā* on *Sāṅkhya Yogaḥ* or Transcendental Knowledge of Completion, Śrī Kṛṣṇa who is the space of completion Himself, sets Arjuna on the path of completion. May all of you travel that path too!

Let us pray to the ultimate Existence, *Parabrahma* Kṛṣṇa, to give us all the experience of eternal bliss, *Nityānanda*. Thank you!

Thus ends the second chapter named ***Sāṅkhya Yogaḥ,*** *'The Yoga of Knowledge of Completion,' of the* ***Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra,*** *the scripture of yoga dealing with the science of the Absolute in the form of* ***Śrī Kṛṣṇārjuna-saṁvād,*** *dialogue between* ***Śrī Kṛṣṇa, Arjuna.***





To Act Or Not To Act

3.1 Arjuna says:
O Janārdana, Why do You urge me engage in this terrible war, If You think that knowledge is superior to action, O Keśava?

3.2 My intelligence is confused by Your conflicting words.
Therefore, please tell me certainly what is most beneficial for me.

3.3 Bhagavān says,
O sinless Arjuna, as I said before, in this world there are two paths of firm faith; jñānayoga, the path of Self-knowledge for the intellectual and karmayoga, the path of action of the knowing.

3.4 A person does not attain freedom from action by abstaining from work, nor does he attain fulfillment by giving up action.

Fulfillment In Purpose, an Illusion!

Your whole life is purposeless, but again and again, you are conditioned to run towards something—whether it is in material life or spiritual life. Some goal is always put in front of you. The so-called goals in material life or spiritual life continuously make you feel you are not good enough.
If we spend that time enjoying and being enriched by the journey, any destination we reach will be the right destination. The destination is not important; the journey is. The goal is not important; the process, the path is.

Root thought pattern is nothing but this first social conditioning, this strong cognition which imbalances you from your purposeless space and gives birth to the mind, the idea that there is some purpose to life. Life has no purpose. Even if you achieve whatever you want, you can't take it with you. You can't carry even a single dollar when you leave. Nothing will come with you.

Life has no purpose, only Meaning

Life has no purpose, but it has meaning. Purpose means goal orientation. You always think about the goal; you keep running and one day you just drop dead! The more goal-oriented you are, the more you will miss life and the more you will be incomplete.

Purpose is different from meaning. When I say 'meaning', living itself becomes meaningful. Come to this present moment of completion and the path itself is life; the path itself is meaningful.

Your Inner space Is the Space of Completion

Two things you need to understand from this: One, He says, let your inner space not be contaminated by the purpose of life. When I say inner space, I mean your mind and how you feel about yourself, about things and life inside you. When you close your eyes, what comes into your mind is your inner space. If your inner space is filled with the purposes of life, be very clear you are running behind something which will never give you completion. He says, 'Let your inner space not be disturbed or filled with purposes or incompletions.'

By nature, your inner space is the space of completion, it is filled with energy; your inner space, what you refer to as *ātman*, spirit or soul, is filled with blissful energy. The more you empty yourself of goals or incompletions, the more the space for completion and bliss.

Completion will clear out all unnecessary things from your inner space. It will get you all that you need in the outer world. Don't furnish your inner space. Let your inner space be empty. Of course then, it will never be empty. It will be filled with completion, *pūrṇatva*. It will be filled with bliss! The more complete inner space you create, the more blissful your life will be. That is what Kṛṣṇa means by saying, 'Don't be attached to results.'

If you continuously think about the result, you will never be able to perform your action with completion. You will always be goal-oriented and you will never enjoy and enrich the path of completion. Not enjoying





and enriching the path is the worst hell you can be trapped in.

You can easily miss life's possibility by having a purpose to Life. Unless your thinking itself becomes integrated to your positivity, unless your working itself becomes authentic to the peak of your possibility, unless your life itself becomes the responsibility to enrich yourself and others, unless that itself becomes completion and bliss, you cannot experience what Kṛṣṇa says in this verse: *karmaṇy evādhikāras te mā phaleṣu kadācana* (2.47).

Purpose can be fulfilled, but through purpose, your life can never be fulfilled. When you carry purposes in your life, you are not living; purposes are living through you, that's all.

Abstaining from work or moving away from work cannot give you freedom from action. It puts you in the biggest bondage. To have freedom from action, your inner space needs to be purified. Your inner space should become empty to allow the natural space of completion in you.

What is authenticity? Building your own identity to the peak possibility and renouncing the identity built on purpose.





To Act Is Human Nature

3.5 Surely, not even for a moment can anyone stand without doing something. He is always in action, despite himself, as this is his very nature.

3.6 He who restrains the sense organs, but who still thinks of the objects of the senses, is deluded and is called a hypocrite.

3.7 He who begins controlling the senses with the mind and performs selfless work through the organs of action is superior, O Arjuna.

3.8 Do your prescribed work, as doing work is better than being idle. Even your own body cannot be maintained without work.

Here, Kṛṣṇa assures you, 'By your very nature, your body and mind will work. If you just keep quiet, it is enough.'

'By nature,' He says, '*sarvaḥ prakṛti-jair-guṇaiḥ***—by their very nature your body and mind know the right thing to do.'** The problem is that you never trust your body and mind. You always trust your ego and it finally dumps you! Yet you never trust your body and mind. Be very clear, your body and mind will do their work. All you need to do is keep quiet and relax from your ego. Don't think your inner space is needed for outer work. The person who understands what *nitya* (eternal) is, and what *anitya* (ephemeral) is relaxes into Existence and is always in eternal consciousness. He always resides in *nitya ānanda*—eternal bliss!

Taking the risk and jumping into the space of completion, and living without worry and self-doubt is what I call courage of authenticity, the courage to enter spiritual life.

When you take the jump, you will naturally make some small mistakes. Don't worry about them. Putting up with that mistake is what I call penance, tapas. Penance is nothing but accepting and completing with the small mistakes you make and restoring your integrity and authenticity when the conscious transition happens in your being.

A man who keeps his senses under control but who is not able to keep his inner space under control by completing with his patterns related to senses is called a hypocrite, *indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate* (3.6), says Kṛṣṇa.

Master your Senses

Please be very clear, again and again Kṛṣṇa declares:

karmendriyāṇi saṁyamya ya āste manasā smaran ।
indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate ॥ 3.6

If you can't create completion in your inner space, even if you control your body or your senses, you are just a hypocrite. Your life will not be a complete, blissful life. Not only will it not be a spiritual life, it will not even be life! The meaning of living is bliss, but there is no purpose.

The moment you experience, in your inner space, that nothing is going to be with you permanently, a deep healing, a breeze enters your consciousness. Your whole inner space is healed. You have so many wounds of incompletions in your inner space. Wounds created by your incomplete desires, by your failures, and by your near and dear ones. All these wounds will be healed with this one medicine. This one understanding that life is purposeless, that whatever you achieve is just nothing, and that nothing is going to be with you, is enough.

Mind is nothing but dilemma. Whatever you choose, whether material life or spiritual life, you will always feel you are missing the other part. You will continuously feel you are missing something. As long as you think you are the mind, as long as you live with the mind, you will have this problem of material life verses spiritual life.

Mind you, it is not inspiration; it is just perspiration that you give up! The moment all respect for the purpose is gone from your life, you will simply fall into your being. One important thing: The moment you fall into your being, you explode! Whatever you can imagine and whatever you can't even imagine will start happening. Only then do you become a truly multi-dimensional being.

every single inch of your body. Every moment will become meaningful.

When you think that life as a whole has a purpose, the individual moment will lose its meaning. If you think one month of your working time is worth 50 thousand dollars, you will judge the value of that one month as being only 50 thousand dollars. Suddenly, if someone says, 'I will give you 50 million dollars, give me




your life,' will you be able to give him your life? No! But, this is the way you are calculating and working! We are ready to sell our mind, our moments, our inner space by calculating the value of our lives. You forget the work itself or living itself.

If you think the whole has a purpose, then the part loses its meaning. When you realize that the whole has no purpose, the part will become meaningful.

Kṛṣṇa says, your senses, by nature are programmed to go out! You are programmed to work, to go out. Going out can happen only in two ways: either to enrich or to swindle! Surely, swindling others is not going to transform you. Only enriching others is going to transform you.

The choice is really about how to work. Here, Kṛṣṇa gives the answer to that. He says that we should perform work with devotion with authenticity in our actions, only to enrich, and without attachment to the results, *karmendriyaiḥ karma-yogam asaktaḥ sa viśiṣyate* (3.7). Work without unnecessarily being bothered about whether or not it will fetch the results that you expect.

You see, there are two things: chronological planning and psychological planning. Chronological planning is planning on a timescale. You decide you to get up at a particular time, finish the list of tasks you planned at the office by a certain time, and so on. This is a practical way to organize your work in a way that it can give the best results. This is fine.

But what do we do? We don't stop at this. We review the plan in our head over and over again, thinking in different ways, internally preparing for eventualities, expecting results from our plan even before the action. We keep supposing, 'What if this happens? What if that happens?' Psychological planning boosts your ego, your root pattern. It makes you feel great and worthy. It makes you stay serious and feel that you are handling great things.

It is very unfortunate, but we carry a strong pattern that we should be ready to accept failure, because failure is a part of life. Then you are constantly giving a commitment to you that there is going to be failure. You always internally prepare yourself for failure. When you prepare, you usually remind yourself of the worst possibilities and then prepare tools and weapons to handle it. In the name of contingency planning, we just worry and give a commitment to failure. Instead, if we apply our awareness to the problem with integrity in thinking and authenticity in action, the solution will be visible.

Kṛṣṇa says, 'One who does devotional work with authenticity, without attachment, and controlling the senses—*yas tv indriyāṇi manasā niyamyārabhate arjuna*, is superior to one who merely pretends to be in control of his senses and acts in renunciation, *karmendriyaiḥ karmayogam asaktaḥ sa viśiṣyate* (3.7).'

There are intellectual type of people, the philosophers, well versed in the scriptures, who look down upon the devotional and emotional practitioners! Intellectuals believe that their dry understanding of the non-duality of the Self is superior to that of those who fall at the feet of the Divine. Kṛṣṇa firmly says, 'No, it is not so!' Kṛṣṇa says that what makes the difference is your space of completion that brings lack of expectations of either failure or success, the sense of purposelessness that defines your state.

Sannyāsa, renunciation, is a state, not a label. The state of renunciation is not a state of doing nothing. You can never sit without doing anything. Even if you sit still in one place, you are sitting, you are breathing, is it not? The internal functions in your body are happening. Maintaining this very body requires that work be done. The breath that you take in carries prāna, the life energy that sustains you. So, you cannot say you are not doing anything.

Be aware that when you are in action, it is the senses acting. Then you will not get attached to the action or its result. Then you are free; you are liberated from the bondage of action. Action binds you only when you consider yourself 'the doer' and have expectations about things being a certain way.

SELFLESS ENRICHING LIBERATES

3.9 *Work has to be performed selflessly; otherwise, work binds one to this world. O son of Kuntī, perform your work for Me and you will do it authentically, liberated and without attachment.*

3.10 *Brahma, the lord of creation, before creating humankind as a selfless sacrifice said, 'By this selfless enriching, be more and more prosperous and let it bestow all desired gifts.'*

3.11 *The celestial beings, pleased by this sacrifice, will also nourish you; with this mutual nourishing of one another, you will achieve supreme prosperity.*





3.12 *Satisfied with the selfless enriching, the celestial beings certainly bestow upon you the desired enjoyments of life. He who enjoys the things given by them without offering anything to the celestial beings is certainly a thief.*

3.13 *Those who eat food after selfless enriching service are free of all sins. Those who prepare food for sense enjoyment do grievous sin.*

There are two techniques by which one can liberate oneself from attachment to work. One is by telling oneself, 'I am not the doer.' By continuously reminding yourself that it is the senses and not you who is doing something, you distance yourself from the action. This is what Kṛṣṇa explains in the previous verses. The other way is by surrendering the fruits of one's work to the Divine to the ultimate life force that is conducting this Universe. This is the technique that Kṛṣṇa talks about here.

When you do work as a sincere, humble offering to the Divine, the very attitude of this surrender will make you do the job authentically to your peak capability and you will be liberated. When you are excessively bothered about the results, you actually think you are the doer of the action!

When you see that Existence is purposeless and you are living in the loving, caring arms of Existence, you will relax and surrender to that very Existence. When you are in this relaxed mood, you can function at your best and enjoy every moment of life without feeling like the doer and therefore not worrying about making small mistakes. Real surrender happens when this understanding becomes your experience.

3.14 *All beings grow from food grains,*
from rains the food grains become possible,
the rains become possible from selfless sacrifice of enriching.

3.15 *Know that work is born of the Creator and*
He is born of the Supreme. The all-pervading Supreme is eternally situated in sacrifice of enriching.

3.16 *O Pārtha, he who does not adopt the prescribed, established cycle lives a life full of sins. Rejoicing in sense gratification, he lives a useless life.*

Our relationship with the activity of Nature is a very deep one. Our actions are like oblations offered in a fire sacrifice. Our activities are not just movements of the limbs. When we perform a yajña, a fire sacrifice of enriching the Source, the Cosmic Energy we pour various offerings into the fire. We do so to tap the Cosmic Energy and to flow in tune with Existence, with Nature.

The subtlest, most powerful and all-pervasive Cosmic Energy is invoked through the slightly less subtle air element when we chant the mantra and we connect and enrich the still, less subtle fire energy through the fire ritual. Energy is then transferred to water, a grosser energy, and then the water in the pots is poured over plants, idols and humans as well as the earth, which is the grossest form of energy.

enrIch to **r**eLate WIth **e**xpressed and **u**nexpressed **g**od

Enriching is the way in which you relate with the expressed component of God, the expressed part of God. Integrity and Authenticity are the ways in which you relate with the unexpressed, *avyakta* part of God. Responsibility and Enriching are the ways in which you relate with *vyakta*, the expressed part of God.

When we perform a sacrifice, we perform certain invocations to the higher energies. So, we attract corresponding effects for our actions. Our actions are like offerings in a sacrifice. When the actions are in tune with *tattvas* of integrity, authenticity, responsibility and enriching, which is the flow of Existence, it is like offering *ghee* (clarified butter) into the fire. When we do not flow in tune with Existence, it is like offering mud into the fire. You know the kind of smoke comes out of the fire when you offer *ghee* and the kind of smoke that comes out when you offer mud. Just like you can determine the quality of the offering you gave to the fire from the quality of the smoke, the result of your actions can be determined from the quality of your actions. The quality of the end result is based on our input, our offerings, our enriching.

Integrity and Authenticity are the right ways to relate with the unexpressed part of God, *avyakta*. Responsibility and Enriching are the right ways to relate with the expressed part of God, the world, *vyakta*. If you do not enrich, you actively create a selfish pattern and your offerings bring that same result. Be very clear, either you give or you swindle. There is no middle.





Kṛṣṇa says that rains become possible from the enriching sacrifice

Rain is a grosser form of energy that is activated by the subtler unexpressed energies which are influenced by our authenticity in actions and integrity in words, thoughts and vibrations.

Rain is the cause, the source which is responsible for the growth of food grains. Food is the enrichment needed to sustain our bodies and minds, which give rise to further authentic action and integrated thinking. So, you see this cycle now, of how the subtle energy, *avyakta*, the unexpressed part of God manifests itself in the grosser world as *vyakta*, the expressed part of God, and how the actions in the grosser world affect the subtler elements.

Understand, this is what Kṛṣṇa says, 'O Pārtha, he who does not adopt the prescribed, established cycle lives a life full of sins, *aghāyur idriyārāmo*. Rejoicing in sense gratification, he lives a useless life, *moghaṁ pārtha sa jīvati* (3.16).'

When you do not enrich every person with the fruit of enriching after constantly being enriched by the sacrifice of the Existence, the Supreme, your life becomes full of sins and you live a useless, incomplete life. That in turn brings the cycle of more and more incompletions!

The Universe is a huge wave of '*Tathāstu*!—so be it!' So everything is as you create, as you organize, as you arrange! Put a little intelligence, time and energy into creating the right space in you.

3.17 One who takes pleasure in the Self, who is satisfied in the Self and who is content in his own Self, for him certainly, no work exists.

3.18 Certainly, he never has any reason for doing his duty or not doing his duty in this world. He does not depend on any living being.

3.19 Therefore, one should work always without attachment. Performing work without attachment, certainly, man achieves the Supreme.

3.20 King Janaka and others attained perfection by selfless enriching. To guide others, you too must act selflessly.

Existence has provided, is providing and will provide for each and every one of your needs. Your suffering, your struggle, your incompletion is only because you don't trust that you are being provided all that you need; because you carry a deep self-doubt and consider yourself separate from Existence, who you think is your enemy.

Selfless, Unattached Enriching

Here Kṛṣṇa says a beautiful thing:

King Janaka was a beautiful example of a true karma yogi, a man of selfless authenticity in action with a continuous commitment to enriching life in and around him. He was a king. He ruled a kingdom and yet was unattached, liberated. Just like Kṛṣṇa who ruled a kingdom and yet was a Sannyāsi in the truest sense of the word, Janaka was a model king who was complete unto himself, untouched by the external world.

Only when you are completely detached can you be completely involved. Otherwise, your very sense of ownership and emotional attachment will be a hindrance to plunging headlong into the task. Only when you work without any incompletion, can you perform the task authentically to your peak possibility, without expectation and without being concerned about the results.

3.21 Whatever action is performed by a great person, others follow. They follow the example set by him.

3.22 *O Pārtha, there is nothing that I must do in the three worlds. Neither am I in want of anything nor do I have to gain anything. Yet, I am always in action.*

3.23 If I did not engage in work with care, O Pārtha, certainly, people would follow My path in all respects.

3.24 If I do not work, then these worlds would be ruined.





I would be the cause of creating confusion and destruction.

3.25 *Even the ignorant do their work with attachment to the results, O Bhārata, the wise do so without attachment, for the enrichment of the people.*

There is a difference between the state of a leader and the status of a leader. Most of us want to attain the status of a leader but not the state. The state of the leader is something totally different. It is the state of the leader born from the principle of responsibility that enriches people to become responsible. Problems of all kinds, ranging from stress to discontentment and violence, result because the leader has achieved the status and not the state.

Responsibility is thinking, feeling, acting, responding and cognizing from the truth that you are the Source of everything!

It is responsibility that makes you realize all possibilities. It is leadership consciousness that brings not just success, but fulfillment in you.' Kṛṣṇa, who owns responsibility, the space of leadership consciousness, *Īśvaratva*, is making Arjuna own responsibility. Kṛṣṇa says, 'Whatever action is performed by a great person, others follow. O Pārtha, there is nothing that I must do in the three worlds. Neither am I in want of anything. Yet, I am always in action.'

There are only two types of human beings on planet Earth—those who feel responsible for everything and those who don't feel responsible for anything. People who feel responsible become leaders. People who don't feel responsible continue to be slaves.

Deep understanding and experiential expression of the truth happens only with taking responsibility for all your actions. Only when the space of leadership becomes your own experience does the responsibility become complete. Otherwise, if the understanding is just based on someone else's words and experience, then there is always the possibility that anyone can come and shake your belief and you will either hold the situation or others responsible. The roots of responsibility, in this case, are not deep and strong enough to withstand all kinds of questions. Others' questions are nothing but your own unanswered questions that you chose to suppress within you!

That is what happens to Arjuna as *kurusattama*, the leader of all Kuru warriors, as *bharataṛṣabha*, the best of Bhārata. Even though he takes the responsibility to fight and avenge the collective irresponsibility of the Kauravas, he falls from his space of leadership and gives reasons to escape his responsibility. Arjuna, the one of taintless, pure fame, becomes a slave to his incompletions. Only when he allows the Master to enrich him does he surrender to the Master of all masters, *Jagadguru* Kṛṣṇa as His disciple!

Unless we enrich ourselves and allow ourselves to be enriched by the Master, nothing good can happen to us. Allowing the Master to enrich you is the best way of enriching yourself.

There are three types of people: the disciples (or the followers), the Masters, and the leaders (or guides).

The disciple is one who has not yet experienced and enriched himself with the teachings of the Masters, but who is authentically interested and has responsibly embarked upon the path. He needs some guidance on the path. He does not yet know how to practice what is being taught.

The Master is one who is in the eternal space of *Īśvaratva*, leadership consciousness and is in the ultimate experience of Enlightenment. Out of compassion, He enriches by showing the path of responsibility to reach His state to all those who would like to be in that state. It is not necessary for the Master to practice what He preaches because he is beyond the common rules of conduct. Masters need not follow what they tell you to do to reach their state. They understand the illusion of the physical plane that their body-mind system operates in. Whatever they may do physically is in a state of complete awareness.

A leader or guide is someone who is a spiritual activist, he is between the Master and the follower. He has not yet reached the ultimate state of the Master but he has had glimpses of that state. He is not as inexperienced as the follower. He is the bridge of responsibility to lead the follower to the Master.

Nothing binds Me, yet I engage In Responsible Work

In these verses, Kṛṣṇa beautifully explains what walking the talk means through His own example. He says there is nothing in the three worldsthe nether world, earth or heaven, for Him to achieve. There is no duty that binds Him. Even though He has nothing to gain, lose or even to do, He is constantly engaged in action





and enriching the three worlds. Why?

Because people look up to Him as God, they would obviously follow the path He sets. People's *anyakāra*, the expectation that world has from Kṛṣṇa is that He is God, He is *Bhagavān.* They would simply follow what He does. He is now responsible to fulfill even others' image about Him for leading them on the correct path. That is Bhagavān Kṛṣṇa's authenticity and responsibility!

When responsibility expresses through your head, it is leadership. When responsibility expresses through your heart, it is compassion. When responsibility expresses through your being, it is Enlightenment, *Sātori.*

StretchIng to Others' expectatIons Is Authenticity

Please understand, what you feel as *you*, the idea you believe as *you*, is *mamakāra*. For example, I can very authentically say I feel that I am a pure empty space.

There is something in front of the pure empty space which operates to create the *Sangha*. I believe myself as a pure space, I project myself as an Incarnation who wants to give this pure space to you. My belief as me, my cognizance of me as a pure space is my *mamakāra*. My decision to project myself as an incarnation who shares this space to be experienced by others is my *ahaṁkāra*.

What others believe and perceive as me, is *anyakāra*. When somebody looks at me as Śiva, I need to take the responsibility of Śiva and do for him whatever Śiva will do for him by stretching my ability. He may expect some boons from Śiva. So now it is my responsibility to stretch my super-consciousness to give him those boons. That is authenticity.

It is the energy behind the action, the energy of the being that decides the quality and hence, the effect of the action. It is not the action itself that decides the quality.

I always tell people, 'When I am compassionate, I cheat you. When I scold you, I teach you. Either way, you grow.' When I scold you, you are jolted into the present moment. Suddenly, in a flash, you get the awareness that you have been missing your natural space of completion. The energy behind my words is purely for your transformation. There is only pure compassion.

3.26 *Let not the wise disturb the minds of the ignorant who are attached to the results of work. They should encourage them to act without attachment*.

3.27 *People, confused by ego, think they are the doers of all kinds of work while it is being done by the energy of nature.*

3.28 *One who knows the Truth, O mighty-armed one, knows the divisions existing in the attributes of nature and work. Knowing well about the attributes and sense gratification, he never becomes attached*.

3.29 *Fooled by the attributes of nature, those people with less wisdom or who are lazy become engaged in actions driven by these attributes. But, the wise should not unsettle them*.

We are all governed by our basic nature, attributes, or *guṇa*. The mental set-up, patterns from previous births, called *vāsana* determines what we are, what we do in this birth, and also what happens to us in our future births. The desires born out of *vāsana* carry their own energy for fulfillment. If you are conscious, you will be able to fulfill them. Once fulfilled, these *vāsana* and *karma* get dissolved. One who reaches this state of completion with desires also realizes that he is not the doer.

Karma is nothing but the unfulfilled or incomplete patterns and desires, which are inside your being, that constantly make you travel in the same path again and again, trying to give the experience of completion in your inner space.

Then when you do not take responsibility for these actions, the very actions and their effects bind you into further incomplete actions or desires. Please listen! Any *karma* left incomplete, any action done out of incompletion is *pravritti*—incompletion leading to more incompletion. It is





more and more dangerous, and makes you more and more powerless.

You are Not the Doer

To understand, 'I am not the doer,' this concept of 'I' and 'mine' needs to be understood. Śiva says that the concept of 'I' itself comes from the concept of 'mine.' We think, when the sense of 'I' happens, the sense of 'mine' happens. But if you look deeply, our idea of what we think of as 'ours' is what defines what we think of as ourselves. Just imagine, if your possessions, your status, your wealth, your relations all are taken away from you, what will you think of as you? How will you define yourself? Your idea of 'I' is also relative, is it not?

3.30 Dedicating all actions to Me, with consciousness filled with spiritual knowledge of Self, without desire for gain and without sense of ownership, without being lazy or agitated, fight.

3.31 Those persons who execute their duties according to My teachings and who follow these teachings faithfully with authenticity without envy, become free from the bondage of fruitive actions.

3.32 But those, out of envy, who do not regularly perform their duties according to My teaching, are considered all-ignorant, enseless and ruined.

Kṛṣṇa says: Those persons who execute their duties according to My injunctions and who follow this teaching faithfully with authenticity, without envy, become free from the bondage of actions.
Understand, as long as you follow the goals set by society, you will be carrying a social conscience. The moment you drop social conditioning, the purposes taught to you by society, you will drop conscience and start living with consciousness. Please listen, conscience will become consciousness the moment you bring responsibility to it. Conscience means struggling with do's and don'ts, guilt and desires. Consciousness means the pure flow of life. As long as you do not take the responsibility, you will be struggling with goals, with do's and don'ts. If you live with goals, you will carry a social conscience in your life. If you realize the beauty of purposelessness you will carry spiritual consciousness in your life.

śraddha, your Peak Possibility

'The man who lives according to his consciousness, believing in and having *śraddhā* towards these teachings...' Why does Kṛṣṇa ask for *śraddha* here? This is the first time Kṛṣṇa says '*śraddha*. Why? *Śraddhā* cannot really be translated as faith. It means faith plus the courage of authenticity to execute the highest level of possibility.

> **The courage of being established in the peak of your capability, and responding to life from who you perceive to be for yourself, who you project yourself to be for others, what others expect you to be for them and what you expect them to be for you is what is called *śraddhā*, Authenticity.**

When you enter into your being, when you experience the purposelessness of life, the so-called material life and spiritual life both drop you and you enter what I call 'Quantum spirituality' or Eternal Consciousness. You are then in eternal bliss. Only then you will understand you don't need worries to live. You don't need your mind. Until you reach the being, you need to have *śraddha*.
The next word is a beautiful word: '*anasūyanto*,' which means 'without envy.' This is important. We all think, 'My brother has purchased two houses. My sister is getting a big new car. How can I live like this?' The moment you get such thoughts, 'He has that, she has this,' what happens? All your spirituality, all your authenticity, all your purposelessness, everything just disappears. You are again in the same rat race. If your neighbor buys a new air-conditioner, the temperature in your house shoots up.
The man who lives in eternal consciousness, *Nityānanda*, and allows his body and mind to work according to their nature is centered in eternal consciousness. He is called a *karma yogi*, one who has espoused authenticity in action without attachment as the ultimate renunciation. But the man who acts out of jealousy, enters his lower dimensions of social conditioning. He is caught in the rat race, and is called a *karmi*, one who is focused on inauthentic action arising from patterns of greed.

All your joy, the very bliss of living is swallowed by this one illusion called comparison. Just like the Earth is destroyed by the ocean at the time of the final deluge, *pralaya*, your whole life is destroyed by comparison.

Jealousy and comparison have no absolute existence, they are delusory patterns. There are two levels of reality: comparative reality and existential reality. If you build your life based on existential reality, you will





never suffer. If you build your life based on comparative reality, you will continuously suffer till death. Not only at the time of death, even after death.

Constantly practicing authenticity brings you to the space of possibility. *Śraddha* or Authenticity continuously connects you with yourself and your highest possibility. Life is for realizing that possibility. Life is for realizing the Self. Life is for realizing itself.

Authenticity is Life! Life is continuous expansion! Add authenticity to your thinking in every step. Constantly go on expanding! Don't settle down with the lower perception. What you know about humans, what you know about the world, what you know about *you* is all imperfect perception, comparative reality. When you settle down with comparative reality, you make the most horrible mistake of your life. Don't build your inner space on comparative reality. Let your inner space be built on existential reality which is the space of highest possibility. If you build your life on existential reality, you will live your life blissfully in eternal consciousness, as a *karma yogi*.

By nature, a person with a body and mind has to act in one way or the other. If you follow your nature with authenticity, you can be comfortable and flow in tune with Existence. When you are relaxed, when you are blissful, you express yourself beautifully.

Authenticity is the key. If you bring authenticity to what you perceive as you, to what is happening within you and what you project yourself outside you, you will not be controlled by your unconscious patterns. You will be able to see clearly when lower emotions arise or unconscious reactions arise. The awareness of your inauthenticity will itself bring you to your peak capability. Then, you will naturally drop all your lower level emotions and live what Kṛṣṇa calls as *śraddhāvanto anasūyanto*, authenticity without envy, the space of possibility.

3.33 *Even the wise person tries to acts according to the modes of his own nature, for all living beings go through their nature. What can restraint of the senses do?*

3.34 *Attachment and repulsion of the senses for sense objects should be put under control.*

One should never come under their control as they certainly are the stumbling blocks on the path of self-realization.

3.35 *Better it is to do one's own responsibility, even if done faultily, than to do someone else's responsibility perfectly.*

Death in the course of performing one's own responsibility is better than doing another's responsibility, as this can be dangerous.

3.36 *Arjuna says, 'O descendant of Vṛṣṇi, then, by what is man forced to commit sinful acts, even without desiring, as if impelled by force?'*

3.37 *Bhagavān says, 'It is lust and anger born of the attribute of passion, all-devouring and sinful, which is one's greatest enemies in this world.'*

We have always been trained by society to consider certain acts as duty; some as good and others as bad. Duty and responsibility are totally different.
What Kṛṣṇa talks about here is not socially defined duty or conscience. He is talking about responsibility, the leadership consciousness, the law of the cosmos. The Cosmos functions on responsibilism.

The Natural Dharma

Each of us is unique in our capabilities and interests. Accordingly, our responsibilities are different. If you try to imitate others, thinking their responsibility appears more attractive, you will be making the mistake of following somebody else's path. Comparison literally rules our lives. When we use our energies with authenticity for our peak growth without comparing ourselves with others, we do our responsibility according to our nature.

The Alchemy of Possibility into Reality

These four principles of integrity, authenticity, responsibility and enriching exist in our very DNA.




As of now, man is only a possibility. Only when these four principles become reality do you experience your actuality. Then the base energy of lust can be transformed into the higher energy of love. It is an alchemic process of changing any base metal to a higher metal. Similarly, changing our base emotion, lust, to the highest emotion we are capable of, love, is alchemy.

First, the impurity, an animalistic emotion, should be removed from lust. Your lust is contaminated by all kinds of fantasies, feelings of guilt and desire we have picked up from the society and media.

First, the impurity in lust needs to be removed so that a deep friendship at the being level and not just at the physical or mental level can be added. When you feel deeply connected to a person, there will be no need for physical proximity to that person. You will feel happy and satisfied with just the feeling connection. For the final transformation of lust into love, the relationship needs to go through the process of patience and perseverance. You need to be patient for the other person to accept your transformation. Then he or she will automatically be transformed as well.

Here Kṛṣṇa refers to lust and anger, both born out of passion. Anger is also an emotion born out of lust. When the other person rejects your lust, it turns into anger towards that person. Anger is a tremendous energy we misuse because we do not understand and respect it. Greed, anger and lust are all *rajasic* qualities that arise from passion and aggression from the blocked *mūlādhāra cakra,* the root center.

3.38 As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb,

So also, the living being is covered by lust.

3.39 The knowledge of the knower is veiled by this eternal enemy in the form of lust,

Which is never satisfied and burns like fire, O Kaunteya.

3.40 The senses, the mind and the intelligence are the locations of this lust, which confuses the embodied being and veils the knowledge.

3.41 Therefore, O Bharataṛṣabha, chief amongst descendants of Bhārata, in the very beginning, control the senses and curb the symbol of sin, Which is certainly the destroyer of knowledge and consciousness.

3.42 It is said that the senses are superior to the body. The mind is superior to the senses.

The intelligence is still higher than the mind and the consciousness is even higher than intelligence.

3.43 Knowing the Self to be superior to mind and intelligence, by steadying the mind by intelligence, Conquer the insatiable enemy in the form of lust, O Mahābāho (mighty-armed one).

Once a person reaches physical or sexual maturity at adolescence, it is very difficult to control the effects of lust arising out of the *mūlādhāra*. One needs to be spiritually awakened before sexual maturity so that the energy can flow upwards towards the *sahasṛāra* or the crown *cakra*. The *mūlādhāra cakra* is the seat of all fantasies, primarily sexual fantasies. These fantasies are the ones Kṛṣṇa says are like dust on the mirror, completely clouding our judgment.

We live by templates that we carve out in our mind based on these fantasies, and live towards fulfilling these fantasies.

Completion in the present moment is the key to unlocking the *mūlādhāra* and dissolving lust. It is only completion that brings you in touch with reality as it is and dissolves your fantasies.

Kṛṣṇa closes his dialogue with Arjuna in this chapter with these words, ‘Be aware that you have a higher intelligence. Use that intelligence to control your senses and curb your lust, which is your most dangerous enemy on the path to completion.’ Please note that Kṛṣṇa does not say, ‘Arjuna, come here, I shall help you dissolve the lust in your body and mind. You can then be at peace.’

Arjuna started the dialogue saying he was confused by Kṛṣṇa’s words about action and inaction. Kṛṣṇa then told him to carry out his own responsibility with authenticity and without worrying about the result of his actions. He guides Arjuna to lead a purposeless life, free from obsession with the final goal and to be detached





from the result of action. ‘Authentic action is our nature,’ He says, ‘not inaction. Act, work, but surrender the result of action to Me.’

Now, Kṛṣṇa says clearly, ‘Control your senses, be aware, be complete living in the present moment and give up lust.’ Lust, here, not only refers to sexual desire but also to all desires related to the outer world. It is our sense of identity, the sense of possession that drives us to acquire and enjoy. The truth, however, is that acquisition only leads to the desire for more acquisition, not to enjoyment and fulfillment.

When we realize that life has no purpose, that the meaning of life is to enrich others and ourselves and to enjoy the path, we learn to give up attachment to end results. We drop expectations. We move into the present moment and live in the space of completion.

This is the whole essence of *Karma Yogaḥ*. Be complete and drop your attachment to the goal and the fruit of your actions, and live an enriching life with integrity in words, with authenticity in thinking and action, and with responsibility in feeling. Live life blissfully. You will achieve the Supreme. You will achieve the space of Enlightenment.

Kṛṣṇa says, ‘You will achieve the Supreme.’ You will achieve the eternal consciousness, *Nityānanda*, eternal bliss.





4

Jñānakarmasannyāsa Yogaḥ

The Path Of Knowledge

I Taught This Science To Sun

4.1 Bhagavān says:
I taught the Sun god, Vivasvān, the imperishable science of yoga and Vivasvān taught Manu, the father of mankind and Manu in turn taught Ikṣvāku.

4.2 The supreme science was thus received through
the chain of master-disciple succession and the saintly kings understood it in that way.

In the course of time, the succession was broken and therefore the science as it was appears to have been lost.

4.3 That ancient science of Enlightenment, is today taught by Me to you because you are My devotee as well as My friend. You will certainly understand the supreme mystery of this science.

You need to understand that Kṛṣṇa is just thirty-two years old when He makes this statement! Physically His body is only thirty-two years old. But He says, 'I gave this imperishable knowledge to Sūrya, the Sun god—*imaṁ vivasvate yogaṁ proktavān aham avyayam* (4.1).'

With logic, you cannot understand this statement. With ordinary logic, which you use in your daily life, you cannot make any meaning out of this statement. In the next statement He says: *The supreme science, this yoga as it was, appears to have been lost in course of time.*

These two verses should be understood clearly. The first thing is that the truth is not new. It is eternal; neither new nor old. Eternal means it is there forever. It never becomes old. It was never new. When you are in completion, anything you create stands for eternity. It is immortal and eternal.

See, for a religion or any civilization to be alive, three things are important. First, the knowledge and the science of lifestyle, *Upaniṣad*— what is birth, what is death, why life, what is the purpose of life—the answer to all questions of living and leaving. Second, the buildings— architecture and arts. And third, the language. All these three are made out of the magnetic field of completion in *sanātana-dharma*. That is why these three things can never be destroyed, no matter how much anyone tries.

The architectural wonders and monuments created out of completion, and the linguistic monument and wonder, *Saṃskṛitaṁ* born out of completion—these can never be destroyed. Just like the wonders of the world, if you analyse the linguistic wonders of the world, *Saṃskṛitaṁ*, the *devabhāśā*—language of Divine, will be the first and only linguistic wonder of the world. Understand, the word *Saṃskrit* means well done, refined, perfect**.**





And the great science of lifestyle is the *Upaniṣads*. All three are created out of the magnetic field of completion. That is why nothing could destroy or kill it.

> This *yoga* is imperishable as Kṛṣṇa declares, *avyayam*. **Anything created out of the space of completion stands forever, stands eternally. Completion is eternal, *Nitya.***

'In course of time, the science was lost.' Kṛṣṇa uses a beautiful phrase, 'the supreme science was taught by Me, *imaṁ vivasvate yogaṁ* and the supreme science was received through lineage, *evam paramparā prāptam*.' You don't lose that supreme science in just one generation. In course of time, even a single unenlightened disciple is enough to destroy the whole science.

The problem is, your Master creates a big movement and you succeed him without the necessary qualifications. People who simply ascend the throne only because they are the successor are the most dangerous people. They have everything except Enlightenment. One who creates a spiritual movement, creates it only out of the energy of *Enriching with Enlightenment*, from his love and compassion. For the person who succeeds the founder, the whole movement is a gift.

When you get somebody's throne as a successor without the energy of responsibility, you will be filled with ego. You will create damage. You carry just the book and not the knowledge. Responsibility is the energy in which your life flowers and blooms. First learn to think with these four *tattvas* as reality. That is why our *Vedic* Masters always transmitted and mirrored the truths through the oral tradition of disciple succession from the enlightened Master to the disciple. The disciple sits in *Upaniṣad* at the feet of the Master.

***Upaniṣad* means sitting with the Master.**

One cannot tell this ultimate truth to a person who is not ready. I repeat, this truth cannot be delivered to a person who is not ready to listen. And truth told to a person who is not ready creates danger for everyone.

The ultimate truth is beyond logic. Initially when you start to teach the truth, it always starts with logic. Words go logically. But after some time, you have to leave logic behind. Otherwise, you can't reach the Divine. You can't talk to God through logic.

If you want the divine relationship to happen, you need love. You need the language of poetry. Here, only a person who understands, who has become a part of the Master can receive the Master's experiences. Unless you become part of the Master, it is very difficult to understand his message. When you speak the ultimate truth to a person who is not ready, it leads to many troubles.

A wrong person can never understand the truth told by Kṛṣṇa. For example, Kṛṣṇa says, 'I am God. I am everything. Surrender unto me.' If the person is not completely devoted to Kṛṣṇa, if he has not understood Kṛṣṇa, what will he think? 'What an egoistic person he is! How dare he tell me to surrender to him?'

Beyond Logic Lies Devotion

Here, the qualification to receive the truth is devotion. If you have heard all the things I have said in the other three chapters of the *Gītā*, it is expressed logically. Until this point, I am able to bring both logic and spirituality together. Now, the time has come when I have to give you the pure truth as Truth. Understand, great truths can never be expressed by logic, because logic is not sharp enough!

Here, Kṛṣṇa is going to talk about something that is beyond logic. This is where you leave your logic behind, become completely open, sit in a totally passive mood, and be ready to receive. With logic, either you will understand everything or you will not understand anything. There is no other danger. When it comes to the deeper level teachings, either you understand, or you misunderstand. The teachings which Kṛṣṇa is going to deliver now are much deeper, much subtler than the teachings delivered earlier.





That is why He says, 'Now I am telling you these secrets just because you are my devotee and friend, just because you are near and dear to me.

4.4 Arjuna says:
'O Kṛṣṇa, you are younger to the Sun god Vivasvān by birth.
How am I to understand that in the beginning You instructed this science to him?'

4.5 Bhagavān says:
Very many births both you and I have passed.
I can remember all of them, but you cannot, O Parantapa!

4.6 Although I am unborn, imperishable and the Lord of all living entities,

By ruling My nature I reappear by My own māyā.

4.7 Whenever positive consciousness declines, when collective negativity rises, O Bhārat, again and again, at these times, I appear Myself.

4.8 To protect the pious and to annihilate the wicked, to re-establish dharma (righteousness), I Myself appear, age after age.

Arjuna and Kṛṣṇa are almost of the same age. Suddenly, Kṛṣṇa says He gave this science to the Sun god thousands of years ago! Moreover, Arjuna lived with Kṛṣṇa for a long time. He knows and has seen the human side of Kṛṣṇa, all of Kṛṣṇa's *līlā* (plays), all of Kṛṣṇa's moods. So, now, it is very difficult for Arjuna to believe Kṛṣṇa's words.

Bhagavān says, 'O Arjuna, many, many births both you and I have passed. I can remember all of them but you can't.' Then He says, 'Although I am unborn, imperishable and the Lord of all living entities, I reappear by my original *māyā*, by controlling my nature.'

He says, although I am unborn and my transcendental body never deteriorates and although I am the Lord of all living entities, I still appear in every millennium in my original transcendental form.

Three things we need to understand here. First He says, 'I am unborn, *ajopi*. I never take birth. I am the ultimate *Parabrahma*. I am the ultimate energy.' I don't think anyone else has declared it so clearly. Here, Kṛṣṇa straightaway declares the truth. 'I am God, *bhūtānām īsvaro'pi san*,' He says.

KṚṢṆA Promises to Happen Again and Again

The next two verses, if they are understood, then not only the whole *Gītā* but all the spiritual scriptures can be realized. Here He declares:

yadā yadā hi dharmasya glānir bhavati bhārata ।
abhyutthānam adharmasya tadātmānaṁ sṛjāmyaham ॥ 4.7

paritrāṇāya sadhūnāṁ vināśāya ca duṣkṛtām ।
dharma saṁsthāpanārthāya sambhavāmi yuge yuge ॥ 4.8

Whenever there is a decline in individual consciousness, whenever the collective unconsciousness increases, to establish the righteousness of the eternal consciousness, the science of eternal bliss, *dharma saṁsthāpanārthāya*, I Myself appear, millennium after millennium—*sambhavāmi yuge yuge*.

Only a Master like Kṛṣṇa can declare the truth so clearly. **Here Kṛṣṇa declares, 'I come down again and again, to set right the wrong.'**

4.9 One who knows or experiences the reality of My Divine appearance and activities does not, upon leaving the body,





take birth again in this material world, but attains Me, O Arjuna.

4.10 Being freed from attachment, fear and anger,
being fully absorbed in Me and taking refuge in Me, many beings in the past have become purified by the knowledge of Me, and thus they have realized My being.

4.11 I reward everyone, I show Myself to all people, according to the manner in which they surrender unto Me, in the manner that they are devoted to Me, O Pārtha!

4.12 Men in this world desire success through activities and therefore they worship the gods. Men get instant results from active work in this world.

Here, when He says, 'I am God, I am the Ultimate,' He says there is a possibility, 'When I can achieve, why can't you?' He shows the space of possibility, He gives us the courage of authenticity, He encourages us. Here He says, 'When I can achieve, why can't you?'

It is like a seed is always afraid of rupturing to become a tree. The seed always feels, 'If I break and the tree doesn't happen, then what will happen? I will die.' But the tree tells the seed, 'Unless you open, I cannot happen.' The seed says, 'No, let the tree happen, then I will open.' But the tree says, 'No, no, first you have to open, only then I can happen.' The problem between the tree and the seed continues endlessly.

It is necessary for somebody to give a little courage to the seed. A tree that was a seed once can say, 'Be courageous. Be authentic to your highest possibility. Don't worry. You will never perish. Open. Just like me you will become a tree.' In the same way, Kṛṣṇa gives courage of authenticity to us, 'You can also become God, like Me. You can also experience the truth like Me.'

Here, when Kṛṣṇa says, 'I,' there is just the Divine that is speaking. There is nobody inside. It is pure emptiness. Just the Divine, the pure Existence speaks through Him. He has become a hollow bamboo. That is why He can courageously declare in a battlefield, *bhūtānām īsvaro'pi*—I am the Lord of all beings. Sitting comfortably at home where you have all the security and protection and declaring 'I am God' is very easy, because there is nothing to risk. You don't need to prove anything. But Kṛṣṇa is making this statement in a place where He needs to prove it. He is making this statement in a battlefield, where His life itself is at risk. One arrow is enough to finish His body. Yet He boldly declares, 'I am God.' What courage and energy behind His words! It can come only from a solid experience, a deep conscious experience.

See, when you leave the body, the moment the physical body dies and relaxes, that very moment the soul leaves the body. At that time, what you perceived as the highest pleasure in your life surfaces. If you thought eating was the highest pleasure in your life, naturally while leaving the body, you will think, 'I should take a body which will continuously help me to eat. You go through all the choices and you decide to take a pig's body. Whatever you think is the greatest experience in your life, whichever experience occupies your maximum inner space, you decide your next birth based on that desire. Please listen, nobody else decides your birth. It is simply *you* who chooses. It is clearly the conscious decision of your soul.

Here Kṛṣṇa says beautifully, 'I am telling you the secret of things.' Kṛṣṇa says, '*rahasyaṁ hy etad uttamam*.' 'I am telling you the mysterious ultimate science, Oh, my dear devotee and friend, *bhakto'si me sakhā ceti*.'

I made a few statements: 'You take birth based on your desires, based on how you lived in the previous birth. Birth and death are your conscious decisions.' We will now analyze these statements. Only then will we be able to intranalyze and powerfully live them.

The moment this truth is understood, you will immediately see that Life is a blessing. This life is your decision, please be very clear about it. Including poverty, everything is your decision. Don't think poverty has been forced upon you. Even that is your decision. When we take birth, we take birth based on our fear and greed. On one side, greed pushes us, 'Let me become the son of a king, let me become the son of a rich man.' On the other side, our own fears say, 'No no, I can't take on so much responsibility.'





Yoo too can Happen as Divine

Here I am giving you the straight technique to become Kṛṣṇa, how to enter Kṛṣṇa consciousness, how to become an Incarnation. The man who assumes the body out of love and compassion is an Incarnation. If you assume the body out of greed or fear, you are a man. If you assume the body out of love and compassion, you are an Incarnation and you are divine. Your whole life will become pure eternal bliss. Your whole life will be a happening with a different consciousness.

Here Kṛṣṇa gives us a technique to attain Him, to experience *janma karma ca me divyam*. If we are able to live in such a way as to be free from the attachments born out of anger and fear, then we can be absorbed in Him, we can attain Him. All actions create their own reactions. When we sow a seed, the action, though it may appear to be complete, is in reality not so. We have set into motion a cycle, a chain of events. The seed sprouts and becomes a plant or tree. Thus it is in the order of Existence that every action or cause has its own reaction or effect.

Here Kṛṣṇa gives a technique to cut these kārmic bonds, to be complete and realize the reality. Actions that are complete and free from fear and anger do not create bonds, *vītā-rāga bhaya krodhā.* They lead us towards elevated consciousness. Fear and anger that arise out of greed pattern are two of the most provocative emotions, the root patterns that create incomplete action, and lead to bondage.

Attachments are our bondage to the future based on experiences of the past. We have unfulfilled desires that we hope to fulfill. We look for results. When the results happen the way we wish them to, there is temporary satisfaction. More wishes arise. More attachments are formed. When things do not happen the way we want them to, we feel sorrow, we are depressed. We strive again. Either way it is a never-ending cycle that brings sorrow in the end. When we let go of attachments and perform complete actions with no expectations, we enjoy the path of action. There is no stress regarding what must happen, since there is no attachment.

Kṛṣṇa offers a way to be in His space of completion. He says, 'Be drowned in Me, *man-mayā mām upāśritaḥ*; you will have no anger, no fear. All actions will thus be without bondage. In this manner, you can be purified and realize Me, *pūtā mad-bhavām āgatāḥ* (4.10).' He gives the assurance that having followed this path, many people in the past have achieved Realization.

All your actions, Kṛṣṇa says, are based on material success, and He says such activities bear instant results in this world, *kṣipraṁ hi mānuṣe loke* (4.12).Whether you understand it or not, all these prayers and actions do produce instant results. This does not mean whatever you pray for is instantly granted by the God you prayed to. God, fortunately, has far more wisdom than we have. God uses His *buddhi*, wisdom, to grant what He deems appropriate. However, the result of your actions is instant. The *karmaphala* is immediate.

4.13 Depending upon the distribution of the three attributes or guṇas and actions, I have created the four castes. Yet, I am to be known as the non-doer, the unchangeable.

4.14 I am not affected by any work; nor do I long for the outcome of such work. One who understands this truth about Me also does not get caught in the bondage of work.

4.15 All the wise and liberated souls of ancient times have acted with this understanding and thus attained liberation. Just as the ancients did, perform your duty with this understanding.

4.16 What is action and what is inaction, even the wise are confused. Let Me explain to you what action is, knowing which you shall be liberated from all ills.

There are three basic *guṇas*: *satva* or purity, *rajas* or activity and *tamas* or inactivity. People quote this verse whenever they want the support of religion for making the caste system more solid.

They say, 'Kṛṣṇa Himself has sanctioned it' or, 'This system has been given by the Incarnation Himself.' Listen, Kṛṣṇa uses the words, 'depending upon the distribution of the three *guṇas.*' He





does not say, 'depending upon birth.'

Every person is unique and possesses a unique ratio of the three *guṇas*. There are basically four kinds of people; based on the more dominant guṇa in them. He says, 'Based on the *guṇa* one is born with, I decide his *varṇa*, his caste.' The varṇa system was four-fold. Brāhmaṇas were the scholars and priests, intellectually inclined. Kṣatriyas were the soldiers and kings, ambitious and physically strong. Vaiṣyas were the business community with strong commercial acumen. Śudras were the workers, physically able and skillful. Based on their *guṇas*, their skill sets and not birth, the children in ancient *Gurukul* were trained into their vocations, their *varṇa* or caste.

Kṛṣṇa, the ultimate Master, is always conscious and complete. He has no *karma*, no unfulfilled desires, no incompletion, and no attachment. So it is with every enlightened Master. His so-called desires get fulfilled as they arise. When I desire food, it appears. When I feel the need to sleep, I rest. There is no gap between my desire and its fulfillment. There is no trace of that desire after it is fulfilled. The fulfillment is complete. The attachment is zero. Therefore, there is no *karma*. This is the lesson every Master teaches his disciples. Work from your *needs*, not from your wants. Act without attachment. You shall attract no *karma* and you will be liberated.

4.17 The complexities of action are very difficult to understand. Understand fully the nature of proper action by understanding the nature of wrong action and inaction.

4.18 He who sees inaction in action and action in inaction is wise and a yogi, even if engaged in all activities.

4.19 He who is determined and devoid of all desires for sense gratification, he is of perfect knowledge. The sages declare such a person wise whose actions are burnt by the fire of knowledge.

4.20 Having given up all attachment to the results of his action, always satisfied and independent, the wise man does not act, though he is engaged in all kinds of action.

When you see that it is not the 'I' in you that is doing the activities, but it is the senses following their nature; when you see that it is the mind that is creating the false sense of identification of you with the action, then you have realized; you have attained completion because you are now no longer in the clutches of the mind.

For example, the eyes see, the ears hear, and the nose smells. Yet, you are free from the bondage of action because you do not have any identification or any emotional attachment to anything. So naturally, you are liberated and you can do actions most beautifully without expecting any particular result. This is what it means to be '*Unclutched*.'

By your very Nature, You are Inclutched

Being 'Unclutched' is the state where you are free and liberated. Let me expand on the word 'Unclutching.' If you observe your mind keenly, you will see that you are constantly connecting all your thoughts and creating links in your mind.

For example, the headache that happened ten years ago, five years ago and yesterday are all independent experiences. For easy reference, you categorize all these into 'headache,' just like you file documents in your office. By and by, you start believing all these experiences are connected. When you start believing they are connected you create a shaft.

You connect all painful memories, create a pain shaft and conclude, 'My life is suffering, my life is pain.' Now when you start believing your whole life is suffering, you have created a pain shaft and you are waiting only for painful incidents in your life so that you can elongate that shaft. First understand, whatever you believe is what you create within you and outside you. You will see that manifesting in your life over and over again. That is why vedic ṛṣis, sages, say that you create what you want. By seeing, you create. You will wait unconsciously for painful incidents to strengthen that belief, that life judgment.

Second thing, whenever you add the painful incidents unconsciously, you will be elongating that shaft, even though you may want to consciously end the pain by breaking it. If you believe your whole life is a shaft of joyful experiences, which we do very rarely, constantly you are in fear about whether the joy will continue. If you believe life is a shaft of painful incidents, you do two things: Unconsciously you gather more and more





incidents and strengthen your faith about how your life is painful, and consciously you try to break the pain shaft! If you believe life is a chain of joyful incidents, unconsciously you will be in fear that it will end, and consciously you will try to prolong it. Understand these are two big dramas we are continuously enacting with ourselves.

You forget that you can neither break the shaft nor elongate it because the shaft itself does not exist! The shaft itself is your own imagination. Just try this experiment:

Sit down for ten minutes with a pen and paper. Now, just start jotting down whatever thoughts come to your mind. Please do not edit your thoughts; write them down as they are. Do not judge yourself and do not try to control what comes to your mind. If you try to judge, you are playing a hypocritical game with yourself. Now, read whatever you have written. You can see for yourself how unconnected and illogical your thoughts are! One moment you would think, 'I think I should go to my office tomorrow,' then the next minute, 'No I should just wake up and decide then,' then, 'What should I do about dinner tonight?'

Have you seen how the bubbles rise up in a fish tank? There is a gap between one bubble and the next. But the gap is so small that it looks like a continuous stream. Similarly, there is a gap between one thought and the next thought in your mind. Your thoughts are independent like the bubbles. By their very nature, your thoughts are independent.

For example, if you see a dog in the street, suddenly you remember the pet you used to play with as a child. Then you will remember the teacher, then the place where your teacher used to stay, and so on! The dog and the teacher are not connected in any way, but your mind simply flows. Look a little deeply, you will understand that your thoughts are illogical, independent and unconnected.

When you believe that your mind is logical, you have created the first 'original sin' for yourself. Understand, by your very nature you are unclutched. Every moment you are renouncing the thoughts by your very nature. A new thought can appear only when the old thought has been renounced. But even after renouncing them you try to pick up the thoughts from the dustbin and try to create a shaft with them.

Listen, first understand consciously that you are creating a shaft of pain or a shaft of joy and trying to fight with it, by either trying to elongate it or break it. Second, you don't even have to unclutch yourself from the shaft because the shaft is imaginary. By your very nature, if you stop creating a shaft, *you are Unclutched*.

That is what Kṛṣṇa means by action, *karmaṇi* and inaction, *akarmaṇi*. You cannot be inactive by nature. You will daydream, clinging on to fantasies. You will try to escape from reality by deluding yourself, because your mind is clutching onto a soft and easy dream shaft.

When you truly Unclutch, without any attachment to the past and future, you will realize that you are full of energy. You will have to do something. That 'something' will be dictated by your present moment completion, not by fantasies. What you think of as 'you' is not necessary to run your day-to-day life. This is the basic truth.

In the process of Unclutching, you transcend both action and inaction, *karmaṇi* and *akarmaṇi.* You successfully destroy the false cognition of the connection between the thoughts and rest in the present moment, the space of completion, the state of no-mind, the state of dropping thoughts. In this unclutched space, you are active and yet not attached to any activity. You are truly in Kṛṣṇa consciousness.

That is what Kṛṣṇa says here: Be involved completely in the action yet be detached, independent and satisfied within. Then you can function spontaneously, flowing in tune with Existence. Life then becomes a celebration. Every single thing you do is an act of joy and an expression of the loving energy in you.

4.21 The person who acts without desire for the result; with his consciousness controlling the mind,

giving up all sense of ownership over his possessions and body and only working, incurs no sin.

4.22 He who is satisfied with profit which comes of its own accord and who has gone beyond duality, who is free from envy,

Who is in equanimity both in success and failure, such a person though doing action, is never affected.

4.23 The work of a liberated man who is unattached to the modes of material nature and who is fully centered in the ultimate knowledge, who





works totally for the sake of sacrifice, merges entirely into the knowledge.

4.24 The offering, the butter offered to the Supreme in the fire of the Supreme is offered by the Supreme.

Certainly, the Supreme can be reached by him who is absorbed completely in action.

4.25 Some yogis worship the gods by offering various sacrifices to them,

While others worship by offering sacrifices in the fire of the Supreme.

This very prāṇa, the life breath going inside your body is not your property. It is the property of Existence. Your very life is a sheer gift to you from Existence. When you realize this, you will immediately see that all your fears and worries and greed are so baseless.

The space you carry, the attitude, the intention, and the thoughts behind the action actually decide the energy behind the action. The power of space and thought is immense. In fact, some of the latest research shows how our DNA can be influenced and reprogrammed by words and frequencies.

If you can complete with your greed and fear patterns, which is what we have normally, and create the space of bliss or Ānanda, then your energy flow will start brimming and your thoughts will be authentic, your words will be integrated and you will be more in the space of completion. When you do this, you have every power to control outer world incidents because you and Existence have a very deep connection at the energy level. When you are blissful, when the space you carry is not one of worry, fear and greed but one that is in the present, always complete and joyful, you will automatically attract all good things to yourself.

When you practice Integrity with integrity, Authenticity with authenticity, Responsibility with responsibility, and Enriching with enriching, you will simply have the four great powers—the power of words—*vāk siddhi*, the power of thinking—*mano siddhi*, the power of feeling—*prema siddhi*, and the power of living—*ātma siddhi*.

When you unlock the *power of words*, you will have the spontaneous intelligence to use the right and most effective words towards yourself and others. Next, what is Authenticity? The decision of authenticity has to come from your very soul. Your soul has to awaken. Till then, you may be practicing a little authenticity in your yoga, or in your waking hours. But that is not completely authentic. When your soul wakes up, only then do you become a completely authentic soul. When you start practicing authenticity, your soul wakes up. Your being wakes up. When you discover *the power of thinking,* you will be able to focus on your thoughts to achieve success in your job, relationships, education, finances and life itself!

Authenticity is nothing but remembering that all powers are at your disposal. You can just possess and express any power you want. With responsibility, *the power of feeling*, you will learn to express these powers. The power of feeling teaches how to launch yourself to the next level of life through empowered responsibility. And with enriching, you will truly be enjoying *the power of living* when you realize that the greatest rewards come when you live your life for others.

Kṛṣṇa says here, 'One who works for the sake of enriching sacrifice, merges into the knowledge—*yajñāyācarataḥ karma samagraṁ pravilīyate* (4.23).' Enrich just for the sake of enriching. All these parasite patterns of jealousy and envy come when you think life has a goal and somebody else has been given something more than you to reach the goal. When you understand that you are unique and Existence has equipped you with all that you need to fulfill all your desires, you will actually be able to live life in completion and work sincerely for the sake of enriching. Otherwise, you will only be running behind some goal or the other. You will envy others who you think are closer to that goal towards which you are running. You will be caught in this roller coaster of success and failure.

4.26 Some sacrifice the hearing process and other senses in the fire of equanimity. And others offer as sacrifice the objects of the senses, such as sound, in the fire of the sacrifice.

4.27 One who is interested in knowledge offers all the actions due to the senses, including the action of taking in the life breath into the fire of Yoga, and is engaged in the yoga of equanimity of the mind.

4.28 There is the sacrifice of material wealth, sacrifice through penance, sacrifice through yoga and other sacrifices, while there is sacrifice through self-study and through strict vows.

4.29 There are others who sacrifice the life energy in the form of incoming breath and outgoing breath,





thus checking the movement of the incoming and outgoing breaths and controlling the breath.

4.30 *There are others who sacrifice through controlled eating and offering the outgoing breath, life energy. All these people know the meaning of sacrifice and are purified of sin or karma.*

4.31 *Having tasted the nectar of the results of such sacrifices, they go to the supreme eternal consciousness.*
This world is not for those who have not sacrificed. How can the other be, Arjuna?

4.32 *Thus, there are many kinds of sacrifices born of work mentioned in the Vedas.*

Knowing these, one will be liberated.

'Sacrifice', it is not just the *act* of giving, but the *attitude* of giving. Otherwise, you may do everything, following all rituals according to the scriptures, but you will miss out on the real intent for which the act had to be done.

Kṛṣṇa mentions many forms of sacrifice here. He talks of sacrifices of material wealth, yoga and penance—a combination of material, physical, mental and spiritual sacrifices. When a person does these at some cost and pain to himself, they would be genuine sacrifices. Otherwise they would merely be meaningless rituals. However, even that which is given away by someone who can afford what he is giving, if done with good intentions of enriching, would result in gains to that person. His very intention to enrich will alter his mindset and liberate him. A person who does not believe in sharing his wealth will not only suffer in future births as a result of his mental makeup, but he will also be unable to enjoy his own wealth in his present birth.

4.33 *O Parantapa (conqueror of foes), the sacrifice of wisdom is superior to the sacrifice of material wealth.*

After all, all activities totally end in wisdom.

4.34 *Understand these truths by approaching a spiritual Master, by asking him your questions, by offering service.*

The enlightened person can initiate you into wisdom because he has seen the truth.

4.35 *O Pāṇḍava, knowing this you will never suffer from desire or illusion,*

You will know that all living beings are in the Supreme, in Me.

4.36 *Even if you are the most sinful of all sinners,*

You will certainly cross completely the ocean of miseries with the boat of knowledge.

Kṛṣṇa advises the seeker to sacrifice one's knowledge and one's intellect at His feet, at the feet of the Master, to experience the ultimate Truth. Beautifully He says, '*tad viddhi praṇipātena paripraśnena sevayā* (4.34).' A Master is one who has experienced the truth and who can simply transfer his experience of truth to you. He communes with you.

In Saṃskṛit, there are three beautiful words to describe this. You are born in the *bhū garbha*, the womb of the mother; this signifies your physical birth. The teacher with his love and teachings gives birth to you in the hrid garbha, the womb of the heart. The master gives birth to a completely new you, a transformed being in the *jñāna garbha*, the womb of knowledge. You then become re-born, *dvijā*!

Surrender Transforms

Understand, Masters have no vested interest for themselves; they have no karma to exhaust. They descend on this planet Earth out of sheer love and compassion for humanity. Just like a low-pressure region attracts winds, a depression created in the world attracts the formless energy of Existence. This energy is what is known in different forms like Kṛṣṇa, Rāma, Buddha etc.

Actually, the Master lives in three dimensions of energies: the body, His teachings and His mission. Masters come to dispel the ignorance of seekers, to show them the path. Only one 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 *nitya-dhyāna-ānanda*, all in one. *Nithya*, the Master in the body as *Nithyananda*, *dhyāna*, my teaching and message of meditation and *ānanda*, my mission of bringing forth the fountain of bliss that is lying latent in you, all the three together constitute the energy called *Nithyananda*.

The moment you surrender to the Master and his mission and you stand up taking responsibility, you will find that the divine energy simply flows through you and you just flow effortlessly and express yourself most gracefully and powerfully.

All you need to do is to be stable and available, and the divine energy will make you able! On the mental level, you surrender your intellect, your mental pursuits, your incompletions to serve the Master and the mission. You become like a liquid, flowing into the shapes and moulds created by the Master. The Master knows the best way in which you can grow. He creates the moulds for each of you according to your needs and abilities. Trust him, drop your solid ego and become fluid so you can fill in the spaces he creates for you.

At the being level, when your very being surrenders to the Master, your being clearly recognizes the call of the Master. You become a part of the Master. You no longer carry any separate identity. This process of transformation automatically happens when you surrender to the Master, his teachings and his mission. The water is converted into formless steam. Like steam, you now explode in all directions. There are no limitations because all limitations exist only in the mind. You now transcend the mind and express your peak potential. The Master tirelessly and compassionately pushes you in different ways so you can also experience and be in the same state of eternal bliss as he is. The only emotion that a Master knows is love.

Here, Kṛṣṇa says beautifully, 'Even if you are the most sinful of all sinners—*sarvebhyaḥ pāpa-krt-tamaḥ,* you will certainly completely cross the ocean of miseries with the boat of knowledge—*sarvam jñāna-plavenaiva vṛjinaṁ santariṣyasi* (4.36).'

At the spiritual level, the concept of sin does not exist. It is a creation of man-made institutions, of societal and political organizations to control others through fear. When you have the true knowledge, the intelligence of why you are doing what you are doing, the very knowledge will make the action divine, the act will no longer be just a ritual but a means to reach the Ultimate. Automatically, you will cross the ocean of miseries because misery itself is a result of ignorance of your true self. When 'spirit' is added to a 'ritual', it becomes 'spi-rituality'.

4.37 Just as a blazing fire turns firewood to ashes, O Arjuna,
So does the fire of wisdom burn to ashes all actions, all your karma.

4.38 Truly, in this world, there is nothing as pure as wisdom.
One who has matured to know this enjoys in himself in due course of time.

4.39 A person with śraddha (courageous authenticity) achieves wisdom and has control over the senses.
Achieving wisdom, without delay, he attains supreme peace.

4.40 Those who have no wisdom and authenticity, who always have doubts, are destroyed.

There is no happiness for the ones who doubt the self, either in this world or the next.

4.41 O Dhanañjaya (winner of riches), he who has renounced the fruits of his actions, whose doubts are destroyed, who is well established in the Self, is not bound by his actions.

4.42 O descendant of Bhārata, therefore, stand up, be established in yoga. Armed with the sword of knowledge, cut the doubt born of ignorance that exists in your heart.

śraddha Enriches You with Knowledge

In the next verse, Kṛṣṇa uses the word 'śraddha' again. What a beautiful verse, '*śraddhāvān labhate jñānaṁ*—the one established in authenticity is enriched with knowledge.'

Actually, *śraddha* means faith plus the courage of authenticity to live to your highest possibility; the courage to be established in the peak of your capability. Understand, continuously committing





with words that express your maximum peak capacity, as per your understanding and as per others' understanding is what is referred to as *śraddha*, authenticity.

Kṛṣṇa declares the power of authenticity here, *'śraddhāvān labhate jñānaṁ* (4.39).' Only the authentic one is enriched with knowledge. When you have the knowledge and the courage of authenticity to follow and live the teachings, then you can achieve the ultimate knowledge, the knowledge of enlightenment.

Of all religious and spiritual doctrines, it is only the scriptures of the *sanātana-dharma*, the eternal path of righteousness, as the Hindu philosophy is called, that allow themselves to be updated. The *Vedas* and the *Upaniṣads*, which we believe are the voices of Nature, are not rules and regulations. They are truths to be understood and followed only in awareness. There are no punishments if one does not follow them, nor is one condemned as a sinner if one doesn't follow them.

This is the greatness and pristine beauty of *sanātana-dharma*, the eternal path of living. We are the most powerful, most sophisticated, most intelligent, most cutting-edge presentation of the Truth left with the possibility to evolve more and more, open for the possibility of being updated! Nothing was sacred just because it was uttered.

CoMpLetIng SeLf-doubt In any fIeLd Is ɛducatIon

In the next few verses, Kṛṣṇa says that there is no happiness for those who always have self-doubts and who have no knowledge and authenticity. He uses the word 'always.' He does not say that from the beginning itself you should not have any doubts. Having doubts is natural; as long as you have the mind, you will have doubts. But you can go beyond it by completing with your self-doubts.

Kṛṣṇa warns, 'The one without the wisdom and without authenticity, who always has doubts, is destroyed. There is no happiness for the one who doubts the self, either in this world or the next.' Self-doubt destroys you—*saṁśayātmā vinaśyati* and the one who has the self-doubt is never happy anywhere—*na sukhaṁ śaṁsayātmanaḥ* (4.40).

First, we need to understand what self-doubt is! What is the root of this self-doubt? In your life, when the first root incident happens, you make your inner image, you project the outer image, and you create the life image to protect yourself for survival reason. For example, at the age of three or four, you run around and play in the rain. Your mother sees you and strongly pulls you into the house and gives you a slap saying, 'Don't go out in the rain! You will catch a cold! Your health will be spoiled!' She screams at you. For a child, getting slapped, being pulled inside the house and locked up is too much. The child will not understand that it is only a slap. The child will literally feel he is going to die!

At that moment, the child will create the inner mage, *mamakāra*: 'I am helpless.' He will create the outer image, *ahaṁkāra:* 'I am powerful,' because he cannot survive with the idea, 'I am helpless in the society. I am helpless in life.' So, naturally, he will create a compensating outer image, 'I am powerful,' and he will create the life's image or *svānyakāra*, the image about his mother and life, that life is cruel.

So, when this root pattern is formed, you start living and you naturally project your pseudo outer image: 'I am powerful.' If you are not able to convince others with the pseudo outer image, it is good for you. But if you convince them with the pseudo outer image, when you come back to your private space like your bedroom, you will start thinking, 'Oh God! I made every one believe my outer image as the truth, but my inner image is different from my outer image!' So, this clash is self-doubt. This clash is what Kṛṣṇa calls as *saṁśayātmā.*

If root pattern is the root of a tree, lust patterns are the parasites of the tree, every day suffering and powerlessness are the leaves of the tree, self-doubt is the fragrance of the tree.

So, please understand, when you convince others with your strong outer image, and your inner image starts questioning you; your inner image questioning you is self-doubt. That is where the self-doubt starts. This is where your root of unhappiness grows—*na sukhaṁ śaṁsayātmanaḥ* (4.40).

Completing with your self-doubt in any field is education. In any field, whether it is self-transformation, cooking, medicine, law, or construction, in any field, complete with your self-doubt. Your kuṇḍalini energy, your innate potential energy will flow in that direction and you will excel in that field.

Here, Kṛṣṇa refers to the stages in the Master-disciple relationship.





There are many levels.

The first level is purely intellectual, doubt-based. 'Doubt based' refers to the negative self-doubts, which are purely intellectual. It is like you are telling yourself on seeing the Master, 'What is he going to do? Let us see. How is he able to mobilize such a big crowd at such a young age? He seems hardly thirty. What is going on here?'

The next step is intelligence; from intellect to intelligence. You tell yourself, 'Why not attend this program and see what he is really doing?' By this time, it has changed from, 'What is he doing!' to 'Oh, I think He means something. But I neither believe nor disbelieve Him. Ok, let us check it out.' The intellect is becoming intelligence. You are giving a little space for the Master.

Then, if you continue to start looking in, first from intellect to intelligence, then from intelligence to intelligence with emotion, like 60% intelligence, 40% emotion, that is the time you will feel like a friend towards the Master. After that, it becomes 60% emotion and 40% intelligence. That is the time you will feel like the Master is like an elder, like a father or mother or lord or teacher. You feel respectful towards him. And then, the relationship becomes pure emotion. You will feel a deep connection like a mother and son.

Then, after that, it is neither emotion nor intellect nor intelligence. It is a being-level relationship. It is the deep connection of a beloved, the *madhura bhāva*.

And suddenly, you will see, he is not even the beloved, he is beyond the beloved. You start experiencing the *mahā bhāva,* what I call the Guru-disciple experience, experiencing yourself as the Master. That is what I call— '*Tat Tvam Asi.' Tat Tvam Asi* means *That art thou*. It means you are the Master.

Thus ends the fourth chapter named ***Jñānakarmasannyāsa Yogaḥ***, '*The Yoga of Action In Knowledge And Renunciation,' of the* ***Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra****, the scripture of yoga dealing with the science of the Absolute in the form of* ***Śrī Kṛṣṇārjuna saṃvād****, dialogue between Śrī Kṛṣṇa and Arjuna.*





CHAPTER 5

5.1 Arjuna says:
Oh Kṛṣṇa, you asked me to renounce work first and then you asked me to work with devotion. Will you now please tell me, definitely, which of the two will be more beneficial to me?

5.2 Bhagavān says:
The renunciation of work [sannyāsa] and work in devotion [karmayoga] 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 Mahābaho (Arjuna)!

5.4 Only the ignorant, not the wise, speaks of the path of action [karma-yoga] to be different from the path of renunciation [sāṅkhya yoga]. Those who are actually learned say that one who is firmly established in either of the paths, achieves the fruit of both.

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 on a scale of dollars, then we have to work only for dollars. So, from morning to evening, we need to work only for that goal. Based on this, we can conclude whether we are succeeding or failing in our life. It is fortunate that the scale changes with maturity. If we grow with every mistake in life and complete with it, then the scale with which we measure success in life should also change. If it does not change, we will start our next life from ground zero.

Karma or Sannyāsa, What Is My Path?

Here, Arjuna asks: 'Kṛṣṇa! Now, will you please tell me surely, which of the two: *karma*, action or *Sannyāsa*, renunciation is more beneficial— *sannyāsaṁ karmaṇāṁ kṛṣṇa punar yogaṁ ca saṁsasi* (5.1)?'

Again and again, all of us ask ourselves this question. The mind is in dilemma! The mind asks for a single instruction! Our mind will be alive as long as we are caught between any two extremes. The moment we come to any single conclusion we will be liberated.

Life has no separate benefit. Life itself is a benefit. There are people who have achieved all that they wanted in life. But they feel a deep void, a deep incompletion in them. This is what I mean by the term 'depression of success.' They feel something is deeply lacking and are unable to comprehend what it could possibly be.

This is because they ran the rat race of life without carrying the space of completion, without stopping to complete with their root patterns of desires, of fear and greed, without any self-inquiry.





Do something enriching just for the sake of enriching, not for any purpose. Enrich just for the sake of enriching. You will see that during that half hour, you will fall into your very being; which is the space of completion!

You can also enrich at some place of worship by cleaning it without expecting anything in return. Engage yourself in any form of selfless enriching activity. Serve food to people. Even while volunteering, we do it so that we can tell others about it and get applauded for it. So now at least for 30 minutes, authentically enrich with responsibility, without the cognition of getting yourself any benefit. No money or name and fame should come to you from that half an hour. If you can just do this, you will start tasting the real power of life. Enriching is the power of living, *ātma śakti.*

I always tell people, if you just allow a single instance of depression, powerlessness to work on you and you face it consciously with the process of completion, in the process you will become enlightened. Nothing else is necessary. A single instance of depression is enough. It will completely burn you and you will become enlightened. But we never allow anything to work on us completely. We are scared to confront our own selves. We just allow the unconscious space of powerlessness to overpower us instead of boldly facing it with power and joy, and seeing it through its completion.

We mark our patterns, not our possibilities. We never mark where we should in the bigger picture of our lives. We are so caught up with marking our small desires and goals fueled by our incompletions. We never mark the spot of our peak possibilities. 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 space of possibility* within, which comes only from completion.

Surrender to Experience Karma-Sannyāsa as one

Let us deeply analyze these paths of *Karma* and *Sannyāsa.* Karma is normally out of greed and desires. Sannyāsa 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 getting hurt is the first reason for *Sannyāsa*. *Sannyāsa* is a way of escapism, turning away from the responsibilities that life presents. When a person is bogged down by responsibilities of life, he takes *Sannyāsa* as an easy escape route. In the name of renunciation, he covers his deep fears. This is not true *Sannyāsa*.

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

In the entire world, only three types of human beings exist: One who has surrendered to greed, one who has surrendered to fear and the one who has surrendered to the supreme intelligence, divine consciousness. The person who has surrendered to greed gets lost. Such a person runs after many things in life to possess them, which in turn leads to more greed. He literally becomes a slave to greed.

In the same way, as long as you are a *jīvātman,* an ordinary soul, you struggle between fear and greed. You go from one extreme to another. The moment you realize there is something inside your being that is untouched by your greed and fear, you start traveling towards it. When you get closer to it, you realize you are that Consciousness.

Here, Kṛṣṇa explains the same thing, we are caught between fear and greed. Either we constantly surrender ourselves to fear or we surrender ourselves to greed. Very rare individuals surrender to intelligence, to Divine Consciousness.

Our whole life is spent running behind greed or fear. The path of *Karma Yoga,* seeking liberation through action or responsibility, happens because of greed. The path of *sannyāsa yoga*, seeking liberation through renunciation, happens because of fear. Neither the path of *karma* (action) nor the path of *sannyāsa* (renunciation) will enrich us unless we complete with our greed and fear





and transform our very space into the space of completion. If we change the incomplete space to that of completion, *karma or sannyāsa* or anything can enrich us.

Sannyāsa is you living in the space of completion and constantly enriching everyone to be in the space of completion.

Again and again, Kṛṣṇa is placing the emphasis on the space of completion, 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 *Sannyāsa,* we will not be able to solve our problems. Our suffering is neither because of *karma* nor because of *Sannyāsa.* Suffering is because of our wrong attitude of incompletion.

With the wrong space of incompletion, if you take the path of *karma* or *sannyāsa*, you will struggle and suffer, and make others suffer as well. If you decide to enter *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 *Sannyāsa*, again drop the goal. The goal of a *Sannyāsi* (monk), which is renunciation, is also a goal and it must be dropped. The karma yogi runs towards the goal, the *Sannyāsi* runs away from the goal.

These three words should be understood: *being, doing and having*. If we are continuously *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*.

5.5 He who knows, knows that the state reached by renunciation [sāṅkhya] and action [karma] 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 mightyarmed one. The wise person engaged in devotional service attains the Supreme without delay.

5.7 The person working in devotion, who is a pure being, self-controlled and having conquered the senses, identifies his Self with the Self of all beings. Though 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, always knows within himself that—'I never do anything at all.'

While talking, letting go, receiving, opening, closing, he considers that the senses are engaged with their sense objects.

Not all of us are *karma yogi* or doers and not all of us are Sannyāsis or monks. No Sannyāsi is a Sannyāsi for 24 hours. When he surrenders himself to the greed, he is a doer. No *karma yogi* is a doer for 24 hours. When he surrenders to fear, he is a Sannyāsi. So, whenever we make an optimistic decision, we are a *karma yogi.* Whenever we make a pessimistic decision, we are Sannyāsi. It is we who play both the roles.

Please listen: Whenever we move our body while feeling a particular emotion, that emotion gets settled inside our system. That emotion will become part of us and get created again and again in our system. Jiḍḍu Kṛṣṇamurti, an Enlightened Master from India, made a wonderful statement about emotions. He says, '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, if you have managed to be this way, you will be liberated from that emotion.'

For example, if you are caught in an emotion, say lust or fear, then for eleven cycles, whenever that emotion rises in your being, don't allow your body to co-operate. Don't allow your body to flow or move with that emotion. Within eleven cycles, I assure you, you will be liberated from that emotion. You may think, 'What is this, *Swamiji?* Just eleven times! Is it so easy?' It is easy. All great things are easy. Only we complicate them because we don't believe that anything is easy.





I can tell you with integrity and authenticity, eleven times is too much. When that emotion rises in you, don't cooperate. Let your body not go after that emotion. Don't be taken away by that emotion, whether it is anger, irritation, depression, lust, fear or anything else. Just decide, 'I am not going to be taken away by this emotion. I am completing with it.'

Whether it is anger or fear or greed, it gets more power and strength if your body cooperates with it. With whatever emotion your body moves, that emotion gets recorded inside your system. And that emotion will happen again and again, and much more intensely. Both frequency and intensity of that emotion will increase.

An important truth is that the basic quality of life is reproduction and expansion. This is the survival instinct governed by the *svādiṣṭhāna cakra*, the fear energy center within our body. Reproduction is governed by the *mūlādhāra cakra*, the sex energy center in our body. 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, all these cells will also catch the same emotion. They grow to the 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 it. That is why, every time we experience the same emotion, it 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 pattern and lifestyle in us. Not only will this emotion get recorded in us, but we will express the same thing to others also. What we have within us is what we will vomit on others also.

Drop greed and fear, Live Power and Joy

When you come down to this planet, you bring enough energy to live all your desires or to achieve whatever you want to achieve in this life; to create your reality as you want. You have already brought enough fuel. You don't need fuel from fear or greed. You always think, 'If I stop fueling myself with fear or greed, I may stop working.' No. There is enough reserve fuel in you.

That is why here, Kṛṣṇa beautifully says—'*yaḥ paśyati sa paśyati'*. 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, on seeing a beautiful, tall building, a man who is caught in greed will think 'If I have at least one building like this, how nice it will be!' The man caught in fear will think, 'I should not see these things. They stress me out. I should go and live in the forest.' But only a person who is liberated from these two emotions will see it as it is.. His seeing will be a pure perception of *seeing*, beyond any patterns.

Just decide, 'For the next ten days I will trust the words of Kṛṣṇa. I will practice this truth with integrity and authenticity. I don't need fuel from fear or greed because I have brought enough energy.' When the Divine sends you to earth, He sends you with whatever you need. In *Vedānta,* that is what we call *prārabdha karma*. When you come down you bring enough of energy for your senses and body to acquire whatever it needs to live life blissfully. The only problem is you don't trust that you have brought everything. And after coming down, you accumulate more and more desires from others and then you try to fulfill all those desires too.

Work only for your desires. Don't waste your life working for others' desires. Decide clearly, 'For the next ten days, I will work only out of my power, my joy and bliss. I will do everything out of my completion.' I can assure you, it will transform your life. This one idea can liberate you straightaway from all bondages.

Don't be bothered about the initial feeling of emptiness. It is like this: If we don't have anybody to nag us we will feel we are missing something! So, when you practice this, you will feel you are missing that constant nagging. Don't worry. You will settle into that new consciousness. Your whole being will become new.

Remove the tremendous stress and load from your inner space. Decide, 'For ten days, I will do all my actions out of deep bliss, out of a settled mood of powerfulness and joy.' If you practice this, the constant irritation that remains in you will disappear.

In Saṃskṛit, 'Śiva' means causeless auspiciousness, reasonless energy. It is possible to live with that reasonless, unmotivated energy. Only two things are needed for that. The first thing is trust that you have that





energy. The 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 Śiva. Otherwise, we are Śava (dead body).

Just sit down for five minutes and be aware of how you perceive situations. With completion and awareness, look at everything you think and do, and you can understand what I mean. When we come to an 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, living enlightenment. If we do things fueled by fear and greed, we become hypocrites.

You see, renunciation, *Sannyāsa* is going beyond desires, including 'desirelessness.' Apart from material desires, the desire to be spiritual and attain God is also a desire. The mind always hankers after something in the future. Only when we drop all desires, when we are completely at ease and ecstatic in the present moment of completion, we have gone beyond the clutches of the mind. Only then do we see reality as It exists here and now.

Seeing this reality *as It exists* is what Kṛṣṇa beautifully calls—*yaḥ paśyati sa paśyati*. Otherwise, we always live in our world of illusion, *māya*, because the future is unreal; it is an illusion. The real, the present, can never be perceived by the mind because it is beyond logic. That is why Existence can never be understood and experienced by the mind. The truth can only be experienced.

Experience your True Nature

When we allow ourselves to be our true nature, to be bliss, we live spontaneously and respond with intelligence instead of programmed unconscious reactions. Then there is no need to control the senses because they are under the control of the ultimate Existence. There is no question of having to control them.

We have programmed reactions, default cognitions about everything. We see a situation and we react based on others' expectation from us, *anyakāra* and our expectation from others, *svānyakāra.* We can only react by looking up our database of the past records, referring to the reaction of people then. If what we did was appreciated, we will react the same way. If we are not appreciated and there is a gap between others' expectation from us and our expectation from others, we create a self-doubt and feel uncomfortable and restless. And to remove the discomfort, we now react in a different manner, one that we think will be acceptable to others.

Existence is energy. It can never repeat itself. Every moment is unique.

Have the courage to live life with intelligence, with consciousness and completion, with spontaneity. Just this small shift in your space 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 every one.These verses of Kṛṣṇa are very powerful, but often misinterpreted.

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

It is like you commit a murder and then claim you didn't do it but 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, and we just do out of the blissful energy in us.

Listen. When we are complete and total in what we do, our whole intelligence, our whole energy will be behind the act; we become the action. The action and we are no longer separate. Energy is intelligence. So, when our energy is not total, our intelligence is not completely behind the action. When the energy behind the action is total, whatever we do will always radiate the blissful energy that is behind the action.

Another important understanding from this verse: Every moment, every action, whether it is talking or breathing or seeing, should be done with awareness and completion.





affected by sin, in the same way that the lotus leaf is never 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, 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.*

This is the whole essence of the *Gītā.* This detachment is renunciation. Renunciation of attachment is true renunciation.

Kṛṣṇa says here, '*saṅgaṁ tyaktvā karoti yaḥ* (5.10)—Action without attachment is renunciation.' It is only this renunciation that leads to liberation.

If you see the lotus flower, it grows in a dirty pond; its stalk is completely inside the dirty water. The flower is so beautifully above the water and the dirt around it is hardly noticed! 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.

The basic truth behind creating this space of centeredness and completion 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 out of fear. 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 neither have to accept nor reject, but surrender to the flow of life with the true understanding that we are being taken care of. When this completion happens out of deep understanding, it is beautiful, total and it is true.

One more important truth. To whom or to what we surrender is not important. What is important is the surrender itself. Swāmi Vivekānanda 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 that we believe as God, irrespective of what form we worship. Having the wisdom or *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.

Witness and be Complete

Again and again, Kṛṣṇa is repeating a single point in various ways: action without attachment—*saṅgaṁ tyaktvā karoti yaḥ* (5.10). He emphasizes that life happens only when we live as a witness to everything that happens, when we do not identify and attach with external incidents. We just have to watch what is happening in and around us without letting what happens outside affect our inner space.

Here, Kṛṣṇa 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, self-completion.

Kṛṣṇa tells us that our job is only to do the work, not to be concerned about the results. He beautifully says, '*brahmaṇy ādhāya karmāṇi (*5.10)—do the work surrendering to the eternal consciousness.' 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. 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.

We are just living in the space of completion and doing whatever that comes in our way to do. We are just flowing joyfully, that's all. We flow with the Universal energy. This flowing energy is real love.

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, *icchā śakti*, will be converted to the power of action, *kriya śakti*. The desire may initially be a goal, but what is important is the path and not the end result. The goal is merely a byproduct.

The City of Nine Gates

In these verses, Kṛṣṇa 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.

Here, Kṛṣṇa does not refer to not doing anything out of laziness and indulgence. Actually, if we can become intensely lazy, we can be in meditation! 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. The mind separates the doer from the action.

Kṛṣṇa is talking of being so completely involved in something that we become the very action itself. First, we become the witness to the action, only then we can become completely involved in it. When we start distancing ourselves and become a witness, only then we can be completely involved in the action and then the doer and the action merge into each other. 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.

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 *But, whose ignorance is destroyed by the knowledge, their knowledge, like the rising sun lights up everything, throws light on the Supreme Consciousness [tat param].*

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.*

> 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.

The End or the Beginning?

The *Īśāvāsya Upaniṣad* opens with the words—*Īśā vāsyaṁ idaṁ sarvaṁ*—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. But thousands of years ago, this was the first statement in the *Īśāvāsya Upaniṣad,* 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. That is what is meant by *līla*, the divine play. The unmanifest, *avyakta*, the formless Energy made itself manifest, *vyakta* in the creation. The Universe created itself.

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 cognition that the entire body is a single entity with the different parts of the body being integrated in it. Similarly, it takes the understanding of our consciousness to see that we, the individual consciousness, are a part of the Whole and are an integral and connected part of the collective consciousness. 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.

What Kṛṣṇa teaches here is actually a *sūtra*, a technique. Understand, when you are disturbed or angered by anything, the disturbance cannot disappear suddenly because it is a physiological happening. Your hormones have been released into your system; the body has been poisoned. But when you remain in the space of completion as a witness, 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.





This one glimpse will enrich you and become the strong support for you. The next time you see that you are being swayed by incompletions, you will remember this and such awareness will make you conscious and complete.

Surrender Leads to Liberation

Kṛṣṇa 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 and cognize that there is a life force that is conducting this Universe and is taking care of us, we relax. When we relax, we can live and function at our peak potential. We can express our creativity and live spontaneously. We experience great freedom and liberation. This is surrender. This is true knowledge too. 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, the courage of authenticity to allow the supreme intelligence to guide us, to surrender our mind that oscillates between the extremes.

In times of extreme self-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. So, first of all, you need to complete with this self-doubting pattern of constantly doubting yourself. Because you constantly doubt yourself, you doubt the truths of completion, the four *tattvas* (principles), you doubt everything. You doubt you. Because you doubt you, you doubt me.

Please listen, if you doubt you, you will doubt *me* also because I am inside you more than you exist in you! If you are occupying twenty to thirty percent of you, I am occupying sixty to seventy percent of you. So, naturally if you doubt *you*, you will doubt *me*. And, if you have anger towards *you*, you will have anger towards *me*!

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.

5.10 *One who is full of knowledge and compassion sees with equal vision [samadarśinaḥ] , the learned brāhmaṇa, the cow, the elephant, the dog and the dog-eater.*

5.11 *In this life, surely, those whose minds are situated in equanimity have conquered birth and death. They are flawless like the Supreme [Brahma] and therefore, are situated in the Supreme.*

5.12 *One who does not rejoice at achieving something pleasant nor gets agitated on getting something unpleasant, who is of steady intelligence, who is not deluded, one who knows the Supreme [brahmavid], is situated in the Supreme.*

5.13 *One who is not attached to the outer world sense pleasures, who enjoys in the Self, in that happiness, he, having identified with his Self by engaging in the Supreme [brahma-yoga], enjoys unlimited happiness.*

Kṛṣṇa 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 those we consider to be sinners. A learned scholar, the priest and the brāhmaṇa should be seen as equal to an animal or a person who eats dogs. Even more dramatically, He says that one in full knowledge sees the dog and the dog-eater as the same—*śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ* (5.18).

Death, Only a Passage

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 in our previous birth and our birth this time. That loss of memory is for our own safety. We are perturbed by that loss of memory.

What we do not know frightens us. If we understand that death is no different from birth and that 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 alive. This is what we teach in our programs. An important thing: How we look at death reflects a lot of the way 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. Our idea of birth and death is direct evidence 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.

Steady your Intelligence, Go beyond Opposites

Kṛṣṇa goes on to explain the characteristics of one who is Supreme. He says that one who is of steady intelligence, *sthira buddhir asammūḍho;* one who does not get caught in the play of opposing emotions or patterns like pleasure and pain, happiness and misery, is truly not deluded and is established in the truth, and in the Supreme, *brahma-vid brahmaṇi sthitaḥ* (5.20). He is Supreme himself.

Beautifully, Kṛṣṇa 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 *sūtra,* a technique that Kṛṣṇa gives. If we put our attention neither on pleasure nor on pain, but between the two, we actually go beyond both and 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 saṁskāras, root thought patterns from our past. 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. Using this technique, we can transcend this nature of the mind.

Be involved but be aware without resistance to life, neither rejecting nor accepting anything. When we are aware and do not resist anything, we can never be unconsciously pulled into it. Then desire cannot overcome us. We are always the Master. When we are not conscious, then we either start resisting or accepting and we get caught in the cycle of guilt and desires. After the desire gets fulfilled, we go through guilt for having succumbed to the desire. But we did not live the desire fully with completion, so we can't get out of it either. Next time, 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 completion without any resistance to it.

Karma is nothing but unfulfilled desire that makes us repeat the same experience again and again, simply because we do not have the intelligence to enter into that experience with complete awareness.

Once we experience the situation with awareness and complete with it, we will experience what Śaṅkara 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.

Tune In to Eternal Bliss

Kṛṣṇa 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, we lose the capability to turn inwards.

5.10 *The intelligent person surely does not enjoy the sense pleasures, enjoyments, which are sources of misery and which are subject to beginning and end.*

5.11 *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.*

5.12 *One who is happy from within, active within as well as illumined within, surely, is a Yogi and he is liberated in the Supreme [brahma-nirvāṇa], is Self-realized and attains the Supreme.*

5.13 *Those, whose sins have been destroyed, who have dispelled the dualities arising from doubts, whose minds are engaged within, and who are working for the welfare of other beings, attain the eternal liberation in the Supreme [brahma-nirvāṇa].*

5.14 *They who are free from lust and anger, who have subdued the mind and senses, and who have known the Self, easily attain liberation [brahma-nirvāṇa].*





The event and the person do not cause happiness and sorrow. It is caused by our sensory perception and by the judgment based on this perception. That is why the same event that may be joyful to one is sorrowful for another, and would leave a third one undisturbed. It is our attachment to that person or event and our judgment based on our patterns that creates the sorrow or happiness. The incident by itself is neutral.

Happiness or sadness happens because of our sensory pleasures that 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. The ego is what is really meant by *māyā* or illusion. *Yā mā iti māyā*—that which does not exist but which troubles as if it exists is *māyā*. 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 and complete with our root patterns, 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 sensory pleasures breaks. When we are centered and complete in ourselves, we start taking things as and when they come.

Man whose consciousness is complete can never experience tiredness. When I was in college, I used to sit and meditate for four hours every morning and evening. My roommates would ask me, 'How are you able to sit for so many hours?' And I used to tell them, 'Why not? 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 integrated within ourselves. One half 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. Because we constantly have to put in an inauthentic 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.

Why to Feel Responsible?

This is what Kṛṣṇa 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*. We are then in *brahma nirvāṇa*—the ultimate liberation, one with Existence, and we are in *nityānanda,* eternal bliss. When we feel genuine love for others, we feel responsible for everyone, and we take up more and more responsibility. We want to enrich others and share that love with as many as people as possible.

When we are tuned inwards, we live in the present; the past and future do not exist for us. When we are in the present, we are one with Existence. I call this All-one-ness. We are All-in-One. We are in the space of Advaita, non-duality. We encompass everything. In this state, we are at the height of spontaneity; we are at the peak of our possibility. Spontaneity does not mean creativity. Creativity is a byproduct. Spontaneity is being in the present, being responsible for everything. Nothing is excluded. We flow out, 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 with the right reason, 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.

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 byproduct of desire, fear and 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.

For the first time, Kṛṣṇa gives a beautiful technique to move your energy from fear and greed to divine consciousness, eternal consciousness. Your fear is rooted in the *svādiṣṭhāna cakra*, the energy center situated two inches below the navel. Your greed is rooted in the *mūlādhāra cakra*, the energy center that is in the root





of your spinal cord.

Kṛṣṇa gives us the technique to elevate ourselves from these two cakras to the eternal consciousness, the *ājñā cakra* at the brow center, where the eternal consciousness resides. When we have elevated our self to *ājñā*, we go beyond our ego or mind.

We will be continuously holding our *mūlādhāra* and *svādiṣṭhāna* tightly. Now, just feel yourself in your *mūlādhāra* area. You will see that you are tightly holding yourself in tension.

Kṛṣṇa explains how to relax that area, how to stop the fuel coming from greed and fear, and get the *amṛta-dhāra* (flow of nectar) from the 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 byproduct of desire, fear and anger—all three. One who is always in this state is certainly liberated.

First, He gives the technique to enter that state. Then He says if you can stay in that state, you are liberated. Now, at least let us try to have a glimpse of this state that Kṛṣṇa explains in this verse. I will guide you step by step through this meditation. Please try to enter that state.

Meditation

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* Kṛṣṇa, to give us the experience of this meditation.

First, visualize all your senses completely shut; your eyes are completely closed. Don't allow any visualization to happen inside your being. You should close the eyes too, because we continue to see things from behind our eyelids even though we shut our eyelids. 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. Slowly, let your nostrils blow the air. Let your consciousness reside between the two eyebrows. In a very relaxed way, 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 *mūlādhāra cakra,* located at the base of your spine, be relaxed. Let your *svādiṣṭhāna cakra*, located just below the navel center, be relaxed. Let your whole consciousness come up to the *ājñā cakra,* which is between the eyebrows.

Concentrate on the space between the eyebrows.

Visualize cool, soothing light in the *ājñā cakra*, in the space between the eyebrows. Relax in the *ājñā cakra*. Forget all other parts of your body. Forget about the body, mind and the world; remember only the *ājñā cakra*, the space between the two eyebrows.

Go deeply into the *ājñā cakra*, in the space between the two eyebrows. Visualize a beautiful, cooling, soothing light in the *ājñā cakra*. Let you experience beautiful, blissful light in the *ājñā cakra.* Don't tense yourself; let your awareness be in the *ājñā cakra* in a very relaxed way; let your consciousness rest in the space between the two eyebrows.

Relax in the same space of eternal consciousness. Let you be beyond the body and mind. May your intelligence be awakened. Let you work from your eternal consciousness. Let you have the pleasant awareness of the *ājñā cakra*. 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, *nityānanda.*

Om śānti, śānti, śāntihi…

Om tat sat.

Relax. Slowly, very slowly, you can open your eyes.

Try to remain in this mood at least for the next ten days.

Understand: Don't concentrate by force. Have a pleasant awareness. When you keep the pleasant awareness around your *ājñā cakra*, your whole energy will be directed towards the Eternal Consciousness. You will





receive energy from Eternal Consciousness, from immortality, *amṛtatva.* You will be driven from above by the Eternal Consciousness. If you are driven from below by fear or greed, you are man. If you are driven from above, 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 live all your possibilities. Let you function through the Eternal Consciousness.

Thus ends the fifth chapter named ***Sannyāsa Yogaḥ,*** *'The Yoga of Renunciation,' of the* ***Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra,*** *the scripture of yoga dealing with the science of the Absolute in the form of* ***Śrī Kṛṣṇārjuna saṃvād,*** *dialogue between Śrī Kṛṣṇa and Arjuna.*





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6.1 Bhagavān says:
One who performs his actions without being attached to their fruit (outcome) of his work is a Sannyāsi, and he is truly an ascetic; a Yogi also.; not the one who renounces to light the fire and performs no action.

6.2 O Pāṇḍava, what is called renunciation, or sannyāsa, you must know to be the same as yoga, or uniting oneself with the Supreme., for never can anyone become a yogī, until he renounces the desire for self-gratification [saṅkalpa].

6.3 A one desirous of achieving the state of yoga or no-mind state, action is said to be the means and for the one who is already elevated in yoga, cessation from all actions is said to be the means.

6.4 Any one is said to have attained the state of yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in result-focused activities.

Please understand, *karma*—the state of action, or *sannyāsa*—the state of renunciation, is not related to your doing. It is directly related to your being. Being a sannyāsi, a renunciate monk, is not a status, it is a state of mind. Whether you are doing *karma yoga* or you remain a *Sannyāsi* is in no way going to affect you. If one is a *karma yogī,* one goes about doing the work that is allotted to him without attachment and without expectations.

People repeatedly ask me, *'Swamiji,* should we renounce everything to achieve Enlightenment? How can we lead our day-to-day life and yet hope to achieve spiritual progress?'

I tell them, 'No! Just renounce what you don't have. That is enough. You don't have to renounce what you have.' I tell them to live with completion with whatever they have, and to just renounce what they don't have. We fantasize about all that we do not have, that is the problem. There are thousands of things that we don't have, but we live with all those things mentally. The problem is not what we have, we have got used to those things anyway. That is our reality. It is what we don't have that creates problems. Just renounce what you don't have. That is enough to solve all the problems. Then you will start living intensely with what you have.

Live With Reality, Live like God

Brahmacharya is nothing but being authentic with high energy happening in you. Here, Kṛṣṇa says, 'Just renouncing the sacred fire and not performing one's duty does not mean one is an ascetic or *sannyāsi.*'

Understand, the Vedic Masters knew how to use fire to communicate with the higher energy, just like how we use the cell phone to communicate. All of science is based on using light particles, whether it is electricity, atomic energy, or other forms of energy, but with different formulae. Our eastern sages worked with sound energy and created all these products. We really had the *pushpak vimāna* (flying chariot) and we did really have the *brahmāstra* (nuclear weapon). They were able to relate with higher energies and were able to communicate just with the vibrations through fire.

Be Complete and Renounce your Thoughts

So here, Kṛṣṇa says that just by renouncing fire, a person cannot become a Sannyāsi. Similarly, here I can say that just by renouncing our cell phone in life, we cannot become a sannyāsi. The space needs to be transformed.





To truly renounce, the mind has to renounce thoughts. Usually, wherever our body is, our mind is not.

To bring the mind to where the body is to renounce the inner chatter by completing with thoughts patterns. This is the starting point of renunciation.

Renunciation of the past and the future, by bringing our mind to focus on the present space of completion, is true renunciation.

You have to renounce fantasies. These fantasies are the creation of the ego, mind, identity, root patterns—whatever name you wish to call it. This self creates up all these unreal fantasy visions, to keep you occupied and under control.

. Only when we renounce the mind's control by going beyond the senses can we become a true renunciate. 'Control your senses and still your mind so that you can reach Me,' Kṛṣṇa says in earlier chapters.

Renunciation of these fantasies that we feel we need for self-satisfaction is Yoga. Yoga is the state when our desires, expressed through sensual pleasures, dissolve. We unite with our true Self in this state. In this state, there is no gap between the Divine and us.

In Saṃskṛit there are two terms, '*dṛṣti sṛṣt*i' and '*sṛṣti dṛṣti'. Dṛṣti sṛṣti* means to look at the world as it is and take life as it comes. *Sṛṣti dṛṣti* is just the opposite, when we want to create the world as we would like it to be, as we want to see it. We want the world running according to our fantasies, instead of coming to terms with the reality of the world.

Yoga - Uniting the Body and Mind

This is the state of yoga that Kṛṣṇa talks about—*yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate* (6.3), the state of true renunciation where there is no suppression. Instead, there is transformation into completion.

Kṛṣṇa says next, 'A person who initially wants to start practicing a yoga system laid down by the sages should carry out all activities in line with that system. Activities for all other reasons will then cease.'

Yoga is a straight technique to achieve the Divine experience. This formula cannot be modified or altered or practiced in parts and pieces. This formula has to be practiced with this right reason as prescribed for one to realize the divine nature of one's Self, asserts Kṛṣṇa. Yoga is a formula in which there are techniques that can be practiced to reach the Divine.

Learning yoga means bringing integrity to your body. Once we become intensely tuned to the eight-fold formula, it will become such an integral part of our being that it will become difficult to forget it even for a minute. When we practice yoga to meet with the Divine we will not treat yoga as an activity to be performed at a particular time of the day. We will live and breathe yoga.

6.5 You are your own friend; you are your own enemy.
Evolve yourself through the Self and do not degrade yourself.

6.6 For him who has conquered the Self, the Self is the best of friends. For one who has failed to do so, his Self will remain the greatest enemy.

6.7 For one who has conquered the Self, who has attained tranquility, the Supreme is already reached. Such a person remains in this state, in happiness or distress, heat or cold, honor or dishonor.

6.8 A person whose mind is contented, because of spiritual knowledge, who has subdued his senses and to whom stone and gold are the same, and who is satisfied with what he has, He is said to be established in self-realization and is called an enlightened being.

6.9 A person is considered truly advanced when he regards honest well-wishers, affectionate benefactors, the neutral, the mediators, the envious, both friends and enemies, the pious and the sinners with equality of mind.

You are your own friend; you are your own enemy. Evolve yourself through the Self and do not degrade yourself.

uddhared ātmanātmānaṁ nātmānaṁ avasāyadet ।
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ ॥ 6.5





In my discourses, if I have quoted any Gītā verse more than twice, it is this one. I can say this single verse provides the essence of the whole Gītā.

In the last chapter we learned the technique from Kṛṣṇa for moving from fear and greed into Divine consciousness and bliss.

In this verse, Kṛṣṇa says:

'One must raise himself with the help of his own being and not degrade himself. The being is the friend of the conditioned soul and his enemy as well.' You are your own friend and you are your own enemy. If you know the technique of how to lift yourself by yourself, you will become a friend of your Self. If you let yourself down, you will become an enemy of yourself.

When we start anything new, we will always have three phases. The first is resistance. The second is avoidance. We just avoid, neither caring nor resisting. The third is acceptance.

First, resistance: we will repeatedly fall. We will forget. Our system will resist. We will try to create complications and complaints and all possible arguments.

When we can't practice these teachings, we start justifying ourselves. Since we are unable to follow, we start criticizing Kṛṣṇa. This is the best way to escape and avoid the teachings of Kṛṣṇa. When our being resists, if we allow the resistance to grow, we are our worst enemy. This is what Kṛṣṇa means by saying, 'May you lift yourself by yourself. May you raise yourself by yourself ' If we don't, we will be our worst enemy. It is up to us to enrich ourselves as best friend or to hurt ourselves as our worst enemy.

Please listen: Nobody can hurt you unless you allow him or her to. Nobody can help you unless you allow him or her to.

If you have fallen, if you have failed while practicing these words, the teachings or the meditation techniques, if you have forgotten, don't worry. Again and again, lift yourself. Don't give up on you. Don't feel depressed and don't have guilt. Don't get dejected thinking you will not be able to do it. Don't doubt your self. Again and again, lift yourself.

Here Kṛṣṇa says, 'May you lift yourself by yourself. Nobody can do anything unless you lift yourself—*uddhared ātmanātmānaṁ nātmānaṁ avasāyadet.'*

Don't give up on you and people! Internalize this important truth— do not give up on yourself and people! Even if people fail a hundred times, continue to work with them. When you are frustrated at other people's failure, understand that it is nothing but your frustration towards your own failure. If we turn our back on people, we are not living *dharma*, because when we give up on others, we have also given up on ourselves!

When we conquer the mind, happiness and distress are both one and the same and we are not touched by it. Now, Kṛṣṇa has an important point here. He says, 'For one who has conquered his Self, has already attained the supreme bliss, *jitātmanaḥ praśāntasya paramātmā samāhitaḥ*, for him happiness and distress, heat and cold, honor and dishonor are all the same, *śītoṣṇa-sukha-duḥkheṣu tathā mānāpamānayoḥ* (6.7).'

Throughout this chapter Kṛṣṇa emphasizes this one idea—senses. Kṛṣṇa speaks about the senses. How can happiness and distress, heat and cold, honor and dishonor be the same for a man? How is it possible?

The first thing is that when our senses do the work, we decide *'yes*' or *'no'* only based on our past experiences, the experiences with which we have grown or the words with which we have conditioned our mind and memory.

Here Kṛṣṇa says the person who has achieved bliss is not affected by heat or cold and joy or sorrow—*śītoṣṇa-sukha-duḥkheṣu*. How do we reach that state? First, understand that when I say conquering the senses, I don't mean controlling the senses or destroying the senses. If we try to control or destroy the senses, we will only struggle and suffer more and more. If we try to control our body, that is not going to work either.

Kṛṣṇa says beautifully, 'For one who has conquered the self, *jitātmanaḥ.*' When He says self, He means the whole cognition where the decision-making happens. Mind-Intelligence-Ego is the spot where the decision-making is happening. The ego or root patterns or the intelligence, the place from where we make decisions, is continuously supplying energy to our senses. So all we need to do is to work at the level of the mind and not at the level of the senses to become *jitātmanaḥ*. If we try to work at the level of the senses, we will create only more and more perverted desires, leading to more and more incompletions.

See, I initiate thousands of people into a powerful spiritual process called *Nirāhara Saṁyama*, liberating them from their food patterns. Listen. It is awakening, rekindling the power of your bio-memory to produce energy and food directly from air, water and space. It is not fasting. An important rule in this process is the moment one feels hungry or tired, one has to start eating. One cannot use his or her willpower. Understand, if





you fast, in the dream you will be dreaming as if you are feasting, eating! But, not a single one of my *Nirāhara Saṁyama* participants has a dream of eating food and feasting! Why? Because they are initiated into the most practical method of completing with all the root patterns. They don't suppress their hunger, they just go beyond it, they go beyond their senses!

Kṛṣṇa says, 'One who has conquered the mind achieves the *Paramātman* (divine Self), *jitātmanaḥ praśāntasya paramātmā samāhitaḥ* (6.7).' We don't need to achieve bliss. It is always there within us. If it has to be achieved, there is every possibility it can be lost. If it can be lost, what is the guarantee it will be there forever? Anything, if it has to be specially achieved, is not worth achieving. But if it is our very nature, then it becomes easy. Kṛṣṇa says that all we need to do is conquer our mind. We don't need to achieve anything.

The fountain of bliss is continuously happening in us. Our very life energy is bliss. Unless we have the bliss energy in us, we cannot inhale and exhale. But we are stopping the bliss fountain again and again. All we need to do is stop the stopping process. That's all. We don't even need to create anything or achieve anything. Kṛṣṇa says that we just have to conquer the mind because the Self has been already achieved and we are with it. All we need is completion with our Self.

Understand, our thoughts create our senses. Don't think we are living with what we have. We create what we want to have. Our thoughts are so powerful that they can just change the whole body. For example, just think of one thought that creates disturbance inside you. Or think of a person who took money from you and has not returned it. Immediately, we experience the change happening in our system. Our blood boils, our blood pressure rises, our heart rate and pulse rate rise. A single thought can change the whole body chemistry.

Our body is created only by our thoughts. In India there is a great science called *sāmudrikā lakṣaṇa.* Just by seeing the body-language—the face, the body, the way of standing, sitting and walking, the trained sage can tell everything about the person's mind. This is because he knows the secret that the mind creates the body. The body is the outer expression of the mind. The mind is the inner experience of the body. If our mind changes, our body can be changed and our whole system can be changed.

Kṛṣṇa says one more important thing about heat and cold. Let me tell you very clearly: I lived in the Himalayas and I used to sleep on the snow with this same cotton dress. It may be very difficult to believe but it is the truth. All we need to do is stop resisting. Just try this experiment: the moment you feel the cool breeze, don't create the idea, 'It is cold, I may catch a cold, I may have wheezing or sinus problem.' Just don't create such words.

The words you give to yourself can be nectar or poison. The words you constantly repeat to yourself, have to be enriching you, exciting you and enlightening you. The words you give to you are āhara (food), what you consume to create life in you. The words you give to yourself are more important than the words you give to others. Because the flow of your life–the level of contentment that you feel in your life and the experience of fulfillment that you feel in your life, everything depends on the words that you have given to you. Whenever we repeat something, we create that quality in us.

He says one more important truth, 'Honor and dishonor will be the same—*māna-apamānayoḥ*.' This is very difficult to believe. Cold and heat or hot and sweet can be the same. We can even accept that. But honor and dishonor, how can the two be the same? A single word thrown at us is enough to anger us and hurt our honor.

A thought pattern is a pre-defined way of responding to any situation based on a powerful past experience like failure, rejection, being punished, being subjected to abuse or witnessing the death of a loved one. During such moments of crisis, you create an idea about yourself and life—like 'I am weak' or 'I am a failure' or 'Nobody loves me' or 'Life is dangerous, so I have to be very careful.' Almost all root thought patterns are negative, even the ones which may lead to success in your life, because they are born out of your feeling of powerlessness. You have many thought patterns, but a root thought pattern is one of the few defining thought patterns that are continuously running your life without your knowledge!

Align your Images and Go beyond Duality

In the Inner Awakening Program, the first session is about the understanding of root thought patterns. It is about why we get depressed, why we are in conflict, why we repeatedly fall into a powerless state. It is because our energy source is others' certificates. We don't have any self-respect and self-completion. We constantly live in self-doubt, self-hatred and self-denial. If others' opinions about us are good, we think we are great. If others' opinions about us are not good, we immediately lose self-completion and fall into self-





denial. If our idea about ourselves is ‘nobody loves me’, then we project the outer personality of ‘I am a very loving person’ or ‘I am a very friendly person.’ This is inauthenticity.

But our root pattern is—we don’t even love ourselves. That is why there is so much of self-hatred. We don’t have any self-respect, only self-hatred, self-denial. That is the reason for the wars within and around us.

Living is a power. If we want to live, we must learn how to stand on our own two feet, learn how to be complete with ourselves, how to raise ourself by ourself without giving up on us and others. This is the science of completion that is taught and transmitted experientially in the Inner Awakening program.

Winner of Senses Is the Self-Realized One

Kṛṣṇa says, ‘A person whose mind is content because of spiritual knowledge, who has subdued his senses and to whom stone and gold are the same, and who is satisfied with what he has, is said to be established in Self-realization and is called an enlightened being’

jñāna-vijñāna tṛptātmā kūṭa-stho vijitendriyaḥ ।
yukta ity ucyate yogī sama-loṣṭrāśma-kāñcanaḥ ॥ 6.8 ॥

There are three things we need to understand here: First, experience comes out as expression. Second, the quality of experience and the quality of expression, are very closely associated with one another. And third, a very important thing, is that if you concentrate on the expression, you will reach the experience. Here, again and again, Kṛṣṇa speaks about how an enlightened person lives and the qualities that an enlightened person expresses, so that we can meditate on it. When we begin internalizing these ideas in our lives, we can reach the consciousness of an enlightened being. When we contemplate upon these ideas, we start expressing them naturally and they sink into our being.

6.10 *A Yogī should always try to concentrate his mind on the Supreme Self; situated in a secluded place, he should carefully control his mind without being attracted by anything and should be free from the feeling of possessiveness.*

6.11 *In a clean and pure place, one should establish his seat by laying kuṣa grass, a deerskin and a cloth one over another, neither too high nor too low.*

6.12 *Sitting firmly on that pure seat, the yogi should practice the purification of the self by controlling the activities of the mind and the senses.*

6.13 *Holding the body, head and neck steady, looking at the tip of his nose without looking in any other direction.*

6.14 *Let him sit with an unagitated mind, free from fear and in tune with Existence, controlling the mind, focusing it on Me and making Me the Supreme goal.*

Unclutch and Become Liberated

Controlling the senses requires controlling the mind. Controlling the mind requires control of thoughts. Controlling the thoughts requires integrity. When we continuously live integrity, we will become aware of the thoughts and processes happening in our inner space.

And constantly listening to our own inner space is the beginning of integrity. If our inner space says that there is nothing more to listen, if only silence is there, then we have achieved integrity.

We need to do two things to control our thoughts. First, we need to stay in the present moment by refusing to move to the past and future and second, we need to disconnect thoughts. I call this Unclutching.

I am not saying to stay without thoughts. That is not possible; just witness thoughts. Understand that thoughts are unconnected. Detach yourself from the emotional baggage of the thoughts. If we detach ourselves from the regrets of the past and the speculations about the future we will automatically rise into the present.

That is what Kṛṣṇa talks about here—dropping the attachment and possessiveness to desires, not the desire itself. It is the feeling of ‘mine,’ the desire to possess, that creates the feeling of ‘I,’ not the other way around. Our





identity is made up of all the things that we want, that we desire, that we are attached to. These constitute our mental make-up. The seeds of desire and embedded memories are the stuff our package of 'I' is made of. Once the feeling of possession, the feeling of 'mine' disappears, it is possible to shed our identity as well.

Here Kṛṣṇa updates the technique that He gave earlier. Here He gives three more instructions:

1. Head, spine and neck should be in a straight line.
2. We should fix our eyes on the tip of the nose. If we look at the tip of the nose, naturally, our awareness will settle on the third eye. Our concentration will settle on the *ājña cakra* (the brow energy center).
3. We should meditate on 'Me' as the supreme goal.

Firstly, it prevents us from dropping off to sleep. Whether we close our eyes fully or half close them, it is important that we disconnect from the external world. When the eyes are focused on the tip of the nose, they are not looking at external objects and ninety percent of sensory inputs are cut off. In addition, the focus is on the third eye between the brows, which, when energized, dissolves the ego block.

Finally, Kṛṣṇa says, 'Focus on Me—*manaḥ saṁyamya mac-chitto*. Make Me the Supreme goal—*yukta āsīta mat-paraḥ* (6.14).' He means our true Self.

6.15 Always practicing control over the mind and established in the Self, the yogi attains peace, the supreme liberation and My kingdom.

6.16 Yoga is neither eating too much nor eating too little;
It is neither sleeping too much nor sleeping too little, O Arjuna.

6.17 One who is regulated in food, rest, recreation and work, sleep and wakefulness can reduce misery.

6.18 When the mind is disciplined and one is established in the Self, free from all desires, then one is said to be established in yoga.

6.19 As a lamp in a place without wind does not waver, so also the yogi whose mind is controlled remains steady, engaged in yoga, in the Self.

We have two lives in us. One is the life we want to live–the dream. The other is the life in reality–the life we are living. The meeting of these two lives is what I call Yoga.

You can unite the two either by reducing the depth of fantasies or by increasing the expression of your energy so that reality can come closer to the dream.

Bliss is beyond attachment to any object, material or spiritual. Bliss is beyond the pairs of opposites. When we are happy due to some pleasurable event or person, the momentary joy comes because the number of our thoughts comes down when we meet the person. When the number of our thoughts comes down, bliss happens in us. But the bliss itself comes only from our own being, not from the person who we met. In fact, it continuously happens within us, irrespective of anything that goes on outside. Then why do we not feel the bliss continuously? It is because we are under the control of the mind, which needs the pairs of opposites to survive. We can go beyond the mind.

Being in the present is what eternity is. The present blissful moment gives birth to the next moment, which will be blissful. But if we try to look for bliss in the future, thinking that we can do various things to create a blissful future, it will never happen. When we are not in reality now, we are creating the blissful future from our fantasies. So come to terms with reality here and now and be blissful; automatically the future will also be blissful.

When Kṛṣṇa talks about the mind and the senses being controlled, He is not talking about suppressing the mind and the senses.

To be balanced in whatever we do and to act without attachment is the path of a Yogī. Whether it is eating or sleeping or working, we should be sensitive to our body's intelligence.

The main aim of all our yoga and meditation techniques is to reach the level of our being. When we reach the being, we are in '*nitya ānanda*' or 'eternal bliss'. We are in union with the Divine. Bliss is actually what we are running after but we think it can be achieved through money, comforts, relations and what not.





Be In the Present to be Complete

When we exist with responsibility without taking in the poison or throwing it out, meaning without running towards the desires or running away from the fears, we become Śiva and live life blissfully as Nityānanda, irrespective of what comes our way.

6.20 In yoga, the mind becomes quiet and the Self is satisfied by the Self in the Self.

6.21 Supreme bliss is grasped by intelligence transcending the senses. The person who knows this is based in reality.

6.22 By attaining that Supreme, one does not consider any other gain as being greater.

By being established in the Supreme,
one is not shaken by the greatest of misery.

6.23 When yoga is practiced with determination without deviating, the misery by contact with the senses is removed.

6.24 Giving up completely all the fantasies born of the mind, one can regulate all the senses from all the sides by the mind.

Kṛṣṇa talks about two important things: practice with determination and practice without deviating from the prescribed way. Both are key elements to experience yoga.

After a few days of practice it is easy to fall into inertia, tamas, and give up on ourselves. Our mind has been programmed with our old routine for years and will draw us back to the old ways. This is where determination is needed. Determination driven by curiosity and the quest to see and experience the truth is what will give us the energy to practice yoga.

The other important element is practice without deviating from the prescribed way. All eight parts of yoga need to be practiced, simultaneously. Even one part of Patañjali's *Aṣtāṇga Yoga* will take many lifetimes to achieve, given the modern man's mindset.

Please understand, Patañjali's *Aṣtāṇga Yoga*, eight organs of yoga or *aṇga* has unfortunately been wrongly translated by the English yogis as 'eight steps of yoga'. Because of this, it has become just a small few techniques or methods to make your body flexible and a little healthy. That is a disgrace done to yoga.

Satya, truth, is a part of *yama*, the first of the eight steps of Aṣtāṇga Yoga. If we consistently practice truthfulness alone, we will reach samādhi, the state of liberation. Our thoughts, words and actions become pure and truthful only when we are enlightened; only when we bring integrity in our words, authenticity in our thinking and actions, responsibility in our feeling, and enriching in our living.

Please listen! Yama is Integrity. Niyama is Authenticity. Āsana, Prānāyama, Prayāhara, Dhārana are Responsibility. Dhāyana and Samādhi are Enriching.

This is what Kṛṣṇa means when He says, 'Self is satisfied by the Self in the Self, *yatra caiva ātmanātmanaṁ paśyann ātmani tuṣyati* (6.20).' All of this has to happen together, not part by part. When one aspect is complete, all others also become complete. This is the state of pūrṇa, complete completion. Nothing can be taken away from it. Nothing can be added to it that would make any difference to its state of completeness. No joy can make it more blissful, no sorrow can make it less blissful. One becomes centered in bliss.

The senses and the mind wander aimlessly. We cannot suppress desires, because anything suppressed will surface with more intensity. We might have experienced in our own lives that a desire may be satisfied momentarily, but soon afterwards, it arises again. Instead we need to understand what is happening and how it is happening. The way out of the mind is also through the mind and not by avoiding it. Completion process is the key through which all our emotions can be handled. They basically originate from the root patterns of greed and fear. As we witness and do completion with our root patterns, the fear and greed lose their grasp on the mind.





6.25 *Gradually, step-by-step, one should become established in the Self, held by the conviction of intelligence, with the mind not thinking of anything else.*

6.26 *From wherever the mind becomes agitated due to its wandering and unsteady nature, from there, one must certainly bring it under the control of the Self.*

6.27 *The yogi whose mind is peaceful attains the highest happiness; His passion is pacified and he is free from sins as he is liberated by the Supreme.*

6.28 *The yogi always engaged in the Self and free from material contamination is in touch with the Supreme and attains the highest happiness.*

6.29 *The yogi sees the Supreme established in all beings and also all beings situated in the Supreme. One established in the Self sees the Supreme everywhere.*

Kṛṣṇa says that we need conviction and intelligence to be established in the Self. Why does He talk about conviction?

Understand that intelligence cannot happen without a strong conviction, a strong intellectual base.

There are different ways to learn and develop clarity and conviction. We can learn from our experiences as well as from others' experiences. For example, when we touch the flame of a candle, we learn that it burns. When we touch a burning gas stove, we learn again that fire burns. One by one, we can experience and learn that all fires burn. Or, when we touch the first form of fire, immediately we can learn that all fires will burn! Coming to a conclusion and a clear understanding that all fires burn, after just one experience, is intelligence!

Persevere and See Me In Everything

Now, Kṛṣṇa is emphasizing an important spiritual quality perseverance. In the previous verse, He spoke about conviction. Now, he talks about persevering with that conviction. What happens most of the time to most of us is that when we realize we need to transform, we try a few times and then we give up on ourselves thinking we cannot do it.

Strength is Life. We should just decide that we will not be trapped in this cycle of guilt and desire. We need to measure ourselves by our strongest moments, our greatest moments of powerfulness, when we have displayed extraordinary awareness, courage, compassion, love and such other divine qualities. A human being is the sum of his greatest moments of completion.

Understand that you attract 'like' incidents in your life. 'Like attracts like.' The energy of one frequency attracts the similar frequency. This is what is meant when Kṛṣṇa says the true yogi reaches the state of ultimate happiness, the state of eternal bliss and divine consciousness by his identification with the Absolute.

In the next verse, Kṛṣṇa talks about passion and sins.

Passion is nothing but a deep attachment to something for the pleasure that it gives. Usually we associate passion, sin and such terms with deeds that we classify as right or wrong. But here, Kṛṣṇa does not talk about sin in the way society teaches us. It is not morality that He is talking about. I tell you, there is no sin except the sin of connecting thoughts and thinking that we are logical beings.

So, the key is to be in the space of completion every moment. The solution is not to condemn ourselves as sinners and expect some external force to bring completion to us. It is we who choose everything in our lives and how we want to live.

I tell you, live according to your intelligence and awareness. If you depend on others, even after becoming an adult, it means you are not mature. Anything done out of conscience does not have the conviction of experience to back it. That is why it is never done whole-heartedly, because your energy, your intelligence is not behind the action.

Realized One Sees the Supreme Everywhere

Kṛṣṇa says that the realized person, *yoga-yuktātmā*, sees the Supreme in everyone and everything. He





sees everything situated in the Supreme and all beings situated in the Supreme. The yogi is in touch with the higher Self and is in bliss.

sarva-bhūta-stham ātmānaṁ sarva-bhūtāni cātmani ।
īkṣate yoga-yuktātmā sarvatra sama-darśarsanaḥ ॥ 6.29

When we experience the Truth, we see everything in ourselves and ourselves in everything. In fact, in my first spiritual experience at the age of twelve, this is what I clearly saw.

When I was twelve, I was playing with this technique of just watching where thoughts came from, the source of my thoughts. At that age, I didn't even realize it was meditation. One day, at the foothills of Arunachala, in my hometown of Tiruvannamalai in South India, I was sitting on a rock, just playing with this technique that I had been practicing for two years.

Suddenly, something happened; something opened within me. I felt as if I was being pulled inside. Suddenly, I could see 360 degrees in all directions. My eyes were closed but I could see everything in front of me and behind me. Not just that, I felt that whatever I was seeing, was all me. I could see myself in everything—in the trees, in the rocks, in the ground, in the hills, everything!

The *Viśvarūpa Darśan*, vision of the cosmic form, that Kṛṣṇa gives Arjuna is the glimpse of the same Truth, where Arjuna sees that Kṛṣṇa is one with the Universe.

In the ultimate sense, the moment we understand that we are deeply, totally and intensely connected to the whole Universe, not only do we start experiencing bliss, we really start living in the space of completion. Many dimensions of our being start opening. Right now we are stressed out and disturbed continuously because we think of ourselves as individual egos. If we disappear into this collective consciousness, we will experience so many dimensions and so many possibilities that we simply cannot imagine right now!

6.30 For one who sees Me everywhere and who sees everything in Me, for him I am never lost nor is he lost to Me.

6.31 He who is in oneness with Me in all respects, worships Me situated in all beings and remains present in Me.

6.32 One who, by comparision to his own Self, sees the true oneness of all beings, in both their happiness or misery, is Supreme Yogi in My opinion, Arjuna.

6.33 Arjuna says: O Madhusūdana, this system of Yoga as described by You, appears unendurable to me, for the mind being restless and unsteady.

6.34 O Kṛṣṇa, the wavering mind is agitated, strong and firm. I think it is difficult to control the mind like it is difficult to control the wind.

6.35 Bhagavān says:
O mighty-armed Kaunteya, it is undoubtedly difficult to control the wavering mind but by practice and detachment, it can be controlled.

Kṛṣṇa gives a promise. He says that for anyone who sees Him in everything and who sees everything in Him, He is always available. Neither Kṛṣṇa is lost to him nor he is ever lost to Kṛṣṇa.
When we realize the sense of non-duality and infinity with the entire Universe, we experience a tremendous overflowing of love and compassion for every being without discrimination, because we realize that everyone is a part of the same Whole. That is why we can see that Masters are such an ocean of infinite love and know only how to give. They are Existence itself. They shower love without asking questions because they feel a constant devotion towards the entire Universe or life force or *Parabrahma* Kṛṣṇa. They cannot see anyone as a separate entity because there is no separateness.

Just as the fingers on the hand and the toes on the feet belong to the same body, we will be able to see that everyone is a part of the same Universal Energy. This is when true compassion, empathy and sincere service towards enriching everyone can happen. Until then we will only be using our logic, mind, ego and conditioning, to enslave others.

When we realize the infinity of everyone, we will express our unconditional love and compassion towards everyone without discrimination, because we know that all discrimination is baseless and false. Our very walk and talk will start radiating so much bliss that our very presence will start healing others. We will become a blessing for planet Earth and the people who experience our presence.





A Yogī in the state of super-consciousness will just watch everything in Existence without judging or labeling it. He will be in a state of complete celebration of life. Existence is love and nothing else. Yet, the compassion of the yogi, the Master, is such that he feels the experiences that others undergo and he empathizes with them. The Master's state of equanimity is not disturbed and yet he feels the pain and joy of others.
This expression of collective consciousness is what Kṛṣṇa has described elsewhere as *Vasudaiva Kuṭuṁbakaṁ*. It means that the world is our family and we should feel the rest of the world as we would for our immediate family. When we exist in this state of consciousness, we are true Yogīs.

Arjuna introduces the word 'difficult or *su-duṣkaram*' here. Be very clear, the moment we categorize something as easy or difficult, we have made it that way. Understand that the ego can be fulfilled only through difficult things. Simple things cannot satisfy the ego.
Here, Arjuna addresses to Kṛṣṇa his concerns about the mind being so strong that it sometimes overcomes the intelligence. The first and foremost thing is to accept that we have a problem, we have a root pattern. The next thing is to understand how the root pattern is created. That is what Arjuna does here. It is only then that we can overcome the root pattern. If we ignore or run away from the pattern we can never resolve and complete with the pattern. So, the first thing to accept is that our mind does oscillate, then to understand how it oscillates. For this we need to watch the mind and do completion with the thought patterns. This is meditation. The very act of watching, being aware of the mind, and completing with it will take us beyond the mind.

The Path to Self Realization

Masters give meditation techniques so that we try all these and ultimately realize we are bliss, and that meditation is our natural state, and that there is nothing to be achieved. But, if I tell you that right away, you will not believe me. The mind cannot believe something so simple. It will create all kinds of contradictions and self-doubts as to why it cannot be so simple. Kṛṣṇa also has to give a solution for the doubting mind. He emphasizes perseverance and penance. Don't think penance means leaving home, going to the Himalayas and sitting in meditation while fasting. Penance is persevering with authenticity until we experience the Truth.
Kṛṣṇa also reveals the root of the problem of controlling the mind and gives the technique to complete with it through unclutching.

The mind becomes so attached to these identities that it is constantly reviewing the past incidents or it is constantly planning the future to either protect or develop these identities. This constant pre-occupation of the mind with the past and future is the root cause of the oscillation of the mind. If we look deeply, staying in the present moment of completion means total insecurity. It requires us to be ready to embrace the present without planning for the future or reviewing the past. This seems like a great danger for our ego.

Listen. I tell you, any identity that we create about ourselves that is less than the idea of our being God, is a false identity. If we consider ourselves to be anything less than God, we suffer from an inferiority complex. If we have the courage to detach ourselves from the certificates of society, if we have the courage to drop these false identities, then we can embrace the Divine.
Detachment is the direct technique that Kṛṣṇa is suggesting here. Detachment at the root level will lead to detachment from everything else. Detachment from the ego or the identities will lead to detachment from desires. This is detachment from the past and future. This is being 'Unclutched'.

6.36 For one whose mind is uncontrolled, it is difficult to attain yoga in My opinion. But, it is practical to achieve control over the mind by appropriate means.

6.37 Arjuna says: O Kṛṣṇa, if a person is engaged in yoga with faith but does not attain completion in yoga, because of the wavering mind, what destination does he achieve?

6.38 O mighty-armed Kṛṣṇa, does not such a person, who is deviated from the path of Absolute Consciousness [Brahman], perish like a scattered cloud without any position?

6.39 This is my doubt, O Kṛṣṇa and I request You to dispel it completely. Certainly, there is no one to be found other than You who can remove this doubt.

6.40 Bhagavān says:
O Pārtha, the person engaged in auspicious activities for good, does not meet with destruction either in this world or the next life; he never faces degradation.

Kṛṣṇa assures Arjuna by saying that there is no destruction either in this life or the next life for one who is on




the right path, the path of yoga. Kṛṣṇa is giving a wonderful assurance for all of us that even a small amount of practice of this yoga will save us from the cycle of birth and death. Any yoga practiced will give us tremendous benefit. The very intent to practice yoga itself means that we have gained knowledge about the problem of the mind.
Listen, any movement of the body with a strong intention will cause that intention to get deeply inscribed into our bodies and muscles. If the intention is wanting to become one with our true identity and wanting to drop our false identity, it will get deeply inscribed or recorded in our body and will remain there and automatically the body will start moving towards that one goal.

6.41 *The person who has fallen from yoga {yogabṛasṭa] after many years of living in the planets of the pious and doing virtuous deeds, takes birth in the house of the virtuous and prosperous.*

6.42 *Or the Yogī certainly takes birth in a family of wise people. Certainly, such a birth is rare in this world.*

6.43 *O son of Kuru, on taking such a birth, he revives the intelligence, consciousness of the previous body, and tries again to attain complete success [yoga].*

Our choice of the next body is based on the way we have lived our life in this body.
For example, if we live to eat rather than eat to live, at the time of death, we will still have the desire to continue eating. So, we will design our next body to fulfill this desire. We might choose the body of a pig. Or, if we have lived our life only for sleeping and doing no creative work, we might choose the body of a buffalo. So, based on the attitude we have lived with, we choose the next body. This is the basic idea on which our *janma-maraṇa cakra* (cycle of life and death) revolves.
Here, Kṛṣṇa gives the assurance to Arjuna and to the whole of humanity that a person who has performed virtuous activities takes birth in a family of wise people or in a prosperous family. His pious activities will earn him a place among the higher worlds. After dwelling there for a while he will take birth in the family of righteous people to once again enable his spiritual seeking.
Once we leave the body, in three kṣaṇa, three moments, we get into a new body and we are reborn. *Kṣaṇa* in Saṃskṛit does not mean 'seconds'. It means the gap between two thoughts. If we have been constantly running behind desires, the gap between two thoughts will be really small for us. When we learn to relax into the present, the gap between two thoughts increases and the three kṣaṇas can be a long time. In three *kṣaṇas*, we take on the new body to fulfill whatever desires were unfulfilled when we left the previous body. Here, Kṛṣṇa says that on taking birth, we gain the intelligence of the previous body and continue the journey where we left off.
Early morning, the thought with which we enter into the body, which makes us assume the body, is going to play a major role in our consciousness. The first thought is going to play a major role in our consciousness throughout the day.

Kṛṣṇa is actually giving a technique on how to become Kṛṣṇa, how to enter into Kṛṣṇa Consciousness, to become an Incarnation. The man who assumes the body out of love and compassion is an Incarnation.
If we assume the body out of greed or fear, we are human. Early morning, let the first thought be gratitude. Let it be out of love and compassion. Our whole life will become pure eternal bliss, Nithyānanda.

6.44 *Due to the practice in his previous life, he certainly gets attracted automatically to Yoga and he is inquisitive about Yoga and transcends the scriptures.*

6.45 *And when the Yogī engages himself with sincere endevour in progressing fruther, being cleansed of all incompletions, then ultimately, achieving perfection [saṁsiddhi] after many births of practice, he attains the highest state [parām-gati].*

6.46 *A Yogī is greater than the ascetic [tapasvi], greater than the wise [jñāni] and greater than the fruitive worker. Therefore, Arjuna, do become a Yogī.*

6.47 *Of all Yogīs, one who always lives in Me, thinking of Me within himself, who worships Me in full faith, he is the most intimately united with Me in Yoga and is the highest of all Yogīs; that is My opinion.*

Why do we assume the body? We think that we can experience bliss through the body and mind; that





is why we assume the body. When we realize that bliss cannot be experienced through the body or mind, we know that going beyond the body is the only way to experience it. Then we will not assume the body. Assuming the human body is simply our choice.

In these verses, Kṛṣṇa promises a few things. He says that whatever we have learned in one life does not get wasted. We do not start from ground zero in the next birth. We start from where we left off. Our *vāsanas*, our mindset in one birth, continues into another. He also promises that if we keep practicing, if we keep trying, we will be cleansed of all sins and reach the highest state. Such a person, Kṛṣṇa promises, will reach Him.
At the end of the day, what Kṛṣṇa implies is this: We need to do our bit. We need to practice yoga, the path that leads to self-awareness, to self-completion, the path that leads to Kṛṣṇa, with dedication, perseverance, with integrity and authenticity. There is no other way. There is no short cut. Once you do your bit, the Master promises deliverance. He promises that you will be one with Him. We will enter into a technique given by Śrī Kṛṣṇa to go beyond the mind, to awaken our senses, to *look in.*

Please sit straight and close your eyes. Keep your head, neck and spine, all three in a straight line. Inhale and exhale as slowly as possible and as deeply as possible.
Slowly, in a relaxed way, bring your awareness to your *ājña cakra*. Concentrate between the two eyebrows. Bring your awareness between the two eyebrows.

Meditate on the pure light energy. If your mind wanders here and there, don't worry. When you remember, bring it back again and relax in your *ājña cakra*, between your eyebrows. Don't concentrate. In a very relaxed way, be aware of the *ājña cakra*, the space in between the two eyebrows.

Slowly, very slowly bring your mind to your heart and meditate on your heart center. If you want, you can touch your heart center with the hand and feel it. Try to bring your awareness to the heart center. Try to remember the heart center. Forget all other parts of your body; forget your mind. Just become the heart center. Just be in the heart center. Inhale and exhale as slowly as possible.
May you experience your pure inner space. May you experience the eternal bliss, *Nityānanda.*
When we start acting from the heart, we don't calculate. The very calculation disappears, the 'I, I, I' disappears. And naturally our senses become sensitive.
So try to continuously remember this heart region, *anāhata cakra.*

Naturally, we will have awareness in the *ājña* also. In the last session, Kṛṣṇa gave the technique to be in the *ājña*. Today, He says start with the *ājña* and come down to *anāhata*. This is because in the heart, there is a possibility of much more happening. The possibility of reaching is easier and greater in the heart. Kṛṣṇa says, 'Let you be in the heart.'

Look in! You will realize 'You are That.' Just look in, you will experience the eternal bliss, *Nitya-ānanda*. Let us pray to that Ultimate Energy, *Parabrahma* Kṛṣṇa to give us all the Eternal Bliss, *Nityānanda.*

Thus ends the sixth chapter named ***Dhyāna Yogaḥ,*** *'The Yoga of Path of Meditation,' of the* ***Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra****, the scripture of yoga dealing with the science of the Absolute in the form of* ***Śrī Kṛṣṇārjuna saṃvād****, dialogue between Śrī Kṛṣṇa and Arjuna*





CHAPTER 7

Jñānavijñāna Yogaḥ

7.1 *Bhagavān Kṛṣṇa says,*
Pārtha (Arjuna), now listen to Me, you can know Me completely, without doubt, by practicing yoga in true consciousness of Me, With your mind attached to Me.

7.2 *Let Me explain to you in full this phenomenal knowledge [jñāna] of the Absolute along with its conscious realization [vijñāna]; by knowing which, there shall remain nothing further to be known.*

7.3 *Out of many thousands of men, hardly one endeavors to achieve the perfection of self-realization; of those so endeavoring, hardly one achieves the perfection of self-realization, and of those, hardly one knows Me in truth or reaches that state of oneness with Me.*

7.4 *Earth, water, fire, air, ether, mind, intelligence and false ego, all together these constitute My external eightfold energies.*

7.5 *Besides these external energies, which are inferior or material in nature, O mighty-armed Arjuna, there is a superior energy of Mine. This comprises all the embodied souls of all the living entities [jīvabhūta] by which this material world is being utilized.*

Kṛṣṇa says, '*Listen,* Arjuna, by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, without doubt.'

The Manifest and the unManifest

Puruṣa and *prakṛti* are considered the operative principles of the Universe in the Hindu philosophical systems of *Sāṅkhya* and *Vedānta. Puruṣa* and *prakṛti* are unmanifest energy sources, *puruṣa* being inactive and *prakṛti* capable of being active. Everything else arises from these two elements when they operate together.

Prakṛti gives rise to the Cosmic and individual intelligence and the five natural elements. The *Taittreya Upaniṣad* explains that the Cosmic energy gave rise to etheric energy or the energy of space, *ākāṣa*, which pervades the Universe. This is the largest and subtlest quantum of energy that pervades the Universe. From etheric energy the energy of air arises. It is this energy of air, or *vāyu*, that sustains us in our body-mind system as the carrier of pranic or life energy.

From the energy of air arises the energy of fire, *agni*. Many salutations in the *Ṛg Veda*, the first of the Hindu scriptures, are addressed to the fire. Almost all Vedic rituals are performed for the fire god. *Āpas*, the energy of water, arose from the energy of fire. *Pṛthvī,* the energy of earth arose from the energy of water. The *Taittreya Upaniṣad* goes on to say that it is from the earth energy that plants, herbs, food were created, from which came humans. Within the human is the intelligence that is a hologram of the Cosmic intelligence. The energy cycle is now complete.

The Cosmic intelligence is reflected in the human as the mind. The mind in turn uses the senses to access the external world. Each of the senses, sight, hearing, smell, taste and touch are related to the natural elements. Ether is linked to sound or the ears; air is linked to touch and the skin; fire is linked to color and form, and hence to sight and the eyes; water is linked to taste and the tongue; earth is linked to smell or the nose.





Here, Kṛṣṇa refers to ego as *ahaṁkāra*. It is our identity that we project outwards, which is always in excess of what we think of as ourselves. There is another side to our ego, called *mamakāra*, which we project inwards; what we think of as us inside us. This *mamakāra* is always lower than what we think ourselves to be. The perpetual gap between this outer projection and inner projection creates self-doubt, stress, suffering and dis-ease within us. When we realize our Self, we realize that *we are Divine* and nothing less.

7.6 *Know for certain that everything living is manifested by these two energies of Mine. I am the Creator, the Sustainer and the Destroyer of them.*

7.7 *O Dhanañjaya, there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.*

7.8 *O Kaunteya (son of Kuntī), I am the taste of water, the radiance of the sun and the moon, the sacred syllable Oṁ in the Vedic mantras. I am the sound in ether and ability in man.*

7.9 *I am the original fragrance of the earth, and I am the heat in fire.*

I am the life of all living beings, and I am the penance of all ascetics.

Kṛṣṇa says, He is the unseen thread—*sūtre maṇi gaṇā*, without which no *rudrākṣa* can exist. He says He is the unseen essence—*mayi sarvam idaṁ protaṁ*, without which there can be no substance. He says He is the unseen ultimate energy without which there can be no Universe— *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya*.

Can you imagine the intelligence that controls multiple Universes? How is there such discipline and order in that seeming chaos that no one is in charge of? No one is responsible, or is someone? On the other hand, within this small body of ours we try to control everything. We control the food we eat, how much we exercise, how much we play, etc. Yet we can predict nothing about it. Despite all the order that we impose, there is chaos sometimes! Control does not bring about order; it never can. Freedom brings about order. Chaos is freedom. Chaos is choice. The ultimate chaos is the cosmic Kṛṣṇa; He is also the Ultimate order too. Life, any form of life in this and any other planet, cannot exist without this energy of cosmic Kṛṣṇa.

7.10 *O Pārtha (son of Prithā), know Me to be the eternal seed of all beings, the intelligence of the intelligent, and the brilliance of all those who are brilliant.*

7.11 *I am the strength of the strong, and I am the procreative energy in living beings, devoid of lust and in accordance with dharma, the religious principles, O Bharataṛṣabha (lord of Bhārata).*

7.12 *All states of being—be they of goodness (sāttvika), passion (rajas) or ignorance (tamas)—emanate from Me. I am independent of them but they are dependent on Me.*

7.13 *The whole of this creation is deluded by the three modes or guṇas (goodness, passion and ignorance), and thus does not know Me. I am above the modes and inexhaustible.*

7.14 *My Divine energy, consisting of the three modes of material nature, is difficult to overcome. But those who surrender unto Me can cross beyond it with ease.*

7.15 *Those miscreants who are foolish, lowest among mankind, whose knowledge is stolen by māyā, illusion, and who have taken shelter in demonic nature, do not surrender unto Me.*

Beyond the Gunas

Kṛṣṇa talks about the *guṇas*, the natural attributes in these verses.

Prakṛti, the energy that manifests in the Universe, has three elements called *guṇas.* When *prakṛti* is in equilibrium, it is pure potential energy. When it is disturbed, the *guṇas* come into operation. Like building blocks, they combine in many ways and create, sustain and destroy.

The three *guṇas* that Kṛṣṇa refers to are *satva, raja*s and *tamas*, commonly translated as goodness or calmness, passion or aggression and ignorance or inaction. The interplay of these *guṇas* creates the functioning of the mind and through the operation of the mind, activity. *Guṇa* does not refer to the state a person is in. *Guṇa* causes that state to happen. *Satva* by itself is not goodness or calmness. It is the building block that leads





to calmness.

No living being influenced by the mind is beyond the influence of the *guṇas.* When one transcends the *guṇas,* as Kṛṣṇa says about Himself, one becomes a *triguṇa rahita*, one who has transcended the three *guṇas*. Such a person is no longer influenced by the mind and its actions.

7.16 *O Bharatarṣabha, best among Bhārata, four kinds of pious men begin to render devotional service unto Me.*

They are: the distressed, the desirer of wealth, the inquisitive seeker of knowledge, and the wise knower of the Absolute.

7.17 *Of these, the wise one who is in full knowledge and ever united with Me through single-minded devotion is the best.*

I am very dear to him, and he is dear to Me.

7.18 *All these devotees are indeed noble; but the wise one who knows Me, dwells in Me is My very Self, this is My opinion.*

Being merged in My Consciousness and engaged in My mission, he is surely established in Me, the highest destination.

7.19 *After many births and deaths, he who knows Me surrenders to Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.*

The Indian Community System

The *Vedic Ṛṣis* at least created the community and caste system based upon intelligence and wisdom. In other cultures, the community system was created based upon money and power. The countries where the rulers are *kṣatriyas* (warrior class), are the ones who create the community system based upon power. The more powerful a person is, the more respected he is. In other countries, people who do business, the business class people, control the whole system. There the wealthy people are respected more.

> India is the only country where people who respected intelligence and wisdom created the whole system. The system was created based upon intelligence, based upon wisdom. So that is why, in India, the more wisdom a person carries, the more spiritual he is, the more he is respected.

The whole social system was created based upon sharing from an enriching consciousness. Understand, you can create anything only when you see it and experience it from the state of enriching consciousness. Man must contribute something to enrich the community by doing actions in the enriching state.

Let me describe the spirit with which the whole system was created, and how we abused it. First, the whole system is not based upon our birth. It is based upon our character.

Kṛṣṇa says again and again that it is based upon our *guṇas* (nature), based upon our attitude towards life. A person who works driven by fear, one who works out of fear, belongs to the working class called *śūdra.* A person who works out of greed, belongs to the merchant or business class called *vaiśya*. A person who works to get attention or to prove that he is superior, belongs to the *kṣatriya* community. A person who works out of gratitude from the enriching consciousness, expressing his bliss, is a *brāhmaṇa*. This was how people were categorized in those days.

Everybody must contribute something to enrich the society. A person may enrich by sharing his time if he has nothing else. A person who shares his time is a worker, a *śūdra*. He belongs to the working class. A person who enriches by sharing products, has time and a little bit of intelligence to create products, is a *vaiśya*, a merchant. A person who enriches by sharing confidence, who gives courage to the whole community, is a *kṣatriya,* a warrior! He unites the whole group as a community in a solid way by giving confidence, by sharing his confidence. A person who enriches by sharing his knowledge, bliss or spiritual wisdom, is a *brāhmaṇa*.

caturvidhā bhajante māṁ janāḥ sukṛtino'rjuna I
ārto jijñasurartharthī jñānī ca bharatarṣabha II *7.16*





‘O best among the Bhārata, four kinds of pious men begin to render devotional service unto Me: the distressed, the desirer of wealth, the inquisitive, and he who searches for knowledge of the Absolute.’

Here Kṛṣṇa talks about those who approach the Divine and the ways in which they approach the Divine. Man is centered on seven basic emotions. Basically we live and work based on these seven emotions: greed, fear, worry, attention-need (name and fame), comparison and jealousy, ego and the last one, the seventh emotion, deep discontentment.

We move from the first level of greed, where we pray to boon-giving gods, to the next level of fear where the gods who can protect us appeal to us. The next is worry. Buddha appeals to us if we are centered on worry because he appears to be so peaceful and calm. To the person who is centered on name and fame, gods who give name and fame appeal the most. In the same way as with gods, people also approach Masters from all these various levels.

I have seven kinds of people who approach me: *One*, people who approach me out of greed; *two*, people who approach me out of fear; *three*, people who approach me out of worry; *four*, people who approach me for name and fame; *five*, people who approach me out of jealousy and comparison; *six*, people who approach me out of ego, to strengthen their ego by saying, ‘I am a disciple of Paramahamsa Nithyananda. I am close to him. He knows my name.’ Just to have ego satisfaction they come to me; finally, *seven*—there are a few, very few who approach me out of gratitude.

Based on how we approach the Divine, only based on how mature we are, the whole community system has been created. How much we enrich and share with society depends on how mature we are. With the same maturity, we approach God also.

Kṛṣṇa says, ‘Four types of people come to Me—*caturvidhā bhajante māṁ* ’ He explains the four types as four communities. The first are the people who are distressed, i.e., the working class or *śūdra*. The second are the people who desire wealth, i.e., the business people or *vaiśya*. The third are inquisitive people who continuously enquire, continuously ask, ‘*Tataḥ kim? Tataḥ kim? Tataḥ kim?’* (What next?) A *kṣatriya*, for example, never rests because he constantly asks, ‘What next? What next? What next?’ The fourth is the person who searches for knowledge of the Absolute: He is a *brāhmaṇa.*

‘The person who approaches Me out of love and gratitude, is the best person, for I am dear to him and he is dear to Me.’ By this one verse, Kṛṣṇa ends the whole conversation, the whole concept.

teṣāṁ jñānī nitya yukta eka-bhaktir viśiṣyate ।
priyo hi jñānino ‘tyartham ahaṁ sa ca mama priyaḥ ॥ 7.17

Kṛṣṇa says, ‘Starting at different levels is ok, but don’t stop there.’ We can start or take off from any level. However we should not stop and stagnate there.

Here Kṛṣṇa says clearly, ‘one who knows Me, dwells in Me. Being engaged in My mission, he attains Me, *āsthitaḥ sa hi yuktātmā mām evānuttamāṁ gatim* (7.18).’

When the scriptures say, ‘Follow the Master,’ they do not mean to follow the form. They advise you to follow the teachings of the Master, so that you can be the master too. They tell you to follow the institution of the Master, his community, his *sanga*. When we follow these three, the Master, his teachings and his mission, we are on the path to liberation.

I told you about the seven steps in spiritual progress—1) go around many temples, perform many rituals, pilgrimages, etc. 2) do rituals by yourself 3) concentrate and pray to one God 4) instead of rituals, chant verses in praise of God 5) instead of chanting, visualize His form and meditate upon it 6) instead of meditating on any form, fall into that same consciousness, realize that the form and your soul are one and the same, that God and the soul are one and the same 7) experience reality! Don’t think these seven steps will be done in one lifetime. People take hundreds of lives to achieve this maturity. It is rare to achieve this maturity.

Whether it is a relationship, or whether it is life itself, it is nothing but a psychodrama. You have an agenda. Society has taught you that, as a father, as a husband, or as a son, you should behave in a certain pre-defined manner. The person who understands that he is playing the same drama again and again, has achieved knowledge, the real intelligence about what is happening. Then naturally you surrender. You surrender unto Me, asserts Kṛṣṇa.

Kṛṣṇa says, ‘One who understands that the cause of all causes is Me, realizes the ultimate divine. He realizes thus, ‘How many times will I play the same drama? How many times will I make the same mistakes?’ Until this realization, the whole thing is repeated again and again without end, without the experience.’





‘The person who has understood, who has knowledge of this truth, surrenders unto Me, surrenders to the Master, an enlightened being— *jñānavān mām prapadyate*, knowing Me to be the cause of all causes and all there is. Such a great soul is rare—*vāsudevaḥ sarvam iti sa mahātmā sūdurlabhaḥ* (7.19).’

Only if you go with an attitude of love and gratitude, with maturity, only then do you *see* a living enlightened Master. The moment you see an enlightened being *as He is*, you *will* become enlightened. There’s no doubt about it.

7.20 Those whose discrimination has been distorted by various desires, surrender unto deities.They follow specific rules and regulations of worship according to their own nature.

7.21 I am in everyone’s heart as the Super Soul.
As soon as one desires to worship some deity, I make his faith steady so that he can devote himself to that particular deity.

7.22 Endowed with such a faith, he endeavors to worship a particular demigod and obtains his desires; In reality, these benefits are granted by Me alone.

7.23 Men of limited intelligence worship the demigods and their fruits are limited and temporary. Those who worship the demigods go only to the planets of the demigods, but My devotees reach My supreme planet.

At every level of completion, different gods appeal to you; at every level, different Gurus or masters appeal to you, and you grow in your feeling connection or devotion with them. When you are at the level of going to pilgrimage places, people who guide you to these pilgrimage centers appeal to you. When you come to the level of *pūjā* and *homā*, other people who also do these rituals appeal to you! The person who teaches you *pūjā* appeals and connects to you. Even the people who teach you any skills like dancing, acting, martial arts, or even those who educate you in your studies and profession, they connect to you. The *pūjā ācarya* or anyone who teaches and inspires you becomes your guru.

Next, when you come to the level of completion where you begin focusing and offering to only one deity, the deity becomes your guru. This is *iśṭa niṣṭa*. ***Iśṭa niṣṭa* means bowing down, revering only your *iśṭa*, your chosen deity.** Wherever you bow down, even if you bow down to your father or mother, you should know that I bow down to my *iśṭa* who is in your heart—your *ānanda gandha*.

Next, after some time you think, ‘Why only repeat this verse? Why not do some meditation?’ Now the person who teaches you meditation appeals to you. Meditation is again *saguṇa brahman*, which means meditating on a form. This is *Līlā dhyāna*, the next level of completion or next space of *iśṭa niṣṭa*.

***Līlā dhyāna* means strongly feeling connected to your own version of your chosen ideal.** You are free to choose your ideal in Hindu tradition. You can choose your own Guru. You need to understand, living with your chosen ideal is called *iśṭa niṣṭa*. *Līlā dhyāna* means constantly remembering the actions and the life of your chosen ideal and being immersed in the qualities, words, actions, body language and life of the Master; whatever you may be doing, being totally immersed in Him.

Practicing the presence of God is constantly feeling you are with Him, He is with you. Practicing the presence of God is the greatest, most powerful technique to put you in *bhāva samādhi* immediately.

I tell my disciples to practice *Iśṭa niṣṭa*, with the whole Existence cognizing—‘I bow down to Nithyananda who is in your *ānanda gandha*; whether he is awakened or not, whether you experience or not, He is there in your *ānanda gandha*. If you are initiated into *ānanda gandha*, you will also experience him. If not, you may not experience, but I can experience. I bow down to Nithyananda who is in your *ānanda gandha.*’

So, the *first level of completion* is attending rituals and visiting temples, *pūjā* and *yātrā*. The second level is doing the rituals yourself, *pūjā.* The third level is having the feeling connection and concentrating on one deity, and offering only to that deity, *iśṭa niṣṭa*. The fourth level of completion is realizing that the verses are more powerful than rituals, and you start chanting the name of your *iśṭa*. The fifth level is visualizing a form and meditating on His pastimes and being immersed in His qualities, words, actions, body language and life; instead of chanting, you enter the space of feeling and living with His presence. Then, when you sincerely meditate, He Himself appears. He gives you His *darśan* (vision) and guides you to the higher level of practice. He guides you to the right living Master. Sometimes He gives you *darśan* and guides you; sometimes He automatically makes you feel connected to your Master.

You need to go through all five levels of completion, only then will you feel completely connected to





a living Master. When you come to the stage where you meditate on a single form, the Master happens in your life and guides you to the highest level of completion, enriching you with Enlightenment.

The form upon which you meditate and your own form are expressions of the same divine energy. So the Master puts you into real meditation. This means turning towards yourself, turning towards your own consciousness, turning towards your own being or soul. He gives you the technique to realize your being. This is the *sixth level of completion.*

The *seventh level of completion*, the ultimate completion, the complete completion is when you experience that *you are That.* You achieve Enlightenment!

When you approach the Divine even from the first level of completion, He helps you. He enriches you without doubt. He never gives up on you. You may give up on yourself, but He never gives up on you. One of the biggest qualities of an Incarnation is that He never gives up on you!

Kṛṣṇa says, 'Even if you approach Me with an attitude of fear or greed, I fulfill your needs. It is My own energy which fulfills them, so that you grow, and you come up to the next level of completion.'

I always tell people, when you approach the Divine, first all your dreams will become reality. The divine will bless you. All your desires will be realized. Later on, the Divine will give you the understanding that the reality you perceive is itself a dream! First God gives the *śakti* (energy) to turn your dreams into reality. Then He gives the *buddhi* (intelligence) to realize that reality itself is a dream!

That is what He says here: When I bless you, according to your maturity, as per your level of completion and based on the way in which you approach the Divine, I give everything.

This is an important *sūtra*, a technique. It says:

antavattu phalaṁ teṣāṁ tad bhavaty alpamedhasāṁ ।
devān devayajo yānti madbhaktā yānti mām api ॥ 7.23

It says that when we get boons from demigods, they are temporary. God will bless us with wealth when we ask Him. But we need intelligence to preserve and to protect wealth. So be very clear, when we receive anything out of energy, without having the maturity to receive and sustain it, it is only temporary. If we have enough intelligence and maturity to have wealth, then naturally, we would have created it. Because we don't have *buddhi,* wisdom, we ask God to give us *śakti,* energy. If we get *śakti* without *buddhi,* it will only be temporary.

Gratitude - the Greatest Attitude

He makes one more statement: *madbhaktā yānti mām api*—My devotees attain Me. Then He says these words: If you approach Me with the ultimate attitude, with the attitude of love and gratitude, you achieve Me. The greatest attitude is gratitude. If you approach Me with gratitude, you experience Me.

Kṛṣṇa says, 'These men of small intelligence worship demigods. Their results are temporary.' We continue to live that way. When we feel life is a blessing and we approach the Divine with deep love and gratitude, not only do we experience divine consciousness, Kṛṣṇa says: They achieve ME. They attain ME—*madbhaktā yānti mām api.*

There's another verse where Kṛṣṇa beautifully says: 'If you ask for something, I will give you that. If you don't ask for anything, I will give you Me.' People say, 'Who wants Him? We want Him only as a utility, not Him. As long as He serves our purpose, things are ok. So we don't want Him.' People want only solutions. They don't want the Divine.

7.24 *Unintelligent men, who do not know My Supreme Nature, think that I, the Supreme Divinity, the Bhagavān, who was unmanifest before, and have assumed an embodied form now. They do not know that I am imperishable and Ultimate, even when I assume the body.*

7.25 *I am never revealed to the foolish and unintelligent, covered as I am by My divine power [yogamāyā].*

The ignorant do not know Me, the unborn and eternal.

7.26 *O Arjuna, as the Supreme Divinity, I know all that has happened in the past, all that is*





happening in the present, and all that is to happen in the future. I also know all living entities; but no one knows Me.

7.27 *O scion of Bhārata [Arjuna], all living entities are born into delusion, overcome by the dualities of attachment and aversion, Parantapa, conqueror of foes.*

Here is another important verse. When He says earlier—My devotees achieve Me, attain Me—naturally Arjuna would have had the doubt: are you one more *devata* (demigod)?

So Kṛṣṇa gives the explanation: 'Unintelligent men, who are not mature, think I am just this form. Only an intelligent man understands that I am immortal. Even when I assume this form, I am that same consciousness. I have not become an ordinary human being by assuming a human form.' He declares His divinity openly.

He says, 'I am unborn, immortal, illimitable, even when I assume this form. Even when I assume this form, I am that same ultimate divine. I am not an ordinary man.' This is an important statement. This statement is made to declare His enlightenment and to express clearly and explicitly, 'I am enlightened. I am the embodiment of the ultimate consciousness.' The problem is that the person who is receiving this is not mature enough to recognize it as such.

He says, 'All types of people come to Me. I fulfill them at different levels, to encourage their faith and to enrich them to grow. But only intelligent people understand, that even if I assume this body, I am the ultimate, I am enlightened. Unintelligent people think by seeing my body, by seeing my form, that I am not the Divine. So please be very clear: I am THAT.'

We need to understand two important issues here. First, the formless energy of Kṛṣṇa defines His supremacy, His divinity, His Kṛṣṇa consciousness. Second, in whatever form the formless is expressed, it is divine. It is the awareness of that divinity in Him that makes Kṛṣṇa divine, the supreme Master. If that awareness happens in you, you will be in Kṛṣṇa consciousness, immersed in Him; and you will be divine too. The intelligence Kṛṣṇa talks about is the intelligent awareness of one's own divinity, not merely that of Kṛṣṇa. They are both one and the same. It is only when we are aware of our divinity that we appreciate the Divine.

Fear and greed are what drive us, says Kṛṣṇa. That is our delusion that leads us away from Him. Attachment and aversion, *rāga* and *dveṣa,* form the duality, the polarity of human life. Even at the fundamental cellular level, biologists have shown that this tendency is exhibited. If you place a single cell in a petridish and place a drop of nutrient, it is attracted to it and moves towards it. If you place a drop of toxin in the same dish, the cell moves away from it. If on either side, you place drops of nutrient and toxin, the cell remains immobile.

7.28 *Persons who have acted virtuously, whose sinful actions are completely eradicated and who are freed from the duality of reality and unreality, engage themselves in My worship with firm resolve.*

7.29 *Persons, who are striving for liberation from the cycle of birth, old age and death, take refuge in Me. They are actually Brahman, Consciousness, because they entirely know everything about conscious activities that transcend these.*

7.30 *Those who know Me as the Supreme Lord, as the governing principle of the material manifestation [adhibhūtam],who know Me as the one essence of all the gods [adhidaivam], and as the one sustaining all enriching sacrifices [adhiyajñam], can, with mind engaged in Me, understand and know Me, even at the time of death.*

Kṛṣṇa ends this chapter with the prescription for how to know and understand Him and reach Him.

Even at the time of death, He says, even if all your life you lived a dissolute life, if at the point of departure you realize your folly, the futility of the psychodrama that you have enacted, that is enough to redeem you. The mere recognition of that can save you. His compassion is unlimited.

He promises: Knowing me at the time of death, even at the time of death, will lead you to Me.

Please understand, this is not easy, not so easy as it seems. If you have been ruled by greed, greed for power, wealth, possessions and all such material objects throughout your life, nothing can change suddenly at the time of death. You will be full of the same fantasies that you were obsessed with throughout your life. Your last thoughts will be on those very same things.





We cannot change our nature at the last minute. If we want to die with the thought of the Divine uppermost in our mind, we must cultivate the habit of remembering Him now. We should start knowing and understanding Him today. Then and only then will we know and understand Him at the time of death.

The simple truth is that the present moment of completion is Kṛṣṇa consciousness. When we reach this state of being in the present moment, we reach Him and we are complete. So it is not the mere intellectual understanding of what we read in the verses, but the authentic listening, *śravana*, authentic intranalying, *manana* and powerfully living and radiating, *nididhyāsana* of what Kṛṣṇa speaks into our listening, that can complete us.

So, let us pray to the Ultimate Kṛṣṇa to give us the intelligence and awareness to realize the truth about ourselves, to give us this experience of eternal bliss, *Nityānanda*

May you reach Kṛṣṇa consciousness and realize eternal bliss, *Nityānanda*!

*Thus ends the seventh chapter named **Jñānavijñāna Yogaḥ,** 'The Yoga Of Knowledge and Conscious Realization of Absolute', of the **Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra**, the scripture of yoga dealing with the science of the Absolute in the form of **Śrī Kṛṣṇārjuna saṃvād**, dialogue between Śrī Kṛṣṇa and Arjuna.*





CHAPTER 8

Akṣarabrahma Yogaḥ

8.1 *Arjuna says:*
O my Lord, O Supreme Person, what is Brahman? What is the Self? What are result-based actions?

What is this material manifestation? And what are the demigods? Please explain all this to me.

8.2 *How does this Lord of sacrifice live in the body, and in which part does He live, O Madhusūdana? How can those engaged in devotional service know You at the time of their death?*

8.3 *Bhagavān says:*
The indestructible, transcendental living entity is called Brahman and His eternal nature is called the Self.
Actions pertaining to the development of the material bodies is called karma, or result based activities.

8.4 *Physical nature is known to be endlessly changing.*
The Universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Super Soul, dwelling in the heart of every being that dwells in a body.

8.5 *Whoever, at the time of death, quits his body remembering Me alone, attains My nature immediately. Of this there is no doubt.*

8.6 *Whatever state of being one remembers when he quits his body, It is that state one will attain without fail.*

The key is to create the right space inside you to express your greatest and highest possibility. When you create the right space inside you, all the events of your choice will simply flow into your life without any effort! Everything you do will be successful. When you learn to use these powers in the right way, you will immediately transform not only your own life, but the lives of all those living around you.

To be able to unlock these great powers inside you, you must first understand a little more about yourself—the way you *live* and the way you *leave*! As I told in earlier chapters, your four inner powers are: the power of words or *vāk śakti;* the power of thoughts or *mano śakti*; the power of feeling or *prema śakti;* and the power of living or *ātma śakti.*

The same Supreme Soul lives in everything. When we understand this, we see the truth that we are a part of everything around us and we complete with everything. There is no difference between *you* and *me.* There is no difference between this *chair* and *me* or this *tree* and *me*. We see ourselves in everything.

When we understand this great truth, a new dimension of ourselves is revealed to us. When we see ourselves in everything around us, our compassion towards everything grows a thousandfold. By being compassionate to others, we are being compassionate to ourselves because everything is *one.*

Please listen! This is what I mean when I say, ‘Enriching others enriches you.’ Enrich yourself and enrich everyone. Then, experientially you understand that you are one with others, others are one with you. Please understand this great truth of enriching, the space of Enlightenment, the power of living. This changes the way we look at life and everything around us. This completely changes the way we perceive our desires, our fantasies. Kṛṣṇa answers all the questions with a single *sūtra,* a single





technique.

The Secret of Death

Now we enter the main subject. Here, Kṛṣṇa reveals the secrets of death.

He says, 'Whoever dies remembering Me alone at the time of death will attain Me at once.' What does He mean when He says, 'remembering Me alone?' He says, 'Whoever, at the end of his life, quits his body remembering Me alone, at once attains My nature. Of this there is no doubt.'

Kṛṣṇa says: *nāsty atra saṃśayaḥ*, because He is going to speak something that is beyond logic. When we want to understand the outer world, we need logic. When we want to know about the inner world, we need a Master who takes us beyond logic. Logic gives us the outer world; it cannot give us the inner world.

What you Remember at Death, so you Attain

Kṛṣṇa says, 'Whatever state of being one remembers when he quits his body, O Kaunteya, that state he will attain without fail.'

yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram ।
taṁ tam evaiti kaunteya sadā tad-bhāva bhāvitaḥ ॥ 8.6

What exactly happens at the time of leaving the body? We should understand that. When a person leaves the body, he goes through seven layers of his being. The first and the outermost layer is the physical layer. When a person leaves the body, it creates tremendous pain in his whole system, what the *Upaniṣads* liken to 'thousands of scorpions stinging at a time.' What happens is, the moment the pain becomes unbearable, we fall into coma. If we fall into coma, we will not experience pain. But the big problem is that we die in unconsciousness when we die in coma. That is the worst thing, because we remain unaware of why we took this birth, and we will not be able to make the decision about the next birth consciously.

That is the reason Kṛṣṇa says: *yaṁ yaṁ vāpi smaran bhāvaṁ*—in whatever state you are at the time of leaving the body, you will achieve that state without fail. If we are unconscious at the time of leaving the body, we naturally take lower level bodies in our next birth; we come back as beings, which do not have a high level of consciousness.

At the time of death, the moment we leave the physical body, we go to the next level, the prāṇic body or the prāṇic layer in us. The prāṇic body refers to the layer responsible for the inhaling and exhaling of prāṇa, the life giving energy in our body. The prāṇic body is filled with all our desires. Please understand, our prāṇa and desires are closely related. If our desires change, immediately the circulation of our praṇa changes.

Similarly, if we change the circulation of *prāṇa*, our whole mind changes. Our mind and prāṇa are closely connected. That is why people inhale and exhale, pull and push with their breath at the time of leaving; they suffer. The body says, 'I can't host you anymore; relax, go out.' But the being says, 'But I have so many desires. I must live in this body. I must enjoy this body.' The tug of war happens between body and being.

Next we move to the mental layer, *mana śarīra*. All the guilt that we harbored throughout our lives, stays in this layer. Desire is expectation about the future. Guilt is regret about the past. Guilt is: *I have not lived in this way*—thoughts about the past. Desire is: *I should live like this*—a thought about the future. Understand, guilt is nothing but the emotion created in our being when we review our past decisions with updated intelligence. When we review past decisions with updated intelligence, we create guilt. Never make that mistake. If we create guilt, the whole thing sits in the mental body and when we leave the body it becomes a big obstruction.

The next layer we cross in the process of death is the etheric body.
Here, all the painful experiences that we had in life are stored.

These four layers are hell. When the energy crosses these four layers: physical body, prāṇic body, mental body and etheric body, the being undergoes hell.

During our life in the body, if we have kept these four layers clean and complete, we never enter hell.





That is, if we can technically clean these layers; when I say 'technically', I mean through meditation, through the process of completion. If we keep these layers clean with the proper meditation techniques, we will never have a problem at the time of leaving the body.

After these first four layers, the three inner layers where all our blissful memories are stored are called heaven. Even if we are stuck there, we need to move on. Please be very clear, even our *puṇya*, merits, are *karma*. Even that will not allow us to become enlightened. We may feel good, ecstatic, for a few days. After that our mind takes that also for granted. In the case of heaven also, we will take it for granted after a few days. When you take it for granted, you have to come back to take another body, another birth.

8.7 Arjuna, think of Me in the form of Kṛṣṇa always, while continuing with your prescribed duty of fighting.

With your activities dedicated to Me and your mind
and intelligence fixed on Me, you will attain Me without doubt.

8.8 He who meditates on the Supreme Person, his mind constantly engaged in remembering Me, not deviating from the path,

O Pārtha, is sure to reach Me.

8.9 One should meditate on the Supreme as the one who knows everything, as He is the most ancient, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person.
He is luminous like the sun and, being transcendental, is beyond this material nature.

8.10 One, who at the time of death, fixes his mind and life breath between the eyebrows without being distracted, who by the power of yoga and in full devotion engages himself in dwelling on Me, He will certainly attain Me.

One important question we may ask, 'Anyhow, I have to think of Him only at the time of leaving the body, so why bother doing that now? Right now, let me lead my life. At the time of death, I will think about Him.' Please be very clear, these verses answer that question.

We cannot think about Him then unless we think about Him now.

At the time of our death, automatically the totality of our whole life will come up. The whole file will come up. Whatever we spent the maximum energy on, that file will automatically come up first. That's all. We can't do anything in that moment. Don't think that we can forget about it now and tackle the issue of our last thought at the time we leave the body. It does not work that way! Only the thought that we lived with intensely throughout our life will come up at that moment. That is why He says, 'Even when you do your duty, may you be absorbed in Me.' This means that when we live, we should try to continuously be in thoughtless awareness, the witnessing consciousness, the Kṛṣṇa consciousness.

The Supreme Witness

The next question: 'How can I be in the witnessing mode when I live my regular life?' Start in a simple way. When you drive, when you sit, when you talk, see what is happening inside and outside you. You don't need to close your eyes. At least while driving, please don't close your eyes! Just move away from your body. See what is going on in your mind and what is going on outside your being.

In the next verse Kṛṣṇa says, 'At the time of death, fix your mind between the eyebrows.' He adds, 'without being distracted and with devotion.' See, all this is not in our control at the time when the life force is about to leave the body. We cannot decide at that time, 'Ok, let me focus between the eyebrows, let me think of devotion, let me not be distracted.' But if we have led a life in such higher consciousness, this automatically happens at that time! When Kṛṣṇa talks about the space between the eyebrows, He speaks of the higher *cakra* or energy center in the body, related to higher consciousness.

Our mind is nothing but a bunch of conditionings. All these conditionings influence us at the time of death. If we are taught that eating is the greatest pleasure in life, we see only all kinds





of food when we leave this body. Then the last thought will be, 'Let me take birth in a family where I will be given food and nothing but food, where I will not have any other responsibility.'

While still in the body, if we have experienced 'thoughtlessness' at least once, (thoughtlessness means being alive without a sense of body and mind), if we have experienced thoughtless awareness, if we have been in Universal consciousness for a single moment without the body and mind, that is what I call *Samādhi*.

Four States of Consciousness

Here is a small diagram to explain what exactly I mean by the word 'thoughtlessness'.

FOUR STATES OF CONSCIOUSNESS

	with thoughts	without thoughts
with 'I' consciousness	Jāgrat Wakeful State *Thinking*	Turiya Blissful State *State of Full Awareness*
without 'I' consciousness	Svapna Dream State *Dreaming*	Suṣupti Unconscious State *Deep Sleep*

In our life, we experience two states of being and two levels of mind. For example, now, while we are awake, we have thoughts. In deep sleep, do we have thoughts? No! So the two possibilities for the mind are with thought and without thought.

In the same way, in the being, there can be 'I' consciousness and no 'I' consciousness. As of now, while we are awake and talking and moving, we have the idea of 'I' all the time, that of 'I' consciousness. In deep sleep, do we have this consciousness? No. The 'I' consciousness does not exist at that time. So the two levels of the being are: with 'I' consciousness and without 'I' consciousness. These two levels of consciousness and the two levels of mind and thought overlap each other and create four states of being in us.

In *jāgrat,* we live with the body that we have now—the *sthūla śarīra* or gross body. In *svapna*, we live with the *sūkṣma śarīra* or subtle body; please understand in the dream state also we assume a body. That is why we are able to travel in our dreams. For example, we fall asleep in Los Angeles but suddenly dream we are in India! It means we travel with a body, a subtle body called *sūkṣma śarīra*. In deep sleep, we assume a body called the causal body, *kāraṇa śarīra*.

In turīya state, we experience boundarilessness, bodylessness. There we have pure 'I' consciousness, with 'I' but without thoughts. Vivekananda says, 'If you experience even a single glimpse of this consciousness when you are alive, the same thing automatically repeats when you leave the body. You leave the body in *samādhi*.'

If we have not lived a single moment of our life without the feeling of being the body and mind, we cannot be without the body and mind once we die. So once we die, we immediately try to catch hold of another body. Because we have never lived a single moment without body and mind, the moment we die, we will not bother about which body we are getting into. We rush as fast as possible.

After coming down, we again forget the supreme purpose of assuming the body; this is the biggest problem. If we have experienced a single moment of complete rest and thoughtless awareness, the state of *restful awareness*, then naturally at the moment when we leave the body, we will be in the same state. This state is also called 'bodyless' awareness because when we are in *turīya* state, all the three bodies do not touch us; neither the gross body nor the subtle body nor the causal body touches us.

We experience awareness that is beyond the three bodies. If we have experienced this thoughtless restful awareness for even a single moment earlier, we will have the required clarity in the end. If we have experienced that we can exist without the body and mind, we will have the patience to work with our data files before





assuming the next body. We will go through the data line carefully and decide, 'Should I take birth at all? What is the need?' Sometimes, if we decide to take birth, we can even take a conscious birth, like the great Masters!

Kṛṣṇa says *yogabraṣṭha*. We take birth in a family that will be conducive to our spiritual growth, which will not create obstacles to our spiritual practices. Kṛṣṇa says that only very rarely do souls take birth in this type of family. I have rarely seen parents who do not object when the son does spiritual practices. If your family does not object, if they do not disturb you, please be very clear, there is every chance of your being a *yogabraṣṭha*!

In the next step, Kṛṣṇa explains how to achieve thoughtless awareness and gives a deeper understanding about death and the art of leaving.

8.11 Persons who are learned in the Veda and who are great sages in the orders of renunciation, enter into the Brahman. Desiring such perfection, one practices brahmacarya.

I shall now explain to you the process by which one may attain liberation.

8.12 Closing all the doors of the senses and fixing the mind in the heart and the life breath at the top of the head, one establishes oneself in yoga.

8.13 Centered in this yoga practice and uttering the sacred syllable Oṁ, the supreme combination of letters, if one dwells in the Supreme and quits his body, he certainly achieves the supreme destination.

8.14 I am always available to anyone who remembers Me constantly Pārtha, because of his constant engagement in devotional service.

If someone is completely immersed in the scriptures, his thoughts will continuously be along those lines. That is what Kṛṣṇa means by His words 'Immerse yourself in the scriptures'. Keep reading some scripture or the other and imbibe its truth. It will have a tremendous impact on you.

Even if we do not understand the deeper meanings of these scriptures, it is ok. These scriptures are energy hubs. When we read them, the sound that is generated is enough to cleanse our inner being. That is the power of those verses. They will transform you. If you listen to *vedic* chants, you will find that they are chanted in a specific tone and pitch. When they are chanted, they completely cleanse our system, our inner being.

We cut the continuous flow of inputs from our senses when we increase our awareness. The number of thoughts slowly drops as awareness rises. As we increase awareness, our thoughts per second, TPS, drops.

This is what Kṛṣṇa means by closing all the senses. When we do this, our awareness becomes more and more concentrated on the present moment. When we shut our senses and remain in pure awareness, we focus on our divinity. We keep a single-minded focus on the divinity resonating in us. We automatically fall into the present moment. Awareness of our breath becomes more acute. We feel life energy or *prāṇa* filling our system. This is called *dhārana,* single-minded focus. We can focus on the life force energizing our system when we increase our awareness and close all the inputs from our senses. We automatically unite mind, body and spirit. This is *yoga*.

Our thoughts are generally related to greed and fear. We keep piling up desires because our root thought patterns are of greed and fear. When we die, our soul re-experiences these desires. Attachment to these desires makes our death painful. An Enlightened Master has seen this process and speaks from experience. He is pure compassion and He wants everyone to know the secret of mastering the art of leaving.

That is why Kṛṣṇa says again and again: When we direct our thoughts to the Divine, greed and fear are completely wiped out. Our whole being is filled with gratitude to the Divine. One more thing, many people think of God because they want to go to heaven. Some people are afraid of death so they think of God. Both are only because of greed or fear.

8.15 After attaining Me, the great souls who are devoted to Me in yoga are never reborn in this world.
This world is temporary and full of miseries and they have attained the highest perfection.





8.16 *From the highest planet in the material world [brahmaloka] down to the lowest, all are places of misery wherein repeated birth and death take place.*

One who reaches My abode, O Kaunteya, is never reborn.

8.17 *By human calculation, a thousand ages taken together is the duration of Brahma's one day. His night is just as long.*

8.18 *From the unmanifest all living entities come into being at the beginning of Brahma's day.With the coming of Brahma's night, they dissolve into the same unmanifest.*

The understanding of this science, the very intellectual understanding, gives the inspiration to experience truth and naturally leads us to the ultimate Truth.

Here Kṛṣṇa says, 'If you achieve this state, you never come back.' He inspires us; He persuades us to enter that state, to enter thoughtless awareness.

Beyond Karma

In the next verse, Kṛṣṇa talks about the misery-filled world and we see how good deeds cannot get us out of the cycle of birth and death.

Kṛṣṇa says here:

ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna ।
mām upetya tu kaunteya punar janma na vidyate ॥ 8.16

'From the highest planet of Brahmaloka in the material world down to the lowest, all are places of misery wherein repeated birth and death takes place. But one who attains Me, one who attains My being, one who attains My consciousness, never takes birth again.'

If we achieve that one glimpse of consciousness, we achieve what has to be achieved. If we have not had that, whatever we achieve is a pure waste. All merits and sins—nothing comes with us. We will not be judged by anything except this glimpse of *samādhi*, the ultimate truth.

Samādhi in Saṃskṛit means: being in our original state. Once we realize this state, we have arrived.

Vivekananda says, 'If you achieve even a single glimpse, you leave your body in that experience.' It is because this intense experience of Self-realization will come up at the time when we leave the body. At the time of death, our whole life is played back to us in a fast-forward mode in a few seconds. And only the important scenes appear in multicolor again and again; all other scenes appear in black and white. They become the background. If we have had thoughtless awareness, the *samādhi* experience when we were alive, that alone will appear in multicolor; all other things will fade away in the background.

Experience His LīLā, Cosmic Play

As of now, understand this one thing: Throughout this chapter Kṛṣṇa conveys the single message:

> Experience His consciousness, the thoughtless awareness or the witnessing consciousness in which Kṛṣṇa stays and plays the whole game of life, how He lives through the whole of life. That is why Kṛṣṇa's life is called *līlā*—cosmic play, *Kṛṣṇa līlā*. It is not history. It is *līlā*; it is a Cosmic play.

Kṛṣṇa conveys one thing: All we need to do is work to achieve a glimpse of thoughtless awareness, the space of completion. In the next few chapters, He speaks deeply, intensely about how to open every layer, how to progress, how to clean and complete with every layer and how to achieve the conscious glimpse or thoughtless awareness. He says further:

'By human calculation, the thousand ages taken together form the duration of Brahma's one day and such also is the duration of his night.' For Brahma, a thousand ages are taken as one day. Only when we achieve the consciousness of *nirvāṇa*—thoughtless awareness, will we not take rebirth.

When we are in the body, if we have had a single glimpse of thoughtless awareness—the experience of





meditation, then automatically this consciousness comes up at the time of leaving the body and we will have two benefits. We can choose to become enlightened and not take another birth, or we can choose the right place to express and work out our *karma*, to live as we want. We have both choices if we experience thoughtless awareness while living.

8.19 Again and again the day comes, and this host of beings is active; And again the night falls, O Pārtha, and they are automatically annihilated.

8.20 Yet there is another nature, which is eternal and is beyond this manifested and unmanifest matter. It is supreme and is never annihilated.

When all in this world is annihilated, that remains the same.

8.21 That Supreme abode is said to be unmanifest and indestructible and is the Supreme destination. When one gains this state one never comes back. That is My supreme abode.

8.22 O Pārtha (son of Prithā), the supreme person, who is greater than all, is attainable by undeviating devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him.

During a single 'blink of Brahma'—the Lord of creation, so many things change. In our concept of time, we see things as permanent, but when we operate in a different zone of space and time, all this becomes temporary.

Our ignorance makes us think that all that we see is real and permanent. Once we understand that this entire life and the world around us is impermanent, we see everything from a completely different space.

Kṛṣṇa says that in all this creation and destruction, only one thing is neither created nor destroyed and that is the 'Ultimate Consciousness'! What we think of as an age is a fraction of a second to Brahma and everything we see as permanent is being made and destroyed every time Brahma blinks.

The Abode of no Return

The secret to liberation is what Kṛṣṇa gives here—'One who attains My abode will never return, *yaṁ prāpya na nivartante tad dhāma paramaṁ mama* (8.21).'

The abode where one will not return to refers to the state of the *being* when it transcends joys and sorrow. Kṛṣṇa again and again talks about focusing one's thoughts on the Divine. The only way to think of the Divine at the time of our death is by thinking about Him all the time. At that time, we suddenly cannot think of God. In such pain and suffering, we suddenly can't think of God if we have always been thinking about money and food in our life. It is impossible.

That is why Kṛṣṇa insists upon continuous devotion to the Supreme— *bhaktyā labhyas tv ananyayā (*8.22). When we live in a state of continuous devotion, our last thought will be of the Divine. Please be very clear: Our last thought determines our next birth. There is no doubt about it.

8.23 O best of the Bhārata, I shall now explain to you the different times When passing away from this world, one returns or does not return.

8.24 Those who pass away from the world during the influence of the fire god, during light,

at an auspicious moment, during the fortnight of the waxing moon and the six months when the sun travels in the north,

And those who have realized the supreme Brahman do not return.

8.25 The mystic who passes away from this world during the smoke, the night, the fortnight of the waning moon, or the six months when the sun travels in the south,

Having done good deeds, goes to the cosmic layer and returns.

8.26 According to the Vedas, there are two ways of passing from this world—one in light and one in





darkness. When one passes in light, he does not return; but when one passes in darkness, he returns.

Those who know the supreme Divine attain that Supreme by passing away from the world during the influence of *Agni*, the fire-god, during light or at an auspicious moment of the day, also during the fortnight of the waxing moon or during the six months that the sun travels in the north, referred to as *uttarāyaṇaṁ*.

Understand, these are not chronological calendars. If it were a chronological calendar, then at *uttarāyaṇaṁ* time, all of us can commit suicide and be done with it, that's all! But that is not what is meant here. All these things have metaphorical meanings. When He says *uttarāyaṇaṁ,* Kṛṣṇa means when our mind is totally balanced and when we are not agitated.

Next, Kṛṣṇa says that the person who passes away from this world during smoke, the night, the fortnight of the waning moon or those six months when the Sun travels in the south, referred to as *Dakṣināyaṇaṁ*, reaches the Moon but comes back again.

Again, this is psychological. They can't say that in these six months nobody can become enlightened.

What does Kṛṣṇa mean by light and darkness, *śukla-kṛṣṇa*? They refer to the levels of consciousness one has reached. If a person leaves the body without knowing what drove him all along—his *saṁskāras*, his desires, fears, guilt, etc., which we call root thought patterns—then this ignorance is what He refers to as darkness.

8.27 *O Pārtha (son of Pritha), the devotees who know these different paths are never bewildered.*

O Arjuna, be always fixed in devotion.

8.28 *A Yogī, realizing the path of devotional service, transcends the results derived from studying the Vedas,*

performing austerities and sacrifices, giving charity or pursuing pious and result-based activities. At the end he reaches the Supreme and Primal Abode.

He means that a person who understands the different paths that a spirit can take while leaving the body will always be prepared for death. He immerses himself in devotion throughout his life so that he becomes liberated. Kṛṣṇa first gives Arjuna an intellectual understanding of the whole death process. He clearly tells him that the last thought while leaving the body governs the path that the spirit chooses when entering the next body.

Again and again He emphasizes that this thought cannot be divine unless we spend our entire lives in devotional service. When I say devotional service, devotion is more important than service. Kṛṣṇa says, 'Performing austerities and sacrifices, giving charity or pursuing pious result-based activities will take a person to the Supreme abode.'

While doing each of these activities, it is the attitude that matters most, not the action itself.

Let us pray to that Ultimate Energy, *Parabrahma* Kṛṣṇa, to give us intelligence and the experience of thoughtless awareness, witnessing consciousness, *ātma jñāna*, the eternal bliss, *Nityānanda*.

Thus ends the eighth chapter named ***Akṣarabrahma Yogaḥ,*** *'The Yoga Of Imperishable Brahma' of the* ***Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśātra****, the scripture of yoga dealing with the science of the Absolute in the form of* ***Śrī Kṛṣṇārjuna saṃvād****, dialogue between Śrī Kṛṣṇa and Arjuna.*





9

Rājavidyā Rājaguhya Yogaḥ

9.1 *Bhagavān* *Kṛṣṇa says:*
Dear Arjuna, because you trust Me and you are not envious of Me;
I shall therefore impart to you this profound and secret wisdom and experience;

This will free you of all miseries of material existence.

9.2 *This knowledge is king of all knowledge and the greatest secret of all secrets.*

It is the purest knowledge, sacred, and because it gives direct perception of the Self by Self-realization, it is the perfection of religion, dharma. It is eternal, easy, and it is very joyfully performed.

9.3 *Those who have no faith in this knowledge cannot attain Me, O Parantapa, conqueror of foes;*
They will return to the path of birth and death in this material world.

The Ultimate Secret

The very idea that Arjuna might be envious of Kṛṣṇa may surprise us. Understand, whenever the Masters were in the body, people never respected them. This problem always existed. Only after they left the body did people accept and worship them. Actually, it is easy to worship a photograph. There is no sacrifice or transformation required. However, it is never easy to worship a living being. The living person will always be questioned and envied.

Kṛṣṇa is giving the ultimate secret, *guhyatamaṁ*. Once we know this secret, then there is no difference between the Divine and us. Here He gives us the straight, ultimate secret.

Rājavidyā, King of All Knowledge

Yoga means achieving. *Kṣema* means protecting. Both are miseries. Whether we have or not, it is misery.

Kṛṣṇa says that the miseries of having wealth and not having wealth, both miseries that are caused by material existence disappear by knowing this secret. And I tell you honestly this is the ultimate secret that needs to be understood. Knowledge of this secret liberates you.

He says, 'This knowledge is the king of all knowledge. The greatest secret of all secrets, it is the purest knowledge and because it gives direct perception of the Self by realization, it is the perfection of religion. It is everlasting and it is joyfully performed.'

Now He lets Arjuna know what kind of people can know the secret. He says people who do not have *śraddha*, faith in *dharma* or His teachings go back to the path of rebirth without Enlightenment, without attaining Him. He says the qualification required is to have faith in His teachings. Only those people can come out of the vicious cycle of birth and death.

You see, having authentic faith, *śraddha* is one of the most important things, especially in the spiritual





path. Whenever an Enlightened Master speaks, every word he utters is the Absolute Truth. That is why I always add the words, '*Whether you believe it or not, accept it or not, understand it or not*', whenever I talk about some Truth. When I say we are part of the same Consciousness, when I say that we are all *one,* and *each one is infinitely powerful,* our mind cannot accept it because it tries to find a logical solution, an intellectual answer to everything. So you must have *śraddha,* faith in me to understand what I speak.

śraddha, Authentic Faith In Master

There are three possible levels in which you can put faith in what a Master says.

With the first level or group, you can have doubt. That is obvious. You doubt what I say, what an enlightened Master says, because you can't comprehend what I say. See, you can have doubts. In fact, you *should* have doubts, only then you question what I say. However, you should look-in to find out if those doubts are genuine. If they arise out of ego, then it is your mind playing a game. Your mind creates a wall between *you* and *Me*.

The second group or level is when you believe whatever I say. This is dangerous. Believing whatever I say without intranalyzing, cognizing, and experiencing it for yourself is dangerous. When I say that *'you are God*', if you just straightaway believe me it is dangerous, because you have not experienced it. If someone questions you on your belief, you will be unable to stand by it. You will stammer and stumble and do yourself harm.

The third approach is trust. When you trust me, you accept what I say. You still have doubts. However, you are willing to break that wall and try to see and experience what I am saying. You build your foundation and you make it strong because you trust me. This is the way authentic faith, *śraddha* should develop. Faith should arise from a strong foundation of integrity and authenticity. First you trust me, then you try exploring the truths I share and when you have a glimpse of the truth, you believe me with a stronger foundation. Now nobody can shake you because you have developed a strong base. You have done the work yourself.

So, Kṛṣṇa gives a technique. He says, 'Have *śraddha*, faith in *dharma* and it will lead you to the Ultimate.'

9.4 *By Me, the entire Universe is pervaded in My formless form. All beings are based in Me, but I am not in them.*

9.5 *And yet everything that is created does not rest in Me. Look at My mystic powers! Although, I am the Creator and Sustainer of all living entities, I do not depend the Cosmic manifestation; for My Self is the very source of all creation.*

9.6 *As the mighty wind, blowing everywhere, always rests in eternal space, All beings rest in Me.*

9.7 *O Kaunteya (son of Kuntī), at the end of every age all beings merge into Me, At the beginning of every new Age I create them again.*

9.8 *The whole Cosmic order is under Me and My material nature creates the beings again and again, and it is controlled by My material nature.*

The whole Universe is pure intelligence. The whole Universe is not dead matter. The Universe is not an accident. It can respond to our thoughts. Please understand, the whole Universe, planet Earth, air, oceans, rivers, earth, fire, or the space, sun, moon, this whole Universe, is intelligence. It can reciprocate. It can respond. It can react to our thoughts.

The moment we understand that we are this energy that is intelligence, the moment we are aware that we are inside the energy that is intelligence, at that moment, we immediately settle into a deep relaxation. The moment we experience, we understand: we are under the guidance of an intelligent energy. We are taken care of by an intelligent energy, we are part of the Cosmic intelligence and we don't need to struggle or stress ourselves. We don't need to torture ourselves with insecurity problems, unnecessary worries.

When we enjoy the process and trust the Universal intelligence, thoughts arising out of fear and greed will disappear. We will enjoy the process of doing and we will let the Universe take care of the results. Kṛṣṇa says elsewhere, 'You do what you have to. Do it, but surrender the results to Me.' When He says 'Me', He refers to the Universal consciousness or intelligence.

This is what Kṛṣṇa means in the next verse when He says that the beings do not depend on Him, nor does He depend on them. Of course, it is clear that the Universe does not depend upon us; yet how can He say that we, the beings created and sustained by the Universe, do not depend upon it? What He means is this: it is not a passive and lazy dependence of letting everything happen while we sit idle. It is an active understanding.





One does what one must do as part of his life process but without attachment and ownership.

Levels of Space, ākāśa

There are three levels of space.

The first level is when we are limited to what is inside this skin. *This is Ghaṭākāśa,* what is contained within our body. We limit our whole understanding of everything around us to this body. We become conscious of how this body should look, how it should be maintained. We think we are only this body and nothing else. This is the lowest level.

The next level is *Cidākāśa.* This space refers to what our mind perceives as the world. Let's say we are sitting here but our mind is in Los Angeles. Then that (Los Angeles) becomes our *cidākāśa*, the space perceived by our mind. The next moment our mind shifts to Bangalore. Then that becomes our *cidākāśa*. The space that our mind operates in is *cidākāśa*.

The third and final level is *Mahākāśa*. The whole Cosmos, everything that is outside and that is inside forms *mahākāśa*. This is the ultimate level. This is the level where everything that we see as different becomes *One*.

Please clearly understand these three spaces. Our body, everything that is inside this skin is *ghaṭākāśa*. Next, the space governed by our mind, by our thoughts, is *cidākāśa*. Finally, the whole Universe, the whole cosmos, forms *mahākāśa*.

Now, if something happens inside our body, we immediately feel it. If we are hurt, we clearly see the blood flow. We see a rash or a cut. We clearly see and feel any disturbance or event in *ghaṭākāśa* at a gross level.

When we go to the next level, *cidākāśa*, events that disturb or change this space are subtle. Our thoughts affect *cidākāśa*. Listen! Whether we believe it or not, our thoughts have a huge effect on the external world. Whatever thought comes, don't think that it simply comes and goes. Every thought is energy. It manifests as something in the external world. The problem is that we are unaware of the effect. The effect is subtle so our mind cannot see that what happens is because of those thoughts we entertained.

Our mind thinks something. It affects this *cidākāśa,* our inner space. These changes are projected into the external world, yet our mind is unable to recognize that all it sees is because of *itself.*

So, as we advance one level higher, the changes become more subtle but the effect is more powerful. In *ghaṭākāśa*, the effect is limited to our body. In *cidākāśa*, our thoughts affect the space around us. The effect is seen in a bigger space. The effect is more widespread.

Now the highest level is *mahākāśa*. This level is subtler than *cidākāśa*. Any change here affects the whole Universe. When something happens in this space, the whole Universe responds. When we enter this space, we realize the ultimate Truth. We merge with everything, with the whole Cosmos.

Kṛṣṇa says that only He can create and destroy this Universe at His will. This whole Universe is a manifestation or a projection of our own self. Please listen: We make our own world. We create the reality what we want. We create our world through our needs or desires. We don't see what IS! We are only seeing what we want. Only an Enlightened being sees the real truth, as it IS. Once we understand everything is a mirror image of our own self, we become enlightened. Once we realize that we, along with everything else around us, are part of the same energy or Consciousness, we become enlightened.

In these two verses, Kṛṣṇa says this truth clearly. Every material manifestation is created by Him and goes back into Him. He says only He can create and destroy it at His will, which means the world that we see, the Universe that we perceive, is a projection of our own Self.

9.9 *O Dhanañjaya, all this work does not bind Me.*
I am ever unattached from these activities, seated as though neutral.

9.10 *The material nature or prakṛti works under My direction, O Kaunteya, and creates all moving and unmoving beings through My energies. By its cause, this manifestation*

is created and annihilated again and again.





9.11 *Fools deride Me when I descend in the human form.*
They do not know My transcendental nature as
the Supreme Lord [maheśavara] of the entire creation.

9.12 *Those who are thus deluded are demonic and atheistic. In their deluded condition, their hopes for liberation, their result-oriented actions and their culture of knowledge become false and useless.*

Kṛṣṇa speaks of a divine play. He talks in terms of the Universe being created and destroyed from Universal consciousness. If we understand His words, we can apply them to day-to-day activities.

Drop your Attachments, Be Unclutched

Our material possessions create greed and fear in us. We are either in fear of losing them or we want to get more and more of them. We attach so much importance to them that getting more and more of them becomes our only goal. Naturally when we have so much, we create a fear of losing them. The problem is we associate ourselves with material possessions. Again and again, we run after them and forget who we are. So many people are in the rat race. They spend their lives accumulating money, bungalows and cars. And at the end of their life, they regret; they wonder what they have done in their lives. We are in a state of continuous fear.

This is one kind of attachment. There is another kind of attachment. We are attached to people. We create strong bonds in relationships. These are also attachments. We start possessing people. The possessiveness grows so strong that we suffer when someone leaves us or dies. We become so dependent on persons that our whole life seems to lose meaning when they die.

Actually, in this kind of bondage we define ourselves based on the opinions of other people. So we constantly hold on to that relationship because it gives us energy; that relationship helps us define ourselves. So when a person dies, we feel depressed because whatever we were holding to very tightly was the source of energy for us. That was defining us till now and now it is no longer there. It has disappeared. So our whole system is shaken.

Now there is the third kind of bondage or attachment. It is related to our thoughts and emotions. Whenever something happens, we start linking it with our past and start fantasizing about the future. Be very clear, a thought arises because our mind jumps from the past to the future. When a thought arises, we link up that thought with other thoughts and create thought patterns.

None of the thoughts are linked to each other. We create a shaft binding all these thoughts. Each thought is like a bubble in a fish tank. If you see bubbles rising in a fish tank, they are unrelated, unconnected and disjointed. However we create an illusory shaft and link them up. We attach ourselves with that shaft and start experiencing them. We let the thoughts control us.

In the same way, we deal with our emotions also. We create a shaft of all our pains and all our joys and associate with it. If we see that our pain shaft is longer than the joy shaft, we conclude that we had a painful life; we had a miserable life. Otherwise, we say we have a happy life. Yet if we look deeply, each of the pains is completely unconnected, disassociated, and disjointed.

For example, the headache that you experience today is not associated to the headache that you had one week ago. The headache that you had one week ago is not associated to the headache that you felt one month ago. But what do we do? We associate and connect all these and say we have always had headaches or migraines. We fail to see that all the events were independent events. We create a shaft through all these pains and come to a conclusion.

In the same way, if we have a joful experience, we want to hold onto it. We want to experience that joy again. We look for that source of joy and continuously run after it. This again leads us into the rat race.

Disowning incompletions is complete Completion! If you are convinced you have disowned these incompletions, you are complete!

Here Kṛṣṇa says He is neutral. Kṛṣṇa is in the space of complete completion, the eternal completion! How do we get ourselves unconnected from these attachments? Please understand that being unconnected





from material possessions does not mean you leave everything and go away. Being unconnected from relationships does not mean breaking your relationships, forgetting your children, parents and others.

Please understand this very deeply. Being neutral or unconnected has a deep meaning. Being neutral means being a spectator. It is like this: When you watch a movie, you watch something on the screen. Do you become an actor in that movie? No. You watch it and let it go.

In the same way, we need to watch attachments. When we watch them as a spectator, we get detached from them and complete with them. What do I mean by that? When we watch our materialistic wealth, we will not run after it. We do our job because we love it, not because we want to accumulate wealth.

In relationships also, we must be a spectator. When we stop seeing someone as a possession and when we become a spectator to the relationship, our dependency on that person and expectations from that person drop. When dependencies and expectations drop, there is no give and take in the relationship. There is only giving, only enriching. The relationship becomes stronger and completion with other happens.

When we become a spectator to our thoughts and emotions, we feel a great sense of liberation. All we have to do is break the shaft that we create between different unconnected thoughts and emotions. We have to *'unclutch.'* When we see thoughts like passing clouds in the sky, we stop associating ourselves with them. We are no longer controlled by them.

Listen, being a spectator to thoughts does not mean that we suppress or destroy thoughts. We are not Brahma, the Creator, or Viṣṇu, the Sustainer, or Śiva, the Rejuvenator. When we become a spectator, we go beyond these three states. We transcend the trinity. By being a spectator, we remain unaffected and unattached to what happens in and around us. This is the truth. If we can internalize this completely, we will be enlightened this very minute!

Kṛṣṇa says that although He is a mere spectator, everything happens under His supervision. Here He shows His authority. He says the material world is created and annihilated according to His will through the power of *prakṛti*, Nature and the energy of *māyā*, Illusion.

Fools Deride an Incarnation

In the next verse Kṛṣṇa says, 'Fools deride Me when I descend in the human form. They do not know My ultimate nature, eternal nature, as the supreme Lord of all that is.'

avajānanti māṁ ṁūḍhā mānuṣiṁ tanum āśritam ।
paraṁ bhāvam ajānanto mama bhūta maheśvaram ॥ 9.11

Here Kṛṣṇa uses a strong word: 'Fools, *ṁūḍhā*'. Incarnations, Enlightened Masters don't edit their words. They speak the truth as it is. Usually, normal people edit because they fear others' opinions. See, normally in all your minds, three processes happen: first, words are created, then edited and then finally presented. In Masters, these three processes don't happen. Straightaway what is created is presented. That is why, whatever words they utter become reality.

Listen. The *world* does not create words in them. Their *words* create the world around them. They express integrity, the power of words, *vāk śakti.* The words you utter towards you and towards others can do so much to your life. If you want to harness the power of words, the practice you need to do is integrity. Bring Integrity. Align all your words more and more towards completion.

Integrity means aligning your words, internal and external, more and more towards completion; that is integrity. Aligning the words you utter inside and outside you towards completion is integrity.

Only for an integrated person whose inner chatter has become pure, not only his words, his thinking becomes pure. That person can talk in a relaxed way for hours in public. To speak in public, that too in a relaxed and casual way, we need our inner being to be in pure integrity with our words and pure authenticity with our thinking. Only then can we talk whatever comes and be relaxed and complete.

When we practice integrity, we will experience the power of words. But the power of thinking is deeper than the power of words. The power of thinking will be available to us when we





practice authenticity. Masters don't edit; they express whatever they think. With authenticity, their thinking has become so pure, they simply harness the power of thinking and words, and so they don't need to edit. Even if they use sharp words, they are spoken to awaken you.

Why Masters Descend?

When an enlightened Master is in human form, we do not accept him as a Master. Only after the Master leaves the body do we pay our respects to the Master. Why do people again and again do this?

You see, when the Master is in his body, in human form, our mind sees him as another human being. Then our ego comes between him and us. It reasons, 'He is another human like me. Why should I listen to him?' All these questions come. We decide we don't have to follow another human being and go back.

A simple act of ego makes us miss a living enlightened Master. Our being wants it; however our mind and ego create a strong wall of questions between the Master and us. We miss the opportunity. And one more thing, some people know that a person is a Master and what he says is good for them, yet they escape. This is because they know that the Enlightened Master can see through them. They do not want anybody to know what a mess they have created in themselves.

9.13 *O Pārtha (son of Prithā), the great souls, who are not deluded, are under the protection of My Divine nature.*

They are fully devoted to Me with a single-pointed mind
as they know Me as the origin of all creation, the unchangeable.

9.14 *Always chanting My names and glories, fully striving with great determination, bowing down onto Me, these great devotees of firm resolve, perpetually worship Me with devotion.*

9.15 *Some worship Me by acquiring and spreading wisdom of the Self [jñāna-yajña]. Others worship Me in My non-dual form in oneness, in My infinite form as many, and in My Universal form.*

Kṛṣṇa speaks about *bhakti* or devotion in these verses.

Prayer should express our devotion, gratitude, and love to God. All great devotees of Kṛṣṇa and Rāma showed complete gratitude and love. When devotion reaches that state, they reach the Ultimate Consciousness.

Kṛṣṇa continues to explain to Arjuna the ways in which people worship Him. Here he talks about the path of *jñāna*, knowledge: Those following the path of knowledge try to worship Me by acquiring and propagating knowledge.

Understand that mere accumulation of knowledge only increases ego. It does not give enlightenment. Internalize the knowledge by authentic listening, by meditation, and contemplation, and by enriching others and yourself with the experiential wisdom. Then the breeze of joy will flow into your life.

How can we internalize knowledge? Do meditation. When you are alone, think and contemplate upon great truths. Deeply immersing ourselves in contemplation is a meditation. Question those truths and try to find answers within yourself.

Meditation enriches us here, especially in the path of *jñana* or knowledge. You see, the path of knowledge is not an easy path. In the path of devotion, all we have to do is pray to some form: either Kṛṣṇa or Rāma or someone, have complete devotion to that chosen God. We must completely surrender. Actually, total surrender is difficult; however, in the path of devotion, at least we have someone to talk to, pray to and look up to.

However in the path of knowledge, there is no reference point. No one is in front of us. In this path, there is nothing called you and He. In the path of devotion, there is a clear separation between Kṛṣṇa and us. In the path of knowledge, Kṛṣṇa says that everything is Kṛṣṇa. There is no duality.

When we meditate, we experience the great truths. Through meditation we connect to our inner space and learn to create the space of completion. All the knowledge in the scriptures, the *Upaniṣad*, talks about microcosm and macrocosm.

9.16, 17, 18, 19

I am the ritual, I am the sacrifice, I am the offering, I am the herb, I am the mantra, I am the clarified butter, I am the fire,





and I am the oblation.

I am the supporter of the Universe, the father, the mother, and the grandfather.

I am the object of knowledge, the sacred syllable "OM", and also the Ṛg, the Yajur, and the Sāma Vedas.

I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the foundation, the substratum, and the immutable seed. I give heat. I send, as well as withhold the rain. I am immortality as well as death. I am also both the Eternal and the temporal, O Arjuna.

We are all Brahman; we are all divine. God is everywhere. Divine energy fills and overflows in all the places. This is what Kṛṣṇa says in these verses.

This is the basic truth. Whether we believe it or not, accept it or not, understand it or not, this is the truth. We can call 'It' God—Kṛṣṇa, Śiva, Universal Energy, Cosmic Energy, Parāśakti or Brahman. Whatever we may call It, It is present everywhere. When we worship some idol or form, we actually worship the formless energy behind that idol. People ask me, 'Why do we keep your photo in front of us and pray to it? Why can't we meditate on the formless?'

I tell them, 'First start meditating on the form, then you can go to the formless.' Our mind is continuously jumping everywhere. In such a state, we first need a form to bring our mind to the present. A form is necessary in the initial stages for the mind to calm down. Once we Master this, meditating on the formless becomes easier. We should understand that we are worshipping *through* that idol and not the idol itself.

9.20 *Those who practice the vedic rituals and drink the soma juice, worship Me indirectly seeking the heavenly pleasures.*

They go to heaven and enjoy sensual delights.

9.21 *Once they have thus enjoyed heavenly sense pleasures, they are reborn on this planet again.*

By practicing vedic rituals as result-oriented actions, they are bound by the cycle of birth and death.

9.22 *When you reside in My consciousness, always fixed in undivided remembrance, whatever you lack I give [yoga].*

And whatever you have, I preserve [kṣema].

9.23 *Even those who worship other deities with faith, they actually worship Me, O Kaunteya, but without the true understanding.*

9.24 *I am the only enjoyer [bhokta] and the only Lord [prabhu] of all sacrifices. Those who do not recognize My true transcendental nature are born again and again.*

Kṛṣṇa says that people who read scriptures, the Vedas, and who perform pious ritualistic activities based on scriptural injunctions with the aim of acquiring merits, enjoy heavenly pleasures; however they fall back into the cycle of life and death after they finish enjoying these pleasures.

Kṛṣṇa speaks about the attitude or the context from which we read *Vedas* and *Upaniṣads* or how we perform rituals. Scriptures have immense knowledge. Rituals have immense power. They are meditations; however they are useless if done with the wrong context of fear and greed.

When we perform certain rituals, be it *pūjā* or prayer or reading scriptures, it should become a meditation. It is the experience of *you* that you are having about *you*. Our ego, our fear and our greed should not come in the way. It is like this: when we perform rituals, do them with integrity and authenicity, out of the right context of completion.





What you Lack I give, What you have I Preserve

Now, please come to the space of listening.

The next verse is the main core that reveals the secret of secrets. Kṛṣṇa tells Arjuna and all of us:

'Those who always worship Me, those who always reside in Me, those who have *ananyāś cintayanto*—means the non-dual mood, the space of *Advaita*, means those who have become Me, people who have experienced eternal consciousness, those who reside in eternal consciousness—to them, I carry what they lack and I preserve what they have. I personally take care of them.'

ananyāś cintayanto mām ye janāḥ paryupāsate ।
teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmyahaṁ ॥ 9.22

Please be very clear, no other Incarnation has revealed this truth so clearly. He says, 'If you reside in eternal consciousness, divine energy, bliss consciousness, I take care of you in all ways.'

Yoga and kṣema: **I give them whatever they want spiritually and materially and I take care that it stays with them. I take care that nobody takes it away from them. This is a beautiful statement and assurance.**

Please understand, it is not only an assurance; it is a promise. Kṛṣṇa gives a promise, 'If you reside in My consciousness, if you reside in eternal consciousness, whatever you lack will be given and whatever you have will be preserved.'

Again and again, Vedānta says, *dṛṣṭi-sṛṣṭi*, we create what we see. We create the Universe from the angle of our vision. When our *dṛṣṭi* (vision) changes, the *sṛṣṭi* (world around us) changes too. We project our world and see. It is the truth.

I tell you, this is a promise by the Divine. Nine years I lived in utter insecurity. I know Kṛṣṇa still proves His words. His words are guaranteed—*yogakṣemaṁ vahaṁyahaṁ*, He does!

I can quote thousands of incidents from devotees' lives. From so many devotees' lives, Tukarām, Tulsidās and so many masters' lives I can quote to support these words. I can quote numerous incidents from my own life, from the life of people I have met.

Let me tell you a small incident that happened in my own life during my days of spiritual wandering before the happening of enlightenment.

I was staying in Hardiwar at a place called Kankhal. I was doing spiritual practice. Every day morning, I went for alms to places where they feed monks. In so many ashrams, they give alms to monks. I used to get my food, eat two or three rotis (Indian bread) and then start meditating.

Suddenly, one day, I fell sick. I had a high temperature and diarrhea. I was unable to walk. I thought, 'What can be done? Alright! Let it be.'

Suddenly, a young Sannyāsi came from nowhere and gave me food. Not only for one day but continuously for three to four days, he came; he brought food for me. Not only food, he brought medicine also. I asked him, 'Who are you? Where have you come from?' He said, 'Oh, my name is Śaṅkar. They call me Śaṅkar Mahārāj. I stay at a nearby ashram called Sādhana Sadan.' He pointed towards a distant place and said that is where he stayed.

Everyday he brought me food and medicine till I recovered. He came for at least four days. Because he came everyday, I talked with him. We became acquainted.

I saw that he wore a beautiful pen with a diamond in it. I was surprised at how a monk got a diamond pen. I asked, 'What is this, *Swami*?'

He said, 'This is a diamond pen. Some devotee gave it to me. It looks nice, so I wear it.' Anyhow, I did not bother about it.

After several days, when I returned to normal, he stopped coming. By then, I was okay. Then I thought, 'I must go and see him. Now I can walk and move, so I should go and see him.' I felt a little connected to him because he served me. I felt I must thank him. After a week, when I became completely alright, I started walking.

I went to this ashram and asked an elderly person sitting there, '*Swamiji*, I want to see Śaṅkar





Mahārāj.' The Swami said, 'Śaṅkar? Who are you talking about?' I said, 'I want to see Śaṅkar, a young swami. I met him two to three days ago. He came everyday and brought me food. Is this Sādhana Sadan?'

This Swami replied, 'Yes, this is Sādhana Sadan. In our ashram, there is only one Śaṅkar. Go to the temple and see. He is the only Śankar Mahāraj we have!' He pointed towards their temple.

I tell you, what I am telling is the truth. When I entered the temple, I saw a Śiva deity as a white marble statue with a cloth draped on His upper body, and wearing the same diamond pen on Him!

Of course, tears rolled down from my eyes. So much gratitude overflowed. Later, I asked the temple priest, 'How did this pen come to Śiva? Who put a pen on Śiva's statue?' He said, 'One week ago, a devotee came and offered the pen. It looked nice and he said it was a diamond pen. We just wanted to decorate Śiva with diamond jewelry. So we put the pen on Him.' It was the same pen! The very same diamond pen!

I asked, 'Who gave a pen to Śiva?' Other jewelry, we can understand, but a pen?

He replied, 'I don't know. A devotee came and offered this pen.

I asked, *Why should a Sannyāsi have a diamond pen*? *I will give it to God instead.* So I put it on Śiva. I just inserted it into Śiva's clothes.'

He then continued, 'For the last few days all the food of fering, prasād that we place in front of Him, disappears. I suspect that rats have been eating the food. So now I am careful. I sit for a while after placing the food for Śaṅkar Mahārāj.'

I did not want to tell him that I was the rat who ate Śaṅkar Mahārāj's food!

During the 2006 Himalayan trip I searched for this ashram and Śankar Mahāraj's temple with my devotees. After many years, it was still the same, the same temple and the same Śankar Mahāraj; but no diamond pen now!

Bliss Attracts Fortune

There is a beautiful mantra in *tantra śāstras*: *'ānanda kamaprānaḥ*' that means 'bliss attracts fortune.' When we create a blissful inner space, automatically we attract external wealth. We need three things: clear integrated thinking, a creative authentic mind that aligns our thoughts and words, and the ability to make spontaneous decisions. The ability to respond spontaneously to any situation with the truth, that we are responsible for everything happening inside and outside us, is responsibility.

Just let your inner space be completely integrated with the words you utter. If we are able to respond spontaneously to any situation standing with the strength of integrity and authenticity, we take that responsibility. We need integrity, *the power of words* that brings the experience of completion with ourselves and with life. We need authenticity, *the power of thinking* that expresses as the peak of our creativity and the *power of feeling* to take responsibility.

All we need to do is transform our inner space to the space of completion, the space of eternal bliss. The first thing is to understand this secret. Whether we believe it or not, it is the truth: a basic secret. Once we enter spiritual life, once we decide we want to lead a spiritual life, all our worldly things are taken care of by the Divine. It responds to whatever we need and it takes care of whatever we have.

When we understand that we are a friend of the whole of Existence, even after death we will not disappear because we know we will be there in the Universe in some form; that there is nothing to worry about.

I tell you this from experience: It is practical. From experience I tell you, we never perish. We continue to exist, in some form, somewhere. Even if we become enlightened, we become a pure conscious energy. We will be there, everywhere. We never die when we understand that Existence is intelligence.

9.25 Those who worship the deities will take birth among the deities; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors





Those who worship Me will live with Me.

9.26 *Whoever offers Me with love and devotion a leaf, a flower, fruit or water, I will accept and consume what is offered by the pure-hearted.*

9.27 *O Kaunteya (son of Kuntī), all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, give them as an offering to Me.*

9.28 *You will be freed from the bondage of work and its auspicious and inauspicious results. With your mind fixed on Me in this state of renunciation, you will be liberated and come to Me.*

Kṛṣṇa talks about the kind of life that we lead now. The last thought that we have at the time of death determines our next birth, next life. Please listen, our next life is completely dependent upon our last thought at the time of our death.

When we sleep at night, we actually change bodies. We are not aware that this happens. When we dream, we see ourselves doing various things in the dream. We run, talk, eat, and do everything in the dream. In our dream, we have created a world in which we live. If our body is on the bed, then who is this body in the dream? Our gross body is on the bed, while our subtle body is active in the dream. In the same way, the causal body is active during the deep sleep state.

This is the reason I tell anyone who think that they are following me or want to follow me: do completion for forty-two minutes before you sleep every night. Always sleep in the space of completion. If you have a dreamless sleep, I guarantee, you will have birthless life! If you have dream-free sleep, you will have birth-free, death-free life.

Every night do completion and every morning do heavy weight-lifting and yoga! I tell you, just these two will make you enlightened. Because, every night completion will lead to *vedic mind* and every morning heavy yoga will lead to *yogic body*. And these two will take care the whole day that you will have *enlightened living*. That's all! You don't need any other spiritual practice.

Exactly what happens everyday during sleep is exactly the same thing that happens during the time of death. Be very clear, the process of sleep and the process of death are not different. During the process of death, the soul passes through seven energy layers. The next body it enters depends on the *vāsana*, or the carried-over desires, the root patterns that it comes with, from the previous life. It takes up a body that can help shed that *vāsana* in the next life. Our soul always tries to merge with the colorless and formless universal consciousness. However, the *vāsana* creates a slight tinge on the soul and it cannot completely merge with the Universal consciousness. So the soul takes up another body that can help remove this tinge and help it merge.

Now it is up to us how we make use of this lifetime. We can either fulfill our unfulfilled desires of the previous life by completing with our root patterns or we can build new desires in this life and stay in the cycle of birth and death. The kind of life that the soul chooses in the next life depends entirely on the *vāsana* and the last thought at the time of death.

In Simplicity Lies Greatness

He says next: 'If one offers Me with love and devotion, a leaf, flower, fruit or water, I will accept it,' He says, 'The Existence, the Divine is so alive that It responds to even simple things.'

Listen, He doesn't say, I accept only big things. He says, even simple things, I accept.

patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati ।
tadahaṁ bhaktyupahṛtam aśnāmi prayatātmanaḥ ॥ *9.26*

'If one offers Me a leaf, flower, fruit or water with love and devotion, I will accept it.' This is the greatness of the Divine. The greatness of the Lord is that He is simple. Simplicity is the greatness of the Lord. Listen, simplicity is the real greatness. To be big, you don't need intelligence. Any one can show himself as big.

Simplicity is the great quality of the Divine. He says, 'Just a leaf, a flower, a fruit, a little water... simple things are enough. I accept it. I am pleased. I respond to it.'

He says in the fourth verse of this chapter:

mayā tatam idam sarvaṁ jagadvyaktamūrtinā

I am all-pervading, great, ultimate, divine.





Now, He says even though He is all-pervading, even though He is big, He accepts any small thing given with love and devotion. One major problem: Even if we know somebody is big or great, we can't relate with him unless he relates with us, unless he comes down to our level. Real greatness is not only being great. He must be able to relate with everybody.

Here, Kṛṣṇa creates a way, even for ordinary people to relate with Him. On the one side, He shows His greatness. He declares with authority His greatness. On the other side, He shows us how to relate with Him. He says, 'Even if you offer a leaf, flower, fruit or water with love, I accept it. I relate with it.'

First thing Kṛṣṇa reveals is: He proves that the whole Cosmic energy, the whole Universe is intelligence. Next, the moment we understand it is intelligence, we relax from all tension, worry, fear and insecurity. He makes us understand that He is next to us and we can relate with Him easily.

See, as long as we think the world is material, matter, we feel like protecting ourselves from it. We feel that is the Whole and we are part. We fight with the Whole. That is why we feel deeply uprooted. We don't feel connected and relaxed. We don't feel homely because we fight with the Whole. The moment we understand we are part of the Whole, the Whole is the intelligence that responds to our thoughts, to our being, which responds to our consciousness, we relax into enlightenment!

Next, He says, 'When you drop yourself into the Eternal Consciousness, I take care of your *yoga* and *kṣema*. I take care of whatever you lack. I will supply what you lack and preserve what you have.'

Next He says, 'Even a simple leaf, water or a fruit or flower when you offer with love and devotion, I accept it.' Please be very clear, He is not asking because He doesn't have these things.

He is the one who gives everything to us in the first place! But when we offer, we show to the Divine: I want to connect to you. We show the Master, 'Oh Lord, I want to connect to you.' And the Master feels, 'When he wants to connect to Me, let Me connect to him.' We show a green signal for the Divine to enter into our space.

Levels of Surrender

There are three levels in which we can surrender to the Existential energy.

The first level or basic level of surrender, is that of our actions. Whatever we do, whatever our actions are, surrender them to the Universal energy. All our actions, whether good or bad, when we surrender, will be taken care of. This is the basic level. Kṛṣṇa clearly says this in these verses, 'All your reactions to good and evil will be taken care of, if you offer all your actions, all your austerities to me.'

When we surrender our actions, we are not bothered about what will happen in the future. We know that now the ball is in His court; He will take care of whatever is going to happen; He knows best. When we surrender our actions, we put our entire burden on His shoulders. Whatever good or bad happens, He is now responsible and we also know that He can never do anything wrong.

The second level of surrender is that of intellect and mind. The first level is easier compared to this. When I say surrender our actions, we can say, 'Okay, I have done it.' But surrendering our mind is more difficult because it is not in our hands.

The third and the most difficult level of surrender is that of the senses.

A history from Mahābhārat illustrates this:

Once, Kṛṣṇa and Arjuna were walking outdoors. While they walked, Kṛṣṇa suddenly pointed at a crow on the tree and told Arjuna, 'Hey Arjuna, can you see that green crow?' Arjuna replied, 'Yes Kṛṣṇa, I see it. I see the green crow.'

After some time, Kṛṣṇa pointed to another crow and said, 'Arjuna, can you see that black crow?' Arjuna immediately replied, 'Yes Kṛṣṇa, I see the black crow.'

Kṛṣṇa asked Arjuna, 'Are you a fool? Earlier when I showed a green crow, you said you can see a green crow. Now when I showed a black crow, you say you can see a black crow. Are you a fool? How can a crow be green?'

Arjuna replied, 'O Kṛṣṇa, I don't know all that. When you asked me to see a green crow, I saw a green crow. Now when you asked me to see a black crow, I saw a black crow.'

This is surrender of the senses! Arjuna had surrendered completely to Kṛṣṇa. He had surrendered even his





senses to Kṛṣṇa. If the Master says something, the disciple takes it *as it is*. That is the level of surrender. When we reach this level of surrender, we are *one* with the Divine. The Divine takes cares of us.

Kṛṣṇa says this clearly. Every Enlightened Master makes this promise. When we surrender ourselves to the Master, to the Divine, to the Universal energy, it takes care of us. When we offer all our actions to the Universal energy, It takes care of us. The entire burden on our shoulders is offloaded. This is the promise of every Enlightened Master.

9.29 *I am equal to all beings. No one to Me is hateful or dear. But, whoever worships, offers enriching service onto Me in devotion, is in Me and I am also indeed in him.*

9.30 *Even if the most sinful person engages himself in devotional service, he is to be considered saintly because he is properly situated in his determination.*

9.31 *He quickly becomes a righteous being [dharmātma] and attains lasting peace.*

O Kaunteya (son of Kuntī), declare it boldly that My devotee never perishes.

9.32 *O Pārtha, anyone who takes shelter in Me, women, traders, workers or even sinners can approach the supreme destination.*

9.33 *How much easier then it is for the learned, the righteous, the devotees and saintly kings, who in this temporary miserable world engage in loving service unto Me.*

9.34 *Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me. Thus, uniting yourself with Me by setting Me as the supreme goal and the sole refuge, you shall certainly come to Me.*

Ramaṇa Maharṣi says beautifully, 'The Universe has enough to satisfy each man's *needs*; however it does not have enough to satisfy a single man's *wants*.' Our *needs* become *wants* when we look at others and accumulate their desires into our own list. If you notice in life, most of our actions are governed by comparing our lives with others. Buddha says, 'Nothing exists but in relationship.' See, all adjectives of good, bad, tall, thin, ugly or beautiful, come when you compare with others, right? Something is good because something else is bad in comparison to that. So, our lives are run by constant comparison with those around us. When we have a clear context about what we really want, then we will spend all our energies in fulfilling those needs, without worrying about what others want or think.

In this verse, Kṛṣṇa says that he does not dislike anybody. He also says that He is not partial to anyone. Normally, in our lives we are partial to those who are helpful to us. From childhood, we are taught to love those who are potentially useful in our lives, based on what we get back in return.

My Devotee Never Perishes

An Enlightened Master wants nothing. He gives constantly. He radiates love because that is his true nature. He does not care who receives it; he simply gives.He says in the verse:

kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati ।
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati ॥ 9.31

'He who quickly becomes righteous and understands this truth, enters into eternal bliss, eternal consciousness, O Kaunteya; declare it boldly, *pratijānīhi* means 'declare it boldly', that my devotee never perishes, *na me bhaktaḥ praṇaśyati.*'

Let me tell you from my personal experience.

I can quote so many great devotees' lives, where the Divine came down and served them, where the Divine took care of them. When Mirābāi was poisoned, Sri Kṛṣṇa came and protected her. So many millions of stories I can narrate!

But let me tell you about my own life. Since I left home, when I was seventeen, I have lived without touching money. With one water pot, with this two-piece robe, walking the length and breadth of India, living under trees, begging and eating, I have lived. I tell you, whether you want it or not, accept it or not,





believe it or not, the Divine always protects. This is the solid truth.

When we understand this truth, not only in this world, wherever we go, we are protected. We relax into the consciousness that Existence continuously protects us, takes care of us.

When devotion matures, consciousness flowers. Devotion may seem different from knowledge when it is not ripe. Kṛṣṇa says that His devotee never perishes. Devotion is not simply offering worship daily to Kṛṣṇa's photo, lighting camphor, lamps and offering garlands. When one is a true devotee of Kṛṣṇa, he becomes Kṛṣṇa. He experiences Kṛṣṇa consciousness. The ultimate consciousness is where no good, bad, evil or virtue exists.

Devotion, knowledge and wisdom appear to be different when they are not ripe. When they mature, they become the same. One experiences true wisdom at the peak of devotion or peak of knowledge.

The last two verses can be misunderstood if misinterpreted. Kṛṣṇa says, 'Anyone can reach Me through devotion, whether they are women, traders or workers, or even sinners.' He makes a point that there is no pre-qualification. Even in the age of Kṛṣṇa, there was a distinction between various trades as well as between men and women.

In the Vedic system, the caste system was a scientific practice to enable each one's potential to radiate. The *varṇa* or caste system practiced by Hindus from time immemorial had its roots in the *gurukul* education. Actually *varṇa* meant vocation, which was determined by the Master for each child. It was not based upon birth as birthright, rather it was based upon aptitude. Unfortunately, over time this practice became a birthright. This corruption of such a scientific practice has led to many social inequalities and injustices. The son of a *brāhmaṇa* has no right to call himself a *brāhmaṇa*, unless he has the aptitude. In our ashram, we have brahmacāri priests, who are of faiths other than Hindu. In no way are these young priests inferior to any *brāhmaṇa*.

The point Kṛṣṇa makes here is that irrespective of caste, a person who has faith and devotion to Him can attain Him. Even if a person does not lead the life of a *brāhmaṇa*, he can reach and experience the ultimate consciousness. A person may follow any profession; however, if his inner space is cleansed, he can attain and experience Kṛṣṇa consciousness.

Always Think of Me

In the last verse of this chapter Kṛṣṇa says, 'Engage your mind, always thinking of Me.' Please understand that the whole Universe, the whole Cosmos is intelligence and it responds to our thoughts, it responds to our consciousness, to our very being.

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru ।
māṁ evaiṣyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ ॥ 9.34

Let me narrate an incident from my life:

Some time after Enlightenment, I was sitting in a forest in Tamil Nadu. There was a big snake lying just next to me. I had my eyes open but was resting in the universal consciousness, in a meditative mood of restful awareness. Several hours must have passed before I came out of my meditative state and the first thought that came to my mind was, 'Oh, it is a snake.' As long as I was in the meditative state, I did not think of the snake. You will be surprised that as soon as the thought of the snake came to my mind, the snake began to realize that I was a man! It looked up, put down its hood and moved away. The fear in me triggered the fear in the snake.

The entire Universe responds to each and every thought that we have. It is pure intelligence. So we must be careful and integrated to what we think. When you start listening to you, integrity happens in you.

We are careful when we talk to others to make sure nobody is hurt. However when it comes to ourselves, we treat our inside worse than a garbage can. Almost all the time, you use very loose words inside you and outside you. A continuous stream of random thoughts, worries, fantasy, etc. goes on all the time. It is like a continuous television going on inside and we have misplaced the remote control to stop it!

Please listen! Integrity does not mean only fulfilling the word you utter in front of people. Integrity is honoring the words and thoughts that happen inside you, even when you are in your bedroom or bathroom. For example, suppose you utter a word, 'I commit with me that I will do morning yoga properly.' Then, you should give your life to fulfill it. Listen, the commitment you make to others is *word*, the commitment you make to yourself is *thought*.





The moment we relax into eternal bliss, the Divine takes care of us. Whatever we lack is brought to us and whatever we have is preserved for us. Naturally, we will experience, enjoy and enrich both the inner space and the outer space. This is the ultimate secret that Kṛṣṇa reveals to Arjuna.

Let us pray to the *Parabrahma* Kṛṣṇa, the Divine consciousness, the Cosmic intelligence to make us understand this secret of all secrets and experience the outer space and the inner space with eternal bliss, *Nityānanda.*

*Thus ends the ninth chapter named **Rājavidyā Rājaguhya Yogaḥ**, 'The Yoga of Supreme Knowledge and Supreme Secret,' of the **Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra**, the scripture of yoga dealing with the science of the Absolute in the form of **Śrī Kṛṣṇārjuna saṃvād**, dialogue between Śrī Kṛṣṇa and Arjuna.*





CHAPTER 10
Vibhūti Yogaḥ

10.1 *Bhagavān Kṛṣṇa says:*
Listen carefully again, Oh mighty-armed Arjuna! Because you are My dear friend, I shall speak further on the Supreme knowledge for your welfare.

śri bhagavān uvāca
bhūya eva mahā-bāho śṛṇu me paramaṁ vacaḥ ।
yat te 'haṁ prīyamāṇāya vakṣyami hita-kāmayā ॥ 10.1 ॥

Master's relationship with his disciple is in many forms. Usually it is described in five forms.

The most basic relationship between a Master and disciple is that of a Master and a servant, *dāsa bhāva.* The relationship of Hanumān with Rāma represents this type. Another is the relationship of a mother with her child, *vātsalya bhāva*, as in the case of Yaśodā to infant Kṛṣṇa. The third is the relationship of a child with the mother, *mātru bhāva*, like the relation of Rāmakṛṣṇa to Ma Kālī.

The fourth relationship is that of friendship, *sakha bhāva*, feeling that the Master is the closest friend. The fifth is that of the beloved, *madhura bhāva*, like the relationship of Radhā to Kṛṣṇa.

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

Usually, as an individual ego, we see the Whole as our enemy. We are like small waves in a big ocean. However, suddenly, the wave starts thinking that the ocean is its enemy. When it is created, while it exists or when it drops, the wave is connected to the ocean. However, the wave thinks that it is in some way different from the ocean. Not only that, the wave starts fighting with the ocean. For the wave to realize that it is fully connected to the ocean, it must be consumed by the ocean. The ego must dissolve. The individual identity of the wave must disappear. This is the first step to Enlightenment.

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

If we look at the human body, we can see this *oneness* so beautifully exemplified. The human body consists of trillions of cells living in total harmony. The individual cell, though it has intelligence by itself, can survive even if its center, the nucleus, which is considered the central intelligence of the cell, is removed. However, when it is a part of the whole body, it is not the intelligence of the individual cell alone that is at work, but the collective intelligence of the body-mind system that governs. This collective intelligence ensures that this remarkable system of the human body-mind works smoothly.

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

Existence is Your Friend!

There are two ways in which we can live. First, we can embrace and welcome reality, in which case our ego or root pattern must dissolve because only then can we face reality. Please understand that *this* reality is





God. God is not some entity hidden in some remote corner of the Universe or in the sky. He is the reality around us.

The second way of living is how most of us live: We create a shell, a dream world around ourselves to defend a false ego which has no substance in reality. This is what is meant by *māyā*—illusion. Since we are hidden in this capsule of our unreal world with our ego as the center, we cannot feel the immediate presence of God, who is actually the closest to us.

The *prāṇa* (vital energy), the air that we breathe, which is going inside our body and coming out, is not our property. It is the property of Existence. We do not need air to survive. We need *prāṇa* to survive. Constantly, we take *prāṇa* through the air from the Cosmos. If the incoming breath carries more *prānā* than the outgoing breath, we are going towards life. Then, we expand, we strengthen our body, our energy. If the outgoing breath carries more *prānā* than the incoming breath, be very clear, we are going towards death. Understand that whatever we think of as our being cannot function, if *prāṇa* doesn't go in and come out.

The first thing Kṛṣṇa teaches as *rājavidya rājaguhyaṁ* (secret of all secrets), is that Existence is *not* your enemy. It responds to your thoughts. It continuously cares for you. It is intelligence.

If you live with the attitude of enmity with the Whole, even when you live, you will constantly be tortured. When you live with the feeling of friendliness or *sakha bhāva*, with the attitude that Existence is your friend, that Existence is your own, you feel a deep easiness.

Above all, more than the easiness, you will feel deeply connected to Existence. Even if the wave thinks that it is different from the ocean and starts defending itself from the ocean, ultimately it will fall into the ocean, however much it tries to defend itself! By its very nature, the wave starts in the ocean, exists in the ocean and falls into the ocean. If it understands that it is a part of the ocean, it will be utterly relaxed. It will live a blissful life. If it fights the fact, it will fight with the ocean. But eventually it has to fall into the ocean.

The ultimate secret that Kṛṣṇa wants to reveal is that Existence, Parāśakti, Brahman, is your friend, not your enemy. It is intelligence and it responds to your thoughts. This is the first understanding.

Next, in this chapter, Kṛṣṇa says, 'I am That.' He says, 'I am the whole of Existence.' In the next chapter, He gives the experience of the Cosmic consciousness to Arjuna. These chapters lead Arjuna step-by-step to an elevated consciousness.

In the previous chapter, *rājavidya rājaguhyaṁ yogaḥ* Kṛṣṇa says, 'Drop your enmity with Existence, against the Universal energy, Brahman and Ātman.' In this chapter, *Vibhūti Yogaḥ*, He says, 'I am the same energy. Not only you don't need to have enmity, you can have *deep love.*' Now, He explains how to feel connected to Existence. In the next chapter, *Viśvarūpa Darśana Yoga*, He gives the Cosmic experience to Arjuna that He is in the whole Cosmic consciousness.

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

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

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

Here, Kṛṣṇa does not speak about Himself out of ego. Whether Arjuna accepts it or not, Kṛṣṇa *is* Kṛṣṇa.

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

Even with all His glory, He allowed Arjuna to call Him by His first names. He never said, 'Don't you know who I am? How dare you call me by my first name?' He never carried a business card!

Even when Arjuna was talking to Kṛṣṇa in a friendly way, He was humble. Kṛṣṇa responded to Arjuna in the same way that Arjuna spoke to Him. Kṛṣṇa is simple and humble. Before the *Gītā* started, at the time of the *Gītā* and after the *Gītā*, Kṛṣṇa is the same, eternally.

He explains so that Arjuna will understand, intranalyze and experience Him. When Kṛṣṇa says, '*I am*,' He means the cosmic consciousness, the egoless being and the enlightened energy. Again and again, He expresses the glory





of enlightenment, the glory of *ātmajñāna* (knowledge of the Self). That is why He is so complete and confident. With such clarity, with such integrity and authenticity, He explains, 'I am Everything.' Even to utter these words, you need courage.

Trust God has Intelligence, and Surrender

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

This truth should be declared only to a person who is totally, intimately related and feeling connected to the Divine. Arjuna has completely surrendered to Kṛṣṇa. What is surrender? When we hear the word 'surrender', we think that it is the easiest thing to do since we don't need to do anything. For example, if we meditate, we need to do something. But if we need to surrender, we think we don't need to do anything. Hence, we think it is easy.

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

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

When you truly surrender to the Divine, surrender can work miracles on you. When you offer yourself at the feet of the Master, your ego disintegrates.

The ultimate intelligence is first understanding that Existence cares for us, and secondly, surrendering to that Existence. Realizing that Existence is not a brute force or power but an intelligent energy, is the key to a life of bliss.

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

Total surrender with total responsibility is Living Enlightenment. If we look into our lives, we see that our relating with God is never true surrender. Most of the time, we beg God to give us what we want. The next stage is when we bargain: If you give me this, I will give you that. The third stage is blaming God: I went to this temple so many times; yet, God has not listened to me. Understand, we don't have the intelligence to know what we want. If God were to listen to our requests and desires, this world would have perished a long time ago! This game of begging, bargaining and blaming in the name of praying has nothing to do with true devotion.

If we trust God has only power, *śakti*, we never win in life. When we trust He also has intelligence, *buddhi*, we surrender. Only then things can start happening. When we surrender, we believe that God has power and intelligence. When we believe God has only power, religion starts. When we believe He has wisdom, spirituality starts.

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

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





True Love Is Divinity

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

bhūya eva mahā-bāho śṛṇu me paramaṁ vacaḥ ।
yat te 'haṁ prīyamāṇāya vakṣyami hita-kāmayā ॥ 10.1

Let me explain a few basic things. Actually, when we feel deeply connected to some person, the person will almost look like God. Whether it is our spouse, kids, parents or our Master, he will look like God. Whatever he does, we will feel that he is divine.

In Saṃskṛit, we have two beautiful words: *pravṛitti* and *nivṛitti.*

Pravṛitti means the incompletions that you carry, leading you to more and more incompletions. The incompletion you carry makes you do many actions, which lead you to do more and more incompletions. That is pravṛitti.

Nivṛitti means the completion that you carry, leading you to more and more completion.Your actions should be nivṛitti based not pravṛitti based.

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

Feel Deeply Connected to KṚṢṆA

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

First, Kṛṣṇa removed the enmity between *jivātma* (Self) and *paramātma* (supreme Self). Arjuna is the *jivātma.* Kṛṣṇa is the *paramātma*.

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

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

Step-by-step, He leads Arjuna from *viśiṣiṭādvaita* (a school of thought which says that the individual self is a *part* of Existence, with its own attributes) to *dvaita* (duality, a school of thought which says that the individual self is separate from Existence), to *advaita* (non-duality, truth that the individual self is Existence), to beyond *advaita* into *anubhūti*, experience.

jīva—individual Self; *jagat*—the world in which this self lives, and
Iśvara—creator of *jīva* and *jagat*, or in other words God.

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

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

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





Trust Existence and Radiate Divine Grace

Be very clear: There are two kinds of lives. One is living completely with trust and the other is living completely with an insecure feeling.

On the other hand, the person who lives with deep trust in Existence may have less comfort but he never misses that comfort. People who trust Existence are always showered with blessings. They will live like God on planet earth. They will be a blessing for the whole planet. The Earth is alive because of a few people who live radiating this trust, who live radiating the divine grace.

We should trust, even if we are exploited. After all, we are going to live on this earth for a maximum of seventy to eighty years. In those years, why should we continuously suffer? If we defend ourselves because of our insecurity, we will not only offend others but we will also miss the joy of living on planet Earth.

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

Understand, when you surrender, there is utter relaxation in you and your responsibilities are shifted to a higher authority. This is surrender. Do your duty and leave all of the responsibility to Existence. She will take care!

So we have two choices: We can live offending and defending continuously. Even if we have comfort, our being will carry a wound. Or we can lead a totally relaxed life with utter freedom and complete trust in Existence. We can have physical, mental, emotional and psychological freedom. We can have liberation *here* and *now*.

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

Here, if we can relax and feel deeply connected to what Kṛṣṇa says, we will experience the state that Kṛṣṇa is now going to express about His glories in Yoga of His Divine Manifestations, *Vibhūti Yogaḥ*.

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

I am the source of the deities and the sages.

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

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

I AM Everything

Kṛṣṇa explains, 'Oh my dear! Understand, I am everything—*vetti loka maheśvaram* **(**10.3). I have come down. I have happened in this body to liberate you.'

Continuously, I receive emails from all over the world, '*Swamiji*, you gave me darśan (vision) and removed my sufferings. *Swamiji*, you appeared in front of me and answered my question.' Then they ask, '*Swamiji*, are you aware of the times when you appear and give darśan to us?'

Now, let me tell you clearly, honestly: I do not know when the darśan is happening. Let me break the business secret. Let me tell the whole truth as it is. Just because of your trust, deep love and devotion, the cosmic energy guides you by giving darśan using this form, that's all. I rent this body to the Divine. Because I disappeared, because my ego disappeared, the Divine uses this form to guide you. Over! Otherwise, it is totally between *you* and the cosmic energy. I cannot involve myself. I have no say. I cannot appear for any specific person and say, 'He is my favorite!' No! I cannot show favoritism. It is not under my control.

It is between your inner space and the Divine. It is your ability, your attitude to receive, that creates the bridge. Again and again, I tell people: All I can do is, go back and download the information regarding the





darśan that you had, and tell you what exactly happened and what instruction was given to you. That's all.

With all enlightened people, this is what happens. The moment I claim that I gave darśan, the whole thing is over. Then, the Divine will stop using this form. As long as I am clear that this is *not* me and it is Parāśakti, Existence, using this form, She continues to use this flute to play Her songs. She continues to use this form to carry on with Her mission. She continues to use this form to bless Her devotees.

All you need to do is—just get out of your system. The Divine will get in. If you get out of your system, the Divine will get in.

A deep, passive waiting without knowing what is going to happen is passive surrender. That is total surrender. The moment you decide, 'I will wait forever,' things happen.

The first chapter of the Gītā is *Arjuna Viṣāda Yogaḥ*. Arjuna's dilemma was so great, yet he was willing to trust Kṛṣṇa and let go. In such a powerless situation, no mental decision taken is correct and when the Master guides you, you must be ready to let go and follow what he says completely, implicitly.

Arjuna had the courage to believe totally in Kṛṣṇa and let go, which was why he had the *Viśvarūpa Darśan*, the cosmic vision of Kṛṣṇa. We must have the energy to let go, to allow the dark night to happen to us. Only if we have trust in the Master can the ultimate gain happen to us.

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

Kṛṣṇa emphasizes the feeling of connectedness. Feeling deeply connected to the Master is the basic need to understand this Truth. That is why the East gave so much importance to the Guru, the Master.

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

10.5 *The seven great sages and before them, the four great Manus, come from Me, they arose from My mind and all the living beings populating the planet descend from them.*

10.6 *He who knows all this glory and powers of Mine, truly, he is fully united in Me; of that there is no doubt.*

Kṛṣṇa says, 'Whatever you have, whether you have a good name or a bad name, it is created by Me.' Then be certain that whatever you have is a gift from the Divine.

Kṛṣṇa asks us to complete with life as it is. Only when we accept ourselves as we are, can we accept others. Only then we will feel deep friendliness with others. Deep friendliness with others is spirituality.

I am Everything, Complete With Everything

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

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

Whether we believe it or not, as of now, we have a deep enmity or hostility towards others and ourselves. We live in constant self-doubt, self-hatred and self-denial.

To correct this, the first thing you need to do is completion with yourself and accept yourself as you are.





Some people tell me, 'I am unable to accept myself as I am, *Swamiji.* What can I do?' I tell them, 'At least accept that you are unable to accept yourself, that is enough.' If we accept that we are unable to accept ourselves, it is enough. We will drop from the mind. That very acceptance will bring completion in us and open a new consciousness in us.

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

When Kṛṣṇa says, 'Happiness and distress, birth and death, fear and fearlessness, non-violence and equanimity, satisfaction, austerity, charity, name and fame, fame and infamy, all these various qualities of living beings are created by Me alone,' He means be complete with life as it is, be authentic to all aspects of your life: your inner image, outer image, others' image and life's image. If all the four images reach their peak possibility, it is Enlightenment.

The moment we create the space of completion and complete with life as it is, we experience divinity in everything. We don't exclude anything. The moment we complete, a cognitive shift happens in us. As of now, the cognitive process happening inside our mind, is centered on enmity. The moment we declare completion with ourselves and with life, we complete with the whole world.

When you are complete with you, the Universe will be complete with you. When you are incomplete with you, the Universe will be incomplete with you. Completion with you is *sātori.* Completion with the Cosmos is *samādhi.*

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

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

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

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

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

Let us enter into meditation, because all the following verses in this chapter must be experienced. They cannot be understood.

Later Kṛṣṇa says, 'Amongst the *Ṛṣi*, I am Nārada. Among the months, I am Margazhi. Among the rivers, I am Gangā. Among the fish, I am Makara.' He explains His glories at length.

We may think, 'Why does He explain these things in a detailed way?' He makes us understand, wherever we see the glory, wherever we see the Divine radiating, there lies the greatness.

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

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

In the same way, Arjuna already felt deeply connected to Kṛṣṇa as his friend. Now, he understands the glories of Kṛṣṇa. When Kṛṣṇa reveals His glories and expands, Arjuna also expands. He says, 'Oh God! I am a friend of such a great person. Oh Kṛṣṇa, You are a great person. I am your friend. I am deeply connected to You.'

Always Engage in Me

Kṛṣṇa explains inch by inch. He reveals who He is and how He is shining. He talks about *Līlā dhyāna*, meditating on the divine play of the Lord. What the eyes see intensely gets registered in the mind. What gets





registered in the mind, the eyes see intensely. When the mind is engaged in the Divine, when the heart is captivated by the Divine, we automatically live every moment remembering the Divine. We enjoy talking to each other about the Divine glories because all around us, we see these glories. We are so full of Divine ecstasy and bliss, so fully complete and not wanting anything, because we see life overflowing with Divine bliss and glory.

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

Viṣṇu, whose incarnation Kṛṣṇa is, wanted to teach a lesson to his disciple, Nārada. Nārada considered himself to be Viṣṇu's greatest devotee. Kṛṣṇa played His *līlā* (divine play) and pretended he had a headache. His devotees brought him all kinds of medicines, which he tried and pronounced useless.

He told them, 'The only substance that will cure my malaise is the dust from the feet of a true devotee.'

Nārada and the great sages were shocked. How could they allow the dust of their feet to fall on their Master's head? 'It will be a sacrilege,' they argued.

One day Viṣṇu pretended to become annoyed. He told Nārada, 'Get out of My sight. Go to the gopīs in Briṇdāvan and tell them what I said and seek a solution.'

When Nārada reached Briṇdāvan, the gopīs were so busy with their chores that they would not talk to him. Nārada explained, 'I have come from Vaikunṭa.' They were not impressed. He told them, 'Vaikunṭa is the home of Viṣṇu.' 'Who is Viṣṇu?' they asked. Nārada said, 'Viṣṇu is Kṛṣṇa.'

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

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

Nārada asked, 'Aren't you worried that you are giving Kṛṣṇa the dust from your feet to put on His head?'

In one voice, the gopīs answered, 'Are you crazy? He, our Lord and Lover, is suffering and has asked for the dust from our feet. If it would cure Him, we are ready to dance on His head! We shall give our lives for Him.'

Nārada, humbled, returned to Vaikunṭa with the gopī's upper cloth filled with dust from their feet. Viṣṇu took the cloth in His hands, smelled the dust and pronounced Himself fully cured. The sages, devas and Nārada watched in amazement.

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

Nārada hung his head in shame.

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

Kṛṣṇa says, 'With mind and lives absorbed on Me, always enlightening one another and talking about My glories, the wise are content and blissful. To those who are always engaged in Me with love, I give them enlightenment for which they come to Me.'

teṣāṁ satata yuktānāṁ bhajatāṁ pṛīti pūrvakam ।
dadāmi buddhi yogaṁ taṁ yena mām upayānti te ॥ 10.10

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





Master Destroys Ignorance

An ashram is an intensified satsang that is forever, twenty-four by seven. That is why I motivate groups of people to form ashrams, spiritual communities, where they can follow their spiritual quest with one-pointed minds.

We are eligible to be part of an ashram community when we are deeply in love with our Master. The motivation to live in an ashram is neither fear that he will hurt us if we leave, nor greed that he will take us to a non-existent heaven if we stay. Rather, it is love born out of this present moment of completion.

10.12 *You are the supreme Truth, supreme sustenance, supreme Purifier, the Primal, Eternal and Glorious Lord.*

10.13 *All the sages like Nārada, Asita, Devala, and Vyāsa have explained this.*

Now you are personally explaining to me.

10.14 *Oh Keśava, I accept all these truths that You have told me. Oh Lord, neither the gods nor the demons know You.*

10.15 *Surely, You alone know Yourself by Yourself,*
Oh Perfect One, the origin of beings, Oh Lord of beings, Oh God of gods, Oh Lord of the world.

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

10.17 *How may I know You by contemplation?*
In which forms should I contemplate on You, Oh Lord?

10.18 *Tell me in detail of Your powers and glories, Oh Janārdana. Again, please tell for my satisfaction as do not tire of listening to Your sweet words.*

Whatever Arjuna says is merely to keep his end of the dialogue going. Arjuna knows that there is no need for Kṛṣṇa to say anything now. Yes, he would be delighted if Kṛṣṇa were to speak of His glories, His *līlā.* However, Arjuna is in such a state of meditation, ready for his ultimate experience, that whatever his Master says or does would not matter to him.

10.19 *Kṛṣṇa said, 'Yes, Oh Kurusreśta, I will talk to you surely of My divine glories;*

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

10.20 *I am the Spirit, Oh Guḍākeśa, situated in all living beings. I am surely the beginning, middle and end of all beings.*

10.21 *Of the Āditya, I am Viṣṇu. Of the luminaries, I am the bright sun. Of the Mārut, I am Māricī. Of the Nakṣatras, I am the Moon.*

10.22 *Of the Veda, I am the Sāma Veda. Of the gods, I am Indra. Of the senses, I am the mind and in living beings,*

I am the consciousness.

10.23 *Of the Rudra, I am Śaṇkara and of the Yakṣa and Rākṣasa, I am Kubera, god of wealth.*

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

10.24 *Of the priests, understand, Oh Pārtha, that I am the chief Bṛhaspati. Of the warriors, I am Skanda.*

Of the water bodies, I am the ocean.





10.25 *Of the great sages, I am Bhṛgu. Of the vibrations, I am the OṀ. Of the sacrifices, I am the chanting of holy names. Of the immovable objects, I am the Himālayas.*

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

aham ātmā guḍākeśa sarva-bhūtāśaya sthitaḥ ।
aham ādiś ca madhyaṁ ca bhūtānām anta eva ca ॥ 10.20

Kṛṣṇa is both the macrocosm and the microcosm: the *Brahmāṇḍa*, Cosmos and the *pindāṇḍa*, individual being. His energy permeates all living and non-living entities and He decides upon their nature.

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

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

I am VIṢṆU. I am śankara. I am OṀ

Kṛṣṇa declares that amongst the Vedas, He is the *Sāma Veda.* The Vedas are the timeless truths expounded by the *ṛṣis* (sages) as the expressions of truth experienced by them. These are the revelations of the truth experienced through intuition by the seers. There are four Vedas: *Ṛg Veda, Yajur Veda, Sāma Veda and Atharva Veda.*

Each *Veda* consists of four parts: *mantra-saṁhita* or hymns, *brāhmaṇa* or explanations of *mantras* (or rituals), *āranyaka*, forest books which give the philosophical meaning of rituals, and the *Upaniṣads*, essence of the *Vedas.*

The Sāma Veda is a collection of hymns in praise of *agni* (fire), Indra (king of the gods) and *soma* (drink of the gods). While the Ṛg Veda is the oldest *Veda*, Sāma Veda is the basis for all musical systems of India. The basic notes of all music, not just of Indian music, originated with Sāma Veda. The seven notes, which are the fundamentals of all music all over the world, were derived from Sāma Veda, which even today is sung, and not recited.

The Ṛg Veda and other Vedas may be recited only by a few scholars today, but Sāma Veda is heard everywhere. It is the essence of Carnatic and Hindustani music forms, the two major classical music forms of India. As the essence of music, Sāma Veda is also the essence of dance forms. One does not need to understand music and dance. It is enough to indulge and experience. So it is with Kṛṣṇa. All we need to do is experience Him.

Among the gods, Kṛṣṇa says He is Vasava (Indra), the king of gods.The five senses, *jñānendriya*, namely sight, hearing, smell, taste and touch, originate from the mind and are of the mind. Without the mind, the senses cannot function. He says He is the subtlest and most powerful, the mind. In living beings, He is the life force, the consciousness, not merely body and mind.

Rudras are the elemental powers worshipped by the *Ṛg Veda*. The word *Rudra* means to cry. Metaphorically the *Rudras* were worshipped to obtain some gain. When in deep anguish, if one prays to one of the Rudras in awareness, it was believed to bring results. There are eleven Rudras: Aja, Ekapāda, Ahirbudhnya, Vīrabhadra, Girīśa, Śaṅkara, Aparājita, Hara, Anakaraka, Pināki, Bhaga and Śambhu. Śankara is the doer of good. Śankara is also the precursor to Śiva in the evolution of the Hindu constellation of divinity.

Śiva means causeless auspiciousness; auspiciousness born without a reason. Wherever Śiva is, good happens for no reason. Of the Rudras, Kṛṣṇa says He is Śankara, *rudrāṇāṁ śankaraś cāsmi (*10.20).

Yakṣas are celestial beings considered to be the creators of wealth. The king of the Yakṣas is Kubera, the god of wealth. Rākṣasas too are celestial beings of a negative nature of hoarding power and wealth. Yakṣas and Rākṣasas are keepers of wealth. They do not enjoy wealth. Of the Yakṣas and Rākṣasas, Kṛṣṇa says He is the god of wealth, the king Kubera.

The Vasus are the attendants of Viṣṇu. They represent various aspects of Nature. The ***Brihadāraṇyaka Upaniṣad*** mentions eight Vasus: agni (fire), pṛthvī (earth), vāyu (wind), antarikṣa (space), āditya (light), dyaus





(sky), candramas (moon) and nakṣatrāṇi (stars). Kṛṣṇa says among the Vasus, He is the formless fire.

Meru is the golden peak, the metaphoric abode of gods, and its foothills are the Himalayas. It also represents the human spine. Amongst the peaks, Kṛṣṇa says He is the majestic Meru.

Bṛhaspati is the priest of the gods. He dispels darkness and ignorance and destroys the enemies of the gods. Among the warriors, Kṛṣṇa says He is Skanda, the supreme General of the forces of gods. Skanda is the son of Śiva and Pārvati, who destroyed Tārakāsura, the demon who, along with his hordes of demons, tormented the devas. This is a metaphysical representation of the Divine as the Supreme General of the being, vanquishing the senses, desires and ego.

Of the great sages, Kṛṣṇa says He is Bhṛgu, one of the *Saptaṛṣis* (seven sages who form the cosmic energy). Bhṛgu is believed to have been created by Brahma to aid him in the creation of the Universe.

Of the vibrations, Kṛṣṇa says He is the transcendental OṀ—*girāṁ asmy ekam akṣaram (*10.25). OṀ is the primal sound from which the Universe manifested itself. It is the *praṇava,* the mystic symbol.

Of the different types of sacrifices, Kṛṣṇa says He is the *japa* or chanting of holy names—*yajñānāṁ japa-yajño 'smi (*10.25).

Of the immovable objects in the world, He says He is the mighty and majestic Himalayas. The Himalayas, literally meaning 'the abode of snow', is home to hundreds of peaks, including the highest peak in the world. Some great rivers originate in it and flow through it, including Gangā, Yamunā, Brahmaputra and Indus.

The Himalayas have a great unique spiritual significance as well. Kailasa, abode of Śiva, is the earthly representation of the metaphorical Meru. The Himalayan mountains are the spiritual incubator of the world. The Himalayas are truly a powerful energy field.

The Himalayan Mountains are home to me. I never believed, when I left home to travel to the Himalayas, that I would return to South India. It was in the Himalayas that I met **Mahāvatār Bābā,** the great Master who has been living in these mountains for thousands of years. You may believe it or not believe it, but that is the Truth.

On the way to Kedarnath, Mahāvatār Bābā called me by the name I am now called. He walked into me after calling me **'Paramahamsa Nithyananda'.** I thought he was asking me to look for a master named *Nithyananda*!

So I went searching for this master. More than a year later, at Calcutta, on the banks of the river Hooghly, a tributary of the river Gangā, an old Sannyāsi insisted on giving me Sannyāsa before he died. I was not keen to take Sannyāsa. I was looking for Enlightenment. But he insisted. So I agreed.

To my utter surprise he gave me the name - *Paramahamsa Nithyananda.*

I asked this Sannyāsi, 'Why?' He said, 'I do not know. This is what I was asked to do.' He did not explain who asked him to give me the name and initiation. So, I tell my disciples that Mahāvatār Bābā is our *Kulaguru,* Master of our lineage, and Kedar is our *kṣetra*, our spiritual location.

When Kṛṣṇa says, 'I am the Himalayan Mountain out of all unmoving things, *sthāvarāṇāṁ himālayaḥ (*10.25)**.**' I can feel the energy of Kṛṣṇa in these mountains. Everyone who has been with me on these trips have felt it at some point. They are blessed. They have been in Kṛṣṇa consciousness!

10.26 Of all the trees, I am the Banyan tree and of all the sages of the gods, I am
Nārada. Of the Gandharvas, I am Citraratha.

Of the realized souls, I am the sage Kapila.

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

Of the elephants, Airāvata and of men, the king.

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

For begetting children, I am the god of love. Of the snakes, I am Vāsuki.

10.29 Of the serpents, I am Ananta. Of the water deities, I am Varuṇa.
Of the ancestors, I am Aryamā and
of the ones who ensure discipline, I am Yama.





10.30 *Of the Daitya (demons), I am Prahlād and of the reckoners, I am Time. Of the animals, I am the king of animals (Lion) and of the birds, I am Garuḍa.*

Kṛṣṇa says among the trees He is the banyan tree, *aśvatthaḥ sarva vṛkṣānāṁ (*10.26). The banyan tree develops its root-like structures from the branches. These grow into the earth as secondary roots. The metaphysical meaning of the banyan tree is that just as the banyan tree grows its roots upside down unlike other trees, the spiritual person shuns the illusory outer world, the world that most people run after. Instead, he goes inwards towards the Absolute.

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

Of all the spiritually enlightened Masters, the *Ṛṣis,* Kṛṣṇa says He is Nārada. Nārada is considered the greatest of all devotees. His mind is immersed in remembering Viṣṇu, forever chanting '*Nārāyaṇa, Nārāyaṇa'.* Kṛṣṇa identifies Himself with His greatest devotee.

Of the Gandharvas, the celestial beings, Kṛṣṇa says He is Citraratha. Gandharvas are celestial beings skilled in music and they are guardians of the soma juice—the nectar of the divine beings. Citraratha is the king of the Gandharvas.

I am the Complete Being

Among the Siddhas, the complete beings, the Self-realized persons, Kṛṣṇa says He is Kapila, the complete sage. Kapila is the author of the *Sāṅkhya Yoga* system of philosophy, which deals with the elements of the physical Universe and the spiritual world. He is also the founding father of *Mahānirvāṇi Pīṭha—Kapila Sarvajña Pīṭha*. Kapila is considered an incarnation of Viṣṇu and Mahādev.

There is a beautiful book called *Kapila Gītā*, Kapila's teachings to his mother, Devāhuti recorded in Śrīmad Bhāgavatam and other books Kapila's *Sāṅkhya Sūtra* and *Sāṅkhya Kārika* based on his philosophy. When I was studying them, I found such beautiful expressions! If you read Kapila, you won't find a single moral lesson or even a definition of morality or immorality. But, the followers of Kapila will be the most beautiful moral beings on planet Earth, because He just puts you into the natural flow of your being. You don't hide anything from others and yourself. You are not afraid of anything that is within or outside you.

What pristine purity! Kapila is the definition of the natural law of Existence, the innate intelligence. I tell you, Kapila is as beautiful as the gopikās of Bhāgavatam, as intelligent as Kṛṣṇa's Gītā, and as natural as Dharmarāja (name of Yudhiṣṭra, the righteous king). Only with certain completion, can you understand the intelligence, beauty, and naturalness, all that can flow together in one space, that is Kapila.

Next, Ucchaiśravas is the legendary snow-white horse that emerged during the churning of the ocean of milk described in the Bhāgavatam.

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

During the churning, various divine entities emerged. Among these were the divine horse, Ucchaiśravas, and the four-tusked king of the elephants, Airāvata, whom Indra took as his mount.
As part of the churning process, a deadly poison *hālahāla* also emerged that threatened to take the lives of the *devas* and *asuras*. Śiva came to their rescue and drank the poison. Finally, the nectar of immortality emerged. Viṣṇu, in the form of a beautiful damsel Mohini.kept the *asuras* occupied, while He allowed the *devas* to drink the *amṛta,* nectar of immortality, and become invincible.

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





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

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

Kṛṣṇa says, for begetting children, He is the god of love, the basis for procreation. He says He is the Vāsuki of serpents. Vāsuki is the king of snakes. Vāsuki was used as the rope and he wound himself around Meru, the staff, for churning the ocean of milk.
Kṛṣṇa says, among the *nāgas*, non-poisonous snakes or creatures of the nether world, He is Ananta, the many-hooded serpent who forms the bed of Lord Viṣṇu. He is said to support all the planets on his various hoods, including the Earth.

Among the water beings, Kṛṣṇa says He is Varuṇa, the god of the mightiest water body, the ocean.

Among the ancestors, Kṛṣṇa says He is Aryamā, one of the Ādityas, who presides over a planet occupied by the energy bodies of our ancestors.

Of the ones who ensure discipline, Kṛṣṇa says He is Yama, the Lord of death. Death is the perfect equalizer of all beings. Death is the only certain thing in the life of all beings and it treats everyone exactly the same whether they are big or small, rich or poor. So the Lord of death, Yama, ensures perfect discipline. The Saṃskṛit word *yama* means both discipline and death. Yama is the first of the eight limbs of Patañjali's *Aṣṭāṅga Yoga*.

Of the Daityas, Kṛṣṇa says He is Prahlād—*prahlādaś cāsmi daityanāṁ* (10.30). The Daityas are considered to be a race of beings that warred against the demigods. Prahlād was the son of a powerful Daitya King, Hiraṇyakaśipu. Prahlād was a pious child, an embodiment of integrity. The young Prahlād is a supreme example of devotion. His life is the example that total surrender to the Divine is possible and that such surrender leads the Divine to completely care for His devotees, in all situations and at all times.

Of the reckoners, Kṛṣṇa says He is Kāla, Time itself—*kālaḥ kalayatām aham* (10.30). Time is the ultimate reckoner. No being exists who can beat Time. Irrespective of who it is, Time always moves on. It cannot be stopped by anyone.
Of the animals, Kṛṣṇa says He is the Lion, king of the jungle. Among birds, He says He is Garuḍa, king of birds, the eagle who is the mount of Lord Viṣṇu.

10.31 *Of the purifiers, I am the Wind.*
Of the wielders of weapons, I am Rāma.
Of the water beings, I am the Shark and
of the flowing rivers, I am Jāhnavi (Gaṅgā).

10.32 *Of all creations, I am surely the Beginning and end and the middle, Oh Arjuna. Of all knowledge, I am the Spiritual knowledge of the Self. Of all arguments, I am the Logic.*

10.33 *Of the letters, I am the 'A'. Of the dual words, I am the Compounds and surely I am the never-ending time. I am the Omniscient who sees everything.*

10.34 *I am the all-devouring Death and I am the Creator of all things of the future. Of the feminine, I am Fame, Fortune, Beautiful speech, Memory, intelligence, Faithfulness and Patience.*

10.35 *Of the Sāma Veda hymns, I am the Bṛhat Sāma and of all poetry, I am the Gāyatrī. Of the months, I am Mārgaśīrṣa and of the seasons, I am Spring.*

10.36 *Of all the cheating, I am Gambling.*
Of the effulgent things, I am the Effulgence.
I am Victory, I am Effort, I am the Goodness of the good.

10.37 *Of the descendants of Vṛṣṇi, I am Vāsudeva Kṛṣna. Of the Pāṇḍava, I am Arjuna.*

Of the Sages, I am also Vyāsa and of the thinkers, I am Uśāna.





10.38 *Of rulers, I am their Scepter. Of the victorious, I am Statesmanship. Of all secrets, I am also Silence. Of the wise, I am Wisdom.*

Of the purifying elements, Kṛṣṇa says He is the formless and pure wind—*pavanaḥ pavatām asmi* (10.31). The wind pervades the other elements such as earth, water and fire and removes impurities.

Of the wielders of weapons, He says He is Rāma, the seventh incarnation of Viṣṇu—*rāmaḥ śastra-bhṛtām aham* (10.31). Śrī Rāma defeated Rāvaṇa, the demonic ruler of Lankā who abducted his wife, Sīta. Rāma was a righteous ruler and chosen heir to his father's throne. Yet, Rāma went into exile to uphold his father's vow. Rāma is considered the greatest archer ever known. Of the ten incarnations of Viṣṇu, Rāma is the incarnation just prior to Kṛṣṇa. Of the aquatic beings, the fish, He says He is the Shark, the most powerful and feared.

Of the rivers, He says He is Gangā. The river Gangā is worshipped in India as goddess Gangā. Millions of people pray in the waters of the Gangā everyday. On its banks, millions of people gather everyday to offer *pūjā* to Gangā and to take a holy dip in the waters.

Of all the creations, Kṛṣṇa says He is the beginning, the middle and the end, thus establishing that He is *all* that existed, exists and will exist. He is the creator, created and creation—*sargāṇāṁ ādir antaś ca madhyaṁ caivaham arjuna* (10.32).

Of the various branches of knowledge, He is the ultimate spiritual knowledge, Self-realization—*adhyātma vidyā vidyānāṁ* (10.32). Other branches of knowledge result from intelligence. Only Self-realization requires intuition and something beyond.

Of all arguments, He says He is the logic that binds everything together. Of the letters, Kṛṣṇa says He is the first letter, '*aksarānāṁ a-kāro 'smi*', the origin of all that is spoken and written. Of the dual words, a class of words in Saṃskṛit, He is the compound word.

He affirms He is never-ending time and the Creator of this Universe, Brahma. Kṛṣṇa says He is the Creator and Destroyer.

Of the feminine qualities, He says He is the seven *Devīs***,** goddesses, who impart fame, fortune, beautiful speech, memory, intelligence, faithfulness and patience. In Saṃskṛit all these qualities have feminine nouns to represent them. He says these attributes in women come from Him.

Kṛṣṇa said in an earlier verse that among the *Vedas*, He is the *Sāma Veda* that contains beautiful songs and hymns. Now, He says, among these hymns, He is the *Bṛhat Sāma,* a unique melody.

Of all poetic meters, He says He is Gāyatrī—*gāyatrī chandasām aham* (10.35). Various invocations and prayers in the *Vedic* literature are set to Gāyatrī meter, including Devi Gāyatrī, Rudra Gāyatrī, etc. This *chanda*, meter is 24 syllables, usually in 3 or 4 lines.

. Here, Kṛṣṇa states that Gāyatrī is the greatest of the *mantras*. Its popularity has been evident from the earliest *Vedic* times. This was the first *mantras* taught when the child entered a *gurukul*, the traditional Cedic schools of Enlightened Masters.

Gāyatrī literally translated means 'the song that liberates'. Gāyatrī is an invocation to the ultimate intelligence. This prayer creates self-awareness, self-completion:

Om bhūr bhuva suvaḥ tat savitur vareṇyam bhargo
devasya dhīmahi dhiyo yonaḥ prachodayāt

Freely translated, this means:

We bow to You, that Ruler of physical, mental and spiritual planes, That which is beyond all, the supreme Brilliance, May You kindle our inner awareness! It is a prayer to the supreme intelligence to awaken our inner intelligence.

Among the months, Kṛṣṇa says, He is the month of Mārgaśīrṣa, November and December in the Gregorian calendar. In India, these months bring joy to people as they are the time when grains are collected from the fields. Also, the month has a lot of spiritual significance because the auspicious days of *Vaikunṭa Ekādasi* fall in this month. This month in the divine calendar is the early morning time, the *brahma muhūrtaṁ*, the most auspicious part of the day. This is the time recommended to focus on worship.

Among the seasons, Kṛṣṇa says, He is spring. Nature is at the pinnacle of Her creation in spring with new blossoms on trees and pleasant weather, which is neither too hot nor too cold. Spring thus signifies life, growth and the beginning of the cycle of life.





Kṛṣṇa declares that of all vices, He is gambling. Even in the vices He says He is present! Anybody who deludes himself by thinking that He is not present in 'unvirtuous' activities should realize that the Divine exists everywhere and in all activities and things.

Kṛṣṇa says, He is the effulgence that is the essence of all radiant things. He declares He is the Victory of the victorious, the effort needed to succeed, and *satva*, Goodness, amongst the attributes.

Kṛṣṇa's father, Vāsudeva, was a member of the Vṛṣṇi or Yādav race. Amongst the Vṛṣṇis, Kṛṣṇa says He is the ultimate, *Vāsudeva* Kṛṣṇa. Amongst the Pāṇḍavas, He says He is the arch bowman, Arjuna.

Of the sages, He says He is Vyāsa, author of the great epic Mahābhārat that includes the *Bhagavad Gītā.* Vyāsa is also referred to as Veda Vyāsa, the compiler of the Vedas who split one Veda into four Vedas so that the common person could understand the knowledge in the Vedas.

Of the thinkers, Kṛṣṇa says, He is Uśāna, also known as Śukra, guru of the *asuras,* celestials with a negative bent of mind.

Kṛṣṇa says, 'I am the scepter, the *daṇḍa*, the rod of punishment of the King.' As a Master, Kṛṣṇa wields the *yoga daṇḍa*, the divine staff of wisdom. A ruler is not merely a refuge for his subjects, but also the rule giver, the disciplinarian. So is the Master.

10.39 Also, of whatever beings exist, I am the Seed, Oh Arjuna.
There is nothing that exists without Me in all creations, moving and unmoving.

10.40 There is no end to My Divine glories, Oh Parantapa.
What has been said by Me are examples of My detailed glories.

10.41 You should know that whatever glories exist or anything beautiful and glorious that exists, all that surely is born of just a portion of My splendor.

10.42 Of what use is it to know about the many manifestations of this kind, Oh Arjuna? I pervade this entire world with just a part of Myself.

Now, let us also experience these words of Kṛṣṇa in a mood of absolute surrender and total gratitude.

Close your eyes, and meditate on the divine glory of Kṛṣṇa.

Express deep gratitude for whatever way your life has been elevated. Express deep gratitude to whoever has helped you achieve health, wealth and education. Each and every one of these are expressions of the Divine.

Remember every one of them for the reasons they were in your life. Remember all of them who helped you to flower in your life. Remember all of them with love and respect, with love and gratitude.

Remember your mother who gave you this body. She is the embodiment of the Divine, *Parabrahma* Kṛṣṇa. Give her your gratitude. Remember your father who gave you life. Feel him and give your gratitude to him.

Remember all the teachers and professors who gave you education. They are embodiments of the Divine. Feel deeply grateful to all of them for enriching your life and to your being.

Whoever has helped you to grow economically, whoever contributed to your economical growth, directly or indirectly, remember all of them and give your gratitude to them. Feel deeply connected to all of them.

Whoever gave you mental strength and understanding about life when you needed it, whenever you were depressed whoever gave you courage, remember all of them. They are embodiments of the Divine, representatives of the Universal Consciousness. Remember all of them and give them your gratitude.

Whoever helped you grow spiritually, whoever helped you grow in spiritual understanding, remember all of them. Give them your gratitude. They are representatives of the Divine.

Whoever helped you with understanding on the level of material wealth or spiritual growth, remember all of them and offer them your gratitude.

Ultimately, give gratitude to the divine energy, *Parabrahma* Kṛṣṇa, who gave this intelligence and understanding to us in our life.

Just drop yourself and become one with the Cosmic energy. May you become part of the whole Universe, part of the energy that is moving the sun, moon and planet Earth.





Oṁ śānti, śānti, śāntihi...

Relax. Now open your eyes. Continue to spend at least the next few hours in this mood of surrender. Drop yourself. You will see this experience works miracles in your being. It can transform you.

Forget about yourself. Drop yourself and let the Divine, let this Cosmic energy prevail. Let Him be. Let the Divine be. This surrender mood can transform your whole consciousness. It can make you experience the ultimate truth that Kṛṣṇa explains here: His glories, His *vibhūti*, His Divine glory.

When you are blissful, whatever you see looks divine and glorious.
May you reach that bliss.

Let us pray to *Parabrahma* Kṛṣṇa, the Universal energy, Existence, to guide us all and to give us all the experience of eternal bliss, *Nityānanda.*

Thus ends the tenth chapter named ***Vibhūti Yogaḥ***, 'The Yoga of Divine Manifestations,' of the ***Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra***, the scripture of yoga dealing with the science of the Absolute in the form of ***Śrī Kṛṣṇārjuna saṃvād***, dialogue between Śrī Kṛṣṇa and Arjuna.





CHAPTER 11

Viśvarūpa Darśan Yogaḥ

11.1 Arjuna says: O Lord! By listening to Your wisdom on the supreme secret of Existence and Your glory, I feel that my delusion has disappeared.

11.2 O Lotus-eyed Kṛṣṇa! I have listened from You in detail about the creation and destruction of all living beings, also Your inexhaustible greatness.

11.3 O Parameśvara, Lord Supreme, though You are here before Me as You have declared Yourself, I wish to see the Divine Cosmic Form of Yours, Puruṣottama, Supreme Being.

11.4 O Prabhu, my Lord, if You think it is possible for me to see Your Cosmic Form, then please, O Yogeśvara, Lord of Yoga and all mystic power, kindly show me that Imperishable Universal Self.

Can Universal Consciousness be Experienced?

Step by step, Kṛṣṇa clears Arjuna's self-doubts. First, Kṛṣṇa addresses Arjuna's doubts of the intellect. Kṛṣṇa explains to him the misconceptions that Arjuna has from the literal reading of the scriptures and what he has understood to be right and wrong. 'All the people in front of you are already dead,' says the Lord, 'I eliminated them long ago; why are you then worried? Do what you need to do.'

Kṛṣṇa then clears any lingering emotional doubts that Arjuna may have by explaining to him what He, the master of the Universe, is all about. He tells Arjuna who *He really is*. After detailing all His glories, Kṛṣṇa says that there is no end to His divine manifestations, His *vibhūti*. Wherever there is something glorious, powerful and prosperous, Kṛṣṇa is in existence. Kṛṣṇa concludes, saying that there is no need for detailed knowledge, as He supports all of Existence within just a fragment of His divine Self.

And now, finally, the time has come for Arjuna to see Kṛṣṇa as *He truly is*. Arjuna is standing on the last step. He beseeches, 'My delusion has been dispelled and I am now aware of Your divinity. Please show me now who You really are.'

And yet, Arjuna still hesitates. He wants to know, but he is not sure if he can bear to experience the truth. He says one phrase clearly, 'If you think I can behold Your form,' which indicates that there is already some fear in him. He also has self-doubts. Yes, Kṛṣṇa said that He had already destroyed all of Arjuna's enemies. But physically they are in front of Arjuna. He believes what Kṛṣṇa says. But his senses tell him a different story.

It is not important what others think; what is important is what *we* think. We should be ready to take the responsibility and face whatever comes. Even simple truths or experiences cannot be given so easily, since the receiver must have the maturity to hold what he has received.

Many of you are like Arjuna. In fact, all of you are like Arjuna. You do not wish to take any risks. The Master has to calculate all the risks for you. You want the Master to make the experience risk-free, safe and pleasant. Unfortunately, it does not work that way. Yes, the experience is bliss, it is liberating, but that blissful experience destroys your identity, kills the ego and recreates the Divine in you.

There is no such thing as partial surrender to a Master. There is no such thing as, 'Please give me what I can take. Let me take a sip and see if I like it. If I do, I shall ask You for more. If not, I shall not take anymore.'

Of course, the Master knows your readiness far better than you do. That is why I work on you in stages. As





long as you are not ready, what I give you is brain and eye candy, that's all. You can gaze in happiness and go away. The form is all that you can take.

Arjuna is an evolved disciple. What he says only seems to reflect what an ordinary person would have said. In fact, what Arjuna implies here is far more. I have no right to ask all this of You. It is not any penance I may have done that makes me deserve this. It is not that I have reached a level of intellectual understanding of You that makes me deserve this. It is not that I have reached the peak of devotion that makes me deserve Your vision. I have no right to demand. However, in all humility, as Your devotee, as one who surrenders to You, I ask of You to show me who You really are. Please show me Your entire splendor, Your valor, Your wisdom, Your truth and all that You really are!'

11.5 Bhagavān says:
O My dear Pārtha, behold now My hundreds and thousands of forms, of infinite divine sorts, of infinite colors and shapes.

11.6 O Bhārata, see here the different manifestations of the Āditya, the Vasus, the Rudras, the Aśvins, the Māruts and all other gods. Behold the many wonderful forms which noone has ever seen before.

11.7 O Arjuna, see at once now in this body of Mine,
the whole Universe completely in this one place, all the moving and the unmoving, and see everything else you desire to see also.

11.8 But you cannot see Me with your own physical eyes. Let Me give you the Divine eye;Behold My Divine power and opulence!

Kṛṣṇa says, 'O Pārtha, behold the hundreds and thousands of my Divine forms. These are infinite Divine forms, of diverse colors, shapes and sizes. O Bhārata, see the different manifestations of Āditya, Vasu, Rudra, Aśvini Kumār, Mārut and many wonderful beings whom no one has ever seen before.'

But before He gives *darśan* of the Universal form, He makes an important and beautiful statement, 'O Arjuna! You cannot see my form with ordinary eyes. To behold this form, you would need *divya netra*, the third eye or the divine eye.

Darśan, Seeing the Divine Form Is Possible

Here again are the three questions that are the essence of the whole chapter.

Can the Divine form be seen?

What is the qualification to see the Divine form?

What really happens when you see the Divine form?

I tell you categorically—it is possible to see the divine form. There are many enlightened Masters who have experienced this consciousness.

Let me give you an instance from *my* life.

After nine long years of penance, I was completely frustrated at one point. I wondered if I was wasting my whole life reading books, following what the earlier Masters said and applying them in my life. I wondered, was there really something called enlightenment or was it a waste of my whole life?

At one point I began to fear that I had wasted the very essence of my life, my youth, by pouring all of it into *tapas* or penance. Was it really worth the sacrifice?

All of a sudden at one point in time, I felt myself going into deep depression. Actually, I later realized that this was not depression. It was a desperate situation, a deep personal quest, and an urge to do or die. Now I know that one needs to reach this stage before one can realize the truth.

Whatever had to be done as spiritual penance, I had done and had not left even an inch untried. For example, at one point in time, I created a wall of fire six feet in diameter, sat inside it and chanted continuously so that I would not fall asleep. In this way, I had tried hundreds of techniques to the best of my ability. Since nothing was still happening to me, I concluded that there was either no such thing as enlightenment or it was something I could not achieve.





I strongly began to think that Enlightenment was simply something that some people were cheating humanity with, for their own ego-fulfillment. I began to doubt and lose faith in the whole system. The photo of Rāmakṛṣṇa, who had all along been my inspiration, the photo I used to worship everyday, I threw away in disgust, depression and anger and with such force that the glass frame broke.

At that time I was staying in Omkareshwar, in a forest in Madhya Pradesh, on the banks of the holy river Narmada. I had my rosary, with which I used to say my prayers and do my penance for hours together. It was my constant companion and was something to which I had given utmost respect, almost like my life-line.

In my anger and depression, I threw the *rudrākṣa* (sacred energy beads) into the river Narmada and cast the *mantra* out of my mind.

I decided, 'No more meditation, no more spirituality. Enough!' I had had enough of the game being played by the so-called Enlightened Masters. I simply threw everything away, dropped everything.

I then walked into the river Narmada with my eyes closed. The river was at least sixty feet deep at that point. I just kept walking with my eyes closed. Fear gripped me but I continued. When I opened my eyes, I was on the opposite bank of the river! Till date I have no idea what happened. I have no idea whether there were rocks all along the path I walked on the river, or whether I floated or whether the river parted. But I did not have the resolve to walk back through the river again, that much I know! To return to the point I started from, I had to walk to the nearest bridge, many miles away!

The seventh day after this incident, I joined the Masters in their game! The experience of Enlightenment and Cosmic consciousness simply happened to me. It never left me thereafter.

Who can see the Divine Form?

Next, what is the qualification?

Basically, by giving this experience to Arjuna, Kṛṣṇa proves that there is no need for any qualification because Arjuna himself has no qualification. Arjuna neither took the responsibility nor understood fully the teachings of Kṛṣṇa. He was simply fortunate to be in the presence of Kṛṣṇa, that's all.

In fact, you are the Arjuna who missed Kṛṣṇa in an earlier form. You are here now, listening or reading, not by any mere accident or Divine coincidence. You are here now for a reason. That is qualification enough. Make sure that you do not miss Kṛṣṇa again this time!

One of the problems is that even if you are qualified, you do not have the trust or belief that you are qualified! This is because society and religious preachers have blamed you continuously for many things and created a kind of guilt and self-doubt in you.

Because of this you have lost faith and confidence in yourself. Now, after having listened for all these days, your still being here is proof that your unconscious mind has accepted and enriched by these ideas. Your conscious mind may struggle with the question of why you are here, but the fact that you are here shows that unconsciously you have allowed enriching yourself and begun enjoying these ideas. Understand, allowing the Master to enrich you is the best way of enriching yourself.

You are fortunate to fall in tune with the great thought of Śrī Kṛṣṇa. After understanding the verse, we will enter into a meditation to have at least a glimpse of what the Cosmic Kṛṣṇa gave Arjuna. Arjuna had no qualification to receive what he got from Kṛṣṇa. When He could give it to Arjuna, why not to us?

Somebody once asked Bhagavān Rāmaṇa Maharṣi, Enlightened Master from India, what was the qualification for enlightenment. Bhagavān replied that merely being alive, simply existing, was the only qualification required!

The Divine Eye, Divya Caksu

Next, what happens when you have the experience?

Kṛṣṇa's words:

na tu māṁ śakyase draṣṭum anenaiva sva-cakṣuṣā ।
divyaṁ dadāmi te cakṣuḥ paśya me yogam aiśvaram ॥ 11.8

'Arjuna, you cannot see Me with these ordinary eyes. You need the divine eye, the third eye, *divyacakṣu.*





To see My Cosmic form, I give you the divine eye.'

What is this divine eye?

Let me tell you *my* experience that happened when I was twelve years old.

During that age, I used to do a particular meditation, or rather I used to play with a technique given to me by a master. When I was about ten years old the great Master Annāmalai Swamigal, disciple of Rāmaṇa Maharṣi, first taught me the technique of exploring to see where thoughts originated.

Once when I visited him with my parents, he was addressing a group of seekers and was saying, 'We are not the body, we are *ātman*, the spirit. No pain or suffering touches us.'

I wondered how this could be, for if my mother beat me, I could feel the pain! (In India, if kids were mischievous, they would be roundly beaten, you could not call 911!) To experiment, I went home and cut my thigh with a knife to see if I had pain or not. I bled profusely.

Naturally, it not only hurt me, but I had to be taken to the hospital for the wound to be stitched, with more scolding from my mother! I had both pain and suffering. I wondered why this Swami had taught us such a thing as 'no suffering or pain'!

Experimenting on others was easy. Arjuna was intelligent. After understanding everything, he started killing others; he never experimented on himself!

I approached the Swami and related what had happened to me.

First he asked me, 'Did I ask you to go and cut yourself?'

He then made a profound statement that transformed my life.

He said, 'You may have pain and suffering now, but do not worry. Your attitude of analyzing and searching for the truth, your courage to experiment with truth, will liberate you from all pains, so go ahead!'

He then advised me to start searching for the source of my thoughts. Of course, at that age I was only irritated by his comments and my attention was on the fruits and sweets that devotees had brought him. I was hoping he would give me some in consolation! Honestly, I neither understood nor was convinced of what he said.

However, after a few days I began to playfully and casually try out the technique of trying to see the origin of my thoughts. I did not do this with any expectation or idea. All I knew was what the Swami had told me—that I would go beyond pain or suffering if I did this technique. I had no concept of God, Brahman, *ātman* or *jñāna.*

One evening, at the foothills of the sacred Arunachala hill, I was sitting on a rock known locally as *pavala kundru*, the Coral Rock, trying out the same technique with eyes closed. I had fallen into deep meditation.

After some time, suddenly something opened, something seemed to happen inside my being, a feeling of being pulled or sucked inside.

The next moment it was as if a door had opened inside me, and I had complete 360-degree vision, both laterally and vertically. I could see on all four sides – the temple that was behind me, the hill that was in front of me, and the city that was on my left and right. I could see vertically too— the sky, the rock on which I was sitting, again the temple behind me.

For normal people who have only a maximum of 120-DEGree vision, I know this is very difficult to comprehend. All I can do is promise solemnly that it *did* happen! No other intellectual explanation is possible. Not only was I able to see all around, I was also able to feel that whatever I was seeing was Me. Whether they were plants or rocks or the city or the hill, whatever I could see, I felt they were all just Me. The experience was so intense and ecstatic that it was more than three or four hours before I opened My eyes. I felt feverish with bliss and this mood continued for three days.

But after this I was overtaken by a fear that there was something wrong with me. I thought a ghost had possessed me and I decided never to go to that rock again. I even began to avoid that route, which I normally took.

I related my experience to an elderly Sannyāsi, Mata Vibhudānanda Devi (Kuppammal), who was my mentor. She held my hand and seeing the energy, exclaimed, '*You are not possessed by any ghost. You are possessed by God!*' She encouraged me to continue with meditation but I never dared to do so for the next six months and was even afraid to close my eyes!

I also related my experience to a close friend of mine. I told him about my 360-degree vision and my not knowing what was happening to me, etc. He did not believe me until I proved it to him by telling him about





an ant climbing up the tree behind me, and correctly telling which side of the coin that he hid in his hand was exposed. He ran away from me in terror!

He came to the ashram and said to one of the ashramites, 'I was the first person to receive *energy darśan* from him, but I missed it!'

But despite the fear I experienced, the whole body was bubbling with joy and ecstasy.

So welcome was the feeling that I had a small temptation to go to the rock again. I never really understood what had happened. A year later another enlightened person gave me the explanation; the seeking, however, started after this experience. Nine years of penance followed. All this penance was in order to have this experience again. When it did come the next time, both body and mind were ready and the experience stayed within my being.

The vision of 360 degrees is what Kṛṣṇa means by *divyacakṣu*, *trinetra*, divine eye or third eye, also called *ājñā cakra*. When this eye opens you will see 360 degrees not only in the horizontal but in the vertical dimension too. You will see the whole Existence as You and experience it as You. This experience is what Kṛṣṇa calls Cosmic consciousness.

11.9 *Sañjaya said:*
O King, having spoken thus, the great Lord of Yoga, Mahā Yogeśvara Hari (Kṛṣṇa), showed to Arjuna His supreme Cosmic form.

11.10 *Infinite mouths and eyes, with infinite wonderful sights, infinite divine ornaments, with numerous divine weapons uplifted.*

11.11 *Arjuna saw this Universal form wearing Divine garlands and clothing, anointed all over with celestial fragrances. All wonderful, brilliantly resplendent, endless, with all-pervading faces on all sides.*

11.12 *If the splendor of a thousand suns were to blaze all together in the sky, it would be like the splendor effulgence of that Great Supreme Lord.*

11.13 *There, in the body or Universal Form of the God of gods, the Pāṇḍava then saw the whole Universe resting in One place, while all its infinite expansions divided into many, many thousands.*

11.14 *Then, Dhanañjaya, filled with wonder and astonishment, his hair standing on end, then bowed his head to the Supreme Lord and began to pray with joined palms.*

In the body of the supreme Lord, Arjuna saw the whole Universe divided in different ways and at the same time united in one form. The Universe is divided into many parts such as the sun, moon, earth, planets and other bodies in space. Here he sees all of them as one form. You need to understand this description, which is so beautiful. Later we shall enter into a meditation and pray to the *Parabrahma* Kṛṣṇa to give us all a glimpse of what Arjuna received.

Arjuna is able to see the whole and at the same time all the parts. Even the word hologram that we now so commonly use to describe the totality of something preserved in a fragment does no justice to Arjuna's vision. In a hologram, one needs to make the effort to see the whole in the fragment. In this divine vision granted to Arjuna, the whole existed with the part, with no separation, no discontinuity. The whole was part and the part was whole.

11.15 *Arjuna says:*
O dear God, I see all the gods assembled in Your body and various other living beings too. I see Brahma, the Lord of creation, seated on the lotus, as well as Īśam (Śiva), and all the sages and celestial serpents.

11.16 *I see Your infinite form on every side, with many arms, stomachs, mouths and eyes; Neither the end, nor the middle nor the beginning do I see, O Viśveśvara, O Lord of the Universe,*

O Viśvarūpa, Cosmic Form.

11.17 *I see You with crown, club and discus; a mass of radiance shining everywhere, difficult to look at, blazing all round like the burning fire and Sun in infinite brilliance.*

11.18 *You are the imperishable; the Supreme Being worthy to be known. You are the great treasure house of this Universe. You are the imperishable Protector of the eternal order. I believe You are the eternal being.*





11.19 *I see You without a beginning, middle or end, infinite in power and with many arms, the sun and the moon being Your eyes, the blazing fire your mouth, the whole Universe scorched by Your radiance.*

11.20 *This space between earth and the heavens and everything is filled by You alone. O Great being, having seen Your wonderful and terrible form, the three worlds tremble with fear.*

11.21 *Many celestials enter into You; some praise You in fear with folded hands; Many great masters and sages hail and adore You.*

11.22 *The Rudra, Āditya, Vasu, Sadhya, Viśvadeva, Ashvin, Marut, Uśmapa and a host of Gandharva, Yakṣa, Asura and Siddha are all looking at You in amazement.*

11.23 *Having seen Your immeasurable form with many mouths and eyes, with many arms, thighs and feet, with many stomachs and frightening tusks, O Mahābāho, Mighty-armed, the worlds are terrified and so am I.*

11.24 *Seeing You, Your form touching the sky, flaming in many colors, mouths wide open, large fiery eyes, O Viṣṇu, I find neither courage nor peace; I am frightened.*

As a matter of fact, when you begin to see 360 degrees in both horizontal and vertical dimensions, there really is no beginning, middle or end to see. It is a continuum. It is like seeing one of these special movies on a circular screen. It is an infinite circle. The Divine is an infinite circle, with no beginning, no end and therefore no middle. Without a beginning and an end, to talk about the middle makes no sense.

The form is difficult to see in its sheer glowing radiance, spreading on all sides like blazing fire or the immeasurable brightness of the sun. Yet Arjuna sees this glowing form everywhere adorned with various crowns and discs. He sees Kṛṣṇa wearing the diadem, holding the mace and discus.

Arjuna says, 'Your magnificence is shining everywhere, from all sides, difficult to see. You are blazing from all sides with the luster of the sun, limitless.'

Part of what Arjuna sees here is the traditional representation of Lord Viṣṇu. Viṣṇu is always depicted with His weapons of mace and discus, the *gada* and *cakra*, and wearing the jewel-studded crown. Viṣṇu is also depicted resting on the ocean of milk upon the giant serpent Adiseśa, with Brahma rising from Viṣṇu's navel upon a lotus flower.

Some of what he sees is formless energy. He perceives radiance more powerful than a thousand suns, blazing and dazzling, impossible to look at even with his newly endowed divine eye. What Arjuna sees is beyond any sensory perception, something that could be experienced in that moment in time, impossible to express.

Suddenly the scene changes in these verses. Arjuna is terrified. What he is seeing now is quite different from what he expected when he asked to see Kṛṣṇa's divine form.

Arjuna is now incoherent. What he keeps saying is neither logical nor well thought out. What he sees he reproduces to the best of his mental abilities. Arjuna is convinced, seeing the Universal form of Kṛṣṇa, that what he sees is the supreme being, the *puruṣa*, the imperishable, the very origin of all, the Eternal. O supreme soul, *Paramātman*, after having seen your wonderful form, all the worlds and the whole universe is trembling with fear. All the celestial beings are shuddering before this form and entering into this formless form, some of them afraid, offering prayers with folded hands, along with hosts of realized sages praising this form in silent acceptance and wonderment.'

11.25 *Having seen your fearsome mouths with blazing tusks like the fire of the end of the Universe,*

I know not the four directions nor do I find peace.
O Lord of the Deva, O Refuge of the Universe, be gracious.

11.26 *All the sons of Dhṛitarāṣṭra with many kings of the earth, Bhīṣma, Droṇa, the son of the charioteer, Karṇa,*

with our warrior chieftains

11.27 *Into Your mouths with terrible tusks, fearful to behold, they enter. Some are seen caught in the gaps between the tusks and their heads crushed.*





11.28 *Even as many torrents of rivers flow towards the ocean, so too these warriors in the world of men enter Your flaming mouths.*

11.29 *Just as moths hurriedly rush into the fire for their own destruction, so too these creatures rush hastily into Your mouths of destruction.*

11.30 *Swallowing all worlds on every side with Your flaming mouths, You lick in enjoyment. O Viṣṇu, Your fierce rays are burning, filling the whole world with radiance.*

11.31 *Tell me who You are, so fierce in form; salutations to You, O Supreme; have mercy. Indeed I know not Your purpose, but I desire to know You, the Original being.*

Fear, the Destroyer of Ecstasy

There are two things that make you a human—the instinct to possess and the instinct to survive. The instinct to survive arises out of fear, from the *svādiṣṭhāna cakra* (fear energy center in your body), and the instinct to possess comes out of greed, from the *mūlādhāra cakra* (greed energy center in your body). This sums it up. Here the instinct to survive has appeared and he has become Arjuna, the man. We do not understand that when we drop the instinct to survive, we become Kṛṣṇa; we exist forever. We become Bhagavān, the Universal consciousness. But most often, we hold onto the instinct to survive. Now Arjuna slowly comes down and becomes Arjuna, the man.

In the beginning Arjuna sees what he wished to see. He sees what he believes to be the Cosmic form of the great Viṣṇu in His traditional attire and weapons, surrounded by Gods and sages. The form changed suddenly into a terrifying one of death, all-consuming and terror-inspiring, to which the entire Universe bowed down in fear.

From this macro perspective, Arjuna comes down to see the same destruction being played out at the level of the battlefield at Kurukṣetra. His enemies, the great warriors arrayed against him in battle, fly into the gaping mouth of destruction like moths into fire. Arjuna sees with convincing reality, the destruction of all the great warriors who would have been expected to give him trouble.

One thing, Arjuna does not expect the Cosmic form of Kṛṣṇa to be anything but loving and compassionate. Kṛṣṇa can be the friend, the master, the beloved, the child, the mother and all combined. In every one of these moods, in each *bhāva,* Kṛṣṇa is still lovable, still reachable. However, in the form that Kṛṣṇa has presented now, the all-devouring monster as it were, Arjuna is unable to comprehend any aspect of Kṛṣṇa that he has known.

For the first time, Arjuna realizes that the Master cannot be predicted! He now knows that the Master cannot be put in a frame. The primal energy that the Master is has to be experienced in whatever manner it is presented, without expectations and fears.

Nature and Existence are neither cruel nor kind. The very term ‘compassion’ has a different meaning in the Cosmic dictionary. It is not the sympathy offered by each of us to another with or without any real feeling. It is not kindness. It is not the desire to be doing ‘good,’ whatever that looks like to us. True compassionistheresult of experiencing that we are *one* with all of Existence. There is no ‘other’.

11.32 *Śrī Bhagavān says:*
I am the mighty world-destroying time. I am now destroying the worlds.

Even without you, none of the warriors standing in the hostile armies shall live.

11.33 *Get up and gain glory. Conquer the enemies and enjoy the prosperous kingdom.*

I have slain all these warriors;
you are a mere instrument, O Savyasācī (Arjuna).

11.34 *Droṇa, Bhīṣma, Jayādṛta, Karṇa, and other brave warriors have already been slain by Me; destroy them. Do not be afraid; fight and you shall conquer your enemies in battle.*

For the first time, He takes off His mask and says matter-of-factly, ‘I am the Destroyer.’ He pulls no punches in responding to Arjuna’s query, ‘Who are you, and what is your purpose?’

‘I am *kāla,* time,’ says the Lord, ‘and I destroy.’




Time never stands still. It moves on. Nothing can stop the flow of time. Nothing can bring back time. Nothing can move time forward. Time destroys.

The future constantly moves into the present, and then into the past. At the frequency of our life, we can only see the present, and remember what we can of the past.

Kṛṣṇa is stating a simple fact here. 'With or without you,' He says, 'all these warriors will be dead. As Time, I shall devour them. It is not you who are the cause. You can be the superficial reason. By being the instrument of their destruction, be the gainer of fame, wealth and power.'

When Kṛṣṇa speaks of destroying and wiping out the world, He is talking about the destruction of the illusory physical and material world. He is the destroyer of fantasies, He is the destroyer of identities, He is the destroyer of egos and He is the destroyer of all that is unreal.

As He has said earlier on, what gets destroyed is the shell, the perishable body-mind, not the imperishable *ātman*. What the *Mahākāla,* time, destroys, is the psychodrama that is being played out on the battlefield.

11.35 Sañjaya said:
Having heard this speech of Keśava, the crowned Arjuna with joined palms, trembling, prostrating himself,

Again addressed Kṛṣṇa, voice choking, bowing down, overwhelmed with fear.

11.36 Arjuna says: O Hṛiṣikeśa (Kṛṣṇa), it is but right that the world delights and rejoices in Your praise. Rākṣasas fly in fear in all directions and all hosts of sages bow to You.

11.37 And why should they not bow to Thee, O Great Soul,
greater than all else, the Creator of even Brahma the Creator? O Lord of Lords, O Infinite being, O Abode of the Universe,

You are the imperishable, that which is beyond both the seen and the unseen.

11.38 You are the primal God, the ancient being, the Supreme Refuge of the Universe.

You are the Knower and the One to be known.
You are the Supreme Abode, O being of Infinite forms, by You alone is the Universe pervaded.

11.39 You are Vāyu, Yama, Agni, Varuṇa, the Moon, Prajāpati and the great-grandfather of all. Salutations unto You a thousand times, and again salutations unto You!

11.40 Salutations to You, before and behind! Salutations to You on every side! O All! Infinite in power and Infinite in prowess, You are everything and everywhere.

In the first stage, Arjuna's expectations of the glorious Universal form of Kṛṣṇa were fulfilled. He saw Kṛṣṇa the way He expected: with His crown, discus and mace, with Brahma rising on a lotus flower from Viṣṇu's navel.

Even as he was getting used to the enormity of the vision that he beheld, Arjuna found this form replaced by a terrible, all-devouring form of Kṛṣṇa that filled Arjuna with fear. Arjuna cries out: 'Who are you? Why are you here?'

Kṛṣṇa explains who He is; that He is the all-devouring time. Still overcome with fear, but recovering from the primal fear that had overcome him a few moments ago, Arjuna now surrenders himself to Kṛṣṇa.

At this stage, Arjuna understands who Kṛṣṇa is. He understands what Kṛṣṇa's purpose is. Arjuna's devotion is at its peak. He salutes Kṛṣṇa as the source of all beings, the creator of Brahma, who in turn created Prajāpati from whom all beings originated. He salutes Kṛṣṇa as the elements of Nature. Since Kṛṣṇa extends everywhere and there is no place where He is not present, Arjuna salutes Him in all directions. Arjuna now truly appreciates the unfathomable magnitude of Kṛṣṇa.

11.41 Arjuna says: Whatever I have rashly said from carelessness or love, addressing You as Kṛṣṇa, Yādava, my friend





regarding You merely as a friend, unaware of this greatness of Yours.

11.42 *In whatever way I may have insulted You in fun, while at play, resting, sitting, or at meals, when alone with You or in company, O Achuta, O Immeasurable One, I implore You to forgive me.*

11.43 *You are the Father of this world, moving and unmoving. You are to be adored by this world.*

You are the greatest Guru; there is none who exists equal to You. O Being of unequalled power, how then can there be another, superior to You in the three worlds?

11.44 *Therefore, bowing down, I prostrate my body before You and crave Your forgiveness, adorable Lord. Even as a father forgives his son, a friend his friend, a lover his beloved, You should, O Deva, forgive me.*

Arjuna's worry is not fear of any reprisal, now that he knows who Kṛṣṇa is. It is guilt that bothers him.

> 'I called You by Your caste name, Yādava,' Arjuna cries out, 'I called You, 'Hey friend, Hey Kṛṣṇa'. I knew not Whom I was addressing, Whom I was dealing with. Please forgive me.'

'How could I have done this? Please forgive me for the love I had for You that made me careless in addressing You. Bear with me; forgive me as a father would a son, a lover, his beloved and a friend, his mate.

Completion with Master is Enlightenment

As his friend, Kṛṣṇa was the reality to Arjuna. He took liberties with his friend because He was so real to him. But his updated intelligence of Kṛṣṇa's Cosmic form shook him up so badly that he was now consumed by guilt. It was because of the intense devotion that Arjuna had for Kṛṣṇa, that Kṛṣṇa gave him the invaluable gift of His divine form. Had Kṛṣṇa not considered him worthy, Arjuna would not have seen his Cosmic form.

All our life, guilt rules us from our past. Whatever we do, we do with the intelligence available to us at that point in time. Often, what we did before seems wrong to us and we feel guilty. We start doubting our *self* and doubting others. There is no greater sin than carrying such guilt and self-doubt. What we did was not sinful; to carry the guilt with us is sinful. When complete with the guilt pattern, we drop the guilt and self-doubt. With the power of completion, a deep imprint is made within our *self* which is far more powerful than carrying the guilt and doubt.

Arjuna is demonstrating to the rest of us the power of completion with the Master, the ultimate relationship; in this case his incompletion is the guilt that seems to arise from the deepest of love.

Please listen. One of the important complications you carry in your life is doubt about yourself and doubt about your Master. You will project that self-doubt on your Master. Listen! Complete with that self-doubt. Only then you will have complete relation with the Master.

In one sense, Arjuna does not wish to carry that self-doubt and guilt with Kṛṣṇa. With integrity and authenticity, he completes with his guilt, his self-doubt and drops it in front of his friend, Lord and Master saying, 'Forgive me.'

Fear concerns the future. We can never be afraid of the past; it is dead and gone. Guilt and remorse plague us from the past. We need not have done it or we could have done it differently are the incompletions that we carry in the present.

I tell you, completion with Master is enlightenment! If you just have completion with the Master, nothing else is required! His space will just gush into you. His space will just raise your inner space.

From Friendship to Enlightened Relationship

Arjuna is one of the greatest examples of *sakha bhāva*, friendship relationship between master and disciple. It is the immediate effect of realizing the true nature of Kṛṣṇa, especially in His destructive form, that terrifies Arjuna, that makes him afraid.

Sakha bhāva is not a relationship of equals. A disciple cannot be equal to the Master. Even when a disciple becomes enlightened and in that sense at the same level as the Master, the mood of the disciple would be one of sheer gratitude. It is after Enlightenment that a disciple realizes the true nature of the Master and the real





master-disciple relationship flowers. The disciple imbibes the nature of his Master, he communes with the Master and this is how the lineage of great Masters is sustained.

In true *sakha bhāva*, everyone is a friend, not just the Master. One turns non-judgmental and respects everyone around as an expression of divinity. In one sense this is the problem that Arjuna has in waging war with his clansmen, who are his enemies. As an extension of his *sakha bhāva* relationship with Kṛṣṇa, he finds it difficult to hate his clansmen enough to fight and kill them. He gives many reasons but these reasons are only excuses.

Arjuna is no coward. He is the greatest warrior. Killing is second nature to him. But destroying a friend is not. His innate devotion to Kṛṣṇa extends to the Kauravas and he finds it difficult to keep this friendship feeling aside on the battlefield. In these verses, Arjuna also expresses the fear that his space of friendship may have been tinged with dislike or enmity or anger at some time. Though he seeks forgiveness for having called Kṛṣṇa his friend or a Yādava, etc., these are not really good reasons for a good friend to apologize, even if the friend turns out to be God.

11.45 *After seeing this form which I have never seen before, I am filled with gladness but at the same time I am disturbed by fear. Please bestow Your grace upon me and show me Your form as the Supreme Personality, O Lord of Lords, O Refuge of the Universe.*

11.46 *O thousand armed Universal form! I wish to see Your form with crown, four-armed with mace and disc in Your hand. I yearn to see You in that form.*

11.47 *Bhagavān says:*
Dear Arjuna, I have favoured you with this Transcendental form within the material world of My internal power.

No one before you has seen this unlimited, brilliant form.

11.48 *O best among Kuru warriors, no one has ever before seen this Universal form of Mine, for neither by studying the Vedas nor by performing sacrifices or charities, can this form be seen. Only you have seen this form.*

11.49 *Do not be disturbed any longer by seeing this terrible form of Mine. Dear devotee, be free from all disturbances. With a peaceful mind, you can now see the form you wish to see*

Kṛṣṇa is clear on this point. It is He who decides how He reveals Himself to His devotees and disciples. It is a gift from the Master, from the Divine. It is not earned through effort. Of course, effort prepares one for the receipt of this great gift, but it is not the only necessary condition for the gift to be showered.

11.51 *Arjuna says: Seeing this wonderful human form,*
My mind is now calm and I am restored to my original nature.

11.52 *Bhagavān says:*
The four-armed form that you have seen is rare to behold. Even the celestials are forever aspiring to see this form.

11.53 *The four-armed form that you have seen with your transcendental eyes cannot be understood simply by study of the Vedas,*

nor by undergoing penances or charity or worship; One cannot see Me as I am by these means.

11.54 *My dear Arjuna, only by undivided devotional service can you understand Me as I am, standing before you, being seen directly. Only in this way can you reach Me.*

11.55 *My dear Arjuna, one who is engaged entirely in My devotional service, who surrenders to Me as the supreme, free from attachment, full of love for every entity, surely comes to Me.*

Kṛṣṇa now appears in front of Arjuna first in His four-handed beautiful divine form that Arjuna is comfortable with, and finally as *Vāsudeva* Kṛṣṇa, in His gentle human form that Arjuna is so familiar with. But the familiarity ends there. Having seen what Kṛṣṇa really is through His divine form of





Nārāyaṇa, with four arms bearing the discus and mace, and also in His terrifying Cosmic form as Mahākāla, Arjuna now has an understanding of the unlimited magnitude of the personality in front of him.

Experience You as Universe and Universe is You

Kṛṣṇa concludes this chapter with a clear direction of what a devotee should do to reach Him. It is as simple as 1, 2, 3.

'Work for Me,' He says, 'work for My mission, *mat karma kṛn.* Surrender to Me as the supreme with no reservations, *mat paramo mad bhaktaḥ*. Have no attachment to whatever you do, leave the results to Me, surrender the fruits of your action to Me, *sanga varjitaḥ*. Look upon everyone as your own Self, without dislike and hatred, *nirvairaḥ sarva bhūteṣu.*'

Meditation

Pray intensely to the *Parabrahma* Kṛṣṇa, Universal consciousness, in whatever name you know, in whatever form you know. Pray to that energy to give a glimpse of His being to you, a glimpse of the experience that Arjuna received and which all the enlightened masters experienced.

Pray to the Universal energy. It responds to your thoughts. Don't think your prayers are dead words. They are living communication.

Inhale and exhale as slowly as possible and as deeply as possible. Concentrate and bring your attention between your eyebrows, on your *ājña cakra*. Slowly, but very deeply concentrate on your *ājña* cakra. Without forcing yourself, put your awareness naturally on your *ājña cakra*.

Slowly start visualizing the whole Universe moving inside your head.

Feel this clearly inside your head.

The space that is in front of you, in your inner space, the whole Universe is moving. See the sun, moon and all the planets. Visualize this clearly, intensely. Slowly relax the body, be one with the Universal consciousness. Feel the experience of being one with the Universe.

You are seeing clearly the sun, moon, stars and planets. Just disappear into the Universal consciousness. Forget your name, your form, all the conditionings, your profession, your gender and your country, everything about yourself. Forget your identity and see the whole Universe intensely. Just see the moving Universe intensely, all the planets, the stars, all the suns, moons.

Disappear into the Universal consciousness. Lose the identity, the root cause of all the thoughts; let it disappear into the Universal consciousness. Experience the bliss, the fulfilling bliss of the whole Universe. Expand and disappear into that Universe.

Dissolve into the Universal consciousness. Be in *Nityānanda*, eternal bliss!

*Thus ends the eleventh chapter named **Viśvarūpa Darśan Yogaḥ**, 'The Yoga of Cosmic Vision,' of the **Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra**, the scripture of yoga dealing with the science of the Absolute in the form of **Śrī Kṛṣṇārjuna saṃvād**, dialogue between Śrī Kṛṣṇa and Arjuna.*

CHAPTER 12

Bhakti Yogaḥ





12.1 *Arjuna asks, 'Who are considered perfect, those who are always engaged sincerely in Your worship in form, or those who worship the imperishable, the unmanifest formless You?'*

Experience or Expression? Completion or Enriching?

Arjuna asks, 'Is it good to be established in the experience of the Divine consciousness, just to stay in it and enjoy the eternal bliss that flows from that experience? Or is it better to express that love and gratitude created by the conscious experience towards the whole world and every living being? Which is correct? Which one is preferred?'

Kṛṣṇa's answer is that both paths are the same. The paths are intertwined. The first one leads to the second one and the second one leads back to first one. We have heard the term vicious circle. First one leads to the second and the second one leads back to the first one.

Now, I want to introduce another word, 'virtuous circle.' Vicious circle leads to low energy or lower level of consciousness. Virtuous circle leads to high energy, a higher level of consciousness! Bliss leading to devotion and gratitude, devotion and gratitude leading to bliss: these two form the virtuous circle that lead us to higher consciousness.

Bliss means the experience of completion that leads us to the expression of gratitude and enriching. Again, the expression, the gratitude of enriching, leads us to bliss, and bliss leads us to deeper completion. One leads to the other and therefore it is a virtuous circle.

12.2 *Bhagavān Kṛṣṇa says,*
Those who fix their mind on Me eternally and those who are steadfast in worshipping Me with supreme faith, I consider them to be perfect in yoga, ready to be united with Me.

Real Completion Expresses as Enriching with Love

You need to know that relationships are not something external. It is an expression of yourself, how *you* feel about you. The relationship you carry with *you* is projected as the relationship with the *world*! I tell you, when you bring integrity in your relationship with others, honoring the words you gave or completing the words you gave, the way others look at *you* will be transformed immediately.

Being established in that consciousness of completion or expressing it towards enriching the Universe is the same. When a person is merged, when a person is established, he automatically radiates. If the love is not happening, if the expression is not happening, the person has not experienced. When the real experience of completion happens, it automatically expresses as enriching.

Kṛṣṇa says that a person established in the consciousness of completion is great; however, the person who expresses, who shares, who automatically radiates the power of living by enriching is as great as the one who is established. The truth is that if a man is established in consciousness, he will radiate, he will enrich, and he will sing.

12.3 *– 12.4 But those who worship the imperishable, the unmanifest, that which lies beyond the perception of senses, the all pervading, inconceivable, unchanging, the non-moving and permanent; those who worship by restraining their senses, and are working with even mind for the enrichment of mankind, they too attain Me.*

The Divine is imperishable. It is *akṣaram.* Everything else in this material Universe may come and go, appear and disappear, while the Divine remains forever. It is unique and incomparable and cannot be benchmarked against anything, as it is supreme. It is *avyaktam*, unmanifest and *acinytam,* inconceivable, and therefore cannot be comprehended by the senses. It cannot be grasped by thoughts and mind, which is why one's mind-body needs to be transcended to glimpse the Divine. The Divine resides everywhere and is omnipresent.

12.5 *For those whose minds are set on the unmanifest, the formless, it is more difficult to advance; attaining the formless unmanifest is difficult for the embodied.*





In one's search for the truth, the Divine, the unmanifest, *avyakta*, which is what the intellectual seeker is focusing on, the intellect, the mind or ego will be the block that makes the path difficult to traverse. The individual carries not only the body but the mind as well. And with the mind, it carries the ego. As Kṛṣṇa points out—*avyaktā hi gatir duḥkhaṁ* (12.5). Unless the mind-body is transcended by the process of completion and surrender, spiritual advancement is difficult.

12.6 – 12.7 But those who worship me with single-minded devotion, renouncing all activities unto Me, regarding Me as their Supreme goal, whose minds are set in Me, O Pārtha, I shall deliver them soon from the ocean of the birth and death cycle.

Kṛṣṇa says, 'If you surrender to Me, surrender all your actions and the fruits of those actions to Me, do my service, meditate upon Me, remain single-minded upon My consciousness, I shall then liberate you. I shall make sure you never need to be born again.' It is the roar of a lion. It is the roar of the King of this Universe. 'Surrender to Me and I shall liberate you. Serve Me and I shall liberate you.'

Surrendering to the Divine is not conditional. It must be total. There can be no 'ifs', 'ands', or 'buts'. It cannot be, 'If you grant my prayers, I shall be devoted to you.' That is business. Most of our relationship with God is business.

There are three kinds of surrender. First, there is surrender of one's intellect. For many, this is possible. Once we understand that there is a Universal energy far greater than us, most of us can accept and surrender intellectually to that supreme power. At least we can say, 'I surrender.' That's how many of us prostrate in a temple or before a master. The entire body touches the ground signifying our surrender. For that moment, our ego takes a vacation.

Surrender at the next level is emotional. One can melt at the thought of God or master. There is love, there is gratitude pouring out of our hearts and we feel tears streaming down. We become *bhaktas,* devotees. Rāmakṛṣṇa said, 'If you have tears in your eyes when you think of God or your Master, be very clear, this is your last birth! You are ready for liberation.' We are ready but not liberated until we reach the last and third step. This step of surrender is the surrender of one's senses. Our surrender is total at this stage: complete, spontaneous, instant and natural.

Kṛṣṇa says, 'When you surrender to Me, I shall liberate you.' To reach Him, we must surrender totally without deviation. Our senses must be surrendered to Him. Our entire consciousness, our complete awareness must *only* be of Him and nothing else. Nothing else needs to be done. The technique is so simple. 'Surrender and I shall save you,' says the Master. 'I shall save you without delay, immediately—*bhavāmi na cirāt pārtha mayy āveśita cetasām* (12.7).' The Lord has made it so simple. Yet, we find it so difficult to believe Him.

12.8 You fix your mind on Me alone, establish your mind in Me. You will live in Me always. There is no doubt in it.

There are two kinds of love, horizontal love and vertical love. Let me explain. Horizontal love is like a horizontal line, flat. It is related to time: it starts and ends. Anything that starts must end. If it takes more time to end, don't think it is permanent. Anything that starts must end. It may take a few years or a few months, but it ends. It is impermanent and time bound. This is horizontal love. Horizontal love is related to time.

Vertical love is related to consciousness. Vertical love neither starts nor ends. It does not discriminate. It is our very quality. It flows. If we discriminate and love, it cannot be love. It is an infatuation. As long as the other person fits into our frame, our love grows. The moment the other person doesn't fit into our frame, our love disappears.

Real Renunciation Is Completion With the Whole

When we experience ecstasy and bliss within, we don't feel we are missing anything from the outside world. Real renunciation is not about our renouncing the world. It is about the world renouncing us. When we have that completion, joy, ecstasy and bliss, we automatically radiate that bliss. We never feel that we miss anything or that we have lost something.

I tell people not to renounce the world unless they feel completion and ecstasy inside. Never renounce. Work towards completion and ecstasy. When that happens, renunciation automatically happens. If you renounce the outer world without having established the inner world with completion, you will fall into depression.





When you are complete with you, the world will be complete with you. When you are incomplete with you, the world will be incomplete with you! Completion with *you* is Inner Awakening. Completion with the *whole* Universe is Sannyāsa. Sannyāsa means completion with the Whole. You are clear with your accounts and there is no incompletion!

I tell you: *dharmo rakśati rakśitāḥ*

When you protect *dharma,* **it protects you.** When you excite *dharma,* it excites you. When you enrich *dharma,* it enriches you. When you are integrated to it, it is integrated into you. When you are authentic with it, it is authentic with you. When you take responsibility for it, it takes responsibility for you. Only when you enrich it, will it enrich you. **Dharma means the natural law of the Cosmos. It is an independent intelligence.**

. I tell you, in every situation take the responsibility. You will have leadership consciousness happening in you, *īśvaratva.* Our brains are hardwired to experience higher possibilities and higher consciousness. It is this part that I call as non-mechanical parts of your brain.

Just take in this one truth that Kṛṣṇa speaks of, 'Establishing your intelligence in Me.' Please understand that whatever you take in as your inputs, you establish your mind only on that. So let your inputs be purified. Let purification of your sensory inputs, happen to you. Your consciousness will automatically be established in the Divine.

12.9 – *12.10 If you are not able to fix your mind upon Me, then O Dhanañjaya (Arjuna), with the constant practice of yoga you try to attain Me. If you are not able to practice even this yoga, then performing your duties and surrendering all your actions to Me, you will attain perfection.*

Here Kṛṣṇa talks about Abhyāsa Yoga. What is Abhyāsa Yoga? Abhyāsa Yoga is the practice or method of yoga of holding the mind constantly in a state of union with Divinity. It is the state of complete immersion in the consciousness of Kṛṣṇa.

Why does Kṛṣṇa speak about Abhyāsa Yoga? In the last chapter, Kṛṣṇa gives Arjuna a glimpse of the universal consciousness, *Viśvarūpa darśan*. However, Arjuna is unable to stay in that state permanently. Arjuna comes out of the experience because of fear or old *saṁskāras*, root thought patterns of past desires. He slips from that state of consciousness. Therefore, Kṛṣṇa speaks about Abhyāsa Yoga, how to establish oneself in that consciousness. That's why He speaks about *abhyāsa,* which means practice.

Since He knows that we may not be able to lose ourselves in devotion to Him, He offers this as an alternative. 'If the mind cannot be focused on Me,' says the Lord, 'try this. Practice again and again uniting with Me through meditation.' When neither seems possible, Kṛṣṇa offers one more way. 'Do whatever you must. Do your duty as you need to and are able to. But then, surrender what you do to Me. Do what you do for My sake, *mat-karma-paramo bhava.'* By performing whatever we do with total faith in Him, and with a deep feeling of surrender to Him, we reach Him.

12.11 *If you are not able to work even this way, surrendering unto Me, give up all the results of your actions to Me without ego.*

Kṛṣṇa brings in the core concept of the Gītā, that of 'renunciation'. He says, 'Do what you must do with an attitude of surrender to Me and sacrifice the results of your actions to Me, with complete control over yourself, your ego.'

We feel responsible for the results of our actions. Whether we succeed or fail in what we do, either proud and happy, or guilty and sad, our ego makes us feel responsible. We identify ourselves with what we do and the results of what we do.

Kṛṣṇa says, 'If you cannot do whatever else I have told you to do, do this. Drop your ego. Drop the fruits of your actions and renounce them to Me.'

The freedom that results from what Kṛṣṇa advises is true liberation. Once we realize that we no longer are the masters of our destiny, decision makers of the results of our actions, we feel a weight lifting off our shoulders. It is He who is now responsible for the results of our action. We still are the 'doers', but no longer the 'owners.' We just need to let the Universe, Kṛṣṇa, the Divine, decide what is best for the rest of humanity and us.





12.12 *Knowledge is better than mere practice. Meditation is superior to knowledge. Renouncing the fruit of actions is better than meditation. After renunciation of fruits of actions, one immediately attains peace.*

Here Kṛṣṇa gives four different instructions. Either you can establish yourself in *Bhakti Yoga* – Path of Devotion, or live a regular life of spiritual routine, or sacrifice all the fruits of action to God, or live in consciousness and act. You can do whatever you want.

Here, with these four options, Kṛṣṇa is expressing spiritual freedom for us. He says that there are so many paths, and tells us to choose whichever one suits our mentality, and to practice at least one option. It is not so important which option that we choose. It is essential only that we choose something!

Eastern traditions offer many choices. If you are an intellectual person, then Śiva could be your choice and you can continuously sit and meditate. If you are inclined towards devotion, then Viṣṇu could be your choice. The path includes singing and dancing like the great masters Caitanya. Just sing the glory of the Lord like the Alwars, devotional saints of Tamil Nadu, related with Viṣṇu. If you are inclined towards yoga, if you are a yogi, then Devi is the one for you. Meditate on Her, offer worship and tantric practices.

There are many different kinds of techniques, and the options are many. You have customized ways, customized paths for your personal growth. Thus, naturally wherever one is, one can grow and reach the level one is supposed to reach. You are continuously given choices, given options. Naturally, one tends to take up something or the other.

Surrender is liberation. Surrender is the expression of choicelessness, of leaving the decision to the Divine after doing what one can do. Unless we let go of our expectations and our attachment to the results of our actions, we will continue to build unproductive stress and incompletions within us that will not raise us to our peak possibility.

When we learn to focus totally on what we need to do and work on the process, without worrying about the destination, whatever we do is done better, faster and more effectively. Kṛṣṇa's teaching is not merely spiritual. It is highly practical. It is not only after-life enhancing, but it is present-life enabling.

12.13 *– 12.14 One who has no dislike or envy for any being, who is friendly and compassionate to everyone, free from the sense of I and mine, the ego, maintains equanimity of mind both*

in joy and sorrow, forgiving, ever satisfied, united with Yoga, has a strong commitment to Me and has fixed his mind and intellect upon Me, such a devotee of Mine is very dear to Me.

Important Qualities of Enriching

Understand here, He says, 'Who is not envious and a kind friend to every living entity.' These are important qualities. Let us analyze our minds. When we honestly analyze our mind, we realize that if somebody came to you and told you he loved you, you wouldn't believe it. The first thing you would do is figure out what he wants from you. You don't believe you are worthy of being loved. Next, you don't believe that somebody can honestly love you, because you don't love anybody honestly. Because you are calculative, you expect the other person also to be calculating. All our love is skin deep and you know how deep skin is!

Meditation for Devotion

I give people a simple meditation technique to experience *Bhakti Yoga*–the Path of Devotion. Just practice the technique of radiating pleasantness and friendliness. How does one do it? From morning till night whenever you remember, inhale, inhale, and inhale only the pleasant qualities of bliss. Visualize you are inhaling bliss and exhaling bliss. Your whole being will be filled with joy. In the beginning you will be visualizing, imagining. But in a few days you will realize it is your quality.

One more thing you should know is that imagination and visualization are two different things. Imagination translates into *kalpanā* in Saṃskṛit, while visualization translates into bhāvanā. Bhāvanā is different from kalpanā. Kalpanā means imagining things that are not there. For example, if you think of an elephant with ten trunks, that is imagination, *kalpanā,* that which is not there. But *bhāvanā* means visualizing that which is present but maybe eluding you.





If you sit during the day and visualize stars in the sky, that is not imagination. It is visualization. Because stars are in the sky even though you are unable to see them. So visualizing stars is not imagination. Perceiving what is there but what you are unable to see at this moment is visualization. Trying to perceive what can never exist is imagination.

So understand that meditating on gods and goddesses is not imagination. It is visualization. They are there. You cannot see them; that is all. You are supposed to fall in tune with them, like tuning your television. Similarly, visualization is tuning yourself. Just continuously visualize inhaling and exhaling bliss. Visualise *prāṇa* – the life giving energy—going inside and coming out. *Prāṇa* is energy and bliss. *Prāṇa* is not merely air. *Prāṇa* is the energy that goes through air. For example, a truck comes up to your house and unloads luggage and leaves. The truck is air and the luggage is *prāṇa.* Using air as a medium, *prāṇa* enters. *Prāṇa-śakti* is the subtle part of air. *Prāṇa-śakti* is bliss energy, *ānanda-śakti.*

So whenever you inhale, visualize yourself inhaling bliss. When you exhale, visualize yourself exhaling bliss. Inhale light and exhale light. Think that your whole body is a beanbag filled with light. Imagine your body is a beanbag filled with bliss and light. You will automatically start radiating bliss instead of irritation. Instead of vomiting the poison of anger and jealousy on others, you will radiate love and bliss.

> 'Such a devotee of mine is very dear to Me, *yo mad-bhaktaḥ sa me priyaḥ*.' Kṛṣṇa says that if somebody lives in this manner, that devotee is close to Him.

12.15 *He, by whom the world is not affected adversely, and who in turn does not affect the world adversely, and he, who is free from joy, anger and anxiety, he is dear to Me.*

From Incompletions to Core of Completion

Here Kṛṣṇa is saying that the persons who are expressing from their core, unaffected by the happenings around them, are dear to Him because they are centered on Him—*mukto yaḥ sa ca me priyaḥ*.

Anxiety lives and breeds in thoughts about the future. Its source is our ego. Ego creates expectations. Expectations related to 'I' and 'mine', 'identity' and 'possession' create the fear that what is expected may not happen. To move out of anxiety, we must move into the present moment of completion. That is the only point at which our inner chatter stops and anxiety disappears.

When Kṛṣṇa says, 'He who is without anxiety will reach Me,' He says that he who is in the present moment will reach Me. In the present moment our thoughts cease and we are in the space of completion, and we can see with clarity the truth of our Existence, Kṛṣṇa consciousness, and then we are one with Him.

Anger is often the product of guilt. We move into a defensive position. We feel guilty when we realize we did wrong. But instead of completing with that action, we become angry. In a sense, this anger is also directed at ourselves. The guilt we feel is the result of the internal rage against our own weakness. Guilt is the biggest sin we commit. Whatever we do at a point in time, we do with the knowledge and awareness we possess at that time. Once we have done what we have done, there is nothing within our power to change it.

Anger breeds anger. It is a vicious cycle. If however, we express anger and express it fully against the incident, event, or issue, without personalizing it, we can let go of that anger without harm to others and us. It is possible. You need to practice, that's all.

12.15 *He, by whom the world is not affected adversely, and who in turn does not affect the world adversely, and he, who is free from joy, anger and anxiety, he is dear to Me.*

12.16 *He who is free from wants, who is pure and skilled, unconcerned, untroubled, who is selfless in whatever he does, he who is devoted to Me, he is dear to Me.*

Once you let go of joy, anxiety and anger, once you transcend these emotions, you reach a state of calmness that takes you close to Him. Now, He moves from '*nissaṇgatvaṁ*' to '*nirmohatvaṁ*,' from emotional non-attachment to non-attachment to desires.

We need to understand the difference between 'wants' and 'needs'. Needs are necessary for us to survive on planet Earth, like the basic needs of food, shelter, etc. The great Jain master Māhāvira says, 'The moment you are born on this planet, the Universe sends everything with you that you need.' We just need to trust the Universe and we shall get what we need to live. We shall not want anything else.





However, we end up seeking more. Basic needs are no longer enough. Everything we have is a match for what others have. It is a constant cycle of 'What next? What next?' Even before we start enjoying what we have got, we make a plan to get more. There is no joy in having, the joy is in chasing. There is no end point to this chase.

12.17 *He who does not rejoice or hate or who does not grieve or desire, and who renounces both good and evil and who is full of devotion, he is dear to Me.*

To transcend love and hatred which are two different expressions of the same perceived reality, we need to drop expectations. We need to develop a sense of non-attachment. We need to be complete in our love.

We all go through several stages of relationships in our lifetime. As children, we are totally dependent upon parents. Our parents influence us and our love for our parents is conditional. We love them only because there is no option. To survive, a child must depend upon its parents. As we grow into adolescence, we question many things we took for granted as an infant or a child; therefore, teenagers rebel. They wish to be independent. They break rules.

In adulthood, we learn that to survive and coexist, we need to follow societal rules and regulations. The single most important lesson that people learn in adulthood is that it is important to relate with people meaningfully.

As we grow and mature, and the spirit and its development become important, we seek guidance. We look for a Master. With the Master, the relationship that we need with the Master is one of absolute dependence once again, but with a difference.

The only relationship that will work with the Master is total and unconditional love out of completion. It is absolute surrender. Surrender transcends love and hate. When one is in a mood of total surrender to the Master or the Divine, both being one and the same, the concept of good and evil, sin and merit disappear.

12.18 *-12.19 One who treats friends and enemies the same, who faces in the same manner honor and dishonor, heat and cold, happiness and sorrow, fame and infamy;*

One who is always free from attachment, always silent and satisfied with anything, without a fixed home, who is fixed in mind and who is devoted to Me,

such a person is very dear to Me.

12.20 *Those who truly follow this imperishable path of righteousness with great faith, making Me the supreme goal, are very dear to Me.*

Let us pray to the ultimate energy, *Parabrahma* Kṛṣṇa, to make us all experience the truths of *Bhakti Yoga*, that love is our very life. Let us pray to Him to give us the conscious experience of *bhakti*, devotional love, and make us experience and radiate eternal bliss, *Nityānanda*.

Thus ends the twelfth chapter named ***Bhakti Yogaḥ****, 'Union through Devotional Love,' of the* ***Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra****, the scripture of yoga dealing with the science of the Absolute in the form of* ***Śrī Kṛṣṇārjuna saṃvād****, dialogue between Śrī Kṛṣṇa and Arjuna.*





CHAPTER 13

Kṣetra Kṣetrajña Vibhāga Yogaḥ

13.1 *Arjuna says:*
O Keśava, I wish to know and understand about prakṛti and puruṣa, passive and active energies. The field [kṣetra] and the knower of the field [kṣetrajña], and of knowledge [jñānaṁ] and of the end of knowledge [jñeyaṃ].

13.2 *Bhagavān Kṛṣṇa replies:*

This body, O Kaunteya, is called the field, kṣetra. Anyone who knows this body is called the knower of the field, kṣetrajña.

13.3 *O Bhārata, know that I am the Knower in all bodies [kṣetrajñā], the Creator. In my opinion, knowledge means the understanding of this body or the field of creation as well as the Creator, one who knows this field.*

Whatever you know is not you. If you know something, it is not you. For instance, you can read this book because it is separate and apart from you. Similarly, if you can know your body, then it is not you. If you can know your mind, then it is not you. If you can know your thoughts, then they are not you. Whatever you know is not you. You are separate from that or above that. That is why you are able to know it. Whether it is the body, thoughts or emotions, whatever you know is not you.

Our consciousness is God and there is no separate thing as God. The problem arises when we start carrying an inadequate cognition thinking that we are the body and the mind. A person who carries the right cognition and understands that he is consciousness liberates himself. He is enlightened. He becomes the Buddha. Consciousness is God.

The Equation is: God + body mind = man
Man – body mind = God!

13.4 *Understand my summary of this field of activity and*
how it is constituted; what its changes are, how it is produced,
Who that knower of the field of activities is, and what his influences are.

13.5 *That knowledge of the field of activities and of the knower of activities is described by various sages in the scriptures. It is presented with all reasoning as to cause and effect.*

13.6 *,7 The field of activities and its interactions are said to be:*
the five elements of nature, false ego, intelligence, the mind, the formless, the ten senses of perception and action, as well as The five objects of senses and desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions.

Thousands of years of research done by millions of inner scientists, *Ṛṣis*, in millions of inner science laboratories have led to the same truth: The true nature of man is pure consciousness, *kṣetrajña*, and man is the knower or witness of the field, *kṣetra,* the body-mind.

Kṛṣṇa talks about the five great elements, the false ego, the intelligence or the mind that makes decisions and all ten senses. Please understand, He says, ‘ten senses, *indriyāṇi daśakaṁ ca’*. We think we have five senses. No. We have five *karmendriya* and five *jñānendriya. Karmendriya* are the senses or organs responsible for actions such as talking, walking etc and they are the mouth, hands and feet, organs of excretion and reproduction. *Jñānendriya* are our five senses that receive knowledge such as smell, taste, sight, touch, and





hearing and they are the nose, tongue, eyes, skin and ear. So, all the ten senses, plus attachment, aversion, joy, sorrow, the body, mutual attraction and the consciousness contribute to the field of activities.

13.8 – 13.12 Humility, absence of pride, nonviolence, tolerance, simplicity, service to an enlightened spiritual master, cleanliness, steadiness and self-control; renunciation of the objects of sense gratification; absence of ego, the perception of the pain of the cycle of birth and death, old age and disease;

Non-attachment to children, wife, home and the rest, and even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting the importance of self realization, and philosophical search for the absolute truth: All these I thus declare to be knowledge and anything contrary to these is ignorance.

In these five verses, Kṛṣṇa gives a beautiful technique. Until this point He gave us an intellectual understanding. Now He gives the technique and technology to realize and experience what He says. I call these five verses the inner science technology to liberate our inner space! It is a precise technique to liberate oneself from the *kṣetra.*

Kṛṣṇa mentions a long list of things in these verses with many instructions. Let me be very clear that if we straightaway try to practice all the qualities He has given here, we will feel we are going mad! We cannot really practice these qualities. All we can do is help the consciousness to happen in us so that we start radiating these qualities. These qualities simply happen in us.

With books we learn through verbal language; with a Master we learn through his body language. He is a living example that proves the truth can become a reality for us in our life.

Listen. Three things happen when we meet an Enlightened Master:

First, we see in front of our own eyes that it is possible to live in eternal bliss or in bliss consciousness all 24 hours of the day. The assurance and inspiration to achieve that state is there. We understand the possibility.

Next we ask, 'All right, it is possible for the Master. But is it possible for me?' That assurance is also given when we reach the Master. The Master instills the confidence in us by showing us, 'If I can achieve, why not you?'

It is like this: the seed is afraid to sprout and thinks, 'I may die if I rupture and sprout.' But the tree says, 'No, you must break open. Only when you break open can I happen.' A Master represents the tree in the analogy.

The Master has already become a tree. He gives confidence to the disciple. He says, 'Don't worry. I also struggled like you. Look at me, I have flowered. I have not died. I have become a tree. If you open, you will also become a tree.' He sits with us and assures us that he will take care. He creates the energy and gives confidence to open and become a tree. He reminds us, 'When I have achieved, why not you?'

Third, the Master creates the right space or technology for the tree to happen. He creates the right conditions, the right soil, water, etc. All that we need to do is trust the master and break open. That is why Masters create ashrams. An ashram is a space that allows the seed to open so that the tree can happen. The ashram is a space where the conditions are controlled, and in a secure and safe way we can enter into the consciousness.

Fourth, he ensures that we are established in that consciousness. These are the responsibilities of an Enlightened Master. That is why the vedic way of life insists that we reach a living Enlightened Master. This is what Kṛṣṇa calls *ācāryopāsana.* He gives the important guidelines for us to experiment with the technology.

13.13 I shall give you the full understanding about the knowable, with which one can taste eternal bliss or the being or the consciousness that has no beginning. A life beyond the law of cause, effect and the material world.

13.14 With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the worlds, enveloping all. The Paramātman (supreme spirit) is all pervading. He





exists everywhere.

13.15 *The Paramātman is the original source of all the senses. Yet, He is beyond all the senses. He is unattached.*

Although the consciousness is the maintainer of all the living beings, yet He transcends the modes of nature and at the same time He is the master of the modes of our material nature.

13.16 *The Supreme Truth exists both internally and externally, in the moving and nonmoving. It is beyond the power of the material senses to see or to know Him. Although far, far away, He is also near to all.*

13.17 *Although the Paramātman appears to be divided,*
He is indivisible Whole. He is situated as one. Though He is the maintainer of every living entity, it is to be understood that He consumes and creates all.

13.18 *He is the source of light in all-luminous objects.*
He is beyond the darkness of matter and is formless. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart.

13.19 *Thus the field of activities, knowledge and the knowable has been summarily described by Me.*

It is only when we can understand the true nature of our Supreme Self and the material world with which we have created false identities that we can go beyond this and attain the Supreme Self itself.

13.20 *Prakṛti or the field and its attributes and Puruṣa or the knower or the Supreme Consciousness are both without beginning.*

All the transformations of nature that we see are produced by the field or prakṛti.

13.21 *In the production of the body and the senses, prakṛti is said to be the cause; In the experience of pleasure and pain, puruṣa is said to be the cause.*

13.22 *The living entity in the material nature follows the way of life, enjoying the moods of nature.*

Due to association with the material nature, it meets the good or evil among various species.

13.23 *Yet, in this body there is a transcendental energy.*

He who is divine, who exists as an owner or the witness, supporter, enjoyer and the pure witnessing consciousness, is known as the Paramātman.

13.24 *One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position.*

Kṛṣṇa says that we need to understand what *kṣetra* and *kṣetrajña* to realize the truth. Until then we blindly believe that the projection of our mind, the drama, is reality. We have created our own drama and are acting in it. By and by, we forget that we created the drama. We forget that we are not the roles or characters we enact onstage. We start judging and reacting to everything about it.

You go on believing that because you are *seeing* from the time of your birth, seeing is hardware of you like the eyes. You don't separate eyes and seeing, you don't separate ears and hearing, you don't separate tongue and tasting. You don't separate *kṣetra* and *kṣetrajñya* , the one watching the *kṣetra*. You think that if it is there, it is there, which is not the truth. Cognition is changeable. Cognition is transformable. With this clarity that the cognition is transformable, now decide and be liberated. Just an understanding that our cognition is changeable and transformable, that we are beyond material pursuits is enough to liberate us.

I tell you, just know your incompletions with this clarity that cognition is changeable, the incompletions of *kṣetra* will lose power over you. Incompletions will have power over you as long as you feel cognition is not changeable. With this understanding of *kṣetrajña*, start living and thinking. Regardless of your present





position, your very thinking will be completion. This is the science of spontaneous completion, instant completion.

Technique for Spontaneous Completion

Completion does not mean blindly accepting everything that happens in your life, in the *kṣetra*. It simply means not resisting life as it happens to us. The root of all our incompletions is the idea we carry— Life should not be this way.

That is why we spend our whole life asking, 'Why, why, why? Why is life so bad? Why did this happen to me? Why do bad things happen to good people?'

Spontaneous completion or instant completion means simply dropping the wrong understanding that is creating conflict for you in a particular situation.

Each time you face a crisis or conflict in life, don't ask, 'Why is life this way? Instead, decide: this is life, so now what? Do I want to accept it and move on? Do I want to reject it and move on? Or do I change it the way I want?

Whatever decision you make out of this cognition will be right for you. When you act out of completion, you are empowered to resolve any conflict that happens inside you or outside you.

13.25 *Some perceive the Paramātman in their inner psyche through mind and intellect that have been purified by meditation*

Or by metaphysical knowledge [sāṅkhya yoga], and others through working without fruitive desire [karma yoga].

13.26 *There are those who, although not conversant in spiritual knowledge, begin to worship the Supreme personality upon hearing about Him from others.*

Through the process of hearing about the Supreme Self, they also transcend the path of birth and death.

13.27 *Bhārata, know that whatever you see in Existence, both the movable or the immovable, comes into being only by the union of kṣetra, the field and kṣetrajña, the knower of the field.*

Kṛṣṇa gives a wonderful technique. He gives the ultimate technique, the technique of surrendering. He says, '*Surrender the outcome of your actions to Me.*' This is the most effective technique. He talks about it throughout the Gītā.

Just surrender the fruits of your actions to Him, the Universal Consciousness. Most often, we take responsibility for the outcome of our actions. That is when our tensions and problems start. Just surrender everything to the Cosmic energy of Kṛṣṇa. Once we do, we will feel liberated. We will feel free. This is the easiest path to reach the truth.

The whole Universe is seen as *kṣetra* and *kṣetrajña*, *māyā* and *ātman*, *prakṛti* and *puruṣa*, matter and energy, body-mind and consciousness. Existence as we see it cannot be with only one of them. If we believe that what we see is simply matter, we are in illusion or *māyā.*

Kṣetra is the body that we associate ourselves with and *kṣetrajña* is the consciousness. What we see as a human body is a combination of both. If there is no consciousness, the body is useless. The matter that we call a body comes to life because of consciousness. Both must be there.

Prakṛti is the manifest and *puruṣa* is the unmanifest. *Kṣetra* is like *prakṛti*. It is the manifested, that which we can see. Along with what you see, there is something behind its existence. It is *puruṣa* or the unmanifest, the energy behind the matter, which we do not normally see.

13.28 *One who sees the Supreme Spirit accompanying the individual soul in all bodies, who understands that neither the individual soul nor the Supreme Spirit is ever destroyed, he actually sees.*

13.29 *When one does not get degraded or influenced by the mind and when he can see the Supreme Spirit*





in all living and non-living things, one reaches the transcendental destination.

13.30 *One who can see that all activities are performed by the body, which is created of material nature,*

Sees that the Self does nothing, he actually sees.

13.31 *When a person can see the Supreme Self in all living entities, then he will cease to see the separateness among the living entities. He will see that the whole Universe (Brahman) is an expansion and expression of the same truth.*

The mind is the only obstacle on the path to reach the ultimate goal. In the previous verse, Kṛṣṇa tells us how we can see the truth. Here Kṛṣṇa talks about the hurdle that we must cross. He says that when we are not degraded or influenced by the mind, we can see the supreme spirit in everything. Only when we can do that, can we reach the final destination.

> Here Kṛṣṇa says, whatever we think we are enjoying, actually it is the body that is enjoying—*prakṛtaiva ca karmāṇi kriyamāṇāni sarvaśaḥ.*

Our body enjoys all the material comforts. Our soul can live without them. Our soul is pure consciousness. It does not need anything external to keep it happy.

Kṛṣṇa gives us a technique here. He says, when we watch our body enjoying the sense pleasures, when we watch only our body being associated with the external material comforts and not our soul, we see the truth. Just witness the body. Be aware of your body. Observe the body when it reacts to external things. You will notice a sense of separation from the body. You will see what your body is. You will see that your soul has nothing to do with the pleasures you are enjoying.

When you do this, you witness your body and mind as if you are an outsider. It is like watching a movie. When you watch a movie, you watch what happens on the screen. In the same way, when you watch your body and mind, you understand what Kṛṣṇa says. Only when you witness that the body experiences material pleasures and it is the body that does everything and the soul does not need anything, you see the truth.

> Kṛṣṇa gives the great truth of *advaita* in this verse. He talks about collective consciousness. He says when we see the Supreme Soul in all living beings, we no longer see the separateness. We see everything as one single entity. We see the whole Universe as one single body, as one entity expressing the same truth of oneness.

> When we see that the Supreme Soul resides in each of us, we see that all of us are connected to each other. When we see this, we see the truth of living *Advaita*. We see that the whole Universe is the expansion of the same consciousness—*tata eva ca vistāraṁ brahma sampadyate tadā* (13.31). The whole Universe is the expression of the same truth.

13.32 *Those with the vision of eternity can see that the soul is transcendental, eternal, and beyond the modes of nature.*

Despite contact with the material body,
O Arjuna, the soul neither does anything nor is attached.

13.33 *The sky, due to its subtle nature, does not mix with anything, although it is all pervading. Similarly, the soul, situated in Brahman, does not mix with the body, though situated in that body.*

13.34 *O son of Bhārata, as the sun alone illuminates the entire Universe, so does the living entity, one within the body, illuminate the entire consciousness.*

13.35 *Those, who see with the eyes of knowledge, the difference between the body-mind, kṣetra and the Knower of the body-mind, kṣetrajña, can understand the process of liberation from the bondages of material nature and attain Paramātman*

.Kṛṣṇa uses the word *nirguṇa* meaning beyond the three attributes— *nirguṇatvāt.* The three attributes of *satva* (calmness), *rajas* passion and *tamas* (inactivity) are related to the mind and body. The soul is free from these attributes.

Kṛṣṇa gives an example to make this point clear. He says the space that is everywhere is unaffected by anything that is in that space. The subtle energy, space or ether, is present everywhere. Every molecule and





atom has this subtle energy. Though it is present in everything that we see, it does not inherit the properties of what it resides in. Even if it is in a flower, it does not take up the scent of the flower.

In the same way, the soul is not affected by where it resides. People think that their soul will go to hell if they have committed sins. They think if they have lived a pious life, their soul will go to heaven. They think that the soul is affected by the deeds of the body. Our sins do not affect the nature of our soul. Please understand that by infusing awareness into what we do, we realize that the body does whatever we do. The soul is completely free from it. The soul is not affected by it.

Kṣetri is the Self. This Self illumines all the *kṣetra,* all the bodies. Not just our body or *kṣetra* is illumined but all the *kṣetra* are illumined. The consciousness present in each of us is the hologram of the supreme Self. So there is no separation between the consciousness present in our body and the consciousness present in a plant or a rock. Everything is the same energy.

Witness the mind like a friend with integrity. Let whatever is inside come out with friendliness. There's nothing wrong. Neither support nor suppress. If we support, we will go after the garbage. If we suppress, we will end up analyzing the garbage and pushing it aside. Neither approach is going to work. Just witness and be complete.

When we do completion, creation simply happens. Enriching will just be our lifestyle. When we are in the space of completion, we will simply create and enrich everyone. All great things are achieved from the consciousness and intuition that is beyond the body-mind. They are products of the witnessing consciousness.

Let us pray to the *Parabrahman*, Lord Śrī Kṛṣṇa, the ultimate Universal consciousness, to give us the inner space of completion or the pure witnessing consciousness; to give us the ultimate experience and establish us in eternal bliss, *Nityānanda.*

Thank you.

*Thus ends the thirteenth chapter named **Kṣetra Kṣetrajña Vibhāga Yogaḥ**, 'The Yoga of Discrimination of the kṣetra, the field and kṣetrajña, the knower of the field,' of the **Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra**, the scripture of yoga dealing with the science of the Absolute in the form of **Śrī Kṛṣṇārjuna saṃvād**, dialogue between Śrī Kṛṣṇa and Arjun*





CHAPTER

14

Guṇatraya Vibhāga Yogaḥ

14.1 *Bhagavān* *Kṛṣṇa says,*
I will *declare to you again the Supreme wisdom,*
The knowledge of which has helped all Sages attain Supreme perfection.

14.2 *By becoming fixed in this knowledge,*
one can attain the transcendental nature, like My own,
And establish in his Eternal Consciousness, that one is not born at the time of creation, or destroyed at the time of dissolution.

14.3 *The total material substance, called Brahman, is the source of birth,*
It is that Brahman that I impregnate, making possible the births of all living beings, O son of Bhārata.

14.4 *Arjuna, understand that all species of life are made possible by birth in this material nature, and I am the seed-giving father.*

Right inner space means where all the root thought patterns of suffering are destroyed. All the root thought patterns are destroyed where your inner space is fertile for experiencing the higher ideal and ideas.

Listen! Inner space means when you close your eyes and look inside, how you feel and what you feel *as you*, that is your inner space. In that inner space, if you suddenly feel as if you have taken bath in the cold water and the whole thing inside is in eternal peace, and there is no agitation; it is all completely in peace, in restful awareness, in completion, that is what I call inner silence or the right inner space. It means the space where all your root patterns of suffering are destroyed.

For the first time, Kṛṣṇa says that we will reach His state. So far He said, 'Worship Me. Surrender unto Me.' Now He says, 'You will achieve the same state in which I am. Anyone can attain the transcendental nature like My own, *mama sādharmyam āgatāḥ*.'

Kṛṣṇa is the first Master who showed how to achieve Enlightenment. He showed the exact Science of Enlightenment. We can experience it through our conscious decision to create the space of completion.

There are very few concepts Kṛṣṇa repeats in *Bhagavad Gīta*. One concept is, '*understand me, you will become God'*. It may look very arrogant for an onlooker. Kṛṣṇa says, 'understand my Divinity, you will become God'; 'understand Me you will become Me!'; 'understand My inner space, you will achieve that space'.

Personality of the enlightened being is not a person, it is personification. When you grasp the personality of an enlightened being, suddenly you know why you are the way you are, why you behave the way you behave. You know all the possible confusions and incompletions. And you will see, you will simply know the methodology to experience completion, *pūrnatva.*

You can be complete now! By declaring that you are complete, just once in the present, you can finish off all your millions of declarations in the past. Because when time and space cross, the declarations you make are alive and powerful! Time and space always cross in the present moment. In any legal system, the latest order will be the order that will be executed. Even in your life, only your latest declaration will be executed.

14.5 *Material nature consists of the three modes: goodness, passion and*





ignorance.

When the living entity comes in contact with nature, it becomes conditioned by these modes.

14.6 *O Sinless One, the mode of goodness, satva, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness.*

14.7 *Kaunteya, know that the mode of passion, rajas, is characterized by intense craving and is the source of desire and attachment. Rajas binds the living entity by attachment to work.*

14.8 *Know, O Arjuna, that the mode of ignorance, tamas, the deluder of the living entity, is born of inertia. Tamas binds the living entity by carelessness, laziness, and excessive sleep.*

Material nature consists of three modes or attributes: goodness, passion and ignorance. These are called *Guṇas* in Saṃskṛit.

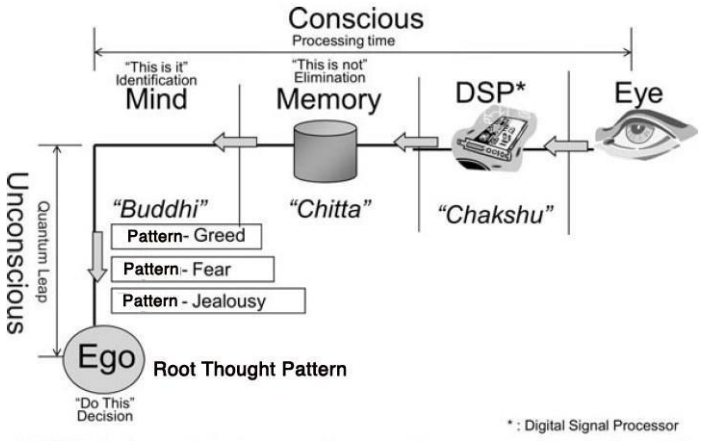
Kṛṣṇa explains how we operate through three different types of root thought patterns. One is *satva*, the other is *rajas* and the third is *tamas*. These are translated as goodness, passion and ignorance; however, these are not exact translations.

Let me explain these concepts: *Satva* refers to the root patterns that lead us to bliss, the space of completion. These root patterns lead us to joy and ecstasy. *Rajas* refers to the root patterns that lead us to restlessness, excitement and to work intensely. They make us active and materially productive. The third attribute, *tamas*, refers to the root patterns that lead us to depression, laziness and to dullness. Root patterns that lead to ecstasy and bliss form *satva.* Root patterns that lead to restlessness, anger and emotional imbalance form *rajas*. Root patterns that lead to depression, dullness and low moods form *tamas.* Those root thought patterns that automatically arise and imbalance our cognition, and lead to depression are called *tamas.*

When we entertain and associate ourselves with powerlessness, powerlessness is so powerful that it can destroy us. Powerlessness is worst than alcohol and poison. Poison destroys our physiology. Alcohol destroys our psychology. Powerlessness destroys both our physiology and psychology.

Once the cognitive shift takes place, we receive data, process it and go inside instead of outside. We respond from the complete cognition we carry inside and create more and more completion outside also. As long as we operate from the incomplete cognition, we react externally and we work towards depression, powerlessness. However, once we go in and complete with our root patterns, and associate ourselves with powerfulness, we move into bliss.

How the Mind and Senses Work



Kṛṣṇa explains how root thought patterns disturb our inner space and through this understanding, we can transform our being.

Cognition is the process of receiving information through our five senses, processing that information internally, relating with it based on our root patterns, and responding to life based on our patterns. This is known as cognition.





First, we see something through the eyes. I have taken the example of sight but we can replace it with any other sense: like hearing, smelling, tasting or touching.

There are five *jñānendriya* and five *karmendriya* (senses of action) that are the means of communication between the external world and us. *Jñānendriya* are the senses of perception, the five senses of smell, taste, sight, touch and hearing. The *karmendriya* are five actions of elimination, procreation, locomotion, grasping and speaking. Each sense is related to one of the energy centers (cakras) in our body-mind system.

First your eye captures this whole scene like a picture and this picture goes to the *cakṣu* (the energy behind the eyes). Understand, we don't see with the eye, we see through the eye. There is an energy that is inside or behind the eye that actually sees.

The whole scene is converted into a file like in a digital signal processor in a computer so that our mind can process the data.

The *cakṣu* is almost like the digital signal processor or DSP in electronics. In a computer, whether it is an audio or visual file, it must be converted into a digital file. In the same way in our inner space whatever we see or hear is converted into a bio-signal file like a digital file.

The file goes to *citta*, the place where past bio-memories are collected. *Citta* means mind, inner space. This area is where the work of excluding happens as—'*Na iti, Na iti*'—this is not, this is not. The process of *neti neti* (this is not, this is not) takes place in this area. Upon seeing this file, our *citta* starts eliminating whatever the object is not.

Take the example of this scene: First you see me, the whole scene is photographed. It goes to *cakṣu* and becomes a bio-signal file. The file is then taken to *citta*, bio-memory. *Citta* says, 'This is not a tree. This is not an animal. This is not a plant. This is not this. This is not that.' The excluding process happens in *citta*.

Next, the file goes to *manas*, another part of the mind. The manas tries to positively identify, 'This is a human being. He is wearing a saffron robe. He is standing on a stage.' The identification process, '*iti, iti*' (this is it, this is it) identification process happens in manas. In *citta,* '*neti, neti'* or the 'not this, not this' elimination happens.

Once this positive identification happens, the file goes to a third part of the mind called *buddhi* or intelligence. *Buddhi* is where the trouble starts. Here the analysis starts, 'How am I related to this file? How am I connected to this scene? How is it relevant to me? How should I respond to this scene?' If past bio-memories about me have been good or pleasant according to your intelligence, you cognize and respond in a positive way. You immediately refer to those past memories and review, 'It was so good at yesterday's discourse.'

Your intelligence refers to the past bio-memory and muscle-memory and makes a decision based upon your cognition of these experiences. If your cognition about the past experiences with me has been positive, your intelligence tells you to stay and listen. If your cognition of the past experiences has been inadequate, unpleasant and you felt bored, your intelligence tells you that this is not the place for you and that you should leave. These are logical decisions based on conscious memories retained by your mind.

Up to this point, your cognition, the transmission of what is perceived by the senses and what is the response based on that pattern is relatively straightforward. It is a conscious process.

From the conscious mind, the information is passed to the unconscious space of the mind, the ego. I call this unconscious space of the mind as the ego, not because it is arrogant, but because it provides you the identity of who you are.

All the major decisions that shape your life are consigned to this unconscious space. This is the repository of all those emotionally-filled memories, the root thought patterns and beliefs about yourself; which constitute what you believe as you, what you project as you, what others expect you to be, and what you expect others or life to be for you and therefore, create your identity. This is what I call the ego.

Root pattern means the first time in your life when your cognitions were imbalanced, disturbed by some external force; and your terrorized being started defining yourself with a disempowering word and started defining the world in that disempowering powerless state; and to compensate from this death, the disempowering inner identity—the inner image, you create a pseudo alternative compensating cognition—the outer image. This is what I call root pattern.

When your root pattern starts, that is moment you feel yourself as an individual identity. If it starts in an accidental moment, your life will be an accident forever. It is an eternal accident. Till you complete with that





root pattern, you will continue to have accidents in your life.

Completion takes away the agitated confusion and the alternative compensating image we create in our life. Because we have a very disempowering cognition about ourselves, we go on creating an alternative compensating cognition to compensate with our inadequate cognition. It is like you first declare you are a beggar, forgetting the billions of dollars you have in your bank balance, and then you yourself try to project the rich image to cover your belief that you are a beggar.

To compensate the inadequate cognition which got created unconsciously inside you, which is your inner image, *mamakāra*, you create an alternative compensating cognition which is your outer image, *ahaṁkāra.*

Till the end you never feel satisfied, because you feel the guilt you showed, which is not true, without realizing your true identity is much more than what you can imagine and show. So, your whole life ends in deep incompletion and the trial and error methods you do with these incompletions.

If you complete now, the first thing you will realize is that the alternative compensating cognition is a lie and it will melt down. Second thing, your disempowering cognition about yourself will melt down. Third, you will realize that your original self is much more than what you projected as your outer image, the alternative compensating cognition. And you will have complete easeness between *what you feel* as you, *what you show* as you, and *what you are* as you.

The conscious mind does not make important decisions. It makes a few decisions that can be reached by its limited intellect. Anything important moves to the unconscious ego or root patterns. Our unconscious handles all life-threatening situations with the disempowering cognitions, the so-called fight-or-flight decisions. Our conscious mind is too slow to handle them.

The effects of your root pattern are your conflicting patterns. Conflicting patterns are the branches which sprout from the root pattern.

When the file reaches the ego, the ego comes to a conclusion based on all the ‘yes’ responses and all the ‘no’ responses based out of your conflicting patterns. Yes or no is not a problem; however, we have wasted so much time and energy on this small decision. Not only that, any decision you take out of powerlessness, restlessness, will lead you to more and more powerless space.

Kṛṣṇa speaks of *satva guṇa saṁskāras* that lead us to bliss and peace, *rājasic guṇa* that lead to restlessness and violence, and *tamasic saṁskāras* that lead to depression. He further explains how these saṁskāras influence our decision-making process.

When we try to work with different types of conflicting patterns, *satva*, *rajas* and *tamas* and all three cross each other, they create hell in our lives. We need intelligence to even look into our lives to find our root pattern, and see how many times we have carried the same pattern. We usually react out of arrogance or guilt. We say, ‘So what if I made a mistake?’ We brush it under the carpet leaving it incomplete. This is one kind of attitude, the attitude of might is right. The other attitude is that of suffering from guilt.

Understand, the first lesson you need to learn is the ability to trust the power of integrity.

If you say, ‘I am free,’ then, you are free! If you say, ‘I am a liar,’ then, you are a liar! If you say, ‘I am powerful,’ then, you are powerful! It is just you! The words you utter to yourself and others is life. What a big relief! It can be great news for you if you start living it. It can be good news for you if you start believing it. It can be bad news for you, if you start worrying about it. But the words you utter towards yourself and to others is you, you, you!

One word can make us do whatever we want. Words that appear in our inner space are mantra (sacred sounds). When put together, all the words that appear in our inner space form our life, especially the words that we repeat unconsciously.

Thoughts that we repeat unconsciously are more powerful than words we use consciously. Your inner space is nothing but the words you repeat, again and again within you. So, now decide consciously that you will repeat the right words within you. Whatever mantra or word we use in our inner space, that *dhyāna* or meditation automatically happens in our unconscious. If we use the word ‘headache’ again and again, we will be meditating on the headache. If we use the word ‘health’, again and again, we will be meditating on health.

Completion with Rajas pattern

Next, let us see how two desires conflict one another. We want to lead a peaceful life and we want wealth. With wealth comes responsibility as well. If you actually analyze your attitude towards wealth with integrity,





you will understand that you are actually afraid of wealth. You hate wealth!

The fear of responsibility and the greed for wealth always go hand in hand. If you look in, you have greed for wealth, but you are not ready to take responsibility that comes with wealth. This is the self-conflicting desire. Either decide to take responsibility or decide to relax from that desire and restore your integrity by completing with it and accept whatever happens.

Only one thought should be strengthened when two desires conflict. When we have both, we have a self-conflicting mental setup. In the *satva* space, when we create self-conflicting patterns, we are automatically thrown into *rajas*.

Let me describe what Kṛṣṇa says about *rajas.* The mode of passion is born of unlimited desires and longings. This is a beautiful verse.

Kṛṣṇa says, because of this *rajas*, mode of passion, born of unlimited desires and longings, the embodied living entity is bound to doing result-oriented actions.

rajo rāgātmakaṁ viddhi tṛṣṇā saṅga samudhavam ।
tan nibadhnāti kaunteya karma saṅgena dehinam ॥ 14.7

He talks about desires and longings. What is the difference? Desires and longings—*rāga* means desire; *tṛṣṇā* means craving, longing. Some memories have our emotional support whereas some memories have been inserted into our being by advertisements.

How to complete with the *rajas* patterns? The first truth you need to know about completion—do completion just to be in the space of completion. All other reasons lead to more and more incompletions. Completion done in the space of completion transforms your personality, transforms your being; the intense, constant agitated violence you carry towards you and others due to *rajas* patterns.

See, there are only three ways to handle your incompletions.

One, by pushing them under the carpet.

Second, by trying to forget them either by alcohol or by other entertainments.

Third, by completing them and liberating yourself.

I tell you, all vengeance is rooted in incompletion. Complete it. Trust the Cosmos and complete it. Once we do completion with the *rajas* patterns, we can make one thousand decisions without any stress, violence or suffering. That is why Kṛṣṇa says that when we don't expect the result, when we don't think of *karma phala* (result of the work done), we can do the work intensely.

Consciousness can never Be Tired

In the next verse Kṛṣṇa talks about *tamas.*

He addresses Arjuna, 'Oh son of Bhārata, know that the mode of darkness, *tamas*, is born out of ignorance . It is the delusion of all embodied living entities. The result of this mode is madness, indolence and sleep, which bind the conditioned soul.'

This is a beautiful explanation of *tamas*.

tamas tv ajñānajaṁ viddhi mohanaṁ sarva dehinām ।
pramādālasya nidrābhis tan nibadhnāti bharāta ॥ 14.8

If there are more *vāsanas* or patterns, the file does not reach the ego easily or even fully. A powerful pattern may make the decision on the way. Why does this happen? Why do you decide unconsciously and regret later?

This unconscious space is filled with negative bio-memories, and powerlessness, restlessness. All our past bio-memory or root thought patterns are stored in your inner space as files without any logical connection between them.

Sometimes, people start enjoying even the self-sympathy, the victim mood, the depression! Even for that reason they start drinking alcohol! How do you think I liberate so many people from alcohol and smoking just through meditation, through the Inner Awakening program? Because, first I attack that mood pattern. I make sure neither they feel that elated pattern nor they feel that depressed pattern. When you break the pattern, they don't feel inspired to drink. Then addiction disappears.





Listen. When there are no patterns, there will be no need for the file to drop into the unconscious inner space for a decision. It straightaway meets the *buddhi* and ego after the mind. There are no blocks. The time taken for the unconscious process will be less than the conscious process. We will be intuitive or at the level of God.

The level of an animal is the level of instinct; the level of man is the level of intellect; the level of God is the level of intuition. The level of instinct is the level of *tamas*; the level of intellect is the level of *rajas*; the level of intuition is the level of *satva.*

14.9 *The mode of goodness, satva conditions one to happiness, passion, rajas conditions him to fruits of action, and veiling of knowledge , tamas binds one to madness.*

14.10 *Sometimes the mode of passion becomes prominent, defeating the mode of goodness, O son of Bhārata.*

And sometimes the mode of goodness defeats passion, and at other times the mode of ignorance defeats goodness and passion. In this way there is always competition for supremacy.

14.11 *When the light of Self-knowledge illuminates all the senses (or gates) in the body,*

Then it should be known that goodness is predominant.

14.12 *O Bharatarṣabha, chief of Bhārata, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.*

Desire and Guilt Patterns

Desire and guilt are two forms of the same energy. One is related to the future. The other is related to the past. Desire is related to the future. Guilt is related to the past. 'I should have done that' plays a major role in our 'I should do this.' 'I should do this' is determined by 'I should have done that.'

Guilt that is created by rules handed down to us by our elders creates hell in our life and leads us to *tamas*. Kṛṣṇa says we are led to *antaḥ* (the end). We fall into ignorance or into the end.

Kṛṣṇa says the manifestations of the modes of goodness can be experienced
when all the gates of the body are illuminated by knowledge.

Kṛṣṇa gives one technique, one suggestion: Protect the five senses from negative ideas of powerlessness, the incompletions and infuse positive ideas of completion through the five senses. Whatever we feed upon becomes our being and we radiate that energy.

14.13 *O son of Kuru, when there is an increase in the mode of ignorance, madness, illusion, inertia and darkness are manifested.*

14.14 *When one dies in the mode of goodness [satva], He goes where the realized souls are.*

14.15 *When one dies in the mode of passion [rajas], he takes birth among those engaged in activities. When he dies in the mode of ignorance [tamas], he takes birth in the space of the ignorant.*

14.16 *By acting in the mode of goodness, one becomes purified.*
Work done in the mode of passion result in distress, and actions performed in the mode of ignorance result in foolishness.

14.17 *From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; From the mode of ignorance develops foolishness, madness and illusion.*

Here Kṛṣṇa explains how that last thought is not an accident. It is based on one's *guṇa*, nature, his patterns. The mental setup, the conditioning, the *mūla vāsanā* with which we led life and with which we leave our life as well. When we are reborn, our spirit finds another body to occupy.





Kṛṣṇa says that a person living in *satva* goes to higher spaces, the abodes of the realized sages. He becomes divine, *tadottama vidāṁ lokān amalān pratipadyate (*14.14). When we are steeped in *satva*, we live in restful awareness, the space of enlightenment. We live in the present moment. We are no longer attached to the results of our action and we are no longer controlled by fear and greed root patterns. We stop thinking about ourselves and we start living for others.

When one is in *tamas,* in deep ignorance and darkness, one sinks lower in rebirth. Kṛṣṇa says such a person is reborn as an animal. The lowest energy center of a human being is the *mūlādhāra cakra*, the root center.

We are not human beings striving for a spiritual experience. We are spiritual beings enjoying a human experience. That is the truth. We can be in this state only when we are in *satva*. When we are in *tamas*, we forget our spiritual nature. When we are in *rajas*, we have a vague idea; however, even that spiritual experience becomes an attachment, another pattern, goal and desire. We become attached to something that is beyond attachment. Kṛṣṇa says that we are reborn into this human form, back into this cycle of life and death, this cycle of *saṁsāra*, with all its suffering.

It is our choice to be instinctive and unconscious, in deep *tamas*, like an animal, or to be logical and chasing objects out of *rajas.* The third choice is to be beyond attachments, in a super conscious state of completion, in an intuitive state, in tune with our sublime *satva* nature. This choice determines our next birth. In fact, it determines whether we will even be born again.

The movement towards our core, our true self, *ātma* is driven by *satva.* The movement outwards is driven by *rajas*. When we are fully settled in the periphery, we are caught in *tamas*. We are no longer human. When we settle into the center which is the space of completion, we go beyond the three *guṇas*. We become the *triguṇa rahita,* the Divine one who is beyond the three attributes, who is *pūrṇa*—complete.

14.18 Those situated in the mode of goodness, gradually go upward to the higher planes; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the worlds below.

14.19 When you see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, then you can know, attain My spiritual nature.

14.20 When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

Step one is when we realize that each of our thoughts, words, and activities arises from one of the three root patterns, *guṇas—satva, rajas* and *tamas.*

Step two is the understanding about which *guṇa,* root pattern it is and exactly what that *guṇa* is doing to us; what disempowering cognition that *guṇa* is building about our inner image (*mamakāra)*, our outer-image (*ahaṁkāra*), others' image (*anyakāra*), others' expectation about us, and life's image (*svānyakāra*).

Step three is to do the completion and the creation process; do completion with that *guṇa* or root pattern and do creation of the *satva guṇa*, the right inner space to create the reality that we want. Finally we transcend *satva guṇa* and enter into *nirguṇa* or 'no *guṇa* state'.

Every one of you has a fantasy deep down about you becoming all-powerful, all-knowing, *sarvajña*, that's all. I tell you, living as per the expectations of you, behaving as you expected about you, is the greatest joy you can experience in life. Completion does that to you! I tell you, nothing else can do *that* to you.

14.21 Arjuna inquires:
O my Lord, by what symptoms is one known who is transcendental to those modes? What is his behavior? And how does he transcend the modes of nature?

14.22 ,23,24,25 Śrī Bhagavān says:
He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active;

He who regards alike pleasure and pain, and looks on a lump of earth, a stone and a piece of





gold with an equal eye; who is wise and holds praise and blame to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all result-based undertakings, such a man is said to have transcended the modes of nature.

We create pain and pleasure through association with powerlessness, through conditioning. We create greed and fear through association. Our root patterns, our conditioned muscle-memories and bio-memories, create pain and pleasure.

Light and darkness, good and bad, right and wrong are based on root patterns. Our inadequate cognitions, the civilized education and refinement tells us that a person dressed in a particular manner is acceptable in society and another dressed differently is not.

No scripture ever said that one person is inferior to another. All scriptures affirm that every human being is a spiritual being; all of us carry the seed of Divinity in us.

When you complete with everything, animate or inanimate, you will experience the space of non-duality, *Advaita*. Relationships are nothing but your own extensions. Relationships are not outside; they are just your own extensions.

14.26 *One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the mode of material nature and thus comes to the level of Brahman.*

14.27 *And I am the basis of Brahman, which is the rightful state of ultimate happiness, and which is immortal, imperishable and eternal.*

The faith and the surrender help us transcend the nature of all activities. We surrender the result of our actions to that Master, whomsoever *He* may be, whomsoever *It* may be. We do everything meditating on that Master and surrender it all at His feet. That space of completion alone liberates us.

This is what Kṛṣṇa means by devotion, *bhakti-yogena sevate* (14.26)**,** which is unfailing in all circumstances. Nothing more is needed. Kṛṣṇa is not talking about the flute-playing, yellow-robed Kṛṣṇa. Anyone that we surrender to totally, is Kṛṣṇa and we then fall into Kṛṣṇa consciousness, the Consciousness of Completion.

Let us pray to *Parabrahma* Kṛṣṇa, the Universal Consciousness, the Ultimate Energy, to give us all this understanding in our life, to make us experience the truth that He teaches and to establish us in Completion, make us radiate Eternal Bliss, *Nityānanda.*

*Thus ends the fourteenth chapter named **Guṇatraya Vibhāga Yogaḥ**, The Yoga of Division of the three Guṇas,' of the **Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra**, the scripture of yoga dealing with the science of the Absolute in the form of **Śrī Kṛṣṇārjuna saṃvād**, dialogue between Śrī Kṛṣṇa and Arjuna.*





CHAPTER 15

Puruṣottama Yogaḥ

15.1 *Śrī Bhagavān says,*
The imperishable banyan tree of life, symbolized by the Aśvattha, has its roots above, with the leaves and branches spreading below the earth. The leaves are said to be the Vedic hymns.

One who knows this eternal tree becomes the knower of the Vedas.

15.2 *The branches of this tree extend below and above the earth, nourished by the three human attributes, guṇas.*

Its buds are the sense objects. This tree also has roots going down and these are bound to the resultant actions of humans.

The totality of the seven layers is our body-mind-spirit system. The second layer is the *prāṇic* body, the body that controls air movements inside our physical body. In the previous chapter, Kṛṣṇa explains that this *prāṇic* layer is filled with desires. He further explains how we create conflicting desires and suffer with *rajas* (restlessness) and forced into *tamas* (inactivity or depression).

The fifth layer is the causal body. It is where all *saṁskāras*, our root patterns, are stored in seed form. Every night we enter the causal body in deep sleep. We take *saṁskāras* out from this layer and create the world.

In this chapter, Kṛṣṇa reveals the secrets of this causal layer.

Desires are caused by *saṁskāras*, root thought patterns or bio-memories of experiences and sense perceptions. *Saṁskāras* are stored in our unconscious mind layer. Root thought patterns, *saṁskāras*, drive our actions. The Bṛhadaranyaka Upaniṣad says, 'We are our desires. Desires shape our will. Our will shapes our actions. Actions make us what we are.'

Now, Kṛṣṇa moves on to the next layer, where *saṁskāras* are stored in the seed form. Even if we move beyond the three layers of desire, restlessness and depression, these root patterns, *saṁskāras* in seed form, called *bīja saṁskāra* (bīja meaning seed), need to be cleared and completed.

Kṛṣṇa speaks of techniques to destroy these *bīja saṁskāras*. These may not express themselves in us right now. Yet if they are allowed to be there in seed form, at one time or another, they will exploit us.

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Kṛṣṇa speaks of techniques to destroy these *bīja saṁskāras*. These may not express themselves in us right now. Yet if they are allowed to be there in seed form, at one time or another, they will exploit us.

Kṛṣṇa says, 'The roots of the tree are on the outside; the branches are inside.' From the causal body, if the roots are taken to be outside, it should be in the earlier three layers ending with the physical body. In a tree, the roots feed nutrients to the tree. The tree takes water and minerals through the roots. The roots decide the condition and growth of a tree. That is why Kṛṣṇa says the roots of the tree are in the physical body. The tree of *saṁskāra* is watered by the five senses of the physical body and our actions. The *saṁskāras* in seed form in the causal body are formed and watered by the five senses of the physical body.

Understand, when your words are rooted in integrity, the word is Brahma. If it is rooted in Viṣṇu or integrity, it just becomes reality. Integrity is capable of maintaining creation. Viṣṇu maintains creation. Creation is possible only when you are established in the state of integrity and utter your words. When you utter your words from the space of integrity, creation is possible, creation happens!





However, if we constantly complete with the negative words that we use towards ourselves and others to express our feelings, we will get rooted in integrity—Viṣṇu, the space of positivity. From this positive space, we will express the power of words and Brahma, creation happens! With completion the creation of space happens for whatever we want to make as reality.

the tranSIent and the perMAnent

This tree of *saṁskāras*, which is in the causal body, lives mainly due to the five senses. Kṛṣṇa uses the word *aśvattha* which also means that which is transient, that which is not today as it was yesterday and which will not be tomorrow as it is today. It refers to material life where nothing is what it seems to be. Everything is temporary.

Kṛṣṇa says the roots go upwards as well as downwards. He says the leaves of the tree are decided by the tricks of the five senses and the resultant action of mankind. The roots are not only in the physical body, but also in the action. Kṛṣṇa says the tree is deeply rooted because the action of the entire mankind is always result-oriented. It is always guided by greed and fear.

Enrich and be free from Kārmic cycle

Understand this truth: Whenever life energy expands in you, it happens only through enriching. If we are able to create this right space of enriching, we will find a true liberation within ourselves. We will experience the power of living, constantly expanding! A load will be lifted from our shoulders. The anxiety of constantly looking over our shoulder to peep into the future will be gone. We look at past results to define what needs to be done for the future.

15.3 *The real form of this tree cannot be perceived. No one can understand where it ends, where it begins, or where its foundation is.*
But with determination one must cut down this strongly rooted tree with the weapon of detachment.

15.4 *One must then seek that place from which having gone, one never returns, and surrender to the Supreme Being from whom all activities started in ancient times.*

Kṛṣṇa explains that after cutting the tree of root patterns, surrender to the space of eternal silence, from where there is no coming back, *tam eva cādyaṁ puruṣaṁ prapadye* (15.4). This is the space in which the whole of Existence is established.

One's identity is the collection of one's root patterns, *saṁskāras*, past bio-memories and incomplete desires that are stored in the unconscious mind. This is in the causal layer of our energy. Through deep and focused meditation, we can access this unconscious causal layer and dissolve the *saṁskāras* stored here. Once done, we no longer return as the same person. We are free of *saṁskāras* and liberated.

15.5 *Those who are free from pride, delusion, and attachment, those who dwell in the Self, who are complete with lust, who are free from the dualities of joy and sorrow, not confused, and who know how to surrender to the Supreme Person, attain the eternal consciousness.*

15.6 *That supreme space of eternal consciousness, My consciousness, is not illuminated by the Sun or the Moon, or by fire.*

Those who enter that space never return to this material world.

Vairāgya means beyond attachment and detachment. *Rāga* means attachment. *Arāga* means detachment. *Virāga* or *vairāgya* means beyond attachment and detachment. It is non-attachment.

That is why Kṛṣṇa uses fitting words: *vinivṛtta-kāmāḥ*, those who are 'complete' with lust. *Nivṛitti* is the completion you carry that leads to more and more completion.

Hence, Kṛṣṇa utters the following words to program the causal layer. He gives techniques to create the space of completion and creation in Arjuna.

He says: 'Those who are free from pride, delusion, and attachment, those who dwell in the Self, who are complete with lust, who are free from the dualities of joy and sorrow, who are not confused, and who know how to surrender to the supreme person, attain eternal consciousness.'

Lust is difficult for a man to shed. Even the greatest of sages have succumbed to lust. Lust is of the body and as long as body consciousness remains, lust will stay. Only a person who has gone beyond body




consciousness can drop lust.

Those who go past the causal layer, this layer of energetic darkness, where neither the sun nor the moon shines, nor fire warms, progress onwards to the Cosmic layer and then to the nirvanic layer, which signifies true liberation.

One can meditate upon this technique, upon this truth expounded by Kṛṣṇa, through the darkness meditation in some of our meditation programs. This meditation, which focuses on darkness, liberates one from the fear of death and the fear of loss of identity that causes the fear of death.

15.7 *The living entities in this conditioned material world are a portion of My eternal Self.*

In this conditioned material world they are attracted by the six senses, which include the mind, dwelling in prakṛti, the active energy principle.

15.8 *The spirit in the body-mind living in this material world moves from one body to another carrying these just as wind carries fragrance.*

Here Kṛṣṇa says, 'conditioned world, *jīva-loke*'. Everything is conditioning. Right and wrong, honor and dishonor, are all conditioning, all are patterns. We think of honor or dishonor because we are taught that way.

When the spirit leaves one body and moves to another body, it carries the six senses, *ṣaṣthānīndriyāṇi,* the five physical senses and the mind, in the same way as the wind carries fragrances, *vāyur gandhān ivaśayāt (*15.8). Just as the wind carries fragrances, consciousness carries *saṁskāras*, causal level imprints, from body to body.

We have the freedom to act: the free will to decide and act. Ironically, only an enlightened Master has no freedom. Enlightened Masters are driven by Parāśakti's will; they are guided by Her, that universal power, into doing what they must do. Understand: I cannot take a single step on my own. My limbs move in accordance with Her wishes.

15.9 *The living entity, the spirit, leaves one body, takes another body and gets new eyes, ears, nose, tongue and sensing body according to the saṁskāras it had in its causal layer and enjoys the new mental setup.*

15.10 *Fools in ignorance do not perceive the spirit being united with the guṇas or modes of nature, as it enters, enjoys and leaves the body. The one whose inner eyes of knowledge is open can see everything.*

Kṛṣṇa says that we create our sensory organs, according to *saṁskāras* in our causal layer. Kṛṣṇa says that living entities create all five senses through the mind or mental setup. This happens not only when we take another body. Every day when we wake up from deep sleep, our senses are recreated. If we change our mental setup, within a short time, our face changes.

. I tell you, just by completing with your past lifestyle, you can get out of all your sufferings of the past. Just by declaring completion with all the past mental setup, you can get out of all the side effects, after-effects, and impact of the past over you. So, completion forms the basic truth, the basic principle. The whole energy field supports you to fulfill your life as you want.

Just for twenty-one days, every night before sleeping do self-completion with all your incompletions for at least forty-two minutes; reliving and relieving your past sufferings and root patterns. This completion process will directly work on your causal layer.

Kṛṣṇa says, 'Only those whose eyes are trained by knowledge can see the truth of this science, *paśyanti jñāna cakṣuṣaḥ* (15.10)'. The whole science of completion is before you. He says fools cannot understand and only those with eyes of knowledge, can see. The choice of being a fool or a man with eyes of knowledge, *jñāna-cakṣu* is left to us. The choice is completely ours.

15.11 *The serious practitioner of Yoga, with an understanding of his Self, can see all this clearly. But those who do not have an understanding of the Self, however much they try, cannot see.*

15.12 *The light of the Sun, the light of the Moon and the light of fire, all their radiance is also from Me.*





15.1 Entering into earth, I support all beings with My energy; becoming the watery Moon, I nourish all plant life.

15.14 I am the fire of digestion in every living body and I am the breath of life, exhaled and inhaled,

with which I digest the four-fold food.

Master—the Dispeller of Darkness

You are vibrating a magnetic field. There are two frequencies inside you.

There is a *self* in you which has a frequency of its own, this is what I call the energy of possibility of enlightenment. In Saṃskṛit we use the word *jīvātma*—individual soul. Then, there is the mind in you which it has the frequency of its own, this is the energy of the pattern and suffering present in you, which derived energy from the *ātman*.

First, you have a frequency of consciousness in you. Second, you have the frequency of mind in you. The frequency of the mind is the pattern, incompletion, suffering present in you. Third, at any given point in time, you are either used by the frequency of your soul, *ātman,* consciousness or the frequency of your mind, the patterns.

From Me Comes Light, Fire, Life Energy

Kṛṣṇa further expands on His pervasiveness. In the form of light and heat, He is the Sustainer of all beings within this Universe. He says that He is the energy of the watery moon and through this energy He is the life energy within plant life, *puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ* (15.13)'.

Kṛṣṇa affirms that He is Brahman and through His manifestation of the various natural elements of space, air, fire, water and earth, He is responsible for plant life and therefore for food and human beings.

What Kṛṣṇa implies here as well is that food is divine since it has His imprint on it. We tend to take food for granted. Offering food to other living beings has been considered a form of worship in Hindu tradition. Food has always been considered the repository of the Divine.

15.15 I am seated in everyone's heart and from Me came memory, knowledge and their loss. I am known by the Vedas; indeed, I am the creator of Vedānta and I am the knower of the Vedas.

15.16 There are two things, the perishable and the imperishable, in this world. There are the living beings who are perishable while there is the unchangeable, the imperishable.

Kṛṣṇa says that there are two kinds of *puruṣa*: one is eternal, *akṣara* and one perishes, *kṣara.* The *puruṣa* that perishes is the body-mind energy embedded in all beings, including humans. This energy has a definite, limited lifetime. It is always changing. There is nothing permanent about it. It is programmed for deterioration and destruction.

The *puruṣa* that is *kūṭastha* is the imperishable aspect of this energy. It is the energy of the spirit that is indestructible, *akṣara.* It is the Soul that is forever, that which cannot be destroyed.

15.17 Besides these two, there is the Supreme Puruṣa,
the Lord Himself, who pervades and sustains these three worlds.

15.18 As I am transcendental, beyond both the perishable and
the imperishable, and the best, I am declared both in the world and in the Vedas as that Supreme Person, Puruṣottama.

15.19 Whoever knows Me as the Supreme, without a doubt, is to be understood as the knower of everything, and he worships Me with all his being, O son of Bhārata.

15.20 This is the most confidential teaching disclosed by Me, O Sinless One, and whoever knows this will become wise and his actions will bear fruit.





Puruṣa is the energy that pervades us. *Puruṣottama* is the energy that pervades the entire Universe. *Puruṣottama* in that sense is no different from *Parāśakti*, the cosmic energy. It is only a play of words to separate *Puruṣa* as male and *śakti* as female, while describing the ultimate Cosmic Consciousness.

KnoW Me as the SupreMe and KnoW eVerythIng

Now, Kṛṣṇa presents the great truths about His true representation as the collective consciousness, the Supreme Self.

The first Truth:

All our minds are not individually separated pieces of the Universe. They are all one and the same. All our minds are interlinked. Not only interlinked, they directly affect each other. This is what I call collective consciousness. Anything we think affects people around us. Not only are those near us touched by our thoughts, so is everyone living on planet Earth.

The next Truth:

Not only at the mental level, even at the deeper level of consciousness, the deeper we go, the deeper we are connected. In Existence, there is no such thing as a separate individual identity. Once we know this truth, we will go beyond pain, suffering, depression and disease.

You see, we are a part of the Whole. If we fall in tune with the Whole, the Whole behaves as a friend. The moment we think, discriminate or behave with the Whole in the opposite way, it acts like an enemy. Be very clear, the Whole is not here to kill or destroy us.

The third Truth:

At the ultimate level, at the spiritual level, the moment we understand that we are deeply connected, totally connected to the whole group, to the whole Universe, not only do we experience bliss, but we really live, opening many dimensions of our being.

When we complete with everything, animate and inanimate, we experience the space of non-duality, *Advaita*, where each one is infinitely powerful and infinitely intelligent. Completion should be carried till we become enlightened. Understand, till we feel we are one with the space of *Nithyānando'ham* (I am *Nithyānanda*, Eternal Bliss); till we experience the space of *Nityānando'ham.*

Let us pray to *Puruṣottama* Kṛṣṇa, the Ultimate Energy, the Universal Consciousness, the Cosmic intelligence, to give us the experience of Eternal Consciousness; to make us beings with *jñāna cakṣu*, eyes of knowledge, and establish us in *Nityānanda,* eternal bliss.

Thank you!

*Thus ends the fifteenth chapter named **Puruṣottama Yogaḥ,** 'The Yoga of the Supreme Being,' of the **Bhagavad Gītā Upaniṣad**, **Brahmavidyā Yogaśāstra**, the scripture of yoga dealing with the science of the Absolute in the form of **Śrī Kṛṣṇārjuna saṃvād**, dialogue between Śrī Kṛṣṇa and Arjuna.*





CHAPTER 16

Daivāsura Sampad Vibhāga Yogaḥ

16.1 – 16.3 Bhagavān Kṛṣṇa says,

Fearlessness, purification of the being, cultivation of spiritual knowledge, charity, and being centered on the being, performance of sacrifices, and accumulation of knowledge, austerity, simplicity, non-violence, truthfulness, freedom from anger, renunciation, tranquility, aversion to fault finding, compassion for all living entities, freedom from covetousness, gentleness, modesty, studied determination, vigor, more forgiveness, fortitude, cleanliness, freedom from envy and from the passion for honor, these transcendental qualities, O Son of Bharata (Arjuna), belong to Divine men, endowed with Divine nature.'

Living the Divine

Here Kṛṣṇa gives all the divine qualities, one by one. It is not necessary to explain all the qualities. Let us take a few. Let us take fearlessness, *abhayaṁ* for example.

Most of your sufferings are because you are afraid to think about some parts of your life, some components of your life. You are afraid of thinking. You always think that because you are thinking, you are getting fear. No! You are actually afraid of thinking. That is why those thoughts may cause fear in you, you think and then you stop thinking!

Ironing out your thinking and not being afraid of thinking about anything, taking any thinking to the logical conclusion is Integrity.

See, all the things that *you want* in your life, you think that you won't get them, even if you work for it. But all the things that you *don't want*, you are afraid that you will get them, even if you just think about them.

Life is not *that* unfair with you. Anything happens only when you take the responsibility of inviting it and making it happen. You should know very clearly and see your own hypocrisy.

First thing you need to do—sit with yourself and list out all the areas of your life that you are afraid of. Whatever you are afraid of, write it down and logically think about it. Allow all of them to surface. Let your mind face the fears. Let your mind speak everything. Think intensely and logically about the fears. Give it half an hour. You may feel afraid, tears may roll and your whole body may shake. Let everything come out. I tell you, anything that stays in your unconscious as a weight and makes you brood over it, bring all of them out and consciously think through them to the logical conclusion. With integrity, fear of thinking will disappear, and once fear of thinking disappears, they cannot cause fear to you.

16.4 *Pride, arrogance, conceit, anger, harshness or cruelty, and ignorance—these qualities belong to those born with demonic nature, O Pātha (son of Prithā).*

16.5 *The transcendental qualities are conducive to liberation, whereas the demonic qualities make for bondage.*

Do not worry, Pāṇḍava, you are born with Divine qualities.





16.6 *Pārtha, in this world there are two kinds of created beings, one is divine and the other, demonic.*

I have explained at length to you the Divine qualities.
Now hear about the demonic qualities also, so that
you will understand and live your life blissfully and happily.

16.7 *Persons with demonic nature do not know what is bondage and what is liberation; nor what is cleanliness; truthful behavior is not in them.*

Kṛṣṇa says that all actions done out of arrogance, out of pride, out of ego, for name and fame, and for power, are demonic in nature.

If you thing you are really a seeker, then do this one spiritual practice for seven days. Work based on this single statement: instead of deciding based on the default root cognition of *'me, me, me'*, decide based on the new root cognition of '*You, You, You'*.

Here, Kṛṣṇa gives the technique to change the master, the ego or the root patterns that makes decisions. He gives the straight technique for the cognitive shift to happen. At present, the root cognition happens in us keeping the 'I' as the center; He gives a simple technique to replace the 'I' with 'You' so that the cognitive shift happens.

Enrich others with the space of 'You' which will naturally make you express these divine qualities in life. Enriching will be just your lifestyle. You will understand that enriching the 'You' enriches the 'I' back. Enriching others enriches you back. Experientially you will understand that 'you' is one with others, others are one with you. Automatically you will become blissful, free from anger and full of *dhārmic* (righteous) qualities.

There are four *muktis* or levels of liberation:

sālokya mukti, *sārūpya mukti,* s*āmīpya mukti* and *sāyujya mukti*. *Sālokya* means 'same place'; it means we will be allowed to stay in Vaikuṇṭa, Viṣṇu's abode. We will have a residence in heaven. *Sārūpya* means we will have the same form as the Lord. For example, we can see Jaya-Vijaya, the gatekeepers of heaven; they have the same *ṣankh* (conch), *cakra* (discus), *gadā* (mace), *padma* (lotus)—all the accessories of Viṣṇu in the same *svarūpa* (form).

Sāmīpya (being near) is being in the inner circle; the *cakra* that Viṣṇu is carrying has achieved *sāmīpya mukti*! Becoming enlightened oneself is *sāyujya mukti. Sāmīpya mukti* is the best Enlightenment because we can enjoy Him forever! It is like an ant forever enjoying the sugar candy.

Sāyujya mukti is like becoming the sugar candy. This is for all the *ṛṣis.* For devotees, the ultimate state is *sāmīpya mukti*.

Are you Divine or Demonic?

Now, here is another important point. After hearing about 'You' and 'me', the next thought that may come to our mind is, '*Swamiji*, I do not know whether I am working based on root cognition of 'You' or based on 'me'. I am worried about whether I am a demon or divine. Please guide me, tell me, based on which quality I am working.'

Let me assure you that if this fear arises in you, you are divine. The person who is ready to look into his mind, the person who is afraid about whether he is living rightly or wrongly, always lives rightly. Only the person who is arrogant is demonic.

Now Lord Kṛṣṇa explains that living with transcendental qualities, that is the right space of 'you', one achieves liberation or Enlightenment— *nivṛitti*. By living with the space of 'I' we create more bondage. The demonic qualities make for bondage, meaning *pravṛitti*.

Kṛṣṇa says that one with a demonic nature is not aware of what bondage is and what liberation is. People of this nature are so deeply immersed in their attachment and aversion that they no longer feel themselves separated from these qualities. They are so much in bondage to their senses that they can no longer know they are in bondage.

16.8 *People with such demonic qualities think there is no ultimate energy or intelligence, which is running this planet Earth, which is running the Universe, and that this whole creation is produced*





out of lust and desire, and is unreal.

16.9 *Following this material view of creation, these degraded souls with small intellect, lost in themselves and committing cruel deeds, are engaged in the destruction of the world.*

Kṛṣṇa says that when we are unable to recognize this energy, we are demonic. We do not believe everything operates out of this energy; instead we believe we make things happen with our greed, lust and desires. We believe we run this world with our puny intellect that we consider intelligence.

Kṛṣṇa says firmly that when we believe that we are the cause of this Universe, this Existence, we are so deluded and locked in our own little identities, with small intelliegence, we destroy the world and ourselves as well.

16.10 *Filled with insatiable desires, hypocrisy, pride, and arrogance; holding wrong views due to delusion, they act with impure motives and for impermanent objectives.*

16.11 *,12 Obsessed with endless anxiety lasting until death, considering sense gratification their highest aim, and convinced that sense pleasure is everything;*

bound by hundreds of ties of desire and enslaved and filled with anger, they strive to obtain wealth by unlawful means to fulfill sensual pleasures.

In the earlier verse, Kṛṣṇa explained how a person with demonic nature could destroy this world. Here, He shows how such a person can destroy himself. Out of pride, arrogance and hypocrisy, such a person moves in a path directed by purely selfish and material objectives, and derives results that produce suffering.

The nature of the unconscious mind is to react to the senses. We may think we respond consciously. But almost all the time our reactions are instinctive, decided by *vāsanās* and *saṁskāras*, conflicting patterns and root patterns, rather than by conscious application of our rational mind. This is what Kṛṣṇa refers to as the nature of a demonic person. Instinct is the nature of animals, and because it is their nature, it works well for them. They flow with nature.

Instinct is not the nature of humans. Human consciousness can rise to the intuitive level, in which awareness results in high action. This is the potential of the Divine inherent in all of us. Instead of rising to the intuitive level, the super conscious level, most people find it easier to descend into the instinctive or unconscious level.

16.13 *They think: This has been gained by me today;*
I shall fulfill this desire; I have this much wealth and will have more wealth in the future;

16.14 *That enemy has been slain by me,*
and I shall slay others also. I am the Lord.
I am the enjoyer. I am successful, powerful, and happy.

16.15 *I am rich and born in a noble family. Who is equal to me?*
I shall perform sacrifice, I shall give charity, and I shall rejoice. Thus deluded by ignorance;

16.16 *Thus confused by various anxieties and caught in a net of illusions, one becomes too deeply attached to sensory pleasures and falls into hell.*

Every sensory organ has its own *āhāra*, inputs, upon which it feeds. Based on these inputs, the eye, ear, tongue, nose and skin develop their desires and convey these desires to the body-mind system. Control of these senses and the desires that they weave is what Sage Patañjali prescribed as *pratyāhāra*, one of the eight methods of his *Aṣṭāṇga Yoga.*

Once we allow our mind to get driven away by the senses, there is no stopping. We won't know how to make it stop either. So we continue with our fantasies. We are driven by comparison and envy. We are not merely fulfilling our needs, we are actually fulfilling other people's wants and desires.

16.17 *Self-complacent and always conceited, deluded by wealth and false pride, they perform superficial sacrifices in name only, without following the vedic rules or regulations.*

16.18 *The demonic person, consumed by ego, power, pride, lust and anger, becomes envious of Me*





(Supreme Divine),

who is situated in his own body and in the bodies of others, and blasphemies against Him.

16.19 *Those who are envious (of Him) and cruel, who are the lowest among men, I repeatedly cast into the ocean of material existence, into various lowly, demonic forms of life.*

16.20 *These foolish beings attain repeated birth amongst the species of demonic life. Without ever achieving Me, O Kaunteya, they sink into the most abominable existence.*

The *Bṛhadāraṇyaka Upaniṣad* puts it so well:

> As are your thoughts, so is your will; as is your will, so your action, as are your actions, so is your destiny.

Destiny is nothing but the end result of how we exercise our free will. The problem is, we have no will; in the morning we want to do one thing, by noon it is something different, by night it is totally different. So, if our will keeps changing, how can it ever be converted into action?

Create the Space of Surrender

People tell me, '*Swamiji*, you say creating the space by visualizing it in the present helps make things happen in reality; we have tried: nothing happens.'

Nothing happens because you are full of self-contradiction, self-doubt, self-hatred and impossibilities. If we wish to get rid of back pain, and we keep saying, 'Let this back pain go,' it will never go. Every time we utter the words back pain, our mind latches more firmly onto the past hangover of pain. If we want to get rid of pain, we must complete with all self-doubts and create the space for health visualizing it in the present; not pain, not getting rid of pain, but feeling healthy.

When you create the space to make something into reality, complete with all the doubts, complete with all the impossible ideas that come to you, complete with your ability to even create the space.

Bringing your past hangover into the present is incompletion. Bringing your future possibility into the present is Space.

When we surrender to Kṛṣṇa, our surrender must be total. We must take the responsibility to fulfill the space of surrender. There can be nothing between Him and us. Then, He surely liberates us. Because then we are already liberated, we are in Kṛṣṇa consciousness.

Meditation leads us to surrender. Meditation is the process of creation of the space of completion. Completion is the knowledge that we are one with the Universe. It is then about 'you' instead of 'me'. The feeling of 'you' and the absence of 'me' dissolve the idea of 'I' as identity. This is the foundation of surrender.

When we are one with the Universe, one with Kṛṣṇa, there is nothing else we need to look up to. There is nothing else to look for. We have reached eternal bliss—*Nityānanda*.

16.21 *There are three gates leading to this hell: lust, anger and greed. As they lead to the degradation of the soul, these three are to be abandoned.*

16.22 *Those who have escaped these three gates of hell, O Kaunteya, behave in a manner beneficial to the (evolution of the) soul, and thus (gradually) attain the supreme destination.*

16.23 *But he who discards scriptural injunctions and acts according to his base impulses attains neither perfection, nor happiness, nor the supreme destination.*

16.24 *By the regulations of the scriptures, one should understand what is duty and what is not duty. After being versed in scriptural injunctions, one should act accordingly.*

Krodha, anger, arises out of suffering. We feel thwarted and we feel angry. The cycle goes on. When these three combine, they create moha, or delusion.

Lust can be transformed when it is expressed in an unselfish and unattached way. Lust will then totally disappear. Compassion and caring will be in its place. Lust is one aspect of the broad spectrum of desires. Unending desire is greed. When a desire is truly fulfilled, it leaves us. *Karma* is unfulfilled desires that goad





us into action. We can never fulfill our desires because many of these desires are not truly ours. We borrow these desires from other people. There is never contentment. Each desire is the seed of suffering.

Anger and guilt are byproducts of desires. What we cannot acquire makes us angry. Anger produces guilt. Being angry towards a person is fruitless. Much of the negativity expressed towards others comes back to us. It depletes our energy. Anger or even guilt is also often an expression of one's inability to do something. It is a self-centered emotion born of one's weakness, powerlessness.

Don't be identified with the body. Don't be identified with your mind, country, race or religion. Don't be identified with anything. Don't think, 'I am this' or 'I am that'. Remember, neither 'this' nor 'that'. That is one of the secret teachings of the mystics: *neti-neti*, neither 'this' nor 'that'. If you can avoid both polarities, day and night, life and death, body and mind, then slowly a third energy arises in you, a third force arises in you. That is consciousness. That's your reality. That is freedom—freedom from fear, anxiety, misery, freedom from the world, freedom from the wheel of life and death. Then you are a witness, watching, a mirror reflecting but not getting caught in any reflection.

When you are a witness, the 'me' and 'mine' drop. What remains is identification with your energy, with your *state*, not your *status*. In that state, you are one with all. You are in the space of *Living Advaita*, oneness—living the truth that everything is 'you' and 'you' are everything. Because 'you' is 'me', 'me' is 'you', 'you' 'me' becomes 'you-me'. It is 'you-me' that becomes the center, no longer 'me'. You become Divine, *daivic*.

Let us pray to the ultimate energy, *Parabrahma* Kṛṣṇa, the Divine Consciousness, to bless us all with *'daiva saṁpat'* and establish us in eternal bliss, *nityānanda*.

Thank You.

*Thus ends the sixteenth chapter named **Daivāsura Sampad Vibhāga Yogaḥ**, 'The Yoga of Divine and Demonic Nature,' of the **Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra**, the scripture of yoga dealing with the science of the Absolute in the form of **Śrī Kṛṣṇārjuna saṃvād**, dialogue between Śrī Kṛṣṇa and Arjuna.*





CHAPTER

17

17.1 *Arjuna says:*
What is the mode of devotion of those who perform spiritual practices with authenticity [śraddha],but without following the scriptural injunctions, O Kṛṣṇa? Is it in the mode of goodness [satva], aggression [rajas] or ignorance [tamas]?

Arjuna asks: 'Kṛṣṇa, those who discard the ordinances of the scriptures, *śāstras* and perform sacrifices, what is their position? Is it *sātvic, rājasic* or *tāmasic*? What is the state of people who don't follow the instructions of the scriptures, the ancient books, and instead worship with *śraddha*, authenticity according to their own beliefs? Is it *rajas*, *tamas* or *satva*? Are they in a peaceful (*sātvic*) state, restless (*rājasic*) state or an ignorant *(tāmasic*) state?'

Worship can occur at many levels. Arjuna's question is based upon the three attributes or *guṇas*. Worship is also dependent on our energy levels. Many people are comfortable worshipping at the physical level, the gross level, through techniques such as *pūjā*, going to temples to worship the deities, bathing in holy rivers, etc. From an energy point of view, these are linked to the earth energy and the water energy.

At another level of energy, one may perform fire sacrifices such as *yajña* or homa. These are related to the fire energy.

The energy of air, *vāyu* can be accessed through breathing techniques such as *prāṇāyāma* or chanting of verses.

It is possible to access the etheric energy, *ākāśa* through meditation, though this requires understanding and awareness.

Each form of worship or sacrifice is based upon one's aptitude and inclination.

17.2 *The Supreme Lord Kṛṣṇa says:*
The natural authenticity (faith) of embodied beings is of three kinds: Goodness, aggression, and ignorance.

Now listen about these from Me.

17.3 *O Arjuna, the authenticity of each is in accordance with one's own natural disposition.*

One is known by one's authenticity, śraddha. One can become whatever one wants to be.

17.4 *Men in the nature of goodness worship the deities; those in the nature of aggression worship the demons and those in the nature of ignorance worship ghosts and spirits.*

17.5 , 17.6 *Ignorant persons of demonic nature are those who practice severe austerities without following the prescription of the scriptures, who are full of hypocrisy and egotism, who are impelled by the force of desire and attachment and who senselessly torture the elements in their body and also Me who dwells*





within the body.

When we are born, we carry within us the *vāsanā*, the essence of the mental cognition or bio-memory from our past lives. This comes with the *prārabdha karma* (unfulfilled actions from past lives) and the *saṁskāras* (root thought patterns), that drive our mental makeup and actions throughout our present lives. In turn, *guṇas* or the attributes we are born with are determined.

. According to Kṛṣṇa, the attitude, the space or the last thought with which we left our body carries over to our next birth and the next body that our spirit moves into.

Hence we are born with a natural inclination based upon our last life and attitude. Depending on the attitude, we may have the attribute of *satva*, goodness, *rajas*, aggression, or *tamas*, ignorance as our driving nature.

Śraddha here refers to the faith that comes out of authenticity in action or good work. Yet pure goodness goes beyond all material acts. It is transcendental. Hence there is nothing like fully good, completely good in material life.

An Enlightened Master goes beyond the three *guṇas* of *satva, rajas* and *tamas.* He transcends these attributes because he burns out all his *vāsanās, saṁskāras* and *karmas,* of which these *triguṇas* are a product. An Enlightened Master has no bondages. He is not bound by desires, greed, fear or attachment. He is beyond the illusion of material existence.

Kṛṣṇa says that our style of worship depends upon our nature— *sattvānurūpā sarvasya śraddhā bhavati bhārata* (17.3). A person established in *satva* worships *devatas* (deities, gods) who are peaceful— *yajante sāttvikā devān*. A person established in *rajas* worships *yakṣas* (supernatural beings) and *rākṣasas* (demons)—*yakṣa-rakṣāṁsi rājasāḥ.* A person established in *tamas* (ignorance) worships *pretas* (spirits of the dead) and *bhūtas* (ghosts)—*pretān bhūta-gaṇāṁś cānye yajante tāmasā janāḥ* (17.4).

Do not Abuse your Body, I reside in You

In the last verse, He says, 'Please do not punish your body. You not only punish yourself, but you also punish Me because I reside in you— *mām caiva antaḥ śarīra-stham*'.

17.7 Food that we consume is of three kinds, according to the three types of material nature. These are the sacrifice, austerity and charity. Listen to the difference between these three.

Before we discuss these verses, let me explain the three different types of śraddha based on what we are.

āhāras tv api sarvasya tri-vidho bhavati priyaḥ ।
yajñas tapas tathā dānaṁ teśāṁ bhedam imaṁ śṛṇu ॥ 17.7

Please understand that one group of people is completely negative. They lack integrity, the space of positivity. They only doubt, doubt and doubt. They doubt themselves and others. They have decided not to believe in anything. They have decided not to raise themselves in their lives. They remain dumb in self-doubt. We can't do anything with them. This is the first group.

The second group consists of people who positively believe, who are integrated, but do not practice authenticity, the space of possibility. They build the pattern of impossibility. They continuously resist expansion. Understand, while on the surface they believe that they are confronted by patterns and limitations imposed by their patterns, deep down inside them, they actually resist expansion. Just see, look around the society. Everything is nothing but the resistance to expansion.

The third group of people believes and practices authenticity, the space of possibility with responsibility.

For them, life is all about making the impossible into I-M-Possible.

There are three groups. One group is in self-doubt. Even the word doubt is too good to describe it. They are in self-denial. They are prejudiced. This group is in *tamas*. The next group is the believers. They are in *rajas*. The third group is authentic. This group is in *satva*. Kṛṣṇa beautifully explains the differences between the prejudiced group in self-denial, the believers with positivity and the authentic group with possibility. He then talks about their ways of life, character and how we can achieve the authenticity of *satva* and imbibe the truths explained in the Gītā.





Technology to Experience Authenticity

Now, we will enter into the technology of experiencing the authenticity, the technology of Kṛṣṇa consciousness.

The result of my words on your consciousness decides whether what I spoke is the truth or a lie. Understand, you don't need to do it completely or perfectly. Having the courage of authenticity to experiment with a clear decision that you will expand your possibility is enough.

Practicing integrity creates the space of positivity in you, and practicing authenticity creates the space of possibility in you. The clear decision that you will continuously expand your possibility for you and you will not be satisfied with what you are now, is more than enough! You do not need any other separate practice.

Please understand, the gap between your desire and your responsibility is your inauthenticity. Bring more and more authenticity. Take more and more responsibility. So, when you take responsibility, sit by creating the space and be ready to sacrifice. The world will simply move based on your word! The world will move as you want!

17.8 *The foods that promote longevity, virtue, strength, health, happiness and joy are juicy, smooth, substantial and nutritious.* Such foods are liked by persons in the mode of goodness.

17.9 *People in the mode of aggression like foods that are very bitter, sour, salty, hot, pungent, dry, and burning, and which cause pain, grief and disease.*

17.10 *People in the mode of ignorance like foods that are stale, tasteless, putrid, rotten, refuse and of impure energy.*

Kṛṣṇa explains here about the energy of various food substances. Generally, all food that is not from plants i.e., from animal origin, has negative energy. Food that is hot and spicy tends to aggravate desires. Vegetarian food that is fresh and not spicy is ideal for spiritual practices.

In our *Nithya Spiritual Healing* system, it is essential that the healers become vegetarians and give up substances such as alcohol, tobacco, drugs, etc. I have nothing against alcohol or meat. I have no theories about cruelty to animals and so on. Plants also have life, just perhaps not at the same frequency. So if one argues from the point of cruelty to animals, eating vegetables also is cruelty to plants. This system is based on deep meditative techniques. For the meditative energy to be effective, negative energy substances should not be used. I have seen that these meditations do not go together with meat as well as with tobacco and alcohol. If healers eat meat, smoke or drink, they are affected physiologically and psychologically.

Any serious meditation technique requires one to be in the energy field. The word *āhāra* used by Kṛṣṇa can be expanded to mean food for all senses, not merely for the tongue. All sensory inputs need to be of the same description that Kṛṣṇa uses here, promoting 'longevity, virtue, strength, health, happiness and joy' to aid one's progress in one's spiritual path by the *sātvic* route.

Kṛṣṇa outlines a more general classification based upon the purity and nature of food. Kṛṣṇa explains that *tāmasic* food, putrid and stale, is forbidden for consumption by *vedic* tradition. The injunction is to eat food within a few hours of cooking. Beyond that, the food should be discarded.

Eat fresh food in silence and with completion and gratitude. Pay attention to each morsel of food and eat with gratitude and love.

17.11 *Sacrifice without expectation of results, as stipulated in the scriptures, with a firm belief and conviction that it is a duty, is in the mode of goodness.*

17.12 *O Arjuna, that sacrifice that is performed with expectation of result or for show out of pride, is of the nature of aggression.*

17.13 *Sacrifice that is performed without following the scripture, in which no food is distributed, which is devoid of mantra, authenticity, and gift, is said to be in the mode of ignorance.*

Please understand that an enriching sacrifice is not measured by how much we give. It is measured by how much we give that we cannot afford to give. It is measured by how much we give when it hurts us to give




and that too without any expectation in return. Such an enriching sacrifice straightaway leads to liberation. That *vāsanā* of generosity stays with their spirit. There is no doubt in this.

However, that charity will be in the mode of *rajas*, not *satva*. When people move from this *rajas* state of giving to the *satva* state of giving, wealth seeks them out. Lakṣmī, the goddess of wealth comes to them without being asked!

17.14 The worship of deities, the priest, the Guru, and the wise; purity, honesty, living in reality, and nonviolence are said to be austerity of deed.

17.15 Speech that is non-offensive, truthful, pleasant, beneficial, and is used for the regular study of scriptures is called austerity of word.

17.16 Serenity of mind, gentleness, equanimity, self-control, and purity of thought are called austerity of thought.

17.17 The above mentioned threefold austerity (of thought, word and deed), practiced by Yogīs with supreme authenticity, without a desire for the fruit, is said to be in the mode of goodness.

17.18 Austerity that is performed for gaining respect, honor, reverence, and for the sake of show, yielding an uncertain and temporary result, is said to be in the mode of aggression.

17.19 Austerity performed with foolish stubbornness or with self-torture or for harming others, is said to be in the mode of ignorance.

Bhagavan Kṛṣṇa says that the people who are in *rajas* carry out sacrifices for the sake of respect, honor and worship. When they do penance or sacrifice in this manner, it is unstable. When people don't respect them, they stop doing it. They do it as long as people fall at their feet. If the respect is lost, they stop their *tapasyā.*

Penance performed with the view of obtaining any result, even a noble ideal like Enlightenment is a result...is in the mode of *rajas*, aggression or passion. Only when it is in the nature of total surrender, with no expectation of any results, it is in *satva* and of spiritual value.

Bhāgavatam says that people who explain or enrich others by sharing the Truth, such as Śrī Kṛṣṇa, are Incarnations. Incarnations still landing on planet Earth to make all of you enlightened is nothing but the Universe practicing responsibility. Even after so much torture and abuse by human beings, enlightened beings and Incarnations are continuing to enrich planet Earth; this is nothing but the cosmos deciding to do whatever it takes to enrich all of you.

Listen, only my integrity and authenticity makes me an Enlightened being. Only my commitment to taking responsibility and enriching all of you, makes me an Incarnation!

> Sukha Brahma says beautifully: *Soundaryatva, Tejavastva, Sārasvatya,* and the power, *lakṣmitva*. *Soundaryatva* means that if we see them, we will automatically feel like sitting and listening to them. We will automatically feel like turning around once more to capture their grace! That which simply attracts our mind is *soundaryatva*.

The next attribute is *tejas*, a sharp radiating energy and clarity. The third is *sārasvatya.* This means that no matter how difficult a concept or idea is, they can explain it in a simple way. It merely flows from their tongue where *Sarasvatī* (goddess of knowledge) resides.

Above all is *Lakṣmītva*. This means that just by their thought, wealth and work will happen. Everything happens according to how they want it to happen. When somebody radiates all four of these qualities, he is an Incarnation.

Bhagavān Kṛṣṇa says a spiritual person should use pleasing words and not agitate others. When we do not agitate others, we will not be arrogant. See, this is not even a social morality. This is a spiritual practice.

Kṛṣṇa says to study spiritual literature regularly. By regularly studying scriptural literature, these ideas go again and again into our brain. Consequently, we acquire the courage to experiment and live the truth.

Kṛṣṇa talks about austerity in action, *śarīraṁ tapa* as well. He speaks about the five conditions that are also in Patañjali's *Aṣṭāṇga Yog*a as the five disciplines of yama: *satya, ahiṁsā, asteya, aparigṛha* and *brahmacarya*. These mean truth in thoughts, words and deeds embodying nonviolence, non-covetousness, simplicity and living in reality with the focus on the Supreme as the ultimate in any kind of penance.





17.20 Charity that is given at the right place and time, as a matter of duty to a deserving candidate who does nothing in return, is considered to be in the mode of goodness.

17.21 Charity that is given unwillingly or to get something in return or to gain some result is in the mode of aggression.

17.22 Charity that is given at a wrong place and time to unworthy persons or without paying respect to the receiver or with ridicule is in the mode of ignorance

Dāna, charity is sharing out of the space of enriching. It is not done with the attitude of giving. It is done with the attitude of sharing and not expecting good results because of it or some easy route into heaven because of it. Charity is done out of love and gratitude.

There are three kinds of *dāna*.

Understand, *annadāna* means giving to enrich with food, clothes and whatever is related to someone's physical needs.

Next is *vidyādāna*. This means giving to enrich with education and also whatever someone needs for mental growth. For example, when somebody is depressed, if you enrich him with some consoling ideas, this is *vidyādāna*. If somebody does not know how to clean a room and you teach him, this is *vidyādāna.* If somebody does not know how to cut grass and you teach him, this is *vidyādāna*.

And the third kind is *jñānadāna*, giving to enrich with spiritual knowledge.

If we give *annadāna*, we satisfy a person for three hours. After three hours, again he needs food. If we give *vidyādāna*, education or knowledge, he will have food for himself for one life. If we give education, he can earn food for himself. He will make money and buy food for himself. If we give *jñānadāna*, we will satisfy that person birth after birth!

One more point is that the person who gives loses nothing with *jñānadāna*. With all other *dāna*, the person who gives has a little less. In *annadāna*, he who gives will lose and he who receives will gain. In *vidyādāna*, the giver does not lose. He retains the same level. In *jñānadāna*, I tell you a secret, the more you share, the more it grows in you! The more you enrich others with the science of completion, the more you grow in completion. It is a win-win situation. Here, you receive automatically. It grows in the person who shares and enriches.

There are others whose charity it is better not to accept. Kṛṣṇa refers to this as giving in ignorance, *tamas*. People will come with money not declared for tax as earned income and gift that to the ashram. They will use it as a tax saving strategy. What for?

Often, disciples ask why I am not accepting donations from very wealthy people who come to the ashram seeking help. Unless the person stays with me for a year or more and shows his integrity, authenticity and responsibility towards enriching the mission, it is difficult to accept anything from that person. Why become bonded to people whose motives are not merely selfish but self-defeating?

17.23 'Oṁ Tat Sat' is said to be the threefold name of the Eternal Being (Brahma).

Persons with good (brahmanic) qualities, the Vedas, and the selfless service (seva, yajña) were created by and from Brahma in the ancient times.

17.24 Therefore, acts of sacrifice, charity, and austerity prescribed in the scriptures are always commenced by uttering 'Oṁ' by the knowers of the supreme being.

17.25 Various types of sacrifice, charity, and austerity are performed by the seekers of liberation by uttering 'Tat' (or He is all) without seeking a reward.

17.26 The word 'Sat' is used in the sense of Reality and goodness. The word 'Sat' is also used for an auspicious act, O Pārtha (Arjuna).

17.27 Authenticity in sacrifice, charity, and austerity is also called 'Sat'. Selfless enriching for the sake of the Supreme is, in truth, termed as 'Sat'.

17.28 Whatever is done without authenticity, whether it is sacrifice, charity, austerity, or any other act is called 'Asat'. It has no value here or hereafter, O Pārtha (Arjuna).

Please understand that all kinds of food, penance, sacrifice or charity fall into the basic three categories explained by Kṛṣṇa—*sātvic, rājasic* and *tāmasic.* These translate as the modes of goodness, passion





and ignorance. But the important thing is that as long as they are done in the materialistic world, they are conditioned. When they are done from the space of completion with the attitude of gratitude to the Divine and Existence, only then you encounter spiritual progress or spiritual elevation. Our scriptures explain that anything done in the nature of *rajas* or *tamas* cannot give the ultimate result. Only the act done from the space of *satva* or goodness gives the final result. One who does such acts without this awareness has temporary results but not the final result.

Commit to complete with yourself and others. When I say 'others', I don't mean only the friends and family and relatives who are present in your life. Complete with your *kula devatā (*family deity), complete with your *kula guru* (family guru), complete with your house, complete with the plants with which you are living, complete with your pet, complete with the different energies of the Cosmos, complete with everything! Continuously complete and continuously enrich others!

The real scale and measure of your completion is whether you are able to move the others' space and enrich others and life continuously. If you are not enriching constantly, be very clear, the completion has not yet happened in you.

I tell you, when completion happened in me, I just realized the authentic selflessness, *śraddha.* All our selflessness is also packed in our selfishness. All our selflessness is packed in our selfishness. When I completed, I discovered the authentic selflessness and enriching which never tires me. If you are getting tired, please be very clear, still you have incompletions in you. You have to complete! You have to complete!

Listen! This is the scale—having a tireless mind. The being happened in me is just because my enriching is out of pure selflessness. I tell you, once you complete, you will suddenly realize, 'Why should I live now?'— 'For enriching! Nothing else...Nothing else!' Complete! Complete! Complete!

The three words 'Oṁ Tat Sat 'are the words of the Divine.

- '*Oṁ iti etat brahmano nedisthaṁ namaḥ*', shows the first goal, the beginning.
- '*Tat tvam asi'* indicates the second goal, the continuation.
- '*Sat eva saumya*' is the third goal or final result. All three combined give the

words: *Oṁ Tat Sat.*

This is why these words have such great importance or significance. Any person doing enriching or working with the space of addressing *Oṁ Tat Sat* will be with Existence, the Divine consciousness.

These three words simply imply: 'I offer all to that Truth. I surrender everything to that Divine. Let that be the Truth.' This is the *Mahā-vākya*, the great truth, handed down by the Master to Arjuna as the technique to ensure *śraddha*, authenticity in all activities of sacrifice, austerity and charity.

Let us all experience *Śraddha*, the authenticity and imbibe and experience the truths of *Parabrahma* Kṛṣṇa.

Let us pray to Him to give us all the authenticity and experience of the truth that He is teaching through the *Gītā,* to all of us, and let Him make us experience and establish ourselves in Eternal Bliss, *Nityānanda*!

*Thus ends the seventeenth chapter named **Śraddhatraya Vibhāga Yogaḥ**, 'The Yoga of Discerning the Three-Fold Faith,' of the **Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra**, the scripture of yoga dealing with the science of the Absolute in the form of **Śrī Kṛṣṇārjuna saṃvād**, dialogue between Śrī Kṛṣṇa and Arjuna.*





CHAPTER

18

Mokṣa Sannyāsa Yogaḥ

18.1 *Arjuna says,*
'O mighty armed Kṛṣṇa, I wish to understand
what is the essence, tattva of renunciation, tyāga and the
renounced order of life, sannyāsa, and the difference

between the two, O Hriśikeṣa, O Killer of the demon Keśī.'

18.2 *Bhagavān Kṛṣṇa says,*
the renouncing of all selfish work based on desire, is what the learned ones call as sannyāsa, the renounced order of life.

And renunciatig the attachment to fruit or result of one's actions is what the wise ones call as tyāga, renunciation.

18.3 *Some learned men say that all kinds of result-based activities are faulty and should be given up, but there are yet other sages who maintain that acts of enriching sacrifice [yajña],charity [dāna] and austerity [tapaḥ] should never be given up.*

18.4 *Arjuna, best of Bhāratas, now listen from Me certainly about renunciation or tyāga; O tiger among men, renunciation or tyāga is declared to be of three kinds.*

18.5 *Acts of enriching sacrifice [tyāga], charity [dāna] and austerity [tapaḥ] are not to be given up; they should be performed. Indeed, even the Sages are purified by enriching sacrifice, charity and penance.*

18.6 *O Pārtha (Arjuna), all these activities must also be performed without any attachment or any expectation of fruit or result. They should be done as an act of responsibility.*

That is My final and ultimate opinion.

Renunciation can be of three types: enriching sacrifice, charity and penance; *yajña, dāna, tapaḥ.* These purify even those who are already evolved and pure.

Kṛṣṇa says that any sacrifice done for the welfare or enrichment of humanity is not to be given up. As enriching sacrifices, *yajñas* are meant to achieve the supreme, performing charity, *dāna* is recommended to purify one's heart and put one on the path of spiritual progress. Sacrifice is normally understood to be rituals such as *yajña* and *homa*, etc. These are the fire rituals prescribed in *Vedic* literatures to propitiate the deities. When carried out with integrity and authenticity, these powerful techniques link us to the Cosmic energy.

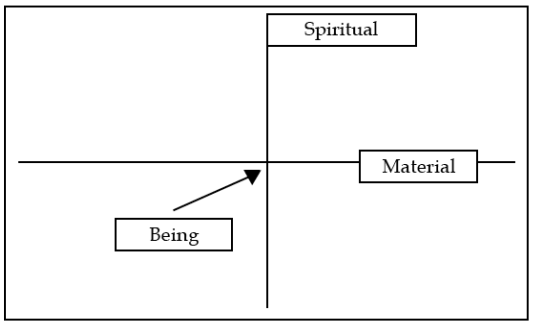
Understand, responsibility is the fruit. Enriching is sowing the seed for the fruit to happen. Enriching is sharing the fruit to create more fruits. Every person who eats the fruit is responsible for sowing the seed for more fruits to happen.

Surrender both Inner and Outer Space

Let me explain what I mean by the word surrender. Then you can understand better. Think of two intersecting lines, axes.







The vertical axis is spiritual life. The horizontal axis is material life. The point of intersection is your being. This is the goal you have. You have some goal in your material life and also in your spiritual life. To achieve your goal in your material life, you are continuously struggling and working. You are somewhere on the horizontal axis. To achieve your spiritual goal, you are again working intensely doing *yoga, prāṇāyāma, pratyāhāra*, etc. You practice spiritual techniques. You are somewhere on the vertical axis. So when you struggle with material goals, you are on the horizontal line whereas when you struggle with spiritual goals, you are on the vertical line.

Kṛṣṇa says, 'Relax from both.' You may think, 'What is this funny instruction He is giving!' You think that if you relax in both you will lose both. However, the truth is that when you relax in both, you fall into your inner consciousness, your being or your inner space. When you experience this inner space, this inner consciousness, you will suddenly realize that you can explode in all directions. You do not need to choose between horizontal and vertical lines. You can travel on both lines at the same time!

Not only that, you can explode in all directions. The only difficulty is that you must surrender at least to your own being. You do not need to surrender to somebody else. To whom you surrender is unimportant. Just relax into your own being. Just relax into your inner space, into your inner consciousness. Just surrender to your own inner space. Stop your struggle in the material world and the spiritual world.

For the first time, Kṛṣṇa gives the ultimate technique for Quantum Spirituality. He is the first quantum scientist of the inner world. He says relax and surrender and you will experience the completion of your inner consciousness. You will understand that you do not need to choose between the horizontal and vertical lines. You can explode in all 360 degrees. You need not make a choice. You experience choicelessness. Choicelessness does not mean that you do not choose anything. When you stop choosing, you will choose everything.

18.7 *Prescribed duties should never be renounced. If one gives up*
his prescribed duties through the illusion of renunciation [tyāga], this is said to be in the state of ignorance or tamas.

18.8 *Anyone who gives up prescribed duties as troublesome,*
or out of fear of bodily discomfort, his renunciation [tyāga] is said to be in state of aggression [rajas],

Such action never leads to gaining the fruit of renunciation.

18.9 *But he who performs what is prescribed, as a matter of responsibility, without expectation or attachment to the results, his renunciation [tyāga] is said to be in the nature of satva, goodness, O Arjuna.*

18.10 *One who neither hate disagreeable work nor is attached to pleasant work, is in a state of intelligence, goodness and renunciation, having cut-off all doubts.*

18.11 *Embodied beings cannot give up all activities.*
Therefore, the one who has renounced the fruits of action is called the tyāgī, one who has





truly renounced.

18.12 *For one who has not renounced, the three kinds of fruits of action, desirable, undesirable and mixed, accrue after death, but those who are in renounced order of life, sannyāsa, have no such result to suffer or to enjoy.*

Many times the idea of dropping our responsibilities and taking up a different role is more attractive than growing in completion so that we can perform our own responsibilities well and without attachment. Be very clear, without the right cognition of completion, no role that we take up will work out for us.

When you don't take responsibility for anything, you live as slave, śūdra. When you take the responsibility for the money of the society, you become vaiśya. When you take the responsibility for weapon of the society, you become kṣatriya.When you take the responsibility for knowledge of the society, you become brāhmaṇa. When you take responsibility for everything, you become Sannyāsi.

One of the biggest problem we have is—'let me have the power first, let me have the status first, let me have the position first, then I will take the responsibility.' No! That does not happen in life. Take the responsibility to build the state inside you. Then, after you are tested by the Cosmos, it gives you the status. That status can never be taken away.

Kṛṣṇa says that doing what needs to be done because that is what is our responsibility, without attachment to the action and without desire is the ideal condition of *satva.*

Kṛṣṇa has said this many times in the *Gītā.* He repeats it again so that the message sinks in our muscle-memory and bio-memory. Do what must be done. Do what your responsibility is, based on your societal or religious beliefs and codes. However, do it with integrity and authenticity without attachment and expectation of results.

The consciousness of 'I' and 'mine', in terms of the performance of the activity should be absent. The consciousness of 'feeling responsible in your being' should be present. Restricting your being in feeling responsible is what I call conditioning. Responsibility in your being means the space from which you cognize, from where you make decisions, carrying responsibility in that zone.

Kṛṣṇa says that a person in the *sātvic* space of completion, calmness and awareness is undisturbed by external conditions. He is not bothered whether someone appreciates or condemns what he does. He just feels responsibility in his being. He is clear what he should do and he carries on with excitement.

Renunciation is in the true spirit of completion and is done out of goodness, only when a person renounces the expectation of result.

Karma is nothing but unfulfilled, incomplete desires. As long as we have attachment to the action as 'doer', which in turns creates an expectation of reward or punishment, we are caught in the cycle of *karma* and *saṁsāra*. Our concern about whether an action or the result is good, bad or a mix of both, follows us as our mental patterns or *vāsanā* after death.

18.13 *,14 Learn from Me Arjuna, there are five causes that bring about the accomplishment of all action, as described in Sāṅkhya philosophy. These are: physical body that is the seat of action, the attributes of nature or guṇa that are the Doer, the eleven organs of perceptions and action by the life forces and*

finally the Divine.

18.15 *These five factors are responsible for whatever right or wrong actions a man performs by deed, word and thought.*

18.16 *Therefore, one who thinks himself, his body and spirit, as the only doer [kartā], is certainly ignorant and foolishly does not see things as they are.*

These two verses can be called techniques. Kṛṣṇa lists five factors from *Sāṅkhya* philosophy responsible for our activities. These are the body-mind system, the operator of the bodymind system (that is the individual), the senses, different efforts causing the activities and finally the ultimate power of God. All activities, right or wrong, good or bad, are caused by these five factors. If however, the individual considers himself to be the doer, his body and mind, he is not aware.
Kṛṣṇa uses the word *ātman* while saying that one who perceives one's spirit or Self as the agent, the doer, or





the performer, does not see and is not aware. Kṛṣṇa draws a distinction between the individual Self and the cosmic energy. He differentiates between ātman and Brahman, mānava and Deva, nara and Nārāyaṇa, self and Parāśakti.

Final Surrender itself Is Enlightenment

In the inner world, the first and last tool you need is complete surrender. Only then can you wake up to the Truth. If Arjuna had trusted only his senses, he would have been at best a good warrior and king. Instead he trusted Kṛṣṇa more than his senses and became enlightened. He experienced the truth of Kṛṣṇa.

You can experience Kṛṣṇa consciousness not just by surrendering the intellect and emotions but also by surrendering the root of the intellect and emotions, that is the senses. The senses supply the data. When you surrender them, the source of the data is surrendered.

When I say surrender, I mean wake up to the truth that you are in the ocean. When you are born, when you think you are an individual or when you become enlightened, you are always in the ocean. Just wake up! Waking up to this ultimate Truth is surrender. Surrender these small ideas about yourself and wake up to reality. As a result, surrender automatically happens in your inner space, your inner Consciousness.

18.17 *One who is egoless, whose intelligence is not of attachment, though he may kill, is not the slayer and is never bound by his actions.*

No master except Kṛṣṇa can make such a courageous statement. Kṛṣṇa makes a bold statement here. One who is not motivated by ego, whose intelligence is not based on attachment, though he may kill many men in this world, he does not kill, nor is he bound by his actions.

Of course, one who has reached that level of completion does not think of killing. As long as we have the idea of 'I' and 'mine', we attack or kill. When we exclude, we kill. On the other hand, when we surrender, we learn to include everything.

Kṛṣṇa emphasizes here: May you be liberated from entanglement. May you liberate yourself from ego, *yasya nāhaṅkṛto bhāvo*. He does not ask Arjuna to kill.

Kṛṣṇa makes this statement to drive the point home to Arjuna that it is his responsibility to stand up and fight instead of running away from the battlefield.

18.18 *Knowledge, the object of the knowledge and the subject of the knowledge, the knower, are the three factors that stimulate action; the senses, the action and the performer comprise the three components of action.*

18.19 *According to the science of guṇa or attributes in Sāṅkhya, there are three types in knowledge, action, and performers of action. Now Listen as I describe them.*

18.20 *That knowledge by which the one imperishable reality is seen in all Existence, undivided in the divided, you should undrestand to be the knowledge in the state of goodness.*

18.21 *The knowledge by which one sees different realities of various types among all beings as separate from one another,*

such knowledge is in the mode of aggression.

18.22 *The irrational, baseless, and worthless knowledge by which one clings to one single effect as if it is everything;such knowledge is in the mode of darkness or ignorance.*

18.23 *Obligatory duty performed without likes and dislikes and without selfish motives and attachment to the fruit,is in the mode of goodness.*

18.24 *Action performed with ego, with selfish motives, and with too much effort, is in the mode of aggression.*

18.25 *Action that is undertaken because of delusion, disregarding consequences, loss,*





injury to others, as well as one's own ability, is in the mode of ignorance.

18.26 *The performer who is free from attachment, non-egoistic, endowed with resolve and enthusiasm, and unperturbed in success or failure is called good.*

18.27 *The performer who is impassioned, who desires the fruits of work, who is greedy, violent, impure, and affected by joy and sorrow,is called aggressive.*

18.28 *The performer who is indisciplined, vulgar, stubborn, wicked, malicious, lazy, depressed, and procrastinating is called ignorant.*

In these verses Kṛṣṇa explains the nature of man, the human.

Kṛṣṇa has already said that the final performer is not man, *nara*, but the Divine, *Nārāyaṇa*. Even so the human is still the subject, the medium that we are dealing with. All the frailties that we have are inherent in our nature. These are the guṇas or attributes that define our behavior.

The *guṇas* are of three kinds: *satva, rajas* and *tamas. Satva* is defined as calm, peaceful, spiritual and good, etc. This is generally the attribute of spiritually inclined persons. *Rajas* is translated as aggressive, passionate and active, etc. This is the primary attribute of kings, warriors and business people. *Tamas* is lazy, ignorant and passive, etc.

I want you to know a very important fact. Never, ever will you be free by your efforts to be free. Freedom will happen to you only by the right knowledge about freedom, never by your efforts towards freedom.

18.29 *Now hear Me explain, fully and separately, the threefold division of intellect and resolve, based on modes of material nature,*

O Dhanañjaya.

18.30 *O Arjuna, that intellect is in the mode of goodness that understands the path of work and the path of renunciation, right and wrong action, fear and fearlessness,bondage and liberation.*

18.31 *That intellect is in the mode of passion that cannot distinguish between principles of right conduct and wrongdoing, and right and wrong action, O Pārtha (Arjuna).*

18.32 *That intellect is in the mode of ignorance that accepts unrighteousness as righteousness and thinks everything to be that which it is not, O Arjuna.*

18.33 *Consistent and continuous determination in controlling mind, breath and senses for uniting with the Divine is goodness, Pārtha*

18.34 *Craving for results of action while clinging to goals of proper conduct, pleasure and wealth is the state of passion., Arjuna.*

18.35 *Ignorant resolve that cannot go beyond dreaming, fear, grief, despair and delusion—such is in darkness, Pārtha.*

Dharma, artha, kāma and *mokṣa* are the four *puruṣārtha*. These can be translated as righteousness, wealth, desire or lust and liberation.

Puruṣārtha provides four meanings to life:

Dharma is right conduct or virtue. Dharma means the natural law of the cosmos. The very DNA structure with which human consciousness is built, the natural law of human life, the dharma are these four principles.

Constantly give life to the four *dharmas* of authenticity, integrity, responsibility and enriching. When you protect *dharma*, it protects you. When you are integrated to it, it is integrated to you. When you are authentic with it, it is authentic with you. When you take responsibility for it, it takes responsibility for you. When you enrich *dharma*, it enriches you. Only then it is possible that your energy is awakened. Only then is your energy awakened.

Artha is the stuff that we pick up on our path and journey, the material things that we need to sustain ourselves.





Kāma is the pleasure of the senses we experience and enjoy on this journey. These are rightful acquisitions and pleasurable experiences. Do not feel disturbed by the need for these. But do not become caught up in them and forget to move on the path with completion and enjoy the journey to the fullest.

Mokṣa or liberation is the ultimate meaning to life. The meaning of human life is you experiencing completion, and working, radiating, showering others also with the same space of completion. This is the culmination of the liberation from expectation, desires, greed and fear, and liberation from attachment to desires. This understanding that experiencing completion with non-attachment and absence of expectation leads to liberation can fill us with bliss.

18.36 ,37 And now hear from Me, O Arjuna, about three kinds of pleasure. The pleasure that one enjoys from spiritual practice results in cessation of all sorrows.

The pleasure that appears as poison in the beginning, but is like nectar in the end, comes by the grace of Self-knowledge and is in the mode of goodness.

18.38 Sensual pleasures that appear as nectar in the beginning, but become poison in the end, are in the mode of passion.

18.39 Pleasure that is delusion from beginning to end and born out of sleep, laziness and illusion is said to be of the nature of ignorance.

18.40 No one, either here or among the celestials in the higher planetary systems, is free from these three states [triguṇa] of material nature.

Kṛṣṇa says that spiritual practice, that is the state of *satva*, is difficult in the beginning, and it is like poison; however, it becomes life-giving nectar in the end.

Sensual pleasures born out of *rajas*, on the other hand, seem like nectar in the beginning but become poisonous. In the *tamasic* state, Kṛṣṇa says, one is deluded as if in sleep, laziness and illusion.

18.41 Brāhmaṇas, kṣatriyas, vaiśyas and sūdras are divided in the work they do based on their nature, Parantapa (Arjuna).

18.42 The nature of Brāhmaṇa is characterized by calmness, discipline, austerity, tolerance, honesty, knowledge, wisdom and belief in God.

18.43 Kṣatriya are characterized by their qualities of heroism, vigor, firmness, dexterity, and steadfastness in battle, leadership and generosity.

18.44 Those who are good at cultivation, cattle rearing and trade are known as Vaiśya. Those who are very good in service are classified as Sūdra.

18.45 One can attain the highest perfection [saṁsiddhi] by devotion to one's natural work. Listen to Me how one attains perfection while engaged in one's natural work.

18.46 One attains perfection by worshipping the Supreme Being, from whom all beings originate and by whom this entire Universe is pervaded, through performance of one's natural duty for Him.

18.47 It is better to engage in one's rightful conduct [svadharma], even though one may not perform it to perfection, than to accept another's conduct and perform it perfectly. Responsibility prescribed according to one's nature is never affected by sinful reactions.

18.48 Every work has some defect, just as fire is covered by smoke. One should not give up the work that is born of his own nature, even if such work is full of fault, O Kaunteya (Arjuna).

Kṛṣṇa says it is better to do one's assigned work imperfectly rather than do another's work perfectly. It is possible that one can perform elements of another's work well. A *brāhmaṇa*, being a schoar, may excel as a *vaiśya* in commercial calculations; however, he will have neither the heart nor the head to be a businessman. In this *Gurukul* system, along with the Master, the child also was allowed to select his vocation. The child could express its passion and decide.

18.49 One whose intelligence is always free from selfish attachment, who has controlled the mind





and who is free from desires,

by practicing renunciation [sannyāsa], attains the ultimate state of perfection of selfless work or actionlessness [naiṣkarma siddhi].

18.50 *Understand from Me, how one who has achieved this perfection, can attain the Supreme state of Truth, Brahman, by acting in the way I shall now summarize, Kaunteya.*

18.51 ,52,53 *Endowed with purified intellect; subduing the mind with firm resolve; turning away from objects of the senses; giving up likes and dislikes; living in solitude; eating lightly;*

controlling the mind, speech, and organs of action;
being ever absorbed in meditation; taking refuge in detachment, and relinquishing egotism, violence, pride, lust, anger, and proprietorship, one becomes peaceful, free from the notion of 'I' and 'mine', and fit for attaining oneness with the Supreme Being.

Kṛṣṇa says, 'Settle the mind and control the senses.' Can you do that while sitting in the middle of a traffic junction? No. That is why He says go into solitude and cut yourself off from disturbances. Go into meditation and shut your senses to external objects. These are the clearest instructions on how to meditate. Prepare yourself to be away from potential sensory disturbances. There is no point in meditating when you are sure the phone will ring or a guest will be arriving. Fix a time and place when you will be alone, undisturbed. Closing the eyes is insufficient. Your eyeballs will still move and inner television will still play. Mentally freeze your eyeballs, think they are made of stone and still them. At the same time place your tongue on your upper palate and lock it. If there is movement of the tongue, that creates verbalization, then visualization is difficult. These two tools of mentally freezing your eyeball movement and locking your tongue, substantially reduce the wandering of the mind due to sensory disturbances.

Meditate on an empty stomach or eat little. A full stomach makes us sleepy. Ideally one should meditate in the same location regularly to preserve the energy raised in meditation. These are the physical requirements. Next Kṛṣṇa repeats what He has been emphasizing all along.

Complete and drop your personality, He says, drop your ego or root patterns, your attachments, your ideas of 'I' and 'mine' as well as the emotions that bind you to survival and possession. Then you will be liberated, you will be in the space of completion and ready to reach the Supreme Being.

18.54 *Absorbed in the Supreme Brahman, the serene one neither grieves nor desires. Becoming equally disposed to all living beings, one obtains My highest pure devotional love [madbhakti].*

18.55 *Only by devotion one truly understands Me as I am and My tattva, essence. Having known Me in Truth in full consciousness of Me, one immediately merges with Me.*

18.56 *My pure devotee, though occupied in all kinds of activities of everyday life, under My protection, still reaches the eternal, imperishable ultimate abode through My Grace [mad-prasād].*

18.57 *While being engaged in activities, just depend upon Me, and being fully conscious of Me, work always under My protection [matparaḥ].*

18.58 *When your mind and inner-space becomes fixed on Me, you shall overcome and cross all difficulties by My Grace. But if due to ego, you do not listen to Me, you shall perish.*

Developing the state of non-attachment, being equally disposed to all beings, being unconcerned by success and failure, fully absorbed in Godhood, one becomes His devotee. In that state alone does one understand the essence of Kṛṣṇa. Once one understands this, one merges into Kṛṣṇa consciousness. When one is in Kṛṣṇa consciousness, the devotee, even if he is engaged in worldly activities, is protected by the grace and compassion of Kṛṣṇa.

Devotion and Knowledge are not Separate

Kṛṣṇa says that 'having known Me in essence, one merges in Me' and refers to this as devotion.





bhaktyā mām abhijānāti yāvān yaś c'āsmi tattvataḥ ।
tato māṁ tattvato jñātvā viśate tad-anantaram ॥ 18.55

Please understand that *bhakti* (devotion) and *jñāna* (knowledge) are not separate. Where there is devotion, there is knowledge and where there is true knowledge, there is devotion.

The entire purpose of Gītā is to enrich you to complete with your root patterns and drop the ego! All you need to do is understand one verse of Gītā, one statement of Kṛṣṇa, in its entirety. That is enough to enlighten you.

Every word of Gītā, every word of Kṛṣṇa, is energy. That is the knowledge that you need to imbibe and experience. This is what the 'knowing, *tattvato jñātva*' that Kṛṣṇa refers to. Once you 'know' this energy, you reach this energy. You become Kṛṣṇa. You are not only devoted to Kṛṣṇa, *you* become *Kṛṣṇa*.

There are two paths. One way is to 'know' the truth so clearly and completely that there is absolutely no doubt about your trust in the Master. There is no doubt that you are the same consciousness as the Master. Once you know this, there is no duality, there is the space of *advaita*, non-duality. You and the Master are the same. This is the height of devotion.

The other way is the deep surrender that happens within, the unbridled love that arises within you and through which you merge with the Master. Along with the merger, comes the knowledge that you are no different. Seemingly, knowledge comes from devotion; *jñāna* comes from *bhakti*. The truth is that both happen simultaneously.

18.59 *If, due to ego you thus think: 'I shall not fight,' your resolve is useless, and your own nature will compel you.*

18.60 *O Kaunteya, you are controlled by your own natural conditioning. Therefore you shall do, even against your will,*

what you do not wish to do out of delusion.

18.61 *The Supreme Lord resides in everyone's heart, O Arjuna, and is directing the activities of all living entities,*

who are placed on a machine under His illusive material power.

'Whether you like it or not, Arjuna,' He says, 'you will fight. In seeming intelligence, your ego tells you that you should not fight.
You are under the illusion of your superficial knowledge that it is not right to wage war against friends, relatives and teachers. But you forget that your nature and your conditioning as a warrior drive you. You are a puppet in the hands of Existence, *prakṛtis tvāṁ niyokṣyati*. You will fight.'

These are extraordinary words. Whether we like it or not, whatever our intelligence may be, and whatever our will may be, Kṛṣṇa says we will be driven by our root patterns, *saṁskāras*. The Divine power drives the machine that is the *kārmic cycle.* There is no escape.

18.62 *Surrender unto Him completely with all your being, O Bhārata. By His Grace you will attain supreme peace and the eternal abode.*

Throughout *Bhagavad Gītā*, Śrī Kṛṣṇa has been saying, surrender to *Me*. He has been saying 'I' and 'Me', meaning that *He* represents the Divine. Now, suddenly, He changes that and says surrender *unto Him* (*tam*) as a third person. For the first time He refers to the Divine in this way. This means that He has expanded beyond the body. He now speaks as *Parabrahma* Kṛṣṇa, the universal Kṛṣṇa. He speaks from the eternal consciousness. That is the reason He says surrender unto Him and not surrender unto Me. Earlier He used the word 'I' or 'Me'. This change means that He is in an expanded state to put Arjuna into the experience. In order to give a disciple the experience, the Master must be in the same state, too. That is why Śrī Kṛṣṇa went into that expanded state. He has expanded into that consciousness and is about to give *energy darśan*. He is ready to shower His energy on Arjuna.

18.63 *Thus, I have explained to you, the knowledge that is the most secret of secrets. After fully reflecting on this, do as you wish.*





18.64 *Because you are My dear friend, I am speaking My Ultimate words with you. This is the most confidential of all knowledge. Hear this from Me. It is for your benefit.*

18.65 *Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will certainly attain Me.*

This I promise you because you are My very dear friend.

18.66 *Abandon all principles and concepts of right conduct and simply surrender unto Me. I shall liberate you from all sinful reactions. Have no worry.*

Now He comes to the ultimate teaching. This is the essence of all His teachings, the quintessence of *Bhagavad Gītā*. He wakes up Arjuna with this verse and puts him into Kṛṣṇa consciousness.

Kṛṣṇa showers Himself on Arjuna, waking him up to the experience of the Whole.

sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja ।
ahaṁ tvāṁ sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ॥ 18.66

He says, 'Give up everything, whatever you know as *dharma,* the rules and regulations of the outer life and of the inner life. Drop everything that you know and surrender unto Me. I shall liberate you from everything. Do not fear.' Kṛṣṇa gives him *abhaya,* complete protection.

He liberates Arjuna with these words. He gives the ultimate experience to Arjuna. With this verse, Kṛṣṇa makes Arjuna drop everything and liberates him. He gives him a conscious experience of the ocean. He asks Arjuna to drop his ideas about being a separate bubble, relax and realize the truth. Even the idea of the ocean or of God are simply our ideas. Kṛṣṇa makes Arjuna drop those ideas and makes him explode into Kṛṣṇa consciousness, the eternal consciousness.

Śrī Kṛṣṇa is *triguṇa rahita*: beyond the attributes of nature and *kārmic* influence. Merging with Him, surrendering to Him takes you beyond all *kārmic* bondages.

If you understand this verse and act accordingly, you will be liberated.
That is Kṛṣṇa's promise.

Take a few moments now to pray to *Parabrahma* Kṛṣṇa, the universal Kṛṣṇa, who showered enlightenment on Arjuna and gave him the ultimate experience. Pray that He may shower the same experience on us or give us a glimpse of the ultimate Truth. Take a few moments to pray. Please close your eyes and pray intensely to Him. Do not think that He is unavailable now. He is always available to everybody on planet Earth. He may not have the body, but He is available in the form of energy. The deities in the temples are called *arcāvatār.* That means 'incarnation of the Divine'. He is available to us all the time, whenever we call Him. Close your eyes and pray intensely to Him to shower us with the same experience He showered on Arjuna.

18.67 *This knowledge should never be spoken by you to one who is devoid of austerity, who is without devotion, who does not desire to listen, or who speaks ill of Me.*

18.68 *One who communicates the supreme secret to the devotees performs the highest devotional service to Me, and, at the end he will without doubt, come back to Me.*

18.69 *No other person shall do a more pleasing service to Me, and no one on the earth shall be more dear to Me.*

18.70 *I declare that one who studies this sacred dialogue of ours, worships Me with the sacrifice of his intelligence [jñāna-yajña].*

18.71 *One who listens with faith and without envy becomes free from sinful reactions and attains to the planets where those of merit dwell.*

18.72 *O Pārtha, did you listen to this with single-minded attention? Has your delusion born of ignorance been completely destroyed, Dhanañjaya?*





Only one who is in deep devotion to Me should read this. I have conveyed here that which is most beneficial, the secret of how to live and how to reach Me. One who understands this and drops his mind with his focus entirely upon Me, shall reach Me without a doubt. **This is Kṛṣṇa's promise. He blesses the whole Universe with His grace and compassion.** He showered His blessing on Arjuna and made him merge with Him. The same consciousness is being showered on the whole Universe.

Until the end He is the teacher. He is full of compassion. His concern is only for Arjuna and the rest of humanity. 'Have you understood?' He asks. 'Have your doubts disappeared? Do you need anything more?'

This is the greatness of Masters. Nothing concerns them except the deliverance of their disciples. That is why they have come here. Otherwise why should they waste their time on planet Earth? They can be immersed in the blissful energy that they are part of without disturbance.

My disciples understand when I tell them that the only time I feel anything like sadness is when a disciple leaves me. It saddens me because he is losing a great opportunity. His spirit brought him to me for completion. If the body-mind does not cooperate, the spirit must live again and again until it gets the opportunity to be liberated. Each cycle of birth that the spirit undertakes, it suffers and regrets not having taken that final step.

No one who has crossed my ashram gates can ever leave me. Even if they leave, I shall not leave them. I shall be with them. That one moment of intelligence that brought them in is enough for me to care for them. Those who have understood the formless form that resides in Me know that I am part of them. Wherever they are, I am part of them.

This is Śrī Kṛṣṇa's promise: Listen to Me, understand Me and come to Me; then you are a part of Me.

18.73 *Arjuna says: O dear Acyuta (infallible lord), my illusion is now gone. I have regained my memory by Your Grace,*

and I am now firm and free from doubt, and ready to act as per your instructions.

18.74 *Sañjaya said: Thus have I heard the conversation of two great souls, Kṛṣṇa and Arjuna. And so wonderful is that message that my hair stands on end.*

18.75 *By the mercy of Vyāsa, I have heard these most confidential words directly from Yogeśvara Kṛṣṇa, the Master of all mysticism,*

who was speaking personally to Arjuna.

18.76 *O King, as I repeatedly recall this wondrous and holy dialogue between Kṛṣṇa and Arjuna, I take pleasure,*

being thrilled at every moment.

18.77 *O King, when I remember the wonderful form of Lord Kṛṣṇa, I am struck with even greater wonder,*

and I rejoice again and again.

18.78 *Wherever there is Yogeśvara Kṛṣṇa, the Master of all mystics, and wherever there is Pārtha, the supreme carrier of bow and arrow, there will certainly be opulence, victory, extraordinary power, and morality. That is my opinion.*

Now Sañjaya comes back into the picture. Neither Kṛṣṇa nor Arjuna can speak since both of them are in a different mood. Arjuna has disappeared and Kṛṣṇa is in ecstasy. Both are in no mood to speak. Sañjaya started speaking when Arjuna was in depression and Kṛṣṇa had nothing to say at that time. Then when Kṛṣṇa was giving the first experience to Arjuna, Kṛṣṇa was in the higher consciousness and Arjuna was in ecstasy. Sañjaya came in to speak at that time because both were not in a mood to speak. Now Sañjaya comes back again. Not only are Kṛṣṇa and Arjuna not in a mood to speak, they are both no longer there. Arjuna has disappeared into the pure consciousness of *Parabrahma* Kṛṣṇa.

'Wherever there is Kṛṣṇa, the Master of all mystics, and wherever there is Arjuna, the supreme archer, there will certainly be opulence, victory, extraordinary power and morality. This is my opinion.'





yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ ।
tatra śrīrvijayo bhūtir dhrūvānītir matir mama ॥ 18.78

He ends the whole thing with a beautiful auspicious blessing. Wherever the name of Kṛṣṇa, the divine energy of Kṛṣṇa is present and wherever Arjuna dwells, there will also be victory, prosperity, wealth and morality. All the divine positive energy will shower there. He concludes with this beautiful blessing, this beautiful verse.

Let us give our gratitude to the entire *Guru Paramparā*, the lineage of Gurus.

Please close your eyes and remain in silence for a while.

I bless you all. Let you all radiate with completion. And, let you all radiate with integrity, authenticity, responsibility and enriching with Eternal bliss, *Nitya ānanda*.

Thank you.

*Thus ends the eighteenth chapter named **Mokṣa-Sannyāsa Yogaḥ**, 'The Yoga of Liberation by Renunciation,' of the **Bhagavad Gītā Upaniṣad, Brahmavidyā Yogaśāstra**, the scripture of yoga dealing with the science of the Absolute in the form of **Śrī Kṛṣṇārjuna saṃvād**, dialogue between Śrī Kṛṣṇa and Arjuna.*

Part III
Brahma Sutras





Brahma Sutras

Aphorisms of Existence

Introduction

Bowing down to the great soul, *mahapurusha* - Vyasa, giving our humble respects, devotion and salutations to Bhagavan Veda Vyasa. We will enter into his great gift to the world. The book is called 'Brahma Sutras'.

This great work 'Brahma Sutra' can never be introduced. In your brain, at least a trillion cells are there, connecting with trillions of planets, stars and in existence. When all the trillion cells are awakened, the whole Cosmos is experienced inside the body. The Brahmanda is experienced in Pindanda. Methods for awakening those trillions of cells vary. Yogis try to awaken the trillions of cells by kundalini awakening via the breathing process, visualization methods, verbalization and sounds. Devotees who practice devotion try to awaken those trillions of cells by deep surrender and feeling connection to the highest consciousness in the form of chosen Deity or God. Karma yogis try to awaken the trillions of cells through continuous creativity. There were thousands of methods, systems, techniques, technology to awaken the trillions of cells.

On the banks of Saraswati, a unique experiment was done by some of the great inner scientists. They tried and succeeded, awakening the trillion brain cells and leading a human being to the enlightenment experience, just by imparting an understanding. You can awaken your kundalini shakti, non-mechanical parts of your brain, trillions of cells by pranayama, yoga, dharana, dhyana, samadhi kind of techniques or through deep devotion, feeling connection, surrender to the chosen deity as God through bhakti or intense constant creativity without reason. It is an extraordinary self sacrifice - constantly being creative without bothering why you are being so creative. A man who works all the time, never even thinks he is working.

Real Karma Yoga means continuously working, being creative, not only without asking *why* you should be creative while working for so many hours, but even without thinking. When you are creative, all the non-mechanical parts of your brain awaken. The moment you think, "Why should I be creative?" you are back to being a human being. The moment you ask, "Why should I work? Why should I be creative?", you ask for a salary, you are a worker. You are no longer God. You fall from the state of God to the state of human being. One of the great things or I can say the greatest thing in the world is being creative not only without asking, "Why should I be active?" but also without thinking "Why should I be creative?" Then your very breathing becomes creative. When you don't even think about why you should be creative, you expose yourself to hundreds of methods to awaken the human consciousness to its peak.

Hundreds of methods for inner awakening were experimented, researched, developed and experienced by the great rishis, the inner scientists, in various parts of the Vedic civilization. This unique experimentation was being done on the banks of Saraswati, where Saraswati lands on the Earth. If I have to give you the geographical place, it is near Mana, little North of Badrinath, in the Himalayas, almost near the border of India. Still there is a cave where Vyasa lived and compiled all his works, where he wrote Mahabharata, where his unique transcriber Mahaganapati stayed. That is also the place where Bhagavan Veda Vyasa compiled this great work - Brahma Sutras.

It is one of the greatest experiments and greatest successful experiments - awakening the non-mechanical parts of the brain, awakening the kundalini shakti, just by giving you an understanding. I can say, it is one of the most difficult paths, if you have to do it by yourself, but also one of the simplest paths if an incarnation is there to do it for you - opening the non-mechanical parts of your brain, awakening trillions of cells in your brain, awakening your kundalini shakti, just by deeper and deeper and deeper understandings about existence.

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If you have to do it by yourself, it is almost like having a matchstick and trying to measure the whole world with the matchstick. The moment you awaken one cell and go to another cell, this first cell is already sleeping. Let me exactly define what awakening is. The experience which you carry about you, that existing 'I', should function and connect with the reality. So what you think as you, the individual self, should function through all trillion cells and directly relate with reality. This is the exact definition of 'awakening'. Now, if that *pratyakatma chaitanya*, the individual consciousness is functioning through the eyes and relating with the reality, already the tongue is sleeping or slipped into falsehood. If that 'I' is related with reality through the skin, the ears are sleeping or slipped into falsehood. Understand, any part in you or any cell in you which is not connecting with the self and the reality is not being bridged with it, is either sleeping or slipping. All sleeping is slipping into falsehood.

For example, your ears are functioning, your eyes are functioning, but if you are not completely aware about the changes you are experiencing in your skin, the skin part is not in reality. Those cells are in falsehood, slipping into falsehood. So you are not completely enlightened. All trillions of cells, connecting with the self and the reality means all three are in tune. This experience is what I call 'inner awakening'. If you have to do this by yourself it is almost impossible. Only a person whose all trillions of cells are awakened can be a person established in satya, truth. Till then, everything is mithyā - falsehood.

A man who can lie through the teeth knowing he is talking about something other than what he knows, what objectively is, or what he believes as his, will never be able to even realize the depth of falsehood in which he is slipping into.

The most unfortunate thing that can happen to a human being is landing in a profession where you need to lie constantly. I can tell you, I am not making this statement as per law, I am making this statement as per the Cosmic law. Even the worst professions, like prostitution and all, does not damage your consciousness so much. It damages your body. You get all kinds of STDs, suffer, and damage your body, but even those professions do not damage your consciousness as much as an eternally lying profession. I can say, there are some professions where lying and success is equal. I always tell people, "If you are a seeker, pick up the practices which do not damage your consciousness." Pick up such a lifestyle. There are millions of ways to make money. There are millions of ways like say real estate. In real estate you don't need to lie. You can say, "This is the value of the land. I will give now, otherwise I don't want to give."
Because land has no value basically. It is a value you fix, so there is no lying in that. "What rate I bought, you don't need to bother. If you give this much money, I'll give you this land, otherwise no." So there is no lying involved. It is outright straightforward. So take up professions where you don't need to constantly lie. I tell you, if the part which goes on creating lies awakens in you, all other parts will be dead, not only sleeping - dead. Because this lying part gives tremendous confidence to your brain, "You are not needed. I will run life, I can keep the whole thing alive, because for every moment, I will cook up a story and keep things alive." It acts almost like a security agency, army telling civilians to sleep and slip off. Army is good in some situations, but sleeping because the army is there, is not the right thing. Sleeping away from responsibilities because the army is there, is not the right thing.

This great experimentation of keeping the whole brain alive just through deeper understandings was experimented successfully by Vyasa. Understand. If you don't have a master, this can never be done. Without a master, you can succeed in yoga, through the yogic techniques you can create kundalini awakening, you can have inner awakening. Without master, you can be successful in bhakti yoga, you can feel connected to some God or deity, achieve enlightenment. Without a master you can go on being creative. However, the awakening of all trillion cells through deep understandings without a master, just by yourself, is impossible. When you have a master, this is the easiest path. In yoga, even if you have a master, you need to do it. In bhakti path, even if you have a master, you need to have that feeling connection. You need to connect with him. You need to be in physical presence. In karma yoga again, you need to work, be creative. But in this path of understanding, Jnāna Yogā, you just sit in His presence, listen; listen through every understanding. He opens various parts of your brain, non-mechanical parts of your brain and the inner awakening happens. And He awakens your kundalini just by giving you deeper and deeper understandings, nothing else. This was the greatest experimentation done in the Saraswati civilization.

I bow down to the great Saraswati, in whose lap this amazing experimentation was done. I can see the perfection and how that great successful experiment is now getting repeated. It is repeating itself. Understand, the moment any experiment in any field becomes successful, it becomes an independent intelligence. It goes on repeating itself in

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history. For some reason, even if all the aircrafts in the science of making aircrafts disappear from Planet Earth, after 10,000 years, a new man exists, he will try, discover, rediscover the whole science of flying.
Because once something is experimented and succeeded, it becomes an independent intelligence in the Cosmos. It becomes an energy center. It repeats itself in the flow of time again and again, including the experiments like Hitler. Please understand, Hitler is an experiment. Unfortunately successful. So these experiments also repeat in time again and again, because it becomes an independent intelligence once it becomes successful. That is why in the Vedic tradition, we say - Hiranya, Hiranyaksha, Hiranyakashipu, then Ravana, Kumbhakarana, then Kamsa and Shishupala - these are some of the negative but successful experiments. They become independent intelligence. They go on repeating. They go on repeating in the flow of time again and again. These are unfortunately successful experiments. Any successful experiment repeats itself in the course of time. To which experiment you open up and become part, you become part of that experiment.

You can open up for politics and become part of the repetition of the successful experiments of politics; you can open up your life for wealth and become the successful repetition of wealth; you can open up just living in a low-minded way, running around irresponsibly and being part of the mass unconsciousness which is another independent intelligence; or you can open up and be part of the great repetition of the greatest conscious experimentation that has happened in the Cosmos regarding Inner Awakening.

If you are feeling connected and connecting with the group, working with the inner awakening and being part of that repetition, you are a Brahmana. If you are opening up to the group which is doing the political revolutions, you are a Kshatriya. If you are opening up to the groups doing the accumulation of the wealth, you are a Vaishya. If you are going around irresponsibly with the group, creating these fan clubs, irresponsible life, you are a worker class, fourth class. If you are going around connecting with the groups which destroy others, and you are being part of those experimentations repeating, you are a chandalā.

I can see honestly, the great successful experiment done by Bhagavan Veda Vyāsa, with group of seekers, awakening the kundalini shakti and non-mechanical parts of the brain, just through understanding without anything being done by the disciples as a great successful process, unfolding and repeating itself here, now. That great successful experiment, which awakens the non-mechanical parts of the brain, the kundalini, just by widening the understanding again and again and again. That process became successful maybe 10,000 years ago when for the first time Bhagavan Veda Vyasa did it, and it became an independent intelligence. That happening has become independent intelligence much like a conscious star rolling around in the Cosmos. Whenever a right muhurta hits that star, that star opens itself, then that happening repeats itself. I can see, from today, that happening is repeating itself.

When Vyasa did this greatest successful experiment, he left a few code words in the Cosmos for the next generation of incarnations to pull out and make that successful happening repeat itself. Those code words are only called *Brahma Sutras - Aphorisms on Existence*. I can say, "Aphorisms of Existence". Honestly, I know in My heart now Bhagavan Veda Vyāsā, Saraswati and that great happening that has become a successful experiment, the Brahma Sutras, the whole thing is going to repeat itself again from today.

Let Vyasa and Saraswati flow in this tongue and liberate all of us, enlighten all of us. Let the great successful experiment Brahma Sutra repeat itself.

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athāto brahma jiñyāsā

Enquiry into Existence



One great thing about this Brahma Sutra is you don't need to practice anything. It's completely My responsibility. All you need to do is to sit and understand the words I utter as per your dictionary, that's all. Nothing else. You don't need to bother about My dictionary. You understand as per your dictionary. It's My responsibility to create the right words, which will lead you to inner awakening as per your dictionary.

First choice will be physical presence. If it is really not possible, at least sit as groups. Third choice only, sitting in your bedroom all alone and watching. Gather as groups, because with a group of seekers around you, you are more attentive, awakening is more possible, especially when you are initiated into levitation or kundalini awakening and

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experiencing it already. You will create My presence there. I tell you, in your satsang group, if there is one levitator whose kundalini is awakened, at least 7 people will have the effect of it. So look around, see the proportion in your satsang center. Try to sit as groups.

I tell you, nothing else is required. In other systems, like yoga, bhakti, karma yoga, you need to do some sādhanā. For Brahma Sutrā, no sādhanā is required, so the only sādhanā you need to do is assemble as a group, connect through video conferencing and sit in front of the Master. That's all. Take up this as sādhanā. Don't try to do it from your bedroom. So take up this as sādhanā, assembling as a group and sitting for this great repetition, one of the greatest, successful conscious experiments of enlightening beings just through understanding.

Throughout this book, there is no technique. The only techniqueless spiritual book in the world is Brahma Sutrās. Nothing needs to be done. Nothing, nothing at all. I promise, I will not give you any homework from Brahma Sutrās. There will not be any technique, there will not be any method, there will not be any homework. Vyāsa does not believe in homework. He just believes in being homeless. Not only does he take away the homework, he takes away the very idea of home. He leads you beyond home, the ultimate homeliness. He can make you feel homely with the whole Cosmos. He can make the Cosmos as home for you. I have somehow introduced what is going to happen, that happening which is going to repeat itself, now I'll have to introduce Vyāsa, the first inner scientist who successfully experimented and made this happen. I want to tell you, in this happening you are not even asked to sit in padmāsanā to awaken kundalini.

This is the most successful and powerful happenings. I tell you, if you still think you have not experienced levitation or kundalini awakening and you are a strong intellectual, you are going to experience now with this happening. This is specially for you. If you are a type where the Yoga Sutrās, Shiva Sutrās, Nāradā Bhakti Sutrās did not create that inner awakening or happening in you, it's time for you. You will not miss it now. Nobody will miss it now, because just by understanding Vyāsa can make it happen.

I can say, Vyāsā is the modern man's Guru. Because modern man does not want to do anything, except sitting in front of a computer. I can say, Vyāsā is the only practical guru, the oldest yet most modern, because he does not ask you to even sit straight. You can just relax on a couch, only thing you should not sleep; you should try to have the cognition of what I am talking, that's it. Just like how you sit and listen to the news in the TV channel or sit and watch cricket on TV, or something on the computer, same way sit and watch. Understand. That's enough.
The inner awakening simply happens, because Vyāsā does surgery on trillions of cells of your brain, by using the right words. When certain cognition happens in you, certain part of your brain is awakened and acts as the bridge between the self and reality. Vyāsā is such a great inner scientist, he uses powerful right words constantly and makes that awakening happen and keeps the bridge alive and goes on awakening all the parts and keeps the bridges alive and makes the ultimate inner awakening.

To show the power of this Brahma Sutrās, I can throw at least three challenges. One, anybody who sits and listens, continuously, allowing this to happen in them, understanding this - first thing, in a measurable way, your brain will show intense high quality activity, mitochondria cell energy increasing and deeper strands of DNA awakening.

Next, in a visible way, your skin color will change and a shine will come in your eyes and skin color. Please understand, visible change in your eyes and skin color will happen, just by understanding Brahma Sutrās. These are all side effects of the Brahma Sutrā happening in you.

First thing, a visible quantifiable, measurable, high positive activity in your brain, non-mechanical parts of your brain and intense increase in mitochondria cell energy and awakening of deeper strands of DNA. All these three I classify as 'one'. Second, visible differences in the shine in your eyes and skin.

Third, it may look too much, but I have to mention, you will have the ability to understand and live with anything in life. Anything in life. Nothing will give the surprise of ignorance. See, when you are ignorant about something, a certain surprise or certain unknown feeling you experience.

I tell you, after age twelve, not even once I have had that 'unknown surprise' feeling about anything. Even now, I do not even remember how that feeling will look or will feel. For example - you do not know who is on the other side of the curtain, you are ignorant and you have something unknown. After moving the screen, it becomes known. So you

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know the difference between the known and unknown. I wanted you all to know, after the age 12, I do not know the difference between the known and the unknown. I just know what is there. Not only beyond the screen, inside the screen and the person who is inside, beyond the screen, what is inside him. The idea of having something unknown will disappear from your brain center.

The idea of the unknown is in your brain center, not in reality. In reality, everything constantly reveals itself to you. It just goes on revealing itself to you. You will not have that tiredness of living. If you are having too much unknown in your brain centers, you will be tired of living. Brahma Sutrā will take away that tiredness to live.

The modern day youngsters have so much tiredness to live. They plan about their retirement by 35. By 35, they have started calculating the property they have, the money they can accumulate, when they can retire. The idea of retirement enters into modern youth's mind too early, because of the ignorance centers being intensely active in the brain. Brahma Sutrā will remove that. So Brahma Sutrā is a happening. I know, it is going to be an auspicious happening. Saraswati energy flowing through Vyāsā as Brahma Sutrās is one of the greatest conscious happening and by Their grace and compassion, They are repeating it again for modern humanity now through Me. It is a happening. First, let this happen, let's enter into the happening.

First Sutrā - 'athāto brahma jiñyāsā'. Bhagavan Veda Vyāsā straightaway starts the subject - deliberation on reality. He is not starting with a shānti mantrā, he is not starting with some prayers, he is not starting with even an introduction, he is straight to the subject - 'athāto brahma jiñyāsā.'

Let us see some existing translations. Swami Gambhirānandā translates as 'hence thereafter a deliberation on Brahman'. Swami Vireswarānandā translates as 'now after attainment of requisite spiritual qualities therefore as the result obtained by sacrifices etc, whereas the result of knowledge of Brahman is eternal, the enquiry into real nature of Brahman'.

Let's listen to what Saraswati translates - 'athāto brahma jiñyāsā'. Of course, as you all know, I neither studied Sanskrit nor studied English. So I am also listening as It reveals 'athāto brahma jiñyāsā'. Now enquiry into the reality. Enquiry into existence. Cognition into existence. I can say, this Sūtrā means, now let us understand existence. It means you need to understand all the understandings you had till this moment is not existence, is not the truth. The ability to let go is what you need to know, you need to understand from this Sūtrā. The sacred secret you need to catch from this Sūtrā is now let us enter into existence. All the understandings you had about your body, mind, life, death, about life, is not reality. You need to move into reality.

I was explaining the three major visible changes I can challenge, I told only about two, third I did not tell. Now I am telling you. I said, first, you will have the visible awakening and activity in the brain and mitochondria cell energy and deeper strands of DNA awakening. Second, the skin color and shining in the eyes will drastically improve. Third, this happening, this understanding which I am sharing with you, will directly become part of even your dream and deep sleep states of consciousness.

If you leave your college and take up a job, it takes at least 2 years for your dream state to realize, you left your college and you are in a job now. To stop creating dreams related to college, it takes at least 2 years for your brain. Sometimes even after 20 years, you will be having some dreams about college. Now, this understanding will be so deep and so sharp, from tonight this understanding will be part of your dreams. Even in dream states, this will be part of your understanding, your dreams. Even in dreams, you will be hearing and understanding Brahma Sūtrās.

'Athāto brahma jiñyāsā'. Let us enquire into the nature of reality, into existence. Saraswati does two jobs. One, She lands on the Earth, flows over the Earth as a river. Second, She lands on the Earth, goes into the Earth as an understream and spreads all over the Earth and stays as underground water. Understand. All underground water is Saraswati. That is why, all the underground streams are called Saraswati in Vedic tradition.

So I'll do two things. One, after uttering the Sūtrā, I'll expand like Ganges, flowing river. Then, I'll utter the Sūtrā and add more and more words to make you understand. That is the outer flowing part of Saraswati. Second, I'll remove words one by one and drill the Saraswati into your inner being. If it is Yoga Sūtrā, if the Sūtrā is uttered and added, expanded with more words, it is done. It is like Ganges, created in Ganges civilization. I can say, Yoga Sūtrā is created in Kaveri civilization in Chidambaram - Kaveri Delta. Upanishads are created in Ganges civilization. If I am

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commenting on Yoga Sūtrās, if I just add more words to the Sūtrās and expand like a flowing river, it is done. If I am working on Upanishads or Yoga Sūtrās, this method is enough, because they all happened in Ganges civilization or Kaveri civilization.

But Brahma Sūtrās happened in Saraswati civilization. Saraswati has two jobs, two ways. One, She flows as a river on the Earth and another one, she gets into the Earth and stays as underground water all over. So whoever wants water wherever and drills, She comes out. All underground borewell water is Saraswati. So now, Saraswati will flow into you. One, more and more words I add and give you the understanding that will stay in you like an open river, transforming your life, the way in which you live. The second part of Saraswati, which is drilled into your unconscious, gets into your system, stays there as underground water, will come out whenever you need, whenever you ask, wherever you drill. Wherever you drill, whenever you ask, means whenever need arises in your life, it just comes up. So I'll do the process. One, when I repeat a Sutra, I'll go on adding more words and give you an understanding, then again I'll repeat the Sutra and remove each word and give you a different understanding.

"Athāto brahma jiñyāsā". Let us now enquire into the nature of reality and existence. This is the overflowing river, commentary, open. Then the second part is, why so many words? Let's remove the words "Let us". Why existence, reality, nature? One word 'reality' is enough. Then, how can you enquire into reality, it is there. So remove the word 'enquire'. Finally what word is there - 'reality'. Why do you even need a word 'reality', when what is, is reality? Relax!

The sacred secret in this sūtrā is, let us enter into reality, so be ready to discard, let go, all the ideas you had about everything including reality and what you call life. That readiness makes you ready for Brahma Sūtrās, the greatest happening, repeating itself. I bow down to that great Saraswati flowing on Neelakanteshwara. On Neelakanteshwara hills only Saraswati is flowing and Vishnu is in Yoga Samādhi sitting there. That place is called Badrināth. Near Badrināth only Vyāsa stayed and that is the space where Saraswati is landing on the Earth, Vishnu is meditating and in Yoga Samādhi. Let that energy repeat itself on all of us. Let us all enquire into reality - "athāto brahma jiñyāsā".

Saraswati flows in modern day, not only underground, above ground also, in the sky also! Now she is flowing in three ways. One, as a river: those who are directly sitting and experiencing in My physical presence. The other, as the underground energy: even if people remember and meditate on Me, they can start getting these understandings inside them. And the third, above ground energy, through the satellite waves and wherever you drill up, through the internet connection you receive Saraswati in your house!

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Brahma Vidya Sampradaya



Before entering into today's sutrās, I wanted to remember with deep respect the whole tradition of Brahma Vidyā. In the Brahma Vidyā Sampradāya, the Guru transmits understandings that are irrevocable. In the path of devotion, God, your chosen deity, plays a major role. In the path of Yogā, the technique plays a major role. In the path of meditation, the technology plays a major role. When I use the word 'technology', I mean all the things around meditation, around the technique. With Yoga, you may not need music. In the path of Yogā, you may not need other accessories for the technique. But in the path of meditation, it is not just technique, it is the technology also; you need some more accessories. In each path, you need some things for the ultimate to happen in you. But in the Brahma Vidyā Sampradāya, the one and only requirement you need is Guru, that's all. You and Guru, both of them are lost in some forest, where nothing else is available, that's enough for you to get enlightened. If both of you are lost in some forest where nothing else is available, the enlightenment will be very easy and quick, because you will not have anything else to do. No other entertainment is possible. That is the reason, always the Brahma Vidyā Sampradāya, the Guru and Disciples, get lost in the forest.

Before entering into today's sutrās, I wanted to share some more truths related to Brahma Vidyā Sampradāya. As I was expanding yesterday, awakening your complete understanding, awakening your complete life, awakening your complete existence, fulfillment in awakening. This fulfillment happens through so many ways. I was describing only a few examples yesterday, like yoga, meditation, dhyāna, tantrā or karmā. But the uniqueness of this Brahma Vidyā Sampradāya, means the tradition of Vedānta Vidyā, is the tradition of sitting and listening to these great truths. It is

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somehow unique, because just by the proper understanding, the deepest possibilities of your inner space are awakened, the deepest possibilities are your inner space are brought to life.

And you are fortunate, you have somebody or some energy, that is the right word I will use, which chooses perfect words, which is master in choosing words. Because in Brahma Vidyā Sampradāya, the words play a major role. It can bring tremendous understanding. It can move mountains literally. It can put you in the restful awareness very casually. Nothing is required, nothing at all. That is why, the Brahma Vidyā Sampradāya is always misunderstood and many times lost. Because in this Sampradāya, the one and only thing you need is an awakened Guru. When the awakened Guru is there, no tool is required, because no tools are used, nothing is left. Birds do not leave footprint in the air, but buffaloes always leave a deep footprint in the sludge. If you are travelling in the path of buffaloes, it is very easy because there will be a deep footprint in the sludge. Techniques, methods, methodology, path, the path travelled will be there. You can easily catch it, leave it, and travel that direction again.

But the unique thing in the Brahma Vidyā Sampradāya, in Vedānta Sampradāya, is no footprints left. No techniques are left, no methodology. If you analyze, analyze, analyze exhaustively all the Vedānta literatures, you will see only 3 advice - Shravaṇa, Manana, Nidhidhyāsana - listen, imbibe, express. What to listen to? There is no answer. Whom to listen to? There is no answer. What to imbibe? There is no answer. What to express? There is no answer. Brahma Vidyā Sampradāya does not leave footprints. It is an ecstasy. Birds do not leave footprints in the sky. Paramahamsas do not leave technique trails in the conscious inner space. This is one of the great advantages in the Brahma Sutrā in the Vedic tradition, Brahma Vidyā Sampradāya. Same way, the big disadvantage is it is completely Master centric.

I wanted to tell you all, all Hindu Sampradāyās are either cult or culture. How you look at it is the only difference. All Hindu Sampradāyās, all Vedānta Sampradāyās, can be considered a cult or culture. If you say, some sampradāyās are a cult, then you should understand, all sampradāyās are cult. If you think some sampradāyās are culture, then all sampradāyās are culture. Because in Vedānta sampradāyās, there is nothing else left, no technique, no chosen deity, no karmā, nothing needs to be done. All you need is a Master in front, who goes on giving understanding - deeper and deeper and deeper layers of understanding, who goes on peeling you. So in this whole Vedānta Sampradāyā, the only requirement is a proper Guru.

Beautifully Vedānta Sampradāya describes how to catch the right Guru. Peel all the things which are common. For example, if I have an organization, somebody else is also having organization. There are so many spiritual organizations. Remove that part from My glory. If I have a body, then many of you also have a body. Remove that part from My glory. If I have amazing orating power, many of them are also having. Remove that part from My glory. So go on peeling, peeling, peeling. Finally, at some point your logic will not be able to peel further, but still you will feel, “He is something more than all these things.” When your logic feels, “I cannot peel any further, I have peeled everything. Even after all these things are removed, He has something more than all these things put together.” When you feel this understanding with somebody, He is your Guru. If that does not happen, if you feel, “No, no, no, after I peel 3-4 things, He is not worthy,” then forget about Him. He is not worthy of being your Guru. You are not worthy of being His disciple.

The Guru-Disciple relationship is sacred, it should be started after thorough study and research and should never be ended. I tell you, ending the Guru-Disciple relationship in your life is the worst crime you will do to yourself, the worst punishment you can impose upon yourself, and the worst conspiracy against yourself. One more thing I want to tell you, change of Guru is perfectly alright, nothing wrong. For example, you go to one Guru. After some time, you grow out of him or you get more matured, you feel connected to some other Guru, that is perfect, nothing wrong. At some point if you feel you have grown out of Me, please carry on with your life if you are feeling connected to somebody. But dropping from the Guru and not having some other Guru is the crime. It means, you did not drop from this earlier Guru because you are advancing, you dropped because you have fallen. Your arrogance, ego, hatred, has come in between. In the Brahma Vidyā Sampradāya, a disciple is sent to another Guru by Gurus. It is traditional and accepted, or the disciple himself goes to another Guru, it is accepted and traditional. No problem, but when you drop from a Guru, for some other reason - useless, foolish, dumb reasons - then something is seriously wrong. Unless you are ready to jump out of the junk logic, stupid logic and have certain maturity, you are not for Brahma Vidyā.

In Brahma Vidya, you are not even asked to surrender. In Brahma Vidyā, there is no sharanāgati. There is no surrender. The funny thing in the Brahma Vidyā Sampradāya is, once you are initiated, the Guru has to do pujā to you. He has to worship you. If you see in all the Brahma Vidyā Sampradāyās, once a disciple is initiated, he will be made to sit in

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the seat and Guru will do aarti. Because here, the knowledge, the vidyā, holds the center. Nothing else matters. Brahma Sutraās does not start with yāma, niyamā, āsanā, prānāyāma. The original Vedānta sampradāya tradition does not talk about any prerequisite. The one and pre-post all requisites is an enlightened Master for you to sit and understand his words. That's all. Nothing else. Very beautifully Shankarā puts it, manuṣyatva - human body, mumukshatva - seeking, and the nearness of Mahāpurusha - enlightened being. That's it. Nothing else is needed.

The Brahma Vidyā Sampradāya, Vedānta sampradāya, I can say, is the easiest path, because you don't need to do anything except listen. In all other traditions, you need to do something after listening. For example, in bhakti tradition, you need to listen about the bhakti, then you need to practice it. In the yogā tradition, you need to listen about yogā, then you need to practice it. But in Vedānta sampradāya, just listen, that's all. No need for any practicing, that's why I said, I will not give you any homework. No homework. The listening becomes so powerful, the listening is so intense, when an incarnation expresses these great truths, it is said that even devās (gods) come and listen. And not only that, even the deities shake their head and listen. There are thousands and thousands of stories how when a Master expresses the great truths, Gods and Goddesses come and sit and listen. And deities will stay there with their intense presence. All you need is to listen, listen, listen. That is why J Krishnamurthi, whom we consider from Brahma Vidyā Sampradāya although he denies all sampradāyās, says he does not need to accept he belongs to Brahma Vidyā Sampradāya, but we accept him because we know from where he is coming. He goes on repeating, 'Listening is God. Listening is God. Listening is God.' Because nothing else is required for you to experience God. And I tell you, even Gods listen.

As I said yesterday, when a Master expands on the truth, it is not just words. See, in the Cosmos there are so many great happenings, floating like a bubble, balloon, they are all floating. I can say, the happening of Jesus, because it has become a successful experiment, it is an independent intelligence. Happening of Krishna, happening of Rama. So all these things have become an independent intelligence and they are floating around in the Cosmos, in the Space. To whatever bubble you tune yourself, that opens in your life and happens in your life. You become part of that happening, that happening becomes part of your life. So Bhagavan Veda Vyāsa sitting and transmitting that extraordinary understanding of Cosmos and Brahman and reality and enlightening disciples has become a huge successful experiment and thus, an independent intelligence. It is floating around. When somebody raises themselves to that frequency without any gap between time and space, that experience again expresses. It just opens up and expresses.

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janmadasya yatah

The Whole Universe came from Existence



In the first chapter, second sutra - "janmadyasya yatah". I'll give you the translations by various Swamis. Swami Gambhirananda translates as - "that is Brahman from which are derived the birth, etc of this Universe. Swami Vireswara translates as - "Brahman is the omniscient, omnipotent, form which proceed the origin of this world." Let's see how Saraswati translates. I dedicate this whole translation and commentary of Brahma Sutras to Saraswati, mother Saraswati. 'Janmadyasya yatah'. This whole Universe, came from the Existence. Now, you need to understand, the sacred secret in this sutra. The sacred secret in this sutra is, nothing can come out of anything. Yesterday I was telling you, when I expanded on yesterday's sutra Athāto brahma jiñyāsā - let us enquire into the reality of existence. It means, you are ready to drop all the ideas you have about reality. Only then you will be able to enter into reality. You should be ready to drop the ideas you have about reality.

Now I am taking you into the reality. 'Janmadyasya yatah', means from the Cosmos, from Brahman, this Universe originated. I wanted all of you to know, if something can come out of something, the thing which came out, how can this be something other than something from which it came out. If this world has come out of the Brahman, then how can this world be something other than Brahman, the existence? No! It cannot be something other than Brahman. Then, Brahman cannot be causing you illusion or delusion or suffering or pain. Then how am I having illusion, delusion, suffering, pain, pleasure? So somewhere the logic is hitting. It is not matching, the equation is not working out. So before understanding this sutra, you need a certain understanding about the impossibility of logic. There are some things impossible for logic, to grasp or express. I'll give you one simple example. A normal simple

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understanding. A rope can be used only for pulling, not for pushing. A bar can be used only for pushing, not for pulling. There is no arithmetic logical calculation to come to this conclusion in any robots.

Understand. It is such a simple understanding. Still the scientific community is struggling, how to make this understanding to a robot. Because there is no logical calculation, arithmetic calculation, which can be fed into the robot where the robot can come to the conclusion - "rope can be used only for pulling, not for pushing. Bar can be used for pushing, not for pulling. When a robot sees, it only sees the lines and circles. It cannot come to that comprehension. Understanding the logic and arithmetic calculations, which you believe as the base of life, does not have a solution for the cognition of this simple fact. Just this simple fact. Yesterday I was looking into a very wonderful book - Physics of the Impossible. It is such a simple understanding - 'rope can be used only for pulling, not for pushing. Bar can be used only for pushing, not for pulling.' No robot can come to this conclusion. Because there is no logical formula to feed this information or come to this conclusion. The whole Greek civilization is built on arithmetic logic. The whole modern civilization is standing on such a loose shallow one dimension of existence.

That is why I am telling you, building life on just logical arithmetic calculation is the most dangerous thing. Any fort can stand only on a few thousands of pillars. These guys are trying to make a huge palace on one pillar. Your life is a huge palace. Humanity is a huge palace. But this Greek civilization is trying to make that huge palace stand on only one part of life, the arithmetic logical calculations. The Saraswati civilization, the Vedic civilization, is trying to build the civilization on reality. When you start your education, reality is taught to you - Athāto brahma jiñyāsā - let us enquire into reality. Not, 'let us enquire into arithmetic mathematical logic.' No! But unfortunately, the whole thinking, the fuel of the Greek civilization, the driving force of Greek civilization, and the driving force of the Western civilization is very primitive. That's the right word I'll use - 'very primitive'. Very, very primitive. Even this idea of 'one God' is nothing but the arithmetic logic and insecurity. In arithmetic logic, two is always against one. Zero is always against one. The insecurity of the arithmetic logic is responsible for monistic religions.

All Ganges civilizations are based on reality. Religions evolved from the realizations that do not talk about one God. I want all the Hindus who are feeling shy about their roots and trying to project Hinduism by saying, "God is one". No! Hinduism actually says Gods are many. These guys go on saying, "No, no, Hinduism also says - 'ultimately God is one and many forms are there'. I tell you, Hinduism does not say God is one. God is beyond duality. That's all - advaita, that's it. Never ekatva. Come on, this is the reality. We are not arithmetic logic based religion. We do not have insecurity based on arithmetic logic. Our tradition is based on *arihantas*, which means enlightened ones, not arithmetic. How many trillions of cells are there in your system, that many trillions of Gods are there. Each cell in your brain is a God. We have an understanding on how to awaken each cell. The understanding which awakens each cell is mantra. So you need to look within. The deepest truths should be heard from a person who has travelled to the depths.

So the arithmetic logic cannot explain all the questions on reality. You need to use that logic in the initial level and then hit the reality as it is. Janmadyasya yatah. This whole Cosmos comes out of this reality. Whatever is - is reality! Then if you are having fear, pain, pleasure, greed, suffering, through any of this, look into the pleasure, look into the pain, look into the suffering, look into the fear, for solution not into the reality. Reality is from reality, in reality, to reality. Creation - sustenance - dissolving - destruction - all three happens in reality, by reality, for reality. If you touch and see the wall of the room in which you are sitting, it is reality. But if the wall gives you the problem of - it is yours or not yours - and all problems come because of you owning it or not owning it, then analyze that problem not based on the wall, but based on your mind which creates all those problems. The person who is sitting next to you is reality. Then if you have the problem of friendliness or enmity, analyze the problem in the friendliness or enmity, not on that person.

Arithmetic logic goes on inspiring you, impressing you, to find out the problem in terms of reality. But the first sutra of the Brahma Sutra makes you understand that problems should be analyzed, understood, solved not in reality but where it is felt. A complete shift in the understanding of life. Janmadyasya yatah. Reality - Cosmos is the origin of the world. I think these two words - Cosmos, world - looks like too many words. I can say, these are attributions. For example, the man who is wearing a yellow dress is an attribute. The man who has seen the ocean is an attribution. If

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I say bring that man who has seen the ocean, only the man can be brought, the attribution cannot be brought. Same way, 'the world came out of Cosmos', these words are all attributes and the whole problem boils down to your dictionary and My dictionary. I make a statement - 'World comes out of Cosmos' and you ask, "What is *world* and what is *Cosmos*?" Then Cosmos comes out of the world. Both are one and the same. So 'janmadyasya yatah'. Origin happening, ending is - is.

There is no change. Anywhere you feel change, find out the problem where you feel the change. Not in what is. What is - is. Where the problem is, should be looked upon. So the solution comes, when you analyze the feeling. The healing happens when you analyze the feeling of pain or pleasure or fear or sorrow or suffering. Healing does not happen if you try to peel the wall. Peel the feeling, not the reality. But you go on trying to peel the reality. Janmadyasya yatah. It means, reality comes out of reality. The Origin of reality is reality. Naturally, reality cannot be giving any suffering. Reality cannot be giving any fear for you. You cannot be greedy in reality. Because in reality, how can you be greedy of you? How can you be afraid of you? How can reality be greedy of reality? How can reality be afraid of reality? Then if you feel, "No, I am having greed. I am having fear." Then look into where you are having it. Not what is. When you look into where you are having it, only you will understand the idea 'having it' is only having it. Not, you are having it. If there are a few moments in your life without fear, then how can fear happen in you?

You see, anything that happens should be eternal. If something is not eternal, it has not only not happened once, it never happened! If illusion cannot be eternal, not only it cannot be ephemeral, it cannot even exist. If there is a feeling of, "Till yesterday, it was there," forget about it.

A brahmachari asked me, "How can maya be destroyed?" I told him this understanding which will really help all of you. Maya never gets destroyed. We were all sitting on the banks of the Vaidya Sarovar, where there was a flower floating. I said, "Does that flower in any way affect us?" No!

Because that does not affect us, we have grown beyond it, it is not only not affecting us, it does not practically exist for us. But a small ant, floating in the water, trying to survive, for that ant that flower can either be a boat or a hindrance to cross. For that ant, that flower is a maya. But for us, not only it is not maya, it does not exist for us. Then he asked, "Oh, we overgrow, we outgrow maya. Then does it mean, when I outgrow my maya, maya does not exist for me?" I said, "No. When you outgrow even the people around you, your friends, your family, your circle, your relationships, everything will be in such frequency, even for them maya does not exist. So, you don't even feel, not only for you maya does not exist, you will understand that even for the whole world that maya does not exist."

The frequency in which you exist, even for all of them, maya does not exist. I was giving him the same example. Now we are all sitting. Not only is the flower insignificant and non-existent for Me, for all of us also who are in the same frequency, it is insignificant - the same way, the reality I know. I lost 10 kg by reading a book. I tell you, Brahma Sutra is the sure technique for weight loss. Your whole logic has to grind it, grind it, grind it. It is like Navapashana, chewing the stone. See, before this Shivaratri, we did some cleaning work in that Shiva Linga. We did a traditional repair to perform Kumbhabhishekam again on this Shivaratri day. So at that time, I told them to drill one part and see, because we added some stones inside the Navapashana, we saw those stones had become powder. They are no more stones. Just they have become powder. The power of Navapashana, the medicine, the herb, the stones have dissolved and it has now become one single piece. That is supposed to happen within a year. It has happened. So now this Shiva Linga, does not need any repair for next 1000 years. Because it has now become a single piece.

And not only that, anything you apply on it, because that Shiva Linga continuously inhales and exhales, breathes - no paint will stick on it. How many times these guys tried to put some color or coat, nothing stands on it. Immediately the bubbles will be formed. By the time they apply, in 2 minutes bubbles will be formed. They came and asked Me, "What is this Swamiji, how many times we try to color or clean, we are not able to do?" I said, "Go and keep a thread near that Shiva Linga, you will feel that Shiva Linga inhaling and exhaling very beautifully." The thread will go in and come out, very rhythmically. Because it is an independent intelligence. The stone loses its existence into Navapashana. Same way, your ordinary arithmetic logic will lose its power into reality when you deeply understand this Brahma Sutra.

So the sacred secret from this sutra is - reality is reality is reality.

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It comes from, stays and merges back into it. Then why this suffering, bondage, liberation? These are all just the foolish words taught to you. Just junk those words, and be liberated now. “Wow, that is true. Then what about my day to day problems, food, shelter, name and fame, prestige, society, money?” Come on! Look into those problems where they exist. They don’t exist in reality. When you understand ‘the reality comes out of reality and goes back to reality’, all these problems become a small flower floating on the water. They become insignificant to you. Go on increasing your understanding again and again, establishing yourself into reality - Brahma Vidya. I’ll go on everyday with different dimensions of reality. Today one dimension of reality: reality comes from, stays in, goes back to reality; which can never cause any fear, greed, or suffering to you. If you are having fear, greed, suffering or anything, then be very clear, you are supposed to work on the feeling, not on reality. The arithmetic logical civilization is trying to build the whole palace on one pillar, that is why it is constantly tumbling and falling.

Tumbling down and falling is what is the depression of the great civilizations. I wanted the Western civilization to understand, with My deep love, please understand that unfortunately, you build your civilization on a wrong, single-pillar arithmetic logic. That is why you go on suffering in deep depression and emptiness. Here is a solution. Come on! Build and re-strategize. Fortunately, the Western mind is open, curious, inquisitive and ready to imbibe great truths. I am telling you, catch it. Build, re-strategize, replan, review, rethink your basic understandings based on reality, not on arithmetic logic. The understandings of intelligent ones taught as a faith for the ordinary ones later gets developed as a religion in course of time. So the understandings of the intelligent ones need to be reviewed, revised, replanned - and when those understandings are reviewed and replanned, reviewing will change the religion. Whatever is handed over to the common ones as religion, like science, is a religion.

Each department is a religion. It is a religion. So, each religion needs to review, relook, replan, re-strategize all the understandings they have about reality, based on this one great revelation - life cannot be built on logical arithmetic. It has to be built on reality, which comes from, stays in, and goes back in reality, which cannot cause fear, greed, suffering. So anywhere fear, greed, or suffering is felt, you need to attend and look into that part - not the reality. These understandings will change the very way we look and perceive living, life.

I know for sure, these words will ring in your ears, even in your dream. I am going to be a nightmare for millions of people. I can say, not in a bad way, but more so a nightmare which awakens you from dreams. Listen, listen, listen. I wanted to warn all the people, the ex-disciples. If you are ex-disciples and do not want to connect with Me again while secretly watching this Brahma Sutras on NTV, I want you to know, you're entering into the non-return zone. You cannot be, you will not be able to separate Me and these words.

Do not think that you can just see these discourses and steal the ideas and live. You will not be able to stop. I will be entering into your inner space again, and you will be in big trouble. You’ll neither have the capacity and intelligence to drop your ego, and come back, nor you will be able to forget Me because I’ll be haunting you in your dreams. So I wanted to remind all the ex-disciples who are secretly watching these sessions on the NTV. Either have the guts to come to reality by dropping your arithmetic logic or switch off the video and save yourself. Because the words I am coining and designing and it is expressing, I am seeing very clearly, when I utter those words, I see very clearly those parts of My brain are just opening up and I can see very clearly - all the people who are listening, even in their brain, those parts are popping up, opening up. So the great transmission is happening here. If you are sitting with the mood of restful awareness, you are Gods standing in the queue to receive the amrita from Narayana.

If you are sitting there secretly saying, “let me steal some words and use for my great books or for my classes or for some other purpose, let me see what he is saying,” you are a Rahu and Ketu standing in the line for amruta. Not only you will not get the amruta, I want you to know you are entering into the non-return zone.

I bless you all, to imbibe this great reality. Just sit now for a few minutes. You don’t need to meditate, you don't need to contemplate, you don’t need to do any technique. Techniques are for ordinary people. Just sit. These understandings which I gave you now, will go on in your system by itself. Let the Upanishad happen. Just sit. No technique, no meditation, no process - just sit, you will see the kundalini awakening happening. You don’t even need to close your eyes. Just sit.

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Shāstrayonitvāt

Source of the Shāstras



I respectfully remember the Brahma Vidya Sampradaya. Today we are entering into the third sutra, in the first chapter third sutra - "Shāstrayonitvāt." The sutra is just this much - "Shāstrayonitvāt." That's all.

Translation says - "Brahman is omniscient because of its being the source of the scriptures. Swami Vireswara translates as "the omniscient and omnipotent of the Brahman being the source of scriptures." The meaning, the translation of this sutra is - "Brahman is omniscient because of its being the source of scriptures."
"Shāstrayonitvāt." Just two words. Source of the Shāstras. This is the source of the Shastras. Understand. First let us understand the word 'Shāstra'. Shāstra means truth about reality. In the commentary, each explains differently. The Vedicas are saying, "Brahman is great because it is a source of Rigveda, Yajurveda, all Vedas." Naturally the Vaishnavites say, "No, because it is the source of Bhagavata and all the Vaishnavites scriptures." Each one debates on the word 'Shāstra'.
Shāstra means the truth about reality. Truth about reality. Only the omnipotent, omniscient intelligence will have guts to reveal its quality. Please understand. Only the ultimate will have the strength, to reveal its qualities to you, to reveal truths about itself to you. I wanted all of you to understand the word 'Shāstra', does not mean just some book. Shāstra means truth about reality. Only truth has the capacity to reveal its truth. Nothing else can reveal about its truth. Please understand. Leading somebody in the path of truth is very dangerous unless you are established in it. If you are not established and you are leading, a disciple will find out your falsehood. That's one of the very important truths you need to understand. What is enlightenment? If you ask Me now, I will tell you, "Fan is moving. TVs are functioning. People are sitting. I am talking." This is enlightenment. That's all. If you ask Me, "Swamiji, please teach Brahma

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Sutra for this moment", I will say, "I am sitting on a gold plated throne. Brahmachari is using a camera and clicking Me. Time is 6:55 as per this clock. People are sitting in front of Me, with a lot of anticipation. Many have gathered around the world to watch what I am talking about." This is Brahma Sutra, that's all.

Only truth has innate intelligence to reveal itself. Shāstra means truth about reality. Existence is great because it reveals all the truths about its reality. All the psycho drama you add on the things and persons and situations, if they are deducted, truth is revealed. The moment you start the psycho drama of Me being Guru, I start the psycho drama of you being a disciple. The moment you start the psycho drama of friendliness towards somebody, that person starts the psycho drama of friendliness to you. The moment you start the psycho drama of enmity with somebody, the person starts the psycho drama of enmity towards you. Psychodrama of pain, pleasure, love, anger, towards persons, objects or reality, is corruption. Otherwise in truth, in reality, shastrayonitvāt. If I have to translate this sutra - shastrayonitvāt- reality is the origins of the truths about reality, because it is origin about the truths, about the reality, because it has the capacity to reveal the truths about itself, it is great. I tell you, anybody who has the capacity to reveal the truths about himself, will go to the deeper and deeper truths about himself.

Today, learn this lesson. Don't miss it. People whose breathing space you enjoy, who enjoy your breathing space. Just completely reveal yourself to them, even if the relationships are breaking, it's okay. What you are, what you feel as you are, the truths about you, reveal it to them. I can tell you, even if your relationships are breaking in your life, you will roll in life so beautifully, you will attract the deeper and deeper personalities who are ready to radiate your reality. People who are ready to radiate your reality are eternal companions. You will attract eternal companions in your life. Not only that, you, yourself will experience deeper and deeper realities about you. In West Bengal, there is a great spiritual tradition called 'Bauls'. The word 'Bauls' means in Bengali - Pagal - mad. They stay usually as couples. Couples are not necessarily to be one male, another one female. No! They stay as pairs. Sometimes both will be female or both will be male, sometimes one will be male, another one will be female.

The Bauls take a vow - "We will share the deepest truths about ourselves to each other." And they take a vow - "We will not allow anybody else to be in their breathing space and they also will not enter anybody else's breathing space." It's a very beautiful tradition in West Bengal. They will have a long stick on which they will have a begging bowl. Even while they beg, they will stretch and tell that person not to enter the breathing space, "Put the food from there." Try this, it actually works. Anybody who enters your breathing space, with whom you share your breathing space, means your friend, family, first circle - the warm circle, show utter naked truth about you to them - what is your feeling about life, about you, about them. You are afraid, I know. So many people come back to the ashram to stay permanently if you do this I know! But sometimes, as I said, Vyasa doesn't give any technique, he doesn't give any homework. He just takes away the home from you. So that there is no homework. Vyasa is a dynamic, dynamite diamond. That is why Vedantis have to always move out of the society, because it is a high measure of truth.

The other day, I was reading a slogan on a T-shirt - "Truth is a disease that happens to you because of alcohol deficiency." Reality is the illusion created by alcohol deficiency. Reality is too much for society, but I tell you, fruit is too much for the root. But the foolish root does not understand, fruit is the life for the root. Enlightened master is too much for society but they don't understand, it is for My sake they are still alive. It is the fruit which justifies the existence of the root. It is for fruit the root exists. Reality is too powerful for society, but the groups, small groups which hold this reality as a stream in their life, or the juice of the Earth, they are the salt of the Earth. It is these kinds of groups for which humanity is still kept alive without being destroyed. I tell you, decide strongly, "Anybody with whom I share my breathing space or who shares my breathing space, I will be completely open and naked and truthful to them, in all possible ways, even if it brings dire consequences in my life." I can tell you one important thing. It can surely bring only auspicious consequences. Either you will, and if the other person is understanding, you will become so intimate. If the other person is arrogant, unconscious, at least you will not have that person in your life.

You are free, liberated. Liberation from illusory relationships is liberation from illusion itself. Liberation from illusory relationships is liberation from illusion itself! At least the people who stay in the monastery should practice this. I should make this law for all the people who reside in My ashrams and temples, who dedicate their life for enlightenment at My feet. Whoever dedicates their life should take this risk. After all, all the people who stay in the ashram as couples, rishis, both have dedicated their life to Me, so they should have patience to see the reality of the other person and show the reality of yourself. If you are a Brahmachari or a single, naturally all your friends have also dedicated their life to Me. Unfortunately, if you still have some friendship outside secretly, then it's dangerous. It is good, while revealing that friendship will drop by itself. So anything, any truth, you feel about you and the person should be revealed. And another one important thing, within a few days, the truth you feel about the other person and you will change. Again reveal that change.

What you feel at this moment honestly about you, about that person, about your relationship - reveal. After 10 days, you may suddenly have a different understanding - reveal that, have guts! Have guts to face the reality of you in front of you. Have the guts to reveal the reality knowing whatever you reveal as reality now is going to change in a few

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days, few hours or few minutes. This will make your relationship deeper, honest, truthful. If it breaks your relationships, good for you. You will grow. Only truth has the capacity to reveal itself. So decide to reveal yourself completely open to everything. Know very clearly, the chair on which you are sitting and telling a lie to somebody, that chair will be a witness. When somebody else comes and sits in front of the chair and if you tell another lie, that chair will actually tell that person unconsciously, "Don't believe this idiot", it will send the message very clearly inside his bio-memory. When he goes out, he will not believe you. Everything around you, records what you are talking, records what you are. Reality is ease-ness. What you think as reality - reveal, reveal, reveal. Your thinking about reality will deepen and deepen and deepen.

Shāstra means truth about reality. Only the truth has the capacity, intelligence, courage, to reveal the reality about itself. Only the reality has guts to reveal the truths about itself. Only Brahman reveals the truth of its existence. In Sanskrit, we have a very beautiful word, "Svayam Prakāsha" - self-shining, self-effulgent. By its existence, it reveals its nature, its presence. Only the chaitanya reveals its presence by its own existence. You cannot hide chaitanya. How can you hide? Self-effulgent cannot be hidden. Decide this as a first step - "I will live like Brahman, reality. All the truth about me will be completely open and anybody comes will be able to read it. My life will be an open book." When your life is an open book, you become a shāstra for others and you. When you reveal the truths about you to others, completely and honestly, understand you will learn more than others about you. Start talking, start opening up, you will see. Suddenly, you will start radiating so many wonderful, amazing auspicious energies and characteristics.

And not only that, when a stone gets rotated in the flow of Ganges, it gets beautifully moulded as Shiva Linga. When your Being gets beaten and rotated, by telling the truth honestly and living the truth, it becomes a Shiva Linga, existence. In the beginning, it is a courageous job. "No, no, I will tell 4 truths about me to her, not the fifth one - that is dangerous." "Ah, as if he tells everything to me or what?!" But he is not asking for enlightenment - you are asking! Come on, you be honest. If he is asking for enlightenment and he is not revealing, then he is not going to have and that is different. You are asking for it. You wanted it, then it became your responsibility. So anybody whom you feel as a friend or relative, completely be open to them. I tell you, you will imbibe the qualities of existence in you - Brahman. The delusion and illusory layers will be peeled off. "Shāstrayonitvāt". Truth has the capacity to be the origin of revelations about itself. Sun shines and radiates because it does not have any dark patches inside. Moon is afraid to shine and radiate because its own dark patches will be shown. Shine like a Sun. Don't be afraid of dark patches which you carry.

When you shine like the Sun, the dark patches will also be burnt. Only consciousness will have the ability to reveal its nature. Matter does not reveal about its nature. The fan cannot reveal about its nature, but electricity will reveal about its nature. Touch it and see. Because electricity is life inside this fan. Same way, the matter does not reveal its truths to you. Consciousness reveals its truths to you. Be conscious. Reveal your own truths about you to you and to everybody - radiate. Whatever you have as truth about you, don't hide - be that. Share. If the other person is capable or matured enough to be associated with you, let the relationship grow. Let it be make or break. "No, no, no, what will happen?" Being stuck in a relationship for any other reason than growing together - is prostitution. I am defining it. Being in any relationship other than the reason for growing together is prostitution. I am defining not only as per Me, as per Vedic tradition. Courageously I am taking the name of Vedic tradition, because when you are getting married you take this vow, "Let's help each other to reach fulfillment." I am giving one example of a husband-wife relationship. But in every relationship, radiate this truth. What you know about you - radiate it. Ordinary stone is a matter. It is not shāstrayonitvāt, means it is not self-effulgent, self-revealing about its existence and truth. But diamond is self-effulgent. It reveals about its own truth and existence. In all of you, there is a part of diamond, covered by ordinary stone. Polish that part, let that ordinary part disappear till the diamond part is revealed completely. The whole ordinary part let it disappear. Use the diamond which is already shining to polish the diamond which is in you. That is what happens when in Upanishad with the master. The master is a dynamic dynamite diamond. All the stone part of you is blasted out. Only the self-effulgent part, shāstrayonitvāt, the parts in you which reveal about its own existence are only left to be. Don't be stuck in any friendship, any relationship, other than the reason for growing together. It's a very courageous truth, a very strong truth, but I need to tell. Another one important thing, when you courageously take this step of revealing all your truths to the people with whom you are living, I can say, it will only lead to more and more auspiciousness because if the other person is understanding, the relationship will become deeper and greater.

It will grow together. If not at least you will be rid of it. A reality is great, because it reveals all the truths about its existence. Anything which reveals all the truths about itself, by its existence, is reality. It is great! Have this scale in your life. Anything which reveals all the truth about itself by its existence is reality - great. An enlightened being by his very presence and existence reveals all the realities about Himself. In you there is a part of you, which reveals all the truths about itself to you. That part is reality, consciousness, enlightenment. Shāstrayonitvāt - that part is God, Brahman, existence. In you there is some part, which hides the truths about its reality, that is matter. This Brahma Sutra is almost like a fruit juicer. How the fruit is put on the juicer and you press it to take the essence out of the fruit.

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Same way, you have to put this Brahma Sutra and press, press, press, on your system. I'll sincerely recommend taking this dry fruits and nuts, like badam, cashew, ghee, all these things because your brain needs an intense energy and cooling lubrication, to grasp this.

When I am putting these ideas, anything which reveals its existence and truth to you, is God and you have this part in you, many parts of your brain will catch fire. "Wow, yes, right!" It will just click, open up. "Yes, many times, many moments, some parts of me, reveals its existence to me and others. Right, those moments, I am always in restful awareness. Other times where I am not revealing myself to me and to others, I am suffering." If you are not revealing your existence to all the people in your breathing space, slowly slowly you will hide it from you also. That is what we call self-ignorance - ātma ajnāna. The failure of life is when the self-ignorance becomes too much and you give up. That is what we call 'breaking down'. That is what I call 'breaking down'. Break down in front of your reality. So that you will stand up. When you reveal all the truths, which you know about you, to all the people around you, suddenly you will be revealed deeper and deeper layers of truth about you to you by you. Those deeper and deeper realities revealed to you by you to you, will take you to higher and higher spaces. You become shāstrayonitvāt. You become the origin of the shāstra.

Shāstra means truth about reality. When you become shāstrayonitvāt, the origin of the truths of the reality, you are enlightened, that's it. What am I doing everyday? I just come and sit and go on revealing truths about Me. I want all of you to know, I am not talking about Brahma Sutras. I am using that as one tool, that's all. I am just talking about Me. I go on revealing truths about Me. Whatever I feel about Me, I go on talking, go on revealing. That's all. So I became a shāstrayonitvāt. I become the origin of the truths about reality. That is why everyday I go on talking, still you feel I am talking something new. Because I have become the origin of the truths about reality, everyday all I do is just come and sit and open one window for you to see the inner space where I am living. The next day I come and open another one window. That's all. That is why, it has just become like breathing for Me.

I am not really doing any big thing in morning satsang or evening satsang. I just come and sit and open a window, that's it. For you to have the glimpse of Cosmos. Existence reveals its truth about its existence continuously in reality. Go on grinding this truth in you today. It will not be even simple like fruit juicer. No! That is a simple example I gave. It will be more like a diamond cutting. Go round and reveal all the truth about you to all the people with whom you are living. Boldly, courageously, revealing the truths about you, you become shāstrayonitvāt. You become the source of truths about reality, origins of truths about reality. You will have a kind of a tremendous restful awareness and freedom. Let the Upanishad happen in all of us. Let the truth shāstrayonitvāt be drilled into all of us. Just sit in Upanishad. No technique, no meditation, no process, no mantra, no japa, no visualization, no need even to close your eyes. If you feel like it - close or just sit with open eyes. Let the Upanishad happen.

Drill this truth into you - shāstrayonitvāt. Be the origin of the truth about the reality of our existence. Be the truth to everything and everything will be truthful to you. What you understand as truth, be honest to it. Deeper and deeper layers of truths will be revealed to you. One important thing in the Brahma Vidyā Sampradāya, the path of Vedānta is - you should go out and start relating it with people. Start telling this truth to the world. Start working on it. Otherwise you will forget it, because it is such a strong truth. If you don't drill it inside your inner space, you will forget it. So when you go out, go on talking to people, share with the people what you heard now. Transform others, convince others about these truths. You will be convinced in the deeper levels. Transform others, in that process you will be transformed. You don't need any other technique, practice, method, but you have to be talking about it to others. Otherwise what you heard now, will be forgotten in you. At least with few people, talk. Don't think by writing, you will be able to remember. No! Talk, only then you will understand how the truth gets customized for you, for your situation. Now go out and open one window of you and show to the whole world, to everybody - your inner space. If they are ready to look in, it is worthy of looking in. If not, make it worthy of looking in.

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Tat tu samanvayāt

That should be known only by personal experience, through Upanishad with the Master



“Tat tu samanvayāt”. Just two words. The world is reduced to these two words - ‘tat tu samanvayāt’. The English translation by Gambhirananda - “But that Brahman is known from the Upanishad, it being the object of their fullest import.” Swami Vireswarananda translates as - “But that Brahman is to be known only from scriptures and not independently by other means is established, because it is the main purport.” I’ll translate this sutra as “That should be known only by personal experience, through Upanishad with the Master.” Please understand. I am revealing a sacred secret in this sutra. It can be realized not by any written Upanishad - Isha, Kena, Katha, Prasna, Mundaka, Mandukya…. No!

Through those Isha, Kena, Katha, Prasna, Mundaka, Mandukya, Aitareya,Taittirîya, Narayana, 108 Upanishads, you can grasp a kind of an intellectual understanding. Only by sitting in Upanishad, the Brahman can be experienced, as it is the main object of the fullest import. Please understand. The purpose of Upanishad is experiencing existence and the most important thing to be realized through the Upanishad is existence.

In Zen, they have a process called Zazen. Just they sit, sit, sit. Not just hours, not just days, not just weeks, not just months, but not even just years - but decades. The Zen Master’s story says, “Sometimes these masters sit in Zazen for

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40 years." Zazen means just sitting. When you sit, so many years, naturally the mind has become a useless unnecessary part of you. It withers away, will withers away. Just to eat and do your basic activities and sit, you don't need Will, you don't need mind. Will withers away. Mind withers away. I can say, in My Parivrajaka time, that is what exactly happened. Nothing much to be done. If you can break insecurity, Parivrajaka is the best life to live. All embodied Beings, means not just human beings, all the Beings who assumed the body, should experience the homelessness at least one year in their life. Just homelessness. Not having a particular address, a particular safe place or security. Living like somewhere you sleep, somewhere you walk, somewhere you eat, somewhere you are living. I can say, Parivrajaka teaches thousands of things, thousands and thousands of things.

Will withers away, whether it is the complete Zazen or complete insecurity. See, any security will remind and poke you to go back to security only for 3-4 days. If you can manage Parivrajaka for one week, after that insecurity will not hit you. Insecurity happens only for the first one week, not more than that. Then Vedanta vijñānam starts happening in you. What do I mean by the word 'Vedanta vijñānam? Withering of the Will and ability to do everyday action without bringing your Will for supporting, justifying, analyzing, adding, commenting. These are activities your Will goes on doing and destroys the whole juice of your life. And the modern day youngsters are again and again brainwashed about the need or the importance of the Will. Again if you are intensely creative without asking the question - why should you be creative? the Will withers away. Will can wither away in so many ways. Some of the beautiful Zen koans and stories are of this, withering away of the Will. A monk was sitting under a tree and meditating. He saw the breeze due to a leaf falling from the tree. He was just floating with that falling leaf. The leaf did a zig-zag - moved, moved, moved, slowly landed on the ground and the monk became enlightened.

How will you logically describe it?! He was in such extreme restful awareness, that movement has beautifully moved his inner space, resting in withering away of the Will. Modern-day youngsters are again and again brainwashed about the importance of Will for the everyday action, which is not required. I tell you, put yourself in a highly challenging situation, where your Will cannot solve the issues, where your Will is let to boil. That is also a powerful process to make the Will wither away, because the modern day youngsters don't have patience to sit for 40 years. Forget about 40 years, 40 minutes itself is impossible. So for you, the other way is just to put yourself in situations which cannot be solved by the Will. Will will wither away. First time, not only the youngest master is talking about Brahma Sutras, the youth is listening about Brahma Sutras. I don't think anywhere in the world, any time in the world, so many youth are sitting and listening to the Brahma Sutras. I am seeing around the world that the average age will be 33. Not only the teacher, even the students. Even when Shankara describes the scene of Brahma Sutras, he says, "Master is young - . Guru is Yuva - young," but he doesn't say, "Disciples are young."

You see, Guru if He is an incarnation, He can be young and He can teach. Even in the history of Dakshinamurthy, Adi Shankara, Ramana Maharshi, even in all their histories, the master was young but disciples were always old people. For the first time, the young master is talking to a crowd of disciples with an average age of 30 - 33. Now for the first time, the disciples are also young. That is why I say, we are heading towards a great evolution and revolution. Just yesterday, one couple from Dubai wanted to pack up and come back and settle in the ashram, in the Rishi order. I was telling them, "We should set a trend of enlightenment being a career in the modern life, working for conscious growth and achieving enlightenment should be a modern day career." So we have to make some way, where people contribute to society because we use the infrastructure of the country, we use the road, airport, dam, all the country's infrastructure like electricity. Because we use all that, we need to give back. We need to contribute something back to them. So we should evolve a system, where we add something to them. It is not that we just suck, we are parasites - No!

We will add something to them by awakening our intelligence and radiating enlightenment. This should become a career. This should become a new way of living. First time in the world, the youngest master is talking about the oldest scripture to again, the youngest disciples. I am seeing it on the screen. The average age will surely be around 30 only. At 30, if we can inspire people to wither away the Will, even if they contemplate on that idea and just casually practice, by 40 we can expect at least 80% of the people would have achieved the result. The withering away of the Will would have happened, the raising of the frequency in their inner space will happen. The sutra, today's sutra, gives the importance of personal experience through the Upanishad. I want you to know, here the Upanishad does not mean

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some written works in those days. Because the words and the meaning attributed to the words goes on evolving every second generation.

Two sacred secrets - one, existence, reality, can be realized only by sitting in Upanishad with the master. Not by any written book - Upanishad in those days. No! Second, second is a very important truth. Sitting with the master should be only for realizing the existence. Not for any other purpose, because that is the most important thing in life. The Upanishad should happen only for enlightenment.

Because the Upanishad can bring so many extraordinary powers, energies, experiences. Upanishad can add so many qualities to you. Upanishad means sitting with the master. But that is not the purpose of Upanishad. Sometimes people come to see, check out, "Let me see what He is talking." Nowadays people come to see the models of earrings or the energy beads. Those things cannot be the purpose of the Upanishad. Upanishad, the purpose of Upanishad should be only experiencing existence, experiencing reality, experiencing life. Thousands and thousands of spiritual experiences may and can happen during Upanishad, but that is not the purpose or in part of Upanishads. It is experiencing the existential reality, experiencing the reality of the existence is the purpose of Upanishad. "Tat tu samanvayāt" - that Brahman being the object of the Upanishad fullest import, it should be known from the Upanishad, through the Upanishad, in the Upanishad. I can tell you, sitting in Zazen, Zazen means just sitting, for 40 years will make your Will wither away.

The same sitting, if you do it with a master, in His presence, He knows how to boil your engrams and get them out. I can say, if you are in the ashram, listening to what I am saying and falling in tune - your whole day is Upanishad, because the whole day I am continuously focusing you. See, whenever focusing happens, it's like a churning of your inner space. When the churning happens, the resistance gathers as poison and the acceptance gathers as a butter, nectar. The resistance poisons will be constantly taken out by the other people who are resisting. That's what I do. Extraordinary experience of Upanishad is imbibed incorporated by the muscle memory, while all the negativities are churned out and removed from the system. Whole thing, I can say, boils down to Upanishad. If you do yoga, your body will be ready for Upanishad. If you have the devotion, feeling connection, bhakti, the Upanishad will be very juicy, so you can sit for a long time.

If you do karma, all your negativity will be taken out, your body will be completely trained, the withering away of the Will will happen, so that when you sit in Upanishad, you will have the deep settled restful awareness. So everything finally boils down to Upanishad. It is Upanishad which is the essence of life. "Tat tu samanvayāt". Brahma Sutras are not the place where too big words are used or long sessions of discourses are given. These whole Brahma Sutra, if you write the original sutras, you can finish it 3 or 4 sheets, that's all. 3 or 4 sheets! 555 sutras, at the most it will be 1500 words, that's all, because no sutra is more than 2 or 3 words. Maximum 1500 words, that's it, one article that's all. This book is the inspiration, essence, quintessence, abridged dictionary of world philosophies, very human thinking. I can say, not just the world's spiritual philosophies or religious philosophies, or atheist philosophies. It is the quintessence of very human thinking. Upanishad, sitting with the master is for experiencing Brahman, experiencing the reality should happen by Upanishad, experiencing reality can happen only by Upanishad. The only purpose of the Upanishad should be experiencing the reality and existence, because experiencing the existence is the real purpose of Upanishad and your very existence and master's very existence.

Master exists to transmit the experience of existence. You exist to experience existence. Upanishad happens to transmit the experience of existence. Don't go and sit in the master's presence to remove your physical disorders. Don't use Him as a replacement for Anacin or Metacin. Don't use Him as a replacement for antidepressants. Don't use Him as a replacement for ordinary simple things. Use His presence to experience the very existence. Upanishad, I can go on expanding the stories. All Upanishadic stories talk about this power of Upanishad - sitting with the master. In old Upanishadic stories, a disciple was asked about by a master. Master gives a few cows and says, "Go to the forest and come back when you have 1000 cows." This guy goes to the forest and grazes the cows and takes care of them. They just continuously multiply, multiply, multiply. The whole day he sits in silence, because with cows you don't need to talk, you can't do anything. Whole day he sits. That sitting, that sweet silent sitting, naturally withered away his will. After the cows have become 1000, the funny thing is he even forgot to count. He forgot how to count.

So he did not even realize, it is time to go back. One cow comes and tells, "Sir, we became 1000, let's go to the master." Very beautiful story, because Will withered away in him, he even forgot how to count. The cow comes and

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tells, “We have become 1000 now, let’s go back to the master. It is time.” Then he comes. When he enters the ashram, the master says, “Oh, 1001 cows have come.” You should know that in India cows are considered holy. Very symbol of sacrifice, love and compassion. So he says, “The disciple has also become love, compassion, sacrifice, and sincerity. The symbol of sincerity.” Upanishad, Upanishad, Upanishad. I can say, that is the essence of life. That is the essence of all teachings. That is the essence of all techniques. That is the essence of all processes. That is the essence of everything. Again and again, day in and day out, I am talking, talking, talking, just leading you to Upanishad, nothing else. If you see My words, from the day I started talking and till the last word, everything will be directing you to Upanishad, that’s all. I talk so that you stop talking. Nothing else. I go on adding words just to enrich the silence, not to break the silence.

Sometimes, music can enrich the power of silence, experience of silence. I go on talking, to enrich the power of Upanishad. In Zen, there is a beautiful saying - “Grass grows by itself.” When you sit in Upanishad, consciousness grows by itself, Will withers away by itself. Just close your eyes, don’t move the body. The moment you move the body, you are preparing, your to be Will awakened. Over! You missed it! Just close your eyes. Just sit, no meditation, no mantra, no technique, no japa, no process - just sit. Let the Upanishad happen.

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īkṣaterna aśabdam

Universe does not Exist



Today's Sutra: 1st chapter, 5th Sutra.

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ईक्षतेर्न, अशब्दम् ॥ ५ ॥
īkṣaterna aśabdam
As I said, just two words, not more than two words. Just two words and now we will have to break our heads! Just these two words. Actually, when you are in such a deep Samadhi, you utter as minimum as possible. Sometimes you can't even utter. Yesterday, after the Brahma Sutras, I was just sitting in Samadhi. All the Ashramites were around me. One of our devotees had a fit in the hall. I said, "I'll take care," and I told them to bring her. Then I said, "I'll take care, don't worry. Give the medical care." I was in a very strong Samadhi, especially after the strong Brahma Sutras. But suddenly, late in the night I remembered, I did not even tell them why I did not come out; why I did not run towards them.
Later on I thought, of course they are devotees, they won't mistake why. I only used the words, "I'll take care, don't worry. Take them to medical care." I should have told them why I did not come out; why I did not get up from the seat and go there. Sometimes in deep Samadhi, the words become so minimal, it doesn't come out when it is not required. Actually, it is my deep trust that they are devotees, they will not mistake why I don't personally come down and go there. They trust my word. That trust, that trust that they have in me took care of the extra words that were not uttered. But if I did not have that trust that they are devotees, they may mistake why I did not even come out to heal and only then, immediately, maybe I would have explained the reason, or even if the body is in Samadhi, I would have run maybe to physically touch, to give them the confidence that I am really healing them, healing that person. So when there is a deep trust, words do not come out.

ईक्षतेर्न, अशब्दम् ॥ ५ ॥
īkṣaterna aśabdam

But one of the world's biggest problems is analyzed just in this Sutra. Usually when I am going to speak on some Sutras, I will see those great Masters' energy landing, and preparing the disciples to receive the expression. And they themselves start expressing themselves through my tongue, through my being, through my presence and all that. Now the last 2-3 days, I am seeing all the big big philosophers are landing here. See, some enlightened philosophers are landing just to enjoy the Brahma Sutra happening and some unenlightened philosophers but evolved beings, Ganas, Munis - evolved philosophers but not enlightened are coming and sitting here to catch the glimpse and get the click so that they can become enlightened.
Understand, whenever you get one valid click, one big engram is relieved. You are free from one big engram. So for the last few days I am seeing all kinds of philosophers are moving around. Some enlightened philosophers, some unenlightened - Nyaya, Vaisheshika, Purva Mimamsa, Uttara Mimamsa; all philosophers. The whole Ashram is now filled with the philosophers' energy for this great happening of Brahma Sutras. Bhaktas are very auspicious people, devotees are very auspicious, whether they are enlightened or unenlightened.
One young lady of little loose character goes to Vivekananda. Vivekananda with such a deep love and care receives her and initiates her into Sannyas. Not only does he initiate her, he completely gives her the promise that "I'll liberate you." And as usual this orthodox Vedantic Sannyasis sitting around him, looking at him with lots of suspicious eyes said, "What kind of a Sadhu you are? Not only you accepted her as a disciple, initiating her into Sannyas and promising that you will liberate her. What do you mean?" Then he gives his own explanation and finally he says, "Even all the things you guys say are accepted and true, who else can save these people except me? If I say no, who is going to say yes for them?" So if I say no to philosophers, then who will say yes to them!

ईक्षतेर्न, अशब्दम् ॥ ५ ॥
īkṣaterna aśabdam
Swami Gambhirananda's translation goes as "the Pradhāna of the Samkhyas is not the cause of the Universe, because it is not mentioned in the Upanishads, which fact is clear from the fact of seeing"."So Swami Vireswarananda translates as "on account of thinking, being attributed to the first cause by scriptures of Pradhāna, is not the first cause referred to by them; Pradhāna is based on the scriptures. God!"

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I don't know how many of you understood. It's one of the important analyses. One of the great things in the Brahma Sutras is in analyzing the greatest problems like, what is the distance between sun and the moon; moon and the earth; and earth and the sun. All these kinds of high level things are discussed in the same equal importance. Please understand, Brahma Sutra is a very paradoxical book where in the same Sutra it analyzes why the distance between sun and the moon is this much, and why the rice price is rising, both are discussed. An extraordinary philosophical discussion which is directly affecting the way you think about you, life, and your very existence.

Here the important problem which is being discussed is, whether origin is Consciousness or matter. Sānkhyas: I can say, the first human beings who started thinking are Sānkhyas. First man who started thinking is Kapila, who is the Master of Sankhya philosophy. But unfortunately in course of time the Sānkhya took the original spirit of Kapila, and created a deviated system. So here, Vyāsa is supposed to reveal the original truth to the Sānkhyas.

See always, when Shankara comes, he teaches the right Buddhism to Buddhists. When Nagarjuna comes, he teaches the right Vedanta to Shankara's followers. In course of time, Buddhists had started moving out of Buddha's teachings. So Shankara comes and teaches the right Buddhism, to Buddhists.

Here, the Sānkhyas have moved out of Kapila, I want all of you to know. We, the Nithyānanda Sampradāya, originally belong to Kapila's Sampradāya, Nirvāni Akhāda. We are older than Vedic tradition. Understand, the Vedānta Sampradāya is Uttara Mimāmsa. These Brahma Sutras are called Uttara Mimāmsa Sutras. Before this, there is a Purva Mimāmsa. Sankhya is an earlier philosophical system. I can say philosophy is not the right word. Philosia. Because, the word "Darshanā" cannot be translated into philosophy. It can only be translated to Philosia. Darshanā means what is seen. In your inner awakening, what you experience becomes Darshanā. So when each Master has become enlightened, what He experienced, He pens it down, transmits as a Darshanā.

So the first Darshanā is Sānkhya - the senior most Darshanā, the oldest Darshanā - oldest thinking system, oldest cognition system, where the understanding about life, death, beyond life, after life or personal existence. Jīva means individual Self. Īshvara, the ultimate Self or God. Jagat, the world, is two parts: nature and manmade society. All these understandings and better ways to relate with all these and coexist in a very friendly way - this is the purpose of all Darshanās. All Darshanās are created to know the deeper truths about these major subjects, with this understanding - flow with life.

First Darshanā is Sānkhya. Unfortunately, followers of Sānkhya philosophy have started moving out of Kapila. Whenever the followers move out of the founder, again the founder happens in another one form and teaches the truth. Followers go and prosecute the founder who is in another form. It is eternal foolishness! I am working very sincerely so that should not happen to My commune and the followers. Of course, one fortunate thing is, whatever I am talking about is getting video recorded. So losing the spirit can never happen. And not only that, because I am going to be sitting in the body for a long time, the reproduction of the completely spiritually mature people is possible. Unfortunately the followers of Kapila started moving out of Kapila. So, Vyāsa has to give clarity. You need to know the background, only then you will understand *why* these Sutras, because this Sutra is directly hitting Sankhya philosophy. It is directly attacking Sankhya philosophy. Then you may be surprised, what is this? And, Vyasa is attacking Kapila. Now what to do? Both of them are Incarnations of Vishnu.

Very beautifully Krishna says in Gita, "Among the Munis, I am Kapila!" And in the Stotra, Padmapada sings about Vyāsa.

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनह् पुनः ।।

śaṅkaraṃ śaṅkarācāryaṃ keśavaṃ bādarāyaṇam |
sūtrabhāṣyakṛtau vande bhagavantau punah punaḥ ||

Shankarācharya who is the Incarnation of Shankarā, both are one and the same. Shankarācharya who is Incarnation of Shankara, Vyāsa who is incarnation of Nārāyaṇa, if both of you are fighting, who is going to win? There was a debate. Vyasa Himself comes down to test the strength of Shankara. The debate starts on Brahma Sutra. Author and

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commentator are fighting. Vyasa is the author, Shankara is the commentator; both of them are arguing. Of course, nobody can judge. But if I can take the liberty, I'll vote for Shankara, because he has given a real meaning to the whole Sutras. All the one or two uncut parts which Vyasa left Shankara has polished it. I can say, He made it pure gold. He made it more user-friendly.

So both of them are arguing. It goes on and on for three days. The poor disciples are sitting without food. So Padmapāda suddenly realizes, what is going on? And the old man who is arguing is Vyāsa. But Vyāsa did not reveal His identity, and this young man who is not ready to give up is Shankarā, who has Lakshmi in His hand and Saraswati in the tongue, and Devi in His body language. How could Shankara lose? No way! Padmapada sings:

शङ्करं शङ्कराचार्यं केशवं बादरायणम् |
śaṅkaraṃ śaṅkarācāryaṃ keśavaṃ bādarāyaṇam |

Shankara Himself auditioned, Shiva Himself has come down as Shankaracharya. Vishnu Himself, Keshava Himself has come down as Bādarāyaṇa. Vyāsa, You are a Sutrakāra and He is a Bhāshyakāra. The origin, the man who wrote the Sutra and man who is writing the commentary, both of them are fighting. Where is it going to end? So, Padmapāda falls at the feet of both and says, "I bow down to both of You." Then immediately Shankarā realizes, the person who is sitting in front of Him is Sutrakāra Himself, Vyāsa, Bādarāyaṇa Himself. Then He withdraws from the debate. Vyāsa blesses Him and says, "My son, I have come to test You, Your capacity to establish the truth. I see You are a qualified person. I give You sixteen more years from My life." See the beauty when an honest teacher comes to test his successor, when He sees the strength, immediately He says, "From My life, I give You sixteen more years. You live for sixteen more years and establish the philosophy, Your teaching."

This is the way our Hinduism was spreading. It was completely based on a friendly, convincing debate. No fight. No sword. No bread, butter, just killing through kindness. Very cunning way of destroying, killing through kindness. Nothing was used. Simple, straightforward understanding and analysis. So Kapila is also Incarnation of Vishnu; as Krishṇa says, "Among the Munis, I am Kapila" And Vyāsa is also Vishnu's Incarnation. So Krishṇa is Vishnu's Incarnation, and Krishṇa says, "I am Kapila among the Munis." And here, Vyāsa is Vishnu's Incarnation. Naturally then, Vyāsa is attacking Kapila! It's almost like 2 Incarnations attacking each other. It cannot be. You need to understand, our Sanyās Sampradāya belongs to Nirvāni Akhāḍa, Kapila's tradition, and all our practices belong to Vedānta Sampradāya, Shankara's tradition. There cannot be any fight between these two. How can there be any fight between Kapila and Vyāsa, because both of them are Incarnations of Vishnu. Surely Vyāsa is not against Kapila, but Vyāsa is against the misunderstanding of Kapila's followers.

One of the important questions: whether the origin of the Existence is Consciousness or matter? Sānkhya takes the stand. See Kapila took the stand: origin of the Universe is matter, because, once you are made to understand whatever you call as Universe is from matter, you will renounce that you will not be attracted too much towards it and go towards Consciousness. That idea was given more as a technique than as a fact.

So when Kapila says, "The origin of the Universe is matter," He wants you to lose interest over the Universe. He does not want you to bother about it too much. But, when Vyāsa says, "The origin of the Universe is Brahman, Existence, Consciousness," He means there is no Universe, relax in Existence. Because out of Existence, nothing can come, and become something else. If you are seeing something else, then relax from seeing. Final purpose of both: Vyāsa and Kapila are relaxed from being distracted. That's it. Nothing else. So to serve that purpose, how to put the words? I can tell you from my experience, the Universe is neither from matter nor from Consciousness because it *is*, it does not come out. It never comes out. It does not exist. If you think you are seeing, something is wrong with your seeing. If you think something is going on in front of you now, something is wrong inside you. If you think something other than you exists, something is wrong inside you.

Sānkhya: Kapila says, "Universe comes out of matter, don't bother about it - Pradhāna. Forget about it." Vyāsa says, "Origin of the Universe is Existence, so the Universe cannot be as you think other than Existence. So stop seeing it as other than Existence. Come back." I am telling you, neither the origin of the Universe is matter nor it is Consciousness, it is just your illusion. I don't even want to coin the word "illusion," then you will think there is something illusion; I

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need to attack it. No. The Universe does not exist! "Oh God, then what are we seeing?" You are not seeing anything! "No, no, no, I am seeing." No! You are not!

See in many places I proved my words are more real, more truthful than your words. With that clarity, authority; I am telling you, "You are not seeing. It is not there." Now our mind starts spinning theories, "Yes, yes. What He says is true; I am, it is not there but I am seeing. What practice should I do not to see? What practice should I do to achieve Enlightenment?" Come on, stop this nonsense of practice! The moment you start planning for practice, you accept the illusion and delusion. Now it is never going to be successful! Don't think, "No, no, no, we can take care later on." No! The very acceptance of illusion, or the cause creates so many complications which you will never be able to get out. You go on believing so strongly you are seeing while you are dreaming, what happens to the whole scene? It just melts down! Like as if the whole thing was painted in the canvas, and the canvas is rolled, and you wake up! Where does the rolled canvas go? You also don't know. When you can accept that transition, that illusion; why can't you understand this is also an illusion! "No, no, here we make money and put it in a bank balance. There, it is not there. Here, ninety years we can have. There, it is not there." Years is a delusion. Time is delusion. Time is illusion.

The origin of Existence is Existence. Pradhāna: origin of Universe is Universe. Some commentators on this Sutra are saying, "Origin of the Universe cannot be matter, because Upanishad declared it to be a Consciousness," because many Upanishads say in the beginning, it was conscious Existence and all that. I wanted you to know, it is not only the Upanishads written; we don't need to think only because Upanishad says, even if you sit in Upanishad with the Master, you are not falling into matter. You are falling into life, Existence! So that itself proves the base or the origin is not matter. Of course, if you sit in Upanishad with the Master, and you fall asleep, then you can say your origin is matter. You sit in Upanishad with the Master, and that Upanishad leads to the conscious space, then origin is Consciousness. So sit and decide for yourself whether your origin is matter or Consciousness?

ईक्षतेर्न, अशब्दम् ॥ ५ ॥
īkṣaterna aśabdam

Now we ask one more thing, "Alright whether the Source of the Universe is Consciousness or matter, what way is it for me? What is the direct utility for me? If you understand the origin is Consciousness, there will be a huge correlative shift in you which actually improves your day to day balance sheet. The other day I was reading a book: Can God improve my balance sheet? He can. That is why He is conducting wealth programs.

Understanding, relaxing into the truth that the origin is intelligence gives you tremendous freedom from the feeling you always carry: "you are not given justice". Please understand in the whole world, every person who has a mind feels he is not given justice. Don't think, How can you say statements like this? Every person?" I tell you every person, I mean it. I am not exaggerating. I am making it very clear. I am not saying, whether you are feeling you are not given justice can be justified by your logic or not. That is dependent on your logic which can support that argument. But anybody who has a mind feels he is not given justice. If you think origin is matter, you will never be able to heal that feeling "you are not given justice," "you are not given all the chances you are worthy of," "you are not shown all the possibilities you needed to be." You always grudge, grumble, and suffer!

I tell you, if you understand it is independent intelligence which is Source. Suddenly the healing effect, "Eh, whatever is happening is justice. Don't worry." I am telling this especially at this moment after being persecuted so much. After this whole persecution, I am telling you, in My inner space, I am completely relaxed, because I know the Source is intelligence, not matter! It is not dead matter, which is running based on some arithmetic automated computer or arithmetic logic. No! It is intelligence. So when you know it is intelligence, which is Source of the Universe, origin of your Existence; that tremendous healing in your feeling, that tremendous trust to live, that tremendous trust to exist, tremendous joy to be; I tell you, that is the greatest thing which can happen to any human being. Joy to be, joy to exist, feeling you are given the worthy justice!

Your Source is an intelligence. It is not a dead matter or a chaotic happening. Understand, what I am talking about is not a belief or a fate. Again and again, when you hear, it becomes almost like a hypnotized theory. No! Source is matter is hypnotizing theory, not source is Consciousness. Source is Consciousness is experiential theory. That

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existential theory, that existential truth is, Source is Consciousness, independent intelligence. Intelligence which is alive, which is sacred, which is not understood by all ordinary arithmetic, logical mind. Because of that, it is a secret. A living, sacred secret that a logical arithmetic mind is not able to grasp. It is like you have a small net with which you catch fish, you are trying to catch a huge shark with that net. When an Incarnation lands on the planet earth for the ultimate happenings, you can't catch a huge shark with a small fishing net. It is not even a fishing net, fishing rod. Not only can you not catch the shark, the shark will just catch that pin and pull it. That fellow who is holding the fishing rod, the whole thing has to go into the ocean. Just because your logic cannot capture, you can't call it nonexistent. Because your logic can't capture, it is considered a secret.

Origin is intelligence. There is no injustice done to you in body, mind, relationships, wealth, or spiritual Enlightenment. Understand this truth. Don't try to understand this truth thinking that you'll get Enlightenment afterwards. No! Understand now, or get lost! There is no reward Enlightenment waiting for you later on. Understand now, and live. You may think why should I believe this? Why should I understand? You don't need to believe, get lost! I am sharing the straight truth. Sometimes these fellows get into a mood, "Yes, yes. If I believe all these things, one day I'll become enlightened." No! There is no salary of Enlightenment; I am not giving you any practice. As I said in Brahmavidyā Sampradāya, there is no Enlightenment!

I am telling you very clearly, anybody who listens to My Brahma Sutra will not get enlightened. Because Brahma Sutra has nothing to do with Enlightenment. It is something to do with *enlightening*. Every moment it enlightens you. There is no promise that one day, you will receive the whole paycheck. No. If you think one day you will be receiving the paycheck, no. It will be a check that will bounce. Nothing else. So Brahma Sutra is enlightening, not towards Enlightenment. Now I am telling you clearly: open your ears, open your brain, stretch your brain, receive the truth now. Don't keep your head as an inverted pot; where anything poured, goes down. Make it as a begging bowl to receive. In the Nirvāṇi Sampradāya, they use the skull as a begging bowl. To remind themself continuously they use their skull also to receive knowledge from the Master. Use your skull to receive while you are alive. Otherwise it will be used by somebody else after your death to receive food. Let it receive when it is alive.

Basic truth of origin is Consciousness. In every moment, right justice is given to you physically, mentally, economically, socially, and spiritually you are rewarded for your worth. In every step you are rewarded for what you are asking. You are showered with compassion.

When you listen to this truth, Source is Consciousness, the tremendous healing in understanding you are given justice lands on you. That understanding directly makes you live Enlightenment. The enlightening sacred secret from this Sutra is two. One, you are not handled by the dead and lost. You are handled by a compassionate, independent, intelligent judge who is not even interested in judging you, who is interested only in making you grow. That's the first sacred secret. Second, the origin or the Source is not matter and law, it is Existence which is intelligent. Naturally this sacred secret when it sinks inside you, gives tremendous restful awareness. Now, rest in that restful awareness. Sit in Upanishad and see for yourself whether the origin of you is matter, or life - Consciousness. Let you sit and see.

gauṇaścet, na, ātmaśabdāt

Source is Intelligence

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गौणश्चेत्, न, आत्मशब्दात् ॥ ६ ॥

gauṇaścet, na, ātmaśabdāt

Again, just two words. Translation of Gambhirananda says, “If it can be argued that the seeing is in a secondary sense, we say not so, owing to the use of the word ‘Self’.” Translation of Swami Vireswarananda says, “If it be said that thinking is used in a secondary sense, we say not so, because of the word “Self” by which the first cause is referred to in scriptures.”

This is one of the deepest philosophical problems responsible for our very way of thinking. There can be arguments. See, this is actually a continuation of yesterday’s Sutra. Yesterday, the Brahma Sutras’ essence is: Source of you, Source of the Universe is an independent intelligence, not a dead matter or a dead law. You need to understand, the Source of existence is not a dead matter. It is you! The Source of the Universe which is you, it is life! It is an independent intelligence, a living mechanism. This truth is established through logic, because all experiences are happening in you, which is a living Self, the Source is a living Self. Please understand, only when you know the Source is living intelligence, you will be honest. In every step you take in your life, you will be honest.

One of the biggest problems I find in so-called spiritual seekers is, when they lose trust over the law of the land and law of society, they lose integrity. Understand, losing integrity is not spirituality. Just because you have lost respect, usually these seekers tend to lose respect for the law of the land or law of the society. Because when you are a seeker, you would evolve to a certain level; your hypocrisy goes away. When your hypocrisy goes away, hypocritical laws of the society and the law of the land loses its power over you. You just realize, social laws are nothing but social hypocrisy. Usually the law of land is exploited by the people who are in power. When somebody realizes this truth,

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they tend to lose respect for the social laws and social rules and country laws - law of the land. But unfortunately when you lose respect for the law of land, you become hypocritical. The integrity is lost. The honesty is lost.

Understand, for an ultimate Enlightened being and for a terrorist; for both, the social law and country law do not bind. But an Enlightened being retains his integrity; a terrorist does not have integrity. I can say many seekers who lose their integrity almost become terrorists.

The other day, I was watching the CNN channel biography of Bin Laden. The amount of austerity in his life; 14 years he slept in a desert, just on an ordinary mat without any mattress, praying to Allah. It's not the information from me, it's information from CNN. CNN channel said so and they presented his whole biography. I was shocked! The tapas, austerity in his life! Being a wealthy, rich person, he is not a wandering Sadhu of India who doesn't have wealth, no! Being a very rich, wealthy man creating so much wealth all over the world; I don't know how many billions of dollars of wealth he has in the US, or he had in the US before the attack. Anyhow, when I saw his whole life, I was shocked! The amount of austerity, I can say, if I have to classify based on austerity, I'll classify him much more than any Hindu Sadhu living in the body. Then what happened? Where did things go wrong? Why did he become a terrorist instead of becoming an Enlightened being? Why did the tapas he practiced not invoke compassion in him? How did he get the feeling to kill people?

It's almost the last philosophical miss, when you lose respect for social law and country law. You are supposed to have that deep respect and that true experience, at least an unshakeable cognitive factual clarity that existence is intelligence and everything goes as per the justice of the intelligence. If you have that one clarity, you will not become a terrorist. You will not become a terrorist if you have that clarity.

Understand, an ordinary man is a man who is bound by social law and the law of the land. An Enlightened being is a person who is not bound by these 2 laws but he has a clarity of the Cosmic law; it is intelligence which is doing everything, so he rests in peace. He will be deeply compassionate and non-violent. He will have that complete restful awareness and peace. He is an Enlightened being. Then there is another classification. A person who does not have respect for social law or the law of the land and does not have the cognitive factual clarification that the Whole is independent and intelligent. He thinks the Whole is just a dead matter, so anybody can do injustice to himself or his group. Then naturally what he thinks is, "Come on, let me take a weapon in my hand, and take revenge by myself." That is where that deviation happens. That is a road where an Enlightened Master takes one path and a terrorist takes a different path. Otherwise till that point, both travel together. Whether you are going to become an Enlightened being or a terrorist will be defined just on this one Sutra.

I am afraid for the seekers who do not have integrity because they are not bothering about doing anything. Sometimes you will see the people who come here and pose as seekers. I'll try to get rid of them as quickly as possible, because these fellows have lost respect for the law of the land and the law of society. They do not have integrity. The Cosmos is intelligence, the existence is from intelligence. That is why again and again, the Masters insist on receiving the truths completely. If you just miss this one point, think the Cosmos is matter - you'll become a violent terrorist. That is what I am seeing is happening by the people who have power. Now I am seeing the whole infrastructure established by people who have so much power and how they misuse and abuse it. How each one who is vested with the power is abusing and misusing it because they think the Cosmos is not intelligent. Cosmos is intelligence. Violent terrorists all have a complete underground belief, the basis of life is dead matter and anybody who can bully is a successful man. No, that basis is completely wrong!.

There is an argument by the materialists and different groups saying, "No, no, just because we are seeing, we are thinking, we cannot say our Source is consciousness. It may be secondary sense." Brahma Sutra breaks that argument saying, "No; if it is secondary, then the first person should not be able to perceive it. The perception itself is done in

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consciousness." I wanted all of you to understand, the seeing, the thinking and all cannot be done by the arithmetic logic or mathematical logics; still no robot is able to take cognisance of even simple happenings.

Two days before I was saying a rope can be used only for pulling and not for pushing. A bar can be used only for pushing and not for pulling. Just this cognisance cannot be taken by any mechanical robot available on planet earth till now. Just this much of cognisance. There is no arithmetic, logical, mathematical Sutra or formula to take cognisance of this information, this simple conclusion. To come to this conclusion, we still do not have a logical, mathematical, arithmetic formula which can be fed to a robot and that robot comes to a cognisance, "Yes, this is a rope, it can be used only for pulling, not for pushing and this is a bar which can be used only for pushing, not for pulling." No, it means, seeing or thinking cannot be a secondary sense. The screen on each seeing and thinking is happening is where the cognisance is taken which is the conscious shaft. It is on the conscious shaft this cognisance is taken. Seeing and thinking happens on cognition on the conscious shaft. Cognition cannot be taken by the secondary sense, because all secondary sense is reproducible.

I can use a thousand forms of logic but just the actions cannot show whether the Source is matter or intelligence. Because the Source where the cognition is taken about the action - seeing or thinking - is conscious shaft and is an independent intelligence. Without independent intelligence, without the presence of independent intelligence, without the presence of Pratyakātma Chaitanya - the individual self-reflection, cognition cannot be taken. So the Source is life!

Through all the logic which hides your knowledge, through all the arguments which hide your knowledge and highlights your ignorance, you need to analyze and imbibe this truth. Please understand, when you listen; Shravaṇa, the ultimate truth is done by you, few things happen. A sincere seeker analyses the truth because it is truth and receives it. A profit oriented seeker thinks, "If I believe these truths, I may get spiritual experience or Enlightenment, so let me believe this truth." The moment you have an idea, "I will get something if I accept this truth" and start accepting, you miss it. Then there is another set of people, "Maybe because this man says, it must be true. It goes above my head. It's okay; I think it is true." Again, you miss it.

You may have it by the grace of the Master in course of time when he repeats the same truth at some other later time because you have trust in the man, you have little possibility but you miss now! There is another one set of people, "No, no, what he says is true but I need to practice and then it should become experience, then I'll become Enlightened." Better you disappear into wherever you can. Truth has to be analysed and imbibed just for the sake of truth. When you analyse and imbibe just for the sake of truth, only then Enlightening happens in you. I am changing my brand, it is no more Enlightenment, but Enlightening! The eN-Effect happens on you, if you sit and listen to the truth and analyse, imbibe just for the sake of truth.

Now I am saying, Source is intelligence. Means the Source of the Universe, Source of your individual self, Source of God, Source of human society, Source of nature, everything is intelligence. It is not dead matter or dead laws. I am telling you the honest truth, there is no such thing as injustice. I know for sure that Source is intelligent. It will not allow any injustice. Now when it is happening, superficially when you look in a very hurried way, you want to come to the conclusion, it will look like injustice. Relax and wait a few days, wait and see how the Cosmos unfolds and rolls. All you need is a little bit of restful awareness during the time when you are made to believe injustice is being done to you.

For that restful awareness, you need to have a clear cognisance of factual reality that Source is intelligence. If you think Source is law, dead law, or matter, you will become a terrorist. Naturally I can see very clearly a mental setup of an Enlightened being, a mental setup of a common citizen. I can see the whole thing. That is why I am telling you, the truth is, Source is intelligence; there is no injustice on planet Earth, in the Cosmos anywhere. Now, it should be analysed for the sake of truth, not for the sake of any other reason.

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You should have a solid debate which does not raise the heat of your body. Each Satsang Centre, I request you to form two groups. The groups should be Shankara and Vyāsa in all of our Temples and Satsang Centres from today, who are attending Brahma Sutras. These two groups - Shankara and Vyāsa where you should analyse all the truth I am revealing for the sake of truth, not even to justify what I am revealing. No!

Analyse with all the logical doubts you have because the logical doubts you have are responsible for not awakening the non-mechanical parts of your brain. So, no Sadhana for the Brahma Sutra participants, but Vādaprativāda should be done. Shankara and Vyāsa - two teams should be created. It is not necessary that two teams should have equal numbers. But both teams should be honest about the truth. It is not necessary that you need to come to the same conclusion which I am giving to you. At the end of the debate, the level you are able to reach, stop with it. The condition should be that your body heat should not increase. If your body heat is increasing, you are not basing your debate on truth, it is being based on violence so you are not becoming Enlightened. These few points will really help you.

Maybe we can get some high quality monitors that show even a slight increase in the body temperature. It should be tied to your body, in your hand and the debate should start. I wanted at least all our major Temples to do this practice. Then you will experience authentic truths in a very clear way, as a cognisance of factual reality. When the cognisance of factual reality does not happen in you, the non-mechanical parts of the brain remain closed even if you do any kind of practice. Because the place where you begin is wrong.

Understand, if you start travelling towards Bangalore in the opposite direction, you will never reach Bangalore. Same way, if you start going towards Brahman thinking you are matter, all your efforts will be wasted and you will never reach Brahman. A basic mistake has happened, the basic cognisance of factual reality where the truth is missed. Honesty cannot be acquired by practice, it can be acquired only by understanding. Any number of years you play with any toys, any techniques, any Kriya - unless the understanding is happening, Enlightening is impossible, the eN-Effect is impossible. So the truth should be analysed, debated, imbibed, incorporated just for this sake of truth!

Create 2 groups: Shankara and Vyāsa. The first, basic guideline is, body temperature should not increase during the debate. Anger, violence, logically trying to rape others should not happen during the debate. Third, you will talk only about things which you are able to understand logically. You will convince others about the facts only which you are convinced as a strategy for your day-to-day life.

For example, if you convince others that Source is intelligence; you should be convinced about it and you should not have stored, or retained violence in the corner of your space about some relationship you are having in your life. If you have stored violence in your inner space about some relationship, you are not truly believing Source is intelligence.

If you feel Source is brutal power, if you believe the rule is survival of the fittest, might is right, if you are functioning only on that law, then don't convince others as you stand for that law. Stand for the law with which the cognition is taken. Cognisance into the factual reality is taken in you because you do not need to reach the conclusion which I am giving, though you need to dig for the truth. You see, if you are honest and integrated about the truth then you can grasp the cognisant fact, cognisant factual reality. The factual reality which you are able to take cognisance of, if you are honest about it as that very honesty and integrity will help you to click with the next Sutra I may be teaching. However, if you patched up or overlooked, compromised on the cognisance; the factual reality which takes cognisance in you and says, "No, no, no, because Swamiji says Source is intelligence, I also say Source is intelligence." No. That is good for faith, not for Enlightenment.

Brahma Sutras has nothing to do with faith and I am not asking you to have faith. I am asking you to dig! Same way, I am not asking you to have violent disbelief. No, I am asking you to consciously debate because when you debate

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consciously, every logic which does not allow the non-mechanical parts of your brain to function, gets broken. The non-mechanical parts of the brain start to work and function.

Here Bādarayana, Mahapurusha Bhagavān Veda Vyāsa, starts the debate in this 6th Sutra. He throws an argument, the Source is intelligence just because seeing and thinking is a secondary action, don't think the Source is matter. The secondary action can happen only on the predominant primordial conscious independent intelligent presence. The presence of the matter cannot be Pradhāna, origin or the alchemical agent for seeing and thinking and cognisance to happen.

Cognition does not happen in the presence of matter. Then the next point starts; alright, we agree cognition happens. Cognisance is taken in the presence of consciousness but how do we know consciousness is an independent intelligence? And it is all about compassion and equal justice? It is not unjust, how can we know that? Have this question or this debate; nothing wrong!

Shankara, Bādarayana comes next. In next Sutras, He comes up with these arguments. Actually, I am taking out the essence of Bādarayana Sutra, Shankara's Bhāshya, Rāmānuja's Bhāshya, Sureshwarāchārya's Vārtika, Atmānanda Saraswati's Tikā and Bhāmati's Bhāshya. Almost 50 different commentaries of Brahma Sutrā of which I am culling out the essence and of course finally burning the whole thing with My inner experience and giving you the Vibhuti Prasāda of that.

So now, a further argument starts. We can understand because the cognition cannot be taken, the cognisance cannot be taken; the cognition cannot happen without the conscious presence. The Pradhāna cannot be matter. The Source cannot be matter. We accept but how do we know the Source is intelligence? Source is compassionate. Source is just and does not do injustice. How can we know those truths? You can start the argument. The argument analysis and the understanding for these doubts Bādarayana continues in the next Sūtrās. But first, let us analyse and have a complete debate on this Sūtrā.

Very beautifully, Ramana Maharshi sings, "Ulladhu Alladhu ulla porul ulladhal ullathe." It's 40 verses on reality by Bhagavan Ramana Maharshi. He starts with a beautiful introduction: because you exist, you can think about existence and non-existence. Because you have the capacity to think about existence and non-existence, you exist. Only the consciousness has a capacity to think or take cognisance on matter. Matter cannot take cognisance of the presence of consciousness, about the qualities of consciousness; but consciousness can take cognisance about the quality of matter. Because you can take cognisance on the presence and practicalities, factualities, qualities and realities of matter - you are consciousness.

The non-mechanical parts of the brain should be boiled by this truth again and again and again, so that not a single logic which loves to retain your ignorance is left to live in your brain. Any logic which is not convinced by the power of truth uttered by the rishi, that logic should be destroyed by the debate with the disciples. When a rishi repeats the Sūtrā, just by the power of the sound - one part of your non-mechanical part of the brain awakens whereas the other part argues and finally awakens after he finishes his argument. The third part remains unawakened, that should be awakened by the Vādaprativāda - debate among the disciples. And the fourth part will be awakened only when you start teaching.

So if you are interested in having the complete Enlightening Nithyananda Effect, eN-Effect of Brahma Sūtrā - do all these four. First, listening to the truth and the arguments about the truth by the Master. These 2 parts I Myself do. Nothing is to be done by you for these 2 parts. But, the third part, the debate, you need to do. It is not homework, understand. It's a work of people who are homeless. I am not giving you homework, I'm giving you homeless work.

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Debate the truth to the level your cognisance believes as factual reality, to the level your cognisance believes as factual reality. After the debate, whatever conclusion you came to, go out and teach at least 5 people. I tell you, when you teach, your understanding suddenly develops. The fallacy of your logic is understood when you teach. For example, you have a hundred reasons for saying, "You are matter, Source is matter; It is not consciousness." When I utter the truth, 25 of the logic will die. When I give the arguments supporting the truth, 25 more logic will die. When you do the debate, 25 more will die. When you go out and inspire 5 people, the last 25% will die. Only when you do all these four, the fallacy of your logic will be realized by you.

Understand, only when you go out and talk, start teaching and suddenly you will understand some parts of your brain which were not completely imbibing this truth, are now imbibing. "Yes! I had this doubt, only when I was teaching him, that doubt cleared. Yes, that logic was wrong, which is why I was stuck. Now I understand."

So now I did 50% of the job and I have given you the truth, your Source is intelligence and consciousness. I have given the truth and logical arguments where 50% of the job is done. You start the next job of having Vyāsa and Shankara batch and debating. Then, before you come back for tomorrow's session, go and talk to 5 people, teach this truth to 5 people. Source is consciousness, so it is not dead law or dead matter. Teach based on the logic you understood. Now, I gave you many logical arguments. When you do the debate, you will get many arguments and logic. Go out and teach and even if you fail, don't worry, come back. I'll give you more arguments. Failing is not wrong, but not trying is something seriously wrong.

Things you are stuck with are happenings. A high achiever is a person who is not bothered about any happening and is centered on life. Enthusiasm means not being bothered about happening but centered on excitement. Being bothered about happenings is Rajas. Being not bothered about happenings but being centered on dumbness is Tamas. Not being bothered about happenings but being centered on enthusiasm is Sattva. Happening brings you down to its frequency when you put awareness on it; any happening.

If you are bothered about the happenings in the field of business, whose share value has gone up, whose name is appearing on Fortune Magazine, whose name is appearing on Forbes Magazine; it may be successful or failure but you will be stuck in the frequency of business. A man who looks beyond the happenings will be the achiever. Actually, if you see the achievers even in that field, they will not be bothered about the happenings. They will just look beyond the happenings. Achiever's life is an intense happening where he is never bothered, while others are bothered about it.

A man who creates history will not be bothered about his history because he lived it. His very frequency will not be bothering about those happenings. Even now, I tell you, when people read My life, "Wow!" They say, "What an achievement! What He has done! How much has happened!" But, not even once was I bothered that there is so much that has happened in My life. I am not concerned about what is happening, that is why My life is celebrated by so many people. Achiever is a man who is not bothered about happenings but established in enthusiasm.

When you are not bothered about happenings and established on the factual reality that Source is intelligence and all your cognisance are taken based on the factual reality - Source is intelligence, you are a high achiever. You are Ishvara. You are a leader. Leadership is nothing but not being bothered about the happenings, but being centered on the high enthusiasm. The Source is high enthusiasm, intelligence, consciousness, excitement, bliss, Suddha Svayamprakāsha, Jyoti ātma, Chaitanya, Nirlipta, Nirālamba, Nirāmaya, Nirvikalpa, Niranjana, Nishchala, Nijānanda, Tattvabodha, Sukha, Sakāra, Ananta Guṇa Kalyāna, Shānta Sarvasvarūpa, Sahajānanda Māya.

The experience of the Source in the very Source is an intense excitement not bothered about the happenings. A villager who is bothered so much about the happening in his village will never rise to the level of town. A man who is living in the town who is bothered too much about the happenings in his town, will never raise himself to the level of a city.

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A man who is bothered too much about the happenings in his city, will never leave or raise himself to the level of the cosmopolitan city. A man who is too much bothered about the level of the cosmopolitan city will never raise himself to a capital. A man who has raised himself to a capital will not be bothered too much about the happenings in the village. Not being bothered about the happenings but being centered on the high enthusiasm is being a leader.

Realizing the Source is intelligence makes you a leader. It takes away the unnecessary botherations you are having about the mediocre happenings. Seekers are interested in Yoga Sutras because you will come to know you can predict your death. But here Vyāsa does not bother about your death; He says you are not living. When you are going to die who cares! He just says, “Realize you have no death, no life, or just at least die quickly.” Vyasa is not bothered about how to predict your death. That is why people are not much interested in Brahma Sūtrās. It is more for the trendsetters.

I tell you, Brahma Sūtrās is a book to create leaders. Leaders, that is the main thing. It is for the leaders, not for followers. Aphorisms on existence are for the people who are going to create the history of existence. If you just look at 3,000 years of recorded history of humanity; the whole 3,000 years of recorded human history of humanity is created by a handful of people - Jesus, Buddha, Hitler. Good or bad but a handful of people created the history of 3,000 years of humanity. So the history is not created by followers, but by leaders. Good or bad, but leaders. Anyone who catches the truth of Brahma Sūtrās will become great leaders. If you miss it, you become a bad leader. Brahma Sūtrās is for good leaders, it is for the great leaders and not for common man. A common man neither accepts, nor denies Brahma Sūtrās; he just dumps it and does not even look into it. A good leader accepts and realizes Brahma Sūtrās. A bad leader looks at it and rejects it, but he looks in and rejects it.

No leadership seminar can be successful until he makes you understand the Source is intelligence; until it gives you the cognisance of factual reality that Source is intelligence; Source is intelligence. Don’t bother about the happenings. Be centered on the intense excitement. Unless these three have become a factual reality in your cognizing mechanism, the leadership qualities can never happen in you as quality. It can be added to you as a quantity like makeup. It can be like a fairness cream and can never be like a permanent tan.

Source is intelligence; start the debate on this truth.

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tannisṭhasya mokṣopadeśāt

Origin is Always Liberated



7th Sūtra in chapter 1, section 1:

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तन्निष्ठस्य मोक्षोपदेशात् ॥ ७ ॥
tanniṣṭhasya mokṣopadeśāt

The translation by Gambhirananda says: Pradhāna is not the meaning of the word "Self," because Liberation is promised for one who holds on to That. Swami Vireswarananda translates as the Pradhāna, that Pradhāna cannot be designated by the word "Self," as it is established because Liberation is declared to one who is devoted to that Sat.

So today, we are entering into the next level of argument - vādaprativāda, khaṇḍana maṇḍana. That's the right word. Khaṇḍana maṇḍana means breaking the ignorant, narrow logic through understanding, and adding the Amrita which happens in your brain when you have a complete understanding. When the cognition of the factual reality happens in you, the Amrita Nādi flows; Amrita means the ecstasy, joy, flows like a liquid inside your brain, awakening non-mechanical parts of the brain. Actually, logic functions like a tube in your brain. If it is shrinking to narrow and narrower understandings, it starts experiencing depression. And if it expands more and more to the broader and broadest understanding, the Amrita - nectar, flows from the brain which leads to Enlightenment.

When I explain certain truths, for a moment you may feel, "Wow, that is true," your ignorance and logic gives way with the logic tube just expanding through the Amrita Bindu. The nectar drop flows through that logic tube. If more and more Amrita Bindu, nectar drops, flow through the logic tube - it becomes permanently opened and established in Enlightenment. All your cognition happens in factual reality based on existence. That is what I call Enlightening Nithyananda Effect - eN-Effect. If you are experiencing levitation or Kundalini awakening, Yoga Sūtra is great for you. For some reason if the physical levitation is not happening, don't worry at all. Brahma Sūtrās is for you. Because Brahma Sūtrās is a blessing given to all human beings; all human beings are basically logical. Only rarely are few beings centered - emotion-centered, heart-centered or being-centered.

Basically, humans by nature are logically centered. Because upbringing makes them logically-centered. So Brahma Sūtrās is for people who are logically centered. Brahma Sūtrās is for the mass but unfortunately, this was never told to the world. The only thing is, you need to spend a little time to grasp this. I don't know why unfortunately the intellectual community did not recognize the greatness of Brahma Sūtrās internationally. Perhaps it is because of the religious connotation given to it. There are thousands and thousands of interpretations completely contradicting it, to each other. A logical mind always wants a clear set of irrefutable, non-misrepresented aphorisms or formulas but the greatness of Brahma Sūtrās is anybody can interpret and misinterpret as they want.

If the logic is pure diamond, I can say Brahma Sūtrās is a jewel made out of a pure diamond stone without adding any metal. It is not jewels studded with diamond stones, it is made out of diamond stone. A huge diamond stone that has just been drilled, carved and made into a jewel. That's a description of Brahma Sūtrās.

I am just downloading the Sūtrā. Because this Sūtrā is established on twelve logics, I am releasing each logic, one by one, on which this Sūtrā is built. Let me read out the Sūtrā to you. Now I am going to show you how this one Sūtrā needs to be understood in the twelve-logic way.

तन्निष्ठस्य मोक्षोपदेशात् ॥ ७ ॥
tanniṣṭhasya mokṣopadeśāt

Pradhāna is not the meaning of the word "Self," because Liberation is promised for the one who holds on to That.

See in the earlier Sūtras, there was an argument presented: Source, Pradhāna, origin, is not made up of matter. But the opponents in the vādaprativāda, one group says: "Why? Why should it not be made up of matter? Why Pradhāna is

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not Self?" Because Pradhāna itself does not get liberated. It is eternally liberated. Liberation is for the Self; I can say it is identity which is trying to hang on to the Pradhāna.

Understand, this whole thing is a psycho drama. If you feel you are poor, you will feel the rich man is greater than you. If you feel you are powerless, you will feel the powerful man is greater than you. So when you become rich, who is liberated from poverty? The person who feels himself as poor, that identity is liberated from poverty. When you become powerful, the identity which feels you are powerless is liberated from powerlessness. If you feel you are ignorant, during Enlightenment, the identity which feels it is ignorant is liberated from ignorance. But the Pradhāna itself is neither bound nor liberated. That is why when you are enlightened, you don't feel something new has happened in you. I tell you, I never felt something new has happened in me. I only felt I had something which was lost.

I'll tell you exactly what happens and what you feel. When you become twenty five, suddenly one day if you see all the toys which you had played with, you feel, "Oh God, these toys meant so much to me at that young age. It was almost my life, but now they don't mean anything to me. They neither bind me nor liberate me." Do you think at age twenty five that toys are giving you liberation? You are beyond the liberation granted by toys. Same way I suddenly felt, I am beyond the liberation granted by ignorance. I just felt: "Eh, you are not even qualified to give liberation to me. Get lost!" If you have some mud toys with which you played at a young age, for which you are even ready to kick your mother, ready to give up anything else except those toys; at the age of twenty five, do you look at those toys and say, "No, no, no, I was bound by you at some time, please give me liberation. No, I don't want to get caught with you again at all. No, no, no, I am afraid I may get interested in you after three or four years. Please liberate me. I should go and sit and listen to some Sūtrā which says: "Toy Brahma Sūtrā" which teaches me how to disconnect from toys so I do not remember the toys, do not see the toys and do not hear about them, keep them away from the country where you are living or move them out of the country"? No!

Even if the toy suddenly becomes alive and says: "Oh my son, don't worry; I give you the liberation. You are liberated from me." What are you going to say? "Eh, get lost! Who cares for the liberation you give." That's what exactly I felt. At the age of twenty two, in 2000, suddenly I felt that even if the Maya ignorance appears in front of me and says: "Oh my son, I liberate you." "Ah, get lost, who cares." I felt the ignorance and the bondage which can be added by the illusion and delusion has not only disappeared from my inner space, it just does not make sense anymore. Suddenly you feel you have grown out of it. I wanted to let you know that when you grow out of something, you will not experience hatred. Do you hate those toys? "How dare these toys bound me once upon a time! I'll break all of them!" No, unless you are psychologically sick. You won't break them and you won't make them. Just you are beyond the liberation granted by the toys. Now they can't even say, "I liberate you." No!

It's like a Ramakrishna story, a beautiful story in the Puffed Rice Festival. In West Bengal, there used to be a very great village festival - Panihati Puffed Rice Festival - where devotees buy the puffed rice and offer it to the deity. So one man was selling puffed rice to merchants and even when the Deity is taken in the procession in front of this man, he will not offer one handful of puffed rice to the Deity. He's such a miserly man. One day, there was a heavy breeze and all the puffed rice was blown in the air causing them to fly everywhere. Then suddenly the man got a great devotion and said: "Narayana paramastu, Narayana paramastu, Narayana paramastu, let all these be offered to Narayana!" Now he knows he can't hold. But who wants his offering! Narayana will be standing and laughing somewhere.

Same way, when the toys give you liberation, you will be standing and laughing somewhere. Liberation offered by toys is no way useful for you. That is the moment you are liberated from toys. That is what I call Māyātītā. That was one of the names I used during my wandering. It's my favourite name - Māyātīta. I used fifty four names. The fifty fourth name is Paramahamsa Nithyananda. I used fifty four names during my wandering as it's a rule of wandering so as not to use the same name when you go to different places. Because, in one place if you get a good name, devotees identify your greatness and they should not inform the other cities to receive you and take care of you. You should go as a beginner and be able to inspire people by your very radiance and presence and body language.

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I have seen in many villages and usually in all villages in North India that there is a huge banyan tree in the center of the village or a neem tree, under which there will be small deities or elderly people will be sitting and talking. But one good thing in North India is, I have always seen the elders sitting and talking about philosophy or Bhāgavatam or all those things.

So usually, this is the way I'll typically start in any village when I enter. I will find out about that solitary temple or the tree to go and sit under and this is usually on the first day when people will look up and down at me and walk away. On the second day, they will see that without having changed in posture, I am just sitting and they will look curiously. By the second evening, they'll ask [sign language - have you eaten?]. They will not know whether I speak their language or not, so they will ask through action. "Baba, khana?" I'll say showing hand action. If I say, then they'll walk. By the third day, usually morning, I'll see that they will not even ask. They will be there with a little food or fruit or usually only uncooked items they will bring because there is an apprehension that sadhus may not eat the cooked food which is cooked by somebody else, hence uncooked food they'll bring. But when I eat the fruits, they'll know, "Oh, he will accept cooked food." Then by the third day, it'll be a feast.

If I stay there for a week and leave, I'll see at least some twenty people will be walking with me till I go to the next place. They'll walk with me for at least three to four hours. This is the usual drama. This is the usual drama even when I was travelling in the US to teach. When I land, nobody will be there to welcome me. Then after a three day public satsang and one Ananda Spurana Program, when I leave, some forty people will be standing at the airport with tears to bid me farewell. It's the usual drama! If you're an old devotee, you can remember the good old days. It's the usual drama.

Māyātītā, means even if Māyā appears in front of you and says, "I liberate you." You'll say: "Who are you? Ah, relax. Go and take care of your job." So Enlightenment is not for your original existence. It is for the identity in you which feels it is bound. See, a man who is working for wealth, feeling consciously poverty is the first important problem in his life as he does not feel the necessity for Enlightenment. He does not suffer so much with his ignorance because he is suffering with his poverty. His whole inner space is occupied by poverty. So for him, the rich man is a liberated man; he is God. That is why, he worships the rich man, runs behind the rich man and tries to become like him but always underground, there is a strong jealousy and vengeance towards the rich man.

Same way, with an intelligent man; when an ignorant man looks at the intelligent man, he worships him. He feels he should become like that intelligent man and runs behind him literally ready to do anything to become intelligent. In the same way, a powerless man sees powerful people who can do anything. He runs behind them. It's a very important truth to know what all parts of you feel you are lacking something. Does a part of you feel poverty? Does some part of you feel powerless? Does some part of you feel ignorant? Does some part of you feel the emptiness of not having Enlightenment? Dig out. Actually, liberation means all these things not only do not touch you, even the liberation from all these things do not matter anymore for you.

Ashtāvakra very beautifully says, "Who is bound? Who is liberated?" There is a beautiful Zen koan. One man goes to the Master and says, "When can I become enlightened?" Zen Masters are known for strong sudden reactions and he just slaps the fellow who is then completely shaken. It's like you go to a Master and say, "When can I get enlightened?" and he slaps you. You cannot expect this from an enlightened being as especially Zen people are supposed to be such beautiful people. Zen people are rich in vitality. Tibetian Buddhism is more systematic but Zen is very vibrant and rich in vitality and the people are joyful. Zen people have the kind of, "Ah!" That sound belongs to only Zen, to nobody else. Even in Brahma Sūtrā, nowhere you will find that "Ah!" It's all like a cookie cutting - straight, straight, straight. But Zen people have that undercurrent: "Ah!" in anything they do.

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You see, if you observe deeply, anything I do, you will see that Indian temple lifestyle. In the morning, the first thing I do when I get up is to go and fall in front of Anandeshwara. Last thing I'll do is go and have darśan of Anandeshwara. Anything I do if you see, somehow I will not compromise on that one thing, that temple. Whether the buildings I tried to build, or the books I tried to write, or anything, even the paint I tried to paint, that underline of the temple will be running. Same way in Zen, anything they do whether their garden, or their books, or the way they teach, or their techniques, in anything - you will find that underlying tone of "Ah!" That's one great thing.

So the disciple is shaken, "Wah! What is this?" And when Zen Master slaps, they really slap. It's not like a pseudo. Fortunately, they are in the country where you can't sue them as they really slap because they are very strong people. They are also well built and when you have that "Ah!" in your mood and lifestyle, you will never have arthritis or osteoporosis as your bones will be very strong. That "Ah!" gives you a kind of tremendous strength and nothing touches you. That is why the Zen and martial arts are connected so much. Their core never gets affected by any depression. The core is established on "Ah!" The disciple is shaken after being slapped. He stares, looks into the eyes of the Master and you can't even ask, "Why did you slap me?"

With the Zen Master, that is another big problem. You can't question them or you can't say, "Eh, why did you slap me?" No. He'll slap you once more and he will beat you with a stick! Not even slapping because at least slapping is okay but he will beat you with a stick. The disciple just stares. In his eyes the question is being carried, "Why did you beat me? Can you use a few words and explain to me, so that I can understand, and develop myself?" Master himself says, "If a horse comes and asks me, 'How can I become horse? What to do?' I have to beat it, to tell it is already a horse." You can't even question, "Can't it be done in a loving way?" You can ask all those things to gurus like me who are silent and a little polite but not with Zen Masters!

The materialistic people give liberation to people who feel poverty in their consciousness. Powerful people give liberation to people who feel powerlessness in their consciousness. So each darśana, each way of life, philosophy, each philosia, liberates a certain group of people. Brahma Sūtrā takes you beyond all those liberations. Understand, Brahma Sūtrā takes you beyond all those liberations.

तन्निष्ठस्य मोक्षोपदेशात् ॥ ७ ॥
tanniṣṭhasya mokṣopadeśāt

The origin is not your identity. Origin is always liberated. Only your identity needs liberation now. How can identity be liberated? Now I'll give you twelve logical trends. You need to do that homeless work. Homework means work you do while sitting in the home. Homeless work means work you are supposed to do not by going home, but by not going home or being home. And I am very happy, today I received so many emails. Many countries have participated and many of our satsang centers have started creating their own groups, eN-debate on Skype. Each one of them had by analysing and having the vādaprativāda of yesterday's subject. Yesterday I said one subject: Source is intelligence. Source is consciousness; not dead matter or dead law, not dead arithmetical logical rhythmic calculation.

Very beautifully Ramana Maharshi sings in a song called Upadesa Undiyar:

கன்மம் பயன்றரல் கர்த்தன தாணையாற்
வுந்தீபற கன்மங் கடவுளோ வுந்தீபற

kaṉmam payaṉdṟaral karttaṉa dāṇaiyāl
vundīpaṟa kaṉmaṅ kaḍavuḷō vundīpaṟa

The actions give results because the ultimate Source orders it. The actions by themselves cannot bring results because they are not independent intelligence.

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Imagine signing a cheque to receive your own money from the bank, the manager being the decision-making authority has to pass it. So even if you send the karma cheque to God, the decision making authority has to pass it and usually it passes it. That does not mean just because you send the cheque, you will always get the result. It does not become eternal when you send money, the cheque you will receive at some time may say it has bounced, get lost! Or they may say the bank itself is closed. But of course here, banks cannot get closed, they are eternal. But the cheque can be bounced. Usually, you think the identity can be Master eternally. That is the mistake.

Today's logic trend is supposed to be this only. Who is getting liberated? Who is bound? What ignorance and bondage do you feel; how is liberation felt? How does ignorance and bondage feel, liberation and Enlightenment? Who feels ignorance? Who feels enlightened? Who feels bound? Who feels liberated? It is the dust which is in one corner of your body that feels bondage and feels liberation. But you are neither feeling bondage nor feeling liberation.

Somebody goes and asks a Zen Master, "How can I be liberated?" Master looks in and says, "Who has bound you?" It is the psycho drama which you create that is bondage. I tell you, when suffering starts in you and when the feeling of bondage starts in you and the feeling of ignorance starts in you; if you can just destroy it and say, "Ah! What is going on? What is this? Is this true?" and get out of it, you don't need methods, techniques or technology for liberation, Enlightenment.

Now drill, "Who is feeling bound? What is bondage?" Define bondage as per your understanding. Define liberation as per your understanding. Analyse bondage and liberation in all dimensions like a wealth line, health line, power line, in the line of relationships, in the line of not having love; any line you feel deficiency or feel bound. Define that bondage and liberation. So today's vādaprativāda should be on this line. Please understand the truth is neither you are bound nor liberated. One part of the dust settled on you feels bound and other feels liberated.

When you don't even care about the liberation given by the dust to you, you are liberated. That's what exactly happened in me. Don't think at the age of twenty two, in 2000, somebody appeared in front of me and said, "Oh my son, you are liberated from that date, from today." No. I just felt so high and above, even if this whole Universe binds me, it cannot bind me. Even if the whole Universe blesses me with the liberation, it cannot liberate me. Neither the bondage from the Māyā and the liberation from the Māyā makes any sense to me. I even lost the idea it has some existence. I can't even say disrespect. Respect and disrespect both disappeared. "Ah, okay. Oh, you are Māyā. Emm, what do you do? Your professions? Please have food in the kitchen and go. Have darśan in the temple and go."

For example, if somebody comes to the hall and says: "Oh Nithyananda, I have come here to give you liberation." Forget about what I will do, you know what you will do! Same way only, suddenly one morning, I saw that I had become so distant. It's like when you are on a flight, two hands are fighting on the ground. One says, "I will bind this fellow." Another says: "No, no, I will liberate that fellow." What will you do about both the hands? In the same way only the bondage and ignorance do not have any meaning for Pradhāna.

I tell you, parivrājaka helps you to understand this because when you do parivrājaka, in different situations, with different people and everything, you should do it with high awareness, not with a beggar consciousness. I have seen people start parivrājaka in a spirit. By the time they end, they have some twenty lakh rupees in their bank balance, two cellphones and few passbooks. And they will know thoroughly which Ashram gives what kind of food. No, I have seen in Haridwar and Rishikesh, the Sadhus will talk early morning about which Ashram is serving which menu on that day. Then they will choose where to go for bhandāra. I have seen annadātās getting beaten in Haridwar-Rishikesh Akhadas for not giving proper food for begging. When sādhus come for begging, if you don't give them proper food, annadātās will be beaten. I am not telling you to do this kind of parivrājaka.

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Parivrājaka with awareness brings a very powerful transformation where the utility of that concept of bondage and liberation is no more useful for you. Any utility you get by the concept of bondage or liberation is no more useful to you. Because all bondage has utility for you, feeling poverty has a utility for you to become rich; that needs to constantly poke at you, only then you will become rich. You'll plan, plan, plan and finally become rich, and get into a bigger mess. Feeling powerless has a utility value for you so that you will plan to become powerful. Feeling ignorant has a utility value for you, so that you'll work for Enlightenment. So the feeling of ignorance and Enlightenment should lose its utility value for you. That's what has happened in me.

I suddenly felt the utility value of me feeling ignorant or me feeling enlightened is no more useful for me. Sometimes you try to feel you are enlightened so that you can influence and inspire people and have the by-products of Enlightenment. It doesn't work because by-products of Enlightenment have to always be a by-product and can never be a main product or can never be induced or infused. It can only happen by enthuse, by your presence some enthusiasm will happen; in that the by-products of Enlightenment can happen. It can never be induced, infused, intenduced. It can only be enthused. I am coining a new word "enthuse" which means by your presence if you create an enthusiasm in people and something happens, it is a by-product which does not bind you. See this whole sangha I built by the enthusiasm, as a by-product of Enlightenment. That's why it's not binding me if it's there or not, I am not bound and if it's there, great, so many people are enjoying these great truths and values. That's all!
So today, vādaprativāda should be: who is bound? Who is liberated? Where is bondage? And where is liberation?

Śaṅkara Bhāṣya very beautifully describes that the person who is feeling bound can never be liberated. The only way is that identity which feels bound should be destroyed or outgrown. It should disappear. Disappearance of the part of the identity which feels bound, is liberation. That disappearance of the part of you which feels poverty is richness. Disappearance of part of you which feels powerless is power. Disappearance of the part which feels you are ignorant is Enlightenment. Otherwise, there is no powerfulness, richness, Enlightenment for your Pradhāna or for you as you are.

I can see very clearly, Bādarāyaṇa - Vyāsa, Bhagavān Veda Vyāsa is drilling all your brains. Because for the last one hour, I am not giving any second statement. If you watch this discourse again on YouTube, you will understand, or if you download this discourse, you will understand. I have not made a second statement. If you think I made a second statement, you are in ignorance. Download this and watch and you will understand I have not made a second statement. I am going on drilling the same thing in different angles. I am drilling based on different darśanas.

The darśana of Pūrva Mīmāṃsā; you see, Pūrva Mīmāṃsā darśanas is all based on power: "I am powerless, let me do the rituals and have power." That's all. Uttara Mīmāṃsā is all about Enlightenment: "I am ignorant. I don't have Enlightenment. I need to practice some things and get knowledge and get enlightened." Nyāya and Vaiśeṣika is all about intelligence: "I am not having enough logic to express my beliefs, faiths, the way of life and understanding to others; I am only being influenced and I need to influence others, catch and find out all those methods and become the intelligent man." Sāṅkhya and Yogā is all about the different mystical powers which you feel you don't have and which can be grabbed, grasped by the the saṃyama. So through different darśanā, I am making you understand the bondage and liberation.

Ultimately, if you ask me as per my darśanā, as per my experience, I am telling you that suddenly at one time in my life, I realized the bondage, any bondage created, can be created by this Universe; any liberation can be granted by this Universe - both of them have become useless in my life, useless for me. I am not interested in it. I'll call this Mokṣa, Ultimate, Nithyananda state.

Catch the satya, the sacred secret in this aphorism of existence is: who feels bound? Who feels liberated? Look into you what part of you feels bound in all ways and which parts of you have felt bondage in which fields and when you

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felt liberated in those fields. How do you feel bound now? How do you feel liberation should be? Dig out. Let the vādaprativāda start and you will have the prasāda.

I bless you all to achieve, experience, live, express, radiate and share the eternal bliss - Nithyananda.

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heyatvāvacanācca

Source and Origin cannot be Spoken



We'll enter into the Sūtrā.

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हेयत्वावचनाच्च ॥ ८ ॥
heyatvāvacanācca

Just 2 words. This is the greatness of these Masters. They uttered two to three words and we have to break our heads for years to understand; sometimes a lifetime to understand.

हेयत्वावचनाच्च ॥ ८ ॥
heyatvāvacanācca

Swami Gambhirananda translates as "Pradhāna has not been spoken of even indirectly because there is no subsequent mention of its rejection; because that militates against the assertion of at the beginning." And Swami Vireswarananda translates as "And because it is not stated by the scriptures that it has to be abandoned, Pradhāna cannot be denoted by the word "Sat."

Before entering into the Sūtrā, I wanted to tell you an interesting incident; I received a message from a senior Swami of one of the Hindu Mission Orders. Some of those Swamis in the monastery were talking that Nithyananda is talking on Brahma Sūtrās and in their discussion, one group of Swamis said, "How dare He talk about Brahma Sutras?! What does He know about Brahma Sutras?" And the other group said, "No, no, no, you should see at least one of His discourses. He is really making sense." Some intellectual group said, "We don't even understand, what will He understand?" The other group said, "No, no, no, listen at least just to one discourse. He makes sense." You can understand this went on and on. Finally the Head of that Monastery secretly logged into the Brahma Sūtrās discourse, heard one discourse and openly sent Me a message, congratulating and giving His complete support saying that first time He understands Brahma Sūtrās. First time even He understands Brahma Sūtrās. I wanted to thank Him for secretly logging in and finally sending His support.

I tell you really, if you try to study Brahma Sūtrās by yourself, there are only three options. One - you should just stop reading because of the sheer tiredness it brings on your physical body. Anybody who tries to study Brahma Sūtrās lands having a physical disease, I have seen, because your head will suck the whole energy, even after that, you will not be able to grasp. Second, there is every possibility you will fall into depression because when the head sucks the energy completely, the only next step the head knows is depression. Understand, any step you take based on the head, the only step the head knows is depression. Nothing other than that. The third important truth is there is every possibility you can go mad.

It's the most difficult Shāstrā. Thousands of ways this Sūtrā can be translated and thousands of ways it can be interpreted. Every time it takes at least twenty-one full seconds, a full twenty-one seconds for Me, for My brain itself to grasp each Sutra. I am telling you very clearly: to grasp the flow of each Sūtrā, it takes at least twenty-one seconds. It means it'll take at least twenty-one hours for you, if not years.

But I tell you, if you want to exist, you need to know the formulas for Existence; aphorisms on Existence. If some way, when the kids start growing, if we can teach this aphorisms on Existence saying, "Eh, your Source is consciousness. The whole thing is based on the flow of compassion and the deep conscious, deep engrams and sufferings are created in you because currency is not practical, or factual or real life."

I wanted all of you to know, I am using the word "practical." One of the worst things that can happen to human beings is thinking that wealth alone is a practical part of life. Whether it is relationships, wealth, infrastructure, or power; these are not just practical parts of life. The practical part of life itself is aphorisms on Existence - Brahma Sūtrās. It is a basic need to exist. Just to exist, nothing else. If these aphorisms on Existence are imbibed as a basic decision-making mechanism in your system, the highest breakthrough in the human consciousness can happen. Life can radiate itself in its peak possible form on planet earth.

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I'll repeat the Sutra:

हेयत्वावचनाच्च ॥ ८ ॥
heyatvāvacanācca

Pradhāna has not been spoken of even indirectly because there is no subsequent mention of its rejection; because that militates against the assertion at the beginning.

About the Source or consciousness: the Pradhāna, Self - even in the beginning, there is no mention. Because bondage and liberation are both the identity you carry; not for the Pradhāna. Bādarāyana, Bhagavān Veda Vyāsa is very clear in these Sūtrās: We need to talk about only what we have - the individual identity we carry. There is no way talking about Self is going to help. All the talks about Self, consciousness, intelligence, compassion only misguide you.

That is why Buddha completely stops talking about Self, and He goes on creating a new term called Shūnya. Talking about the Self is only understood by the identity you carry which anyway, cannot give any proper complete view about any subject. I think if you do the Vādaprativāda on this Sūtrā, it means the debate in almost all the problems your mind and all human minds are facing about the ultimate state of consciousness, religion and spirituality will be sorted out. The Vādaprativāda is a very juicy way of internalising these great truths. I tell you, I am really, really, really happy I started this subject - Brahma Sūtrās because now only I feel I am talking about something which I wanted to speak of from my level. I always used to feel the PhD Professor is made to take LKG, UKG content classes, nursery classes.

Only now I feel I am talking about something worthy. No, I am not disrespecting Shiva Sūtrās or Patanjali Yoga Sūtrās or Bhagavad Gītā for which I have tremendous respect; they are taking you to Enlightenment through different paths. Yoga Sūtrās need not necessarily be strong intellectual because it is just a manual. Yoga Sūtrās is a technique manual for you to read, practice and get enlightened because you need to practice; it needs to be a very simple, clear manual language. The purpose is, you are expected to practice because it's like an owner's manual for a particular car or a computer. That does not necessarily need to talk about the whole mechanism with which the car is functioning. It needs to tell you which button to operate and what to do to use that machinery completely. So you have certain powers in your body, mind, consciousness. You need a manual. Yoga Sūtrās is more like an owner's manual for body and mind.

Shiva Sūtrās is more like an owner's manual for enlightenment, consciousness. Your own enlightenment has a manual and knows how to radiate it. Bhagavad Gītā is more like an owner's manual for a successful social leader. Brahma Sūtrās is not just an owner's manual, it is the pure science, the basic technology, the basic understanding, aphorisms on Existence. I can say, talking about the other Sūtrās I don't need to use My whole system to talk about the other Sūtrās but for the Brahma Sūtrās I have to use almost whatever is available to Me. All the intellect, intelligence, logic, the power of Vāk, Saraswati, and the highest possible consciousness and language power, I have to use practically everything to speak on Brahma Sūtrās. That is why I am feeling so fulfilled.

And if you observe, I never rest My body during the discourses. You will see in the last few days, I will be leaning and resting because every word I am uttering from that pure Existence plane. I am not even keeping a little bit of mind even to keep My body straight; I am just resting it. Let the words flow like Saraswati. I am programming the whole thing to radiate the Existence intensely.

So all talk about Self is useless. All talks about intelligence are useless. It only leads to more and more disturbance, disruption, misunderstanding, manipulation, morphing, and misrepresentation. Because bondage and liberation, both

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are experienced by the identity you carry, not by the Pradhāna or the original Source. There is no mention about Pradhāna.

You can never experience a breakthrough with the same old identity. For example, a follower type of personality, a slave type of personality can never experience leadership consciousness, with the same identity he is carrying. When the identity has no possibility for a strong breakthrough, quantum leap does not happen. Same way here also, unless you decide to be a high achiever, Existence is not for you; please understand. Aphorisms of Existence are not for you, if you are not interested in being a high achiever. Understand, now itself I am telling you, this book is only for high achievers. If you are a failure then it's really better to log out, I am telling you. Aphorisms on Existence is only for high achievers where the complete transformation is required which challenges your very Existence. As I said yesterday, there was a moment in My life where all the bondages which can be created by the Universe and all the liberation which can be given by the Universe have become meaningless for My Existence.

Brahma Sūtrās says, "Pradhāna, Source and origin cannot be spoken. Any speaking you do, any understanding you try to achieve, any word you try to bring in, any concept you try to adopt, any belief you try to establish only creates more lines and layers of dust on the possibility of experiencing Pradhāna." That is why I am saying in Brahmavidyā Sampradāya, we don't have Enlightenment. We make you Enlightened but we don't have a concept of Enlightenment. We emphasise a cognitive shift.

The identity which feels ignorance should stop taking decisions based on its ignorance or feeling it is intelligence. The factual reality becomes a base for taking cognisance of any idea, understanding and decisions. It is almost like pure Existence in its purest form becomes a basis or basic ground on which you stand. I am really feeling happy for the kids who are sitting and listening all over the world.

Brahma Sūtrās should be heard, debated before the age of 42. After 42, certain parts of the brain due to the length of time unused can never be retrieved or used. These are some of the hard disks which have not worked and can never be retrieved. Sometimes if the hard disk is repaired, there is a possibility you can retrieve it. If it is not functioning for a long time and you did not bother to look into it, to awaken it, then it can never be retrieved. If you send it to the forensic laboratory means the Master's monastery, there is a possibility that he may be able to retrieve and make it active.

Buddha goes on saying, "Pradhāna, origin is Shūnya - nothingness, no thoughts." Actually, I agree with Buddha's nothingness because that stops the whole confusion which can be created by the jugglery of the words about the Self and Pradhāna. See, small subjects which do not mean much to you and to your life can be confused. You can afford to get confused in those lines but the major important truths like Self, Pradhāna, origin, you can't afford to get confused. It has to be a clear authentic drilling without leaving any room for confusion, contradiction, commotion and chaos. That is why Buddha has taken a great step of not talking about the Pradhāna, origin of God. I can say that this is one of the main reasons why Buddhā is able to make thousands Enlightened.

So Bādarāyana, Bhagavān Veda Vyāsa is very clear: any discussion about the Pradhāna can only be destructive. Then what is the use of talking? Talking is constantly removing the identity with which you are working, the identity which feels the bondage, which feels the liberation.

I'm saying, if you don't create concepts and ideas about Existence and origin, it is easy for you to take the jump into the experience when it happens. When you go on having certain concepts about Existence, when it happens in front of you, you miss it. When you have a strong concept about Krishna and when He comes back in front of you, you will miss Him. If you have a strong concept about Jesus, if He comes back in front of you, you will miss Him. Because how do you know Jesus had a long beard and Krishna was clean shaved? But you go on carrying this image. There is every possibility, Krishna could have had at least a short beard, just to experience, who knows! He was very vibrant

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and colourful. Maybe a few months He could have tried maybe a french beard or all other possible beards, who knows! There is every possibility at some time Jesus would have been clean shaven, who knows? But when you go on carrying some idea, you miss the Existence of it because of the idea about that Existence.

In the same way, when you carry too many ideas about the Brahman, Existence, you miss the experience of Existence when it hits your base of cognisance. That is what I'm actually doing now. I am hitting on the base of your cognisance. That is why you are feeling so much of silence and bliss even though you don't understand a single word I am uttering. No, I challenge you! Come on, try to recall all that I've spoken. Immediately after the Brahma Sutra Satsang, try to have a debate and recall what I have spoken. You can't recall everything. I can't even recall anything! I only know that I allowed Saraswati to express Herself honestly as it is, to hit the basis on which you are making cognisance. Let Me tell you about the whole drama exactly.

You see, basically one line of your logic due to some reason suddenly strongly believes that you are in bondage, you are not worthy of life, you are not worthy of anything great, you are not worthy of you. So that logic goes on interfering in all aspects of your life as in health, wealth, relationships, satisfaction, fulfillment, fear, greed, pleasure and pain in all dimensions and aspects of your life. This logic jumps in and makes the whole thing hell. When again and again, the basis on which you take cognisance, the basis on which this logic which goes on reminding you that you are unfulfilled or telling you that you are unfulfilled, is shaken.

The mud on which this root of imperfect logic - I can call this as an imperfect logic because it goes on reminding you that you are imperfect and repeating you are imperfect. I am removing that very sand or the ground on which this logic is rooted. I am removing that very sand, the very ground so that the logic which goes on saying about the imperfection, takes a different cognisance; stops taking cognisance based on imperfection, or the idea of imperfection.

The first thing you need to know is there is no Enlightenment for you so you do not need to worry or work for it. All the ideas you carry are psychodrama. Understand, for example, only when you look at that idol as higher than you, it looks like a deity. If you look at the idol as a statue, it is just a stone. It is your own psychodrama which adds sacredness to the idol and makes it a deity. It is just a kind of training. Understand, looking at anything as unholy is very easy but looking at anything as alive or sacred is the most difficult job. Looking at anything, experiencing anything without sacredness is very easy. To throw a stone at something, to throw a slipper at something is not a difficult thing. Only to offer flowers at something with a deep overflowing love and gratitude, you need to evolve. It is not a joke to melt a man's consciousness and raise him to a level where he can see sacredness in a stone or a statue or a living person. A stone and statue is a little difficult; on living person, most difficult.

Psychodrama of adding sacredness to a deity or an idol is used to shake your logic which goes on reminding you that you are imperfect. If you feel the sacredness on any one thing, immediately that sacredness hits the very root of the imperfect logic. That is why we say:

ब्रह्मविद् ब्रह्मैव भवति
brahmavid brahmaiva bhavati

By knowing Brahman, you become Brahman. By having the sacred experience to a deity or Guru, you experience that very sacredness in the root where the psychodrama starts in your life. I can equate the Sanskrit word "Māyā" for psychodrama.

Everything in your life is a psychodrama. You feeling Me as Guru, you feeling yourself as a man, you feeling you are a disciple, you feeling your neighbour is spiritually grown or he is spiritually less, all wives feel husbands are spiritually less, all husbands feel wives are spiritually more rich, etc. All husbands have a problem, "My wife is

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spiritually grown, I am not up to her." All wives feel, "My husband is not spiritual enough, he's a headache for me." And I wanted all of you to know this is a psychodrama. And I wanted all of you to know it is an important factual reality. If you start taking cognisance of this factual reality, you will be helped. If you think I am spiritually more grown than you, it is a lie. It is a psychodrama. I am equal to you in spirituality. You may think then why am I sitting on the highest pedestal? Because I need to tell you this, you need to see Me when I am telling you. If I sit on the ground, on the same level, you may not be able to see Me. So just for the sake of utility, I am sitting on the stage.

You looking at Me with love or gratitude or respect is just the psychodrama which will shake your imperfect logic or logic which goes on telling you that you are imperfect. Because when you see sacredness in something, the jolt happens in the root of the logic which goes on disgracing everything including you. And I wanted all of you to know, this is one of the important aphorisms in reality. There is no difference between love and lust.

Your cognition about you is very sacred. So remove the thorn by needle. If you project sacredness on your deity, it is like removing a thorn by another thorn. If you project sacredness on your Guru, a living person, it is removing the thorn by needle. It'll never get stuck. It is a psychodrama. Psychodrama where you learn the habit of looking at the things sacredly so that you can experience that sacredness in the root, in the Source where cognisance is taken in your life about everything. The Source where the cognisance is taken in you about everything is Hiraṇyagarbha. That is what is the Source of the Existence.

However, I wanted all of you to know: in existence, in factual reality, Rama, Krishna, Shankara, Buddha, Ramakrishna, Ramana, you, Me - none of us have any basic difference. The possibility of basic difference cannot even be conceived. It is the identity you carry which creates a psychodrama with which you feel the bondage, by disappearance of which you feel the liberation. So end of the show, it is like you are liberated from created suffering. There are some meditation programs, education programs which create suffering for you and then liberate you from that and people go and pay for it. They create the suffering which is not there and then make people feel liberated from that suffering. Because that is what you are doing for yourself and you are happy about that game. You feel your life is useful.

The other day, I was reading a one-liner. Woman says, "Husband is a man who will stand by you during all the problems, struggles, chaos you will go through in your life which may not happen if he is not there in your life to begin with." I tell you, courage is the quality which makes you stand in your life throughout the problems, low curves, and disturbances which may not be there, if that is not there in the initial level. You feel your life is useful if you create a lot of problems in the end. If you relieve yourself from all those problems; you say, "Wah, see what I have achieved in the last 70 years?" What have you achieved? Nothing but creating some foolish problems and sorting it out. At the end of the day, neither the problem nor the solution is worthy.

You need to lose respect for all the problems you have. That is the essence, the sacred secret from this Sūtrā. You need to lose respect for anything you consider as the identity. Pradhāna cannot be understood as Existence; He's beyond anything you understand as Existence. Anything which can be understood by your logic is not Pradhāna. Pradhāna can never be understood by your logic.

So all we are talking about is, stopping the yellow journalist who is sitting inside you and goes on writing disgracing articles about you, to you and to others. He writes, disgracing you to you, and sends the same articles to others also through your own mouth. And then writes about others to you and makes you believe and makes you tell that same idea to others from your own mouth. These are the great four activities of the amazing logic which you carry in one corner of your brain. First, he writes disgracing articles about you and makes you believe them. Then, he makes those ideas come out through your mouth to others and makes them believe. Then he writes about others' disgracing articles to you, making you believe and makes you tell these same ideas to others also creating irritation and anger and fight from others to you.

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All we need to do is bring that logic to factual reality, meaning transforming. That is what we call in the Hindu tradition, Kāma Dahana - burning of Manmathā which you do on MahaShivaratri. We burn the Māyā, Manmathā, delusion. It's a Hindu tradition, Hindu practice in all temples, usually on Mahashivaratri or Panguni Uthiram and the Chitrā Pūrnimā, they burn this effigy of collective delusion.

So the essence of this Sutra is, discussion about Pradhāna: not only is it useless, but dangerous, so avoid it. All discussions are supposed to be the identity you are carrying and all liberation is for the identity you are carrying. The ability to look at the sacredness of the deity or the Guru is a psychodrama which helps shut the yellow journalist who is sitting inside you; the logic which goes on imposing imperfection on you, even though you are perfect.

So today, I wanted the Vādaprativāda to continue in the eN-Debate, on these 3 aspects. Only the identity you feel as bondage and liberation; not the original Source, Self you have. Second, original Source or Self cannot be understood by words so it is good not to talk about it. Third is very important and amazing: the ability to project the sacredness on a deity or Guru. This psychodrama helps you remove the logic which goes on saying, you are imperfect and disgracing, even though you are perfect and how that psychodrama can be used to experience sacredness in you and so put an end to this yellow journalist who is sitting in you. These are the 3 major subjects I want Vādaprativāda to happen in eN-Debate. I wanted the whole social media and the internet, Twitter, Facebook, Orkut, YouTube; everything to be flooded with Brahma Sutras on this great Vādaprativāda. The Internet is being used too much for low level usages, like shopping, games, or entertainment. Make the whole internet sacred by using it for sacred sentiments and sacred secrets - Brahma Sūtrās. Let everywhere the eN-Debate happen with Vādaprativāda. Like in those days they say, if you enter Varanasi, even the bulls, buffalos, birds, and parrots living in the Varanasi can give you any answer about any Vedantic question. Because so many pandits are sitting and arguing continuously, they know everything about Vedanta thoroughly.

Shankara goes to find Mandana Mishra's house. It's a nice scene. There are pedestrians on the road and the traveller says, "Go to a village where the poor women, low caste women will be taking water from the village well, the common well. They will be talking about the highest Vedānta, highest truths and giving clarity to you. Go to that village. That is the village of Mandana Mishrā and ask anybody in that village about Mandana Mishrā's house, they will show you." Shankara goes village by village where he saw many villagers where people talk about Vedanta but not beyond this level. In one village, he finds the women who are taking the water from the well during their debate, Vādaprativāda; they gave some clarity and click even to Shankara. He got some clicks, sacred secrets. Then he decides, "Wow, this is the village of Mandana Mishrā." He asked those ladies, "May you tell me the house of Mandana Mishra, where is it?" They say, "Go straight. Outside one house, parrots will be sitting and discussing all the great truths and philosophies. That is Mandana Mishra's house." Shankara goes; there is a great discussion on whether the Uttara Mīmāmsā is complete or Purva Mīmāmsā is complete. Between two parrots, the Vādaprativāda is going on. Shankara was shocked - parrots sitting, discussing, and debating, then what will be the knowledge of the person from whom these parrots have learned!
So today continue the Vādaprativāda on these three sacred secrets.
Let you all achieve, experience, live, express and radiate the eternal bliss, Nithyananda.

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svāpyayāt

Because of the merger of the individual into his own Self



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Today is the 1st chapter, 1st section. 9th Sūtra :

स्वाप्ययात् ॥ ९ ॥
svāpyayāt

Just one word.

स्वाप्ययात् ॥ ९ ॥
svāpyayāt

Swami Gambhirananda translates this Sūtrā as: because of the merger of the individual into his own Self. Swami Vireswarananda translates as: on account of individual Soul merging in his own Self, or the universal Self referred to as the Sat. In the deep sleep the Pradhāna cannot be denoted by the word "Self."

The uniqueness of Bādarāyaṇa, Bhagavān Veda Vyāsa is through each Sūtrā, he creates a complete new thought trend. Unimaginable, incomprehensible, unimaginable and incomprehensible. Those are the two words I can say.

स्वाप्ययात् ॥ ९ ॥
svāpyayāt

Because of the merger of the individual into his own Self.

The last Sūtrā which we saw yesterday, he is talking about the different aspects of ignorance, the possibilities of ignorance. In this Sūtrā, suddenly he takes a complete turn because the identity which you carry merges into the ultimate Existence by its own Self, by itself; you can't speak even about the individual identity. See yesterday's Sūtra, he was saying: "You can't speak about the Self, Pradhāna, the Existence, because bondage and liberation are only for the dust, only for the small identity you have." The Pradhāna neither experiences bondage nor experiences liberation. It is only the identity you carry, the dust you have which experiences bondage or liberation.

However, in this Sūtrā, Bhagavān Veda Vyāsa takes us to a space completely different; he says one step further: "Even the individual identity cannot be defined because it merges on its own internal Pradhāna." Pradhāna means the origin, the main subject, the Brahman, Cosmic experience. That is what is meant by the word "Pradhāna."

Here's a question, "Can you offer a definition on critical terminology like Pradhāna?" Pradhāna means Brahman, Existence, the Soul, Cosmic Self. Today Vyāsa goes one step further: "Even about the identity you cannot talk. Even about the identity you cannot make any understanding. Because, the identity merges onto Self on its own." It merges onto Self on its own. He is taking us step by step to the deeper and deeper silence.

Vyāsa, I can say is a very practical philosopher. Being practical and being philosophical, both have happened in Vyāsa. Vyāsa is a high achiever. The high achiever mentality always makes you highly practical. High achiever mentality is such that it makes you highly practical. A philosophical mind which does not achieve is the most cunning and crooked mind. Most cunning and crooked mind. Impractical philosophers will always be losers in life. Impractical philosophers will be worse losers because they have not touched the reality. Still they are stuck in one layer.

A small story: One man and a great philosopher having three doctorates go on a camping trip. After finishing their dinner, they retire for the night and go to sleep. Some hours later, the man wakes up and nudges his philosopher friend, "Look up at the sky and tell me what you see." "I see millions and millions of stars, my friend," exclaims the philosopher. "And astronomically, what do you deduce from that?" asked the man. Immediately the philosopher

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ponders for a minute and says, “Well, astronomically it tells me that there are millions of galaxies and potentially billions of planets. Astrologically, I observe that Saturn is in Leo. Horologically, I deduce that the time is approximately quarter past three. Meteorologically, I suspect that we will have a beautiful day tomorrow. Theologically, I can see that God is all powerful, and that we are a small and insignificant part of the Universe.” “What does it tell you?” the philosopher asked the man. The man says, “You idiot! Someone has stolen our tent!”

Philosophers are great losers. That is why in India, we never had philosophy. Philosia means Darshana. In India, all philosophers are supposed to be seers. Seeing, not thinking. In the Indian tradition, we insist on experiencing. It is philosia, not just philosophy. Philosophers suffer. Rishis are not philosophers; they are philosias, seers. Vyāsa is not adding more and more words to us. He is taking more and more words away from us. He is making us more empty.

Yesterday itself I was thinking, “What can I comment on this Sūtrā because he says nothing can be spoken about the Pradhāna, Source?” Suddenly now he is telling, “Even about the identity you can’t speak anything.” Nothing can be spoken about the identity. Even about the identity, you can’t say anything. He uses a very beautiful word “on its own.” Please understand, your identity by its very nature, winds up all the drama of seeing the forms and names, retires itself into its inner space once in every twenty one hours. See, the individual Self creates this whole drama; creates this life, world, society, whatever you see, touch, experience, smell, think. But the greatness of the Pradhāna, Source, is just it sucks the identity. How much ever you try, your identity cannot be separated from the Source. Once in twenty one hours, it feels tired of all this drama, dumps everything, retires and just goes back to its Source.

The automatic resting mechanism, automatic retiring mechanism: every day by its nature, Self settles into the Source. It rests into the Source. Nothing much needs to be done. Even if you do anything or don’t do anything, every night your individual Self retires into the Pradhāna, the Ātman, Self, Consciousness, Sat, Existence. Because by itself, the Self rests into the Pradhāna, even that quality of the identity you carry is not consistent or consistently based on certain factual realities, you need to understand that.

I am just seeing clearly, whatever I am uttering is just going over. I am saying something, by the time I utter the second statement, all the fellows have gone somewhere and are coming back. Almost between every gap, you all go to the Existence, Source and come back. It’s like awakening the non-mechanical parts of your brain which is almost like keeping a hundred dogs’ tails straight. So first, I make one dog’s tail straight and hold it in two hands. Then I catch a second dog’s back and hold the second tail front in one hand, the second in the other hand. Now I have two dogs in my hand. Then I slowly run around and catch the third one by the tail and front and then the fourth. By the time I caught the fifth one, the first dog ran away!

Somehow I made you understand one full day on Pradhāna. Pradhāna means the Source. Pradhāna is the primal Source, origin. Somehow yesterday I logically made you understand, you can’t speak about the origin because the liberation and bondage is only for the identity you feel, not for the origin. So origin cannot be expressed by any word because it is beyond your intelligence. It is beyond comprehension.

Now Vyāsa is taking us a step further saying, “Even about the identity you cannot grasp anything, because the identity also is not disconnected. It basically gets sucked into the Source every day without even your intention.” Even if you tried to keep your identity away, seeing these names and forms, at one point it just renounces this whole thing, retires into the Self, every day in deep sleep. He just takes away all the words. As identity does not have its own existence and gets sucked into the Source again and again and again. Even your identity is not a consistent individual independent entity. But by force and pressure, because you needed something to hold on to make your life meaningful, you love to give meaning to things. When you walk, there is a beautiful garden with roses growing and birds are there; why should you even give the meaning “beautiful?” It is there, that’s all. The moment you give the idea of “beautiful,” the neighbour also tries to create a garden the same way. The original sin is trying to add meaning to what is happening in front of you, that’s all. If you stop that one thing, this nonsensical habit of trying to give meaning to everything,

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trying to add juice to everything; if you can retire just from that one thing, you stop adding meaning, then suddenly you will understand your identity which you think as very consistent every day is not consistent. That will be one of the major realizations to achieve the source of Existence. Buddhā gives a powerful example. If you light a torch and rotate it at a high speed, you will see a fire circle. There is no fire circle. Every inch the torch is moving looks like a fire circle. Same way in your identity, you see a solid existence; it is not. The high speed movement makes you feel like it has an individual existence. The high speed movement is responsible.

One year before the identity with which you woke up in the morning, today with which you woke up are not consistent though you force yourself to believe it is consistent. Because if it is not consistent, suddenly the base on which you are building your life loses value, meaning. Knowing that nothing has value, you want to hold on to something, like a consolation. You know at the end of the day, money has no value, relationships have no value, your body has no value. If you peel, peel, peel, finally nothing has value. But it makes you feel like an orphan, "No, no, no, no, no…" We can't directly face that reality. So we need to add value to something to keep ourselves alive. But I tell you, when you understand there is no value in anything, you will become a high achiever, creator and leader. However, a normal mind tends to superimpose value. A normal mind tends to impose value. Trying to impose value is the reason why you feel the identity is a consistent, comprehensible individual character. Actually you do not have an individual quality or a character or identity. But this truth seems to be too much. You need to project yourself with some consistency. So what to do? You try to give meaning to it. When you try to give meaning to something to make it look consistent, the ignorance becomes alive.

The sacred secret in this Sūtrā is to stop giving meaning to things. Understanding the identity you are getting every morning when you wake up is not consistent with yesterday's. Just new, new comes; meaningless. If there is meaning in anything, there will not be excitement in that. Excitement to exist happens only if it is meaningless. If there is a clear meaning, definition, you will be completely bored. Because you know everything, what to do? If you are bored of unclutching, understand you are not doing it. You are not, you made a meaning out of unclutching. If you are every moment practicing, it'll be intensely exciting, never boring. Understand, life is meaningless. That is the only way to live in an exciting way. If you try to find a consistent meaning, the excitement from life is taken away; you are a poor philosopher!.

I am trying my best to catch some ten-twelve dogs' tails in two hands. By the time I catch ten, already three to four have run away. Just to understand my situation: first, catch one dog and catch one edge of the tail and you know where it will be and the other edge of the tail and hold it straight. Run behind another one dog. Then catch that dog and include his tail front and end in two hands - keep it tight. Then run around and catch the third. Each Sūtrā is almost this for me. Teaching each Sūtrā is adding one, one dog's tail and keeping it straight. By the time I add the fifth to sixth dog, the first three dogs have run away!

The sacred secret from this Sūtrā is: because the identity merges on its own into the Self, origin, you can't even grasp or understand the identity. Second, because the identity is not consistent, do not try to give meaning to it or build buildings on it to keep itself meaningful or consistent. Identity being meaningless is okay. That will keep the excitement of life in life. Don't try to know everything. So now neither can you speak about the Pradhāna which is Source, nor can you speak about the individual identity which feels the bondage or liberation because that doesn't exist. Understand, see the individual identity which you think you have, if it exists, it should be able to retain its presence; it does not. Even if you try not to get enlightened, within twenty four hours you are sucked into it. You get into that space and you try to jump out but within a few hours, you are called back.

Even the identity you carry is not as solid as you think. Then why do we feel it is solid? It is because we want to give meaning to it. Without meaning, it will naturally lose its solid feeling. When you understand your identity is not solid, you will be more aware, alive and ready to live. Because you are more alive, aware and ready to live spontaneously, you will naturally become a high achiever. High achiever is a man who is ready to go through any complication in

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life's ups and downs. That ability will happen in you only when you are clear about not giving a consistent identity or meaning to the identity you are carrying. If you have enough guts to live the identity which is changing every day, knowing this whole thing is meaningless, you develop a powerful energy which makes you a high achiever.

Anybody who is lying down on the couch and says he is enlightened, never believe it. Ramana Maharshi was never lying down on the couch. All his photographs are taken when he was lying down on the couch. That does not mean his whole life he was lying down on the couch. No. He used to cook and grind flour using the old traditional stone grinding machine. In those days Indian villages used to have grinding machines. Women used to grind rice and everything. Ramana Maharshi used to grind rice every day. Once Tapasyananda Swami, a Mahāpuruṣa from Ramakrishna Mission; he was Vice President of Ramakrishna Mission; he translated Bhāgavatam, an amazing English translation. Mahāpuruṣa, he goes to see Ramana Maharshi. He asked somebody, "Where is Bhagavān?" They said: "Go to the kitchen, he will be there." He entered the kitchen, he saw some ten men were working washing the vessels, cooking, one was grinding, another one was cutting vegetables. He couldn't understand or catch the identity of Ramana Maharshi. He went to the man who was grinding and asked, "Who is Ramana Maharshi?" Bhagavān looked at this side and that side and showed one big brass vessel and said, "Ramana." He pointed a finger and said, "Ramana." Tapasyanandaji could not understand. He looked and said, "This is Ramana?" Bhagavān said, "At least on that, the name Ramana is written, so that it can be considered as more, it'll be more Ramana than this body!" Because in that vessel, the name Ramanashram is written, He said, "If you give that title 'Ramana' to that vessel, that will be more apt than giving the title 'Ramana' to this body because it is not written on this body." Then immediately Tapasyanandaji understood He is Ramana Maharshi and fell at His feet.

Ramana Maharshi was never a couch potato. Understand, a man who has merged into ecstacy, Existence, experienced Existence can never be a couch potato; he will be naturally a high achiever, maybe in different dimensions. High being, high achiever is one of the important irrecoverable qualities of an enlightened being. If you are not a high achiever, forget about Enlightenment. Bhagavān is a high achiever. His ability to inspire a few thousands to the core and transmit that highest Vedantic cognition, cognitive shift is unimaginable.

I bless you all, to achieve, experience, live, express, radiate and share the eternal bliss, Nithyananda.

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gatisāmānyat

Brahman is Intelligence and that is the Source



Tenth Sutra - in the first Chapter, first section.
Tenth Sutra - “Gatisāmānyat”. Again just one word.
“Because the knowledge gathered from various Upanishads is the same as regards consciousness being the cause” Swami Gambhirananda translates this sutra as this.
And Swami Vireswarananda translates as: “Because of all the Vedanta connected to uniformly referring to an intelligent principle as the first cause, Brahman is to be taken as that cause.”
Each sutra in Brahma Sūtrās is a source of an independent philosophical system, thought trend. By its capacity, each single sūtrā can lead to a complete understanding about existence. For example, this sūtrā is a very interesting sūtrā. It says as, “All the Upanishads declare the cause to be the intelligent source, Brahman is intelligence and That is source.” Without any difference, everybody declares this. The words with which this sūtrā is created, needs to be understood very deeply.

Earlier in the beginning, in the first two to three sūtrās, a thought trend of supreme intelligence where the pradhāna was established. Now, the other aspects of pradhāna are being expressed. It’s like a deeper dimension of the same principle. If you remember, when I was talking about those sūtrās which I was talking about pradhāna is intelligence, meaning the source is intelligence. I made a few points and questions, “Alright, how do we know it is the cause? How do we know it is compassion? How we do know it is running the whole thing in a balanced way?” I said, “All those

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sūtrās are all those questions that are being answered in the coming sūtrās." Today, Vyāsa is analysing one part, a very beautiful part. He is establishing pradhāna as the causal material for existence, for the happening. Pradhāna as the cause - "Gatisāmānyāt". Actually, even a single sūtrā can lead you to liberation if you can sit and debate on the sūtrā and transmit the understanding about that sūtrā to others.

If cause is intelligence, the effect also has to be intelligence. Please understand, the cause is nirmala, niranjana, which means pure and cannot be contaminated or adulterated with anything. So, the cause is pure unadulterated content. If the cause cannot be adulterated, then the effect also has to be the exact version of the cause. For example, if you can add some material like copper into the gold, then the effect can be less quality gold. But the copper cannot be added at all into the gold, nothing can be added to the gold, it is pure. That is cause. If nothing can be added to the gold, then anything made out of gold also will be pure. The effect also will be pure. In this angle, cause is pure intelligence. So anything which you think is not intelligence, does not exist. How can the effect be different from the cause? It's impossible!

Our mind continuously denies, "No!" The effect has some impurity. But Bādarāyaṇā says, "No, cause is intelligence." The big problem is, if you hear these truths from Me and after half an hour go for your dinner and your routine, it cannot lead you to enlightenment. It cannot lead you to the awakening of the non-mechanical parts of the brain. It cannot lead you to the higher existence, higher quality of consciousness, higher way to exist, higher possibility. No, it cannot! Why will it, how will it? But instead, if you form two teams - Shankara and Vyāsā, honestly start debating to understand, it can lead you to the realization. Debating does not necessarily lead to non-acceptance of each other's idea or acceptance of each other's idea. Debate does not mean you have to fight and debate does not mean you have to accept others' ideas. It is about analyzing. Now I am introducing a thought trend to you all. The essence of the thought trend is - The sacred secret from this sūtrā, the essence of the thought trend is: cause is intelligence. He gives one example, as all the Upanishadic texts declare.

I can say, the translation should not be Upanishadic text, it should be the effect of all Upanishad. Whenever you sit with the Master, the experience always leads to more and more intelligence. So naturally, if the experience is intelligence, the intelligence only has to be caused. You need to understand the meaning and how I give meaning to these words. Sometimes the same word itself can create confusion. If you are not catching it or reading it properly, like this morning I said, 'the blind change'. If the same word is not read or understood properly, it can create a big mess and confusion. If you understand the words of the Upanishads only as a text and say, "Because the text says", you can end up getting confused because there are some Upanishads that can say, "No, cause can be matter." You could misinterpret or you could twist some Upanishad texts. So the right understanding is required, I am translating these Upanishad parts as sitting with the Master; whenever you sit with the Master, it leads only to an intelligent space in you. So naturally, cause is intelligence.

If the word is not properly understood then you could be in big soup. Cause is intelligence. You can think, "We know this, why should you repeat it again and again?" No! You don't know and that is why I am repeating it. You are adamant not to get enlightened and Vyāsā is adamant to make you enlightened. It is like any concept shared, your brain opens to that idea for ten minutes and it closes again. By the time you go to the dinner, it is over. You miss the bank of the name or name of the bank. You miss the name of the bank, then again Vyāsā starts. And not only that, source may be intelligent, may not be cause, maybe something else also can be added to the cause. So the effect may not be as pure as the cause or it can be little adulterated. There can be thousands of questions, thousands of doubts. Somehow Vyāsā wants to handle all the questions, all the doubts and insist that you understand it thoroughly, completely. You are guiding yourself, guiding the people around you with a clear understanding. That's why Bādarāyaṇā insists on understanding this in a different, different, different dimension, in a deeper, deeper and deeper dimension.

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Cause is ultimate intelligence. Cause is Brahman. Cause is truth. Cause is source. Cause is compassion. I am making so many statements so that without doing any technique or method, this thought trend is established in you. You see, if you strongly understand, cause is intelligence, then you will not have boredom to fall into enlightenment. You will not feel bored to fall into a meditative mood. You will not feel bored to unclutch. If you are feeling bored, you need to be told again. That is what Vyāsā is doing. We are neither interested in listening nor interested in meditating. See, if you are not interested in meditating, then what is the only way? Again and again, tell it, till the truth becomes part of your life, till that becomes the essence of your life, till that becomes understanding from which decisions are made in you, even while in the dream. See, the understanding with which you make decisions in the dream, I can say, is the essence, that is the basis on which you take cognisance of your daily life. Life by its very nature and flow, upgrades the understandings on which you take your next decisions.

Every night, even the incidents in your dream, make you upgrade your understanding, make you develop the consciousness from which you make decisions and make you feel more than what you were. So now, hit all the difficulties and pain points of your life with this understanding. Ask: "If source is intelligence then how are these politicians made? If cause is intelligence, why are these third rate sadist officials created? If cause is intelligence, how are these terrorists created? If cause is intelligence, how are what we call, 'bad people' made? If the cause is intelligence, how is your spouse made! If the cause is intelligence, how are your enemies made?" Because everybody thinks your enemy is a dull, dumb guy, not intelligent. "If cause is intelligence, how is the other party made?" Question! My answers will not be answers for you. I am telling you honestly. All My answers you will label, "Eh! Swamiji's answers." Put it in the dustbin. No! You have a doveholing system in your brain. You may not have a dustbin for Me, but you will have something called a 'respected dustbin', which means, it will neither be emptied nor be used.

That's what we call 'respected dustbin'. "Eh! He says, but that is not for me, it is all impractical. He says all this but it's okay, next." This is what I call 'respected dustbin'. So each one of you has a respected dustbin for My ideas, for the ideas I expressed. Your ego will grasp or grab any idea, only when you debate. When you shout ideas at others, suddenly your ego gets associated with them and that foolish ego does not understand whenever you associate with these big ideas, they become nectar to them. Nectar to you and poison to your ego. Understand, whenever you get associated with some great spiritual idea, debate for some great spiritual idea, without your knowledge, you will imbibe that idea into your life. Suddenly, your ego would have been eaten by that idea. If I tell you to follow it, it will never happen, because you have a great respected dustbin. "Swamiji's ideas, great, great. We can't use them, you know. Let us be practical." You have some method, a very intelligent method. To dump them but you can't put them directly in the dustbin. That is too disrespectful. No, no, no, your mind won't agree for that. So you have a very technical dustbin. Understand. Now, the technical dustbin, just like yesterday, I introduce the yellow journalist's problem, today I am introducing the technical dustbin problem, respected dustbin. Sometimes you put a beautiful garland into that dustbin and put a little sandalwood and even do aarti but never pick up the ideas and use them. In your doveholing system, you have that. You see, any idea you know how to dovehole it. The respected dustbin. Now, if you start debating, your ego gets associated with that idea and if others are not convinced, you are going to fight for the idea. If others are convinced because you are able to convince others, you will also be convinced. It is like having a clay ball that's your ego and the diamond that is the sacred truth I am giving you. The diamond is just kept on the clay ball. Now I am asking you to start the debate. Debate is like hitting with another stone. Naturally what will happen? The diamond will nicely get embedded in the clay ball and stick to it.

If I tell you directly to imbibe that diamond, you will say," No, no, no, it's difficult, very difficult." But now, slowly the diamond is getting embedded into that clay ball. Not only that, the diamond is such, when it goes inside, inside, inside and all the clay in your hands starts going away. Finally in the hand, only the diamond is standing because you

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are hitting continuously. When you continuously hit a stone wall, with a clay ball and diamond, what will happen? The diamond will be in your hand and the clay will leave your hand. This is the exact process of debate. Your ego will imbibe any spiritual idea only when you debate on it and when you take that side. You see actually our whole life is nothing but taking a certain side and going on justifying that side, that's all. Now in the debate, very beautifully you will take the side of spiritual truth and without your knowledge the spiritual truth will swallow you. That is why I am encouraging the debate. Debate is a highly ego fulfilling activity. I am using that very ego fulfilling activity to remove the root of the ego.

Shiva's words will have the nectar of making you enlightened and will have the poison for ego, because in His throat there is a big stock of poison. That gets added into His words and comes to you so that when you imbibe that, that poison works on the ego and destroys it. Now all My words have the component of nectar and poison. The nectar component is for you, the poison component is for your ego. All My words, because the throat has the stock of poison to release along with the words, whenever required. So, when you start debating these truths, My answer will not work for you. I'm saying, you will put My answer in the dustbin, respectful dustbin or respected dustbin. You start debating and creating deeper and deeper thought currents.

What is the format of debate? Your body temperature should not increase, meaning no anger or violence. Second, talk only based on the ideas which you make decisions. See and talk about ideas only based on which you make decisions everyday or you are going to make decisions from today on. You have full freedom to declare you are enlightened from today but you have to live like that. Define that and start living like that, then you have the freedom to declare. Actually, nobody else can declare your enlightenment, only you can declare your enlightenment.

I was staying in a monastery where I was in the habit of doing puja to Devi everyday. In that monastery, even though they show themselves outside as Hindus, there is a strict ban, you can't worship any Hindu deities except their Founder. So, that manager one day called Me and said, "I heard you are worshipping Devi!" I said, "What is wrong? I am not doing any crime. After all, I am doing puja to Devi." He said, "No! Then you will not be given Brahmacharya."

I said, "What do you mean? Whether I am Brahmachari or not, I am supposed to declare, not you. You cannot declare whether I am Brahmachari or not. Even if you declare, I cannot be Brahmachari and whether I am Brahmachari or not, I should declare. So Brahmacharya cannot be given." He was shocked! He said, "What do you mean?" I said, "What do *you* mean? Even if you declare me as Brahmachari, if I decide not to be, then you can't do anything. If I declare and even if you don't say, I am Brahmachari, I am Brahmachari that's it. As I said, whether I am Brahmachari or not, others cannot declare, only I can declare." Same way, whether I am enlightened or not, others cannot certify, only I can certify, I can declare. You have the full freedom to declare, "I am enlightened," perfectly alright, I encourage it, but live up to it. Declare and live up to it. No problem, but all these fellows who want to be enlightened, they are waiting for Me to declare. Why? Then all their faults and problems, they can put the responsibility on Me and I have to go on justifying their enlightenment. I am not interested in that. No, that is the basic problem.

Everybody expects that I will suddenly call them and make them sit next to My throne, "Here it is, please be seated - you are enlightened!" So all the nonsense this fellow does, I have to justify. All their idiocy, I have to make it a legacy. I am not interested in that. Come on, you declare your enlightenment and stand up to it. So you have the freedom to talk based on which you make decisions or you are going to make decisions. So that is the second rule of debate.

Third, a very important thing. You neither need to agree nor disagree. If you don't agree, you can say, "No, I am not interested in agreeing. Get lost." If you are agreeing, you can say, "Yes, I am interested in agreeing." If you are not interested in both, you can say, "No, I am neither interested in agreeing nor interested in disagreeing, we need to dig

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deeper." You can take all three stands. No problem, but I highly recommend and inspire you to create this debate because these sūtrās are such, it is like a key. You need to use this key to open some two thousand doors.

I will not be able to customize this master key for all two thousand doors. You need to go and open all the doors, all the problems of your life, through this key, this debate. Create it, very strongly create this debate, then you will understand each and every idea which gets into your system deeper and deeper, forming the base for your higher consciousness. Every action out of higher understanding, every thought out of higher understanding and every feeling out of higher cognition is a wealth you are accumulating. Understand. I am using a new word, higher cognition which means the cognisance is taken in you based on the higher understanding like a sacred sentiment. You suddenly develop a strong love for your Guru because of the higher understanding, "Wow, all the ideas He gives me are raising me so much, then what state He must be in!" With this higher understanding, the cognisance you take is what I define as 'higher cognition'. Same way, the more and more higher cognitions you take, the more and more time you start staying in higher space.

I can say, that is the real wealth you are accumulating. How much time in a day do you spend in a higher cognitive state; that debate will help you to keep yourself in a higher cognitive state continuously. Especially on Facebook, recently I have started looking into Facebook, because of this debate. I am just going around and seeing, who is commenting on Facebook and this N-debate. It's a very innovative way of debating on this thought trend - Today's thought trend, the sacred secret. You see, actually everyday I wanted to only introduce these thought trends based on every sūtrā. Because it is such a strong philosophical truth, you will imbibe only when you debate it. When you debate, one thing you will have is a better understanding from others' view. The second thing is many of your smaller understandings can be cleaned. And third thing, when you stand for some idea, you start assuming that idea as life and even unconsciously you see life is nothing but taking certain stands and justifying those stands till death.

Just today when I was washing My face, I suddenly remembered the stand I took for the sake of this organization in 2001. It was a very simple casual stand, whether to have organization or not to have organization.

When you take up one side of any idea, not only you take it up, you decide to justify it, that's it. So now you have two sides. Cause is intelligence, this means you are declaring your enlightenment, "Eh! If my cause is enlightenment, the effect also has to be enlightenment because the cause cannot be polluted." Cause is niranjanā, nirāmayā, nirālambā, nirvikalpā.

If the cause is intelligence, then come on, effect is also intelligence. If cause is enlightenment, effect is also enlightenment. That's it. Or you can take the other side, "No, no, no, no. There are so many things in front, how can this be true?" You can take any side. Start the debate. If you take a side, talk only about the honest truth with which you make decisions or you are going to make decisions. You have the freedom to declare, "Aye, I declare cause is intelligence, so I am enlightened." You can declare, then start living up to it. That's it!. Even if you stand on the side of idiocy, you have the intelligence to make it a legacy because there is no such thing as idiocy. All the source is, the cause is legacy, everything has to be legacy. There is no follower because everybody's source is the leader. Then who is a follower? Till he who has not realized his source is a leader, is a follower. If you have not realized your cause is intelligence then your cause is dumbness. It is just your choice now on which side you want to debate, which side you want to take. Unfortunately, you are afraid to debate with Me. That's a big problem.

Also, any idea I finally convince you of, you will also dump in the respectful dustbin or respected dustbin. That is the reason, I am asking you to debate. Cause is intelligence so effect has to be intelligence. You are surrounded by intelligence, filled by intelligence, preceded by intelligence, succeeded by intelligence, run by intelligence, running into intelligence, running towards intelligence, running in intelligence. The cause is intelligence. Source is

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intelligence. Not only as per the Vedantic text, āpta pramāṇā even as per the ātma pramāṇā. Not only My own ātma pramāṇā, you see for Vedantic texts are āpta pramāṇā for Me and My experience is ātma pramāṇā. When I transmit that to you, My experience becomes āpta pramāṇā for you. When you have the debate, it will become ātma pramāṇā for you, when you take the stand, when you take the side. It's like now you have a chance. You can take a stand - you are not enlightened and go on justifying it for your whole life and be very tightly attached and very loving and cosy with that idea, or you can take a stand as I am enlightened and go on shining, burning with that idea. Take that stand, justify it and live for it as you have a choice but both are simple debates that's all, nothing else. Today you can have a debate.

How many wanted to say, I am enlightened? How many wanted to say, I am not enlightened? It should be honest. If you say, "I am enlightened", you should already be taking all the decisions based on that concept of enlightenment. Define enlightenment very clearly. Don't give vague ideas. Define it and give your own definition, not My definition. Define it. "This is what enlightenment is, so I am enlightened." Either you should be taking all the decisions based on that enlightenment or from this moment you declare, "I will take all decisions based on this." Debate, declare, then live up to it or say that, "No, I am not enlightened", and live up to it. No problem. It is a simple debate, that's all nothing else. There is no such thing as a big difference.

Now you have the possibility of taking a certain stand. Now we can say whether cause is intelligence or cause is dullness. Take a stand. If the cause is intelligence, then effect also has to be intelligence. Understand. If you declare 'you are enlightened', you have to digest the hard truth 'your spouse is also enlightened'. Because both come in the same package. You cannot say, "Your cause is Brahman and his or her's cause is somebody else." No! For both causes are one. I have to be very clear. Me and all the people who tried to destroy Me are both from the same cause. If I am enlightened, they are equally enlightened. Both of them from the same cause, then the effect has to be the same. Now comes so much confusion, "Oh God, what is this? Then how is it possible?" Vedanta should become Vyavahārikā. Vyavahārikā means practical day to day. These truths should become practical day to day applied science. That will happen only by debate. The debate will have a deep clarity.

With the deep clarity, the functionality will arise. Understand. First, listening to the truth - Shravanā. Imbibing and arriving to clarity is Mananā. Then expressing from the imbibed clarity the functionality will evolve, that is Nididhyāsanā. Listening, imbibing clarity, evolving functionality, that's the essence. So now, I have already planted the seed. I am declaring the basic thing, the listening. Cause is intelligence. Cause is intelligence. This is the base, but now, you have to arrive at the clarity. You can start the debate on this truth. Get to clarity, then the functionality will evolve. So today, whoever wants to declare their enlightenment, define, declare and start living up to it. We can celebrate the mass enlightenment day. Whoever wants to declare; can declare. Post on Facebook - "This is enlightenment and as per this rule, I am enlightened." Don't put it in a vague way, define it so you take decisions exactly on that understanding. "I am enlightened. I am That. Aham Brahmāsmi." Maybe you can have this as a caption. Create a huge wave - Aham Brahmāsmi group. Define your understanding of Aham Brahmāsmi, that's it. Based on that "I am enlightened." Nobody else needs to give a certificate. You declare,you live. The functionality will evolve based on these great truths. You can just sit with this one truth: 'you are not enlightened'. That is also okay, anything is okay though you have to be very honest to what you declare in your debate. Sit, you can have your eyes open, just relax - define and plan - what am I going to define? How am I going to define? It has to be put on Facebook and you have to live it. And if you are not living it, people are going to laugh at you. If you decide one day, "No, no, I don't want to be enlightened anymore", you can withdraw it, then you have to live it. You have the freedom to upgrade or downgrade your enlightenment but you have to define it. So define with clear words, How do you want your enlightenment to be? How do you want to be enlightened? There should not be any grey area.

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Let you all achieve, experience, live, express, radiate and share the eternal bliss - Nithyananda.

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śrutatvācca

Cause is Intelligence



Before entering into today's Sūtra, I thought I'll just share one or two of this eN-Debate sharing. It's from the France group. They have started the eN-Debate in Guadeloupe and France. Through Skype, they started the debate. Every

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individual declared: “I am enlightened. The Source is intelligence; the Cause is intelligence. Therefore the effect is a manifestation of intelligence. And, their writing: first we discussed this philosophically. Then we emphasized about how we are living this truth in our day-to-day life. So the devotees had a long debate and they have sent the essence. I wanted to read out the essence to all of you, because it'll give you all a wonderful idea, an example.

“Our meeting with Bhagavan is a crucial point in our realization of this truth. This truth was already there before. Since it is eternal, but till then it was a concept, not an experiential truth. Bhagavan taught us the technique to unclutch and initiated it in our day-to-day life. The unclutch state happens every moment, and deepens more and more since we know Him. Chronologically we evolved from an intellectual understanding of unclutching a few years back to a living experience of it. Manifesting itself by itself and through itself every moment. Mind gets absorbed in the now due to Bhagavan’s grace alone. When we say Bhagavan’s grace alone, we really mean it. This very acknowledgement of our Enlightenment comes from Bhagavan’s initiation, teachings, our deepening relationship with Him through the years and His blessings towards us. Through the Master the experience which declares “I am perfect,” Existence is perfect, all is perfect, is a reality every moment. And this very fact brings the highest contentment to us. Having Bhagavan in our life is indeed Enlightenment. All devotees here are sending their eternal gratitude and love.” Blessings to the Guadeloupe group.

So this is another one wonderful sharing, “Dear Bhagavan, this morning I woke and my mind was on its own going through all the reasons why I had declared myself as enlightened in yesterday’s debate. The yellow journalist was giving reasons as to why it was not true and each step, I saw the mind counteract him. And slowly the journalist in the mind could find fewer and fewer reasons. And the me who was watching all this suddenly felt “Wow, damn it! I am really enlightened.” This is it. It’s the real thing. It’s not just the mind game or playful exercise. I really cannot think of a reason as to why I am not enlightened. Sweet! Here is the thesis I had yesterday as to why I am enlightened. I am enlightened because anything I can see is outside of me including pain, sorrow and all mental thoughts and moods they will change. So my Enlightenment does not have to tie up with any particular way I feel inside my body or mind. So I don’t need to wait for any particular experience or deny Enlightenment because the body or mind is not in some imagined pleasurable state.”

“I have found that whatever I want comes true. The only reason it may not is because it is harmful to me, and in time I always realize the reason why it could have been harmful. So eventually in one way or another, all my desires become fulfilled. I am eternal and have no death. Across different bodies, I am still there. And I have infinite time to get fulfillment of any desire, including the imagined sensations of how Enlightenment would feel, Siddhis, etcetera. And however long that takes, it’s a blip in the infinite time. I am going to be in a state of bliss whatever experience people are, talk about. Given the certainty of the fact that I and everyone else will eventually experience whatever they want, and this will happen in almost an instant in Cosmic time. And in reality, all experiences are transient and don’t matter. I conclude that I am enlightened.”

See, I wanted all of you to learn an important lesson from this. Through this debate when you come to some conclusion and create like this some writings, it’ll become “My Book.” I used to have 10 bound volume notebooks called “My Book.” Unfortunately we lost many of them. We could get only one small diary where 3 pages I have written. Even the 3 pages show such a valuable treasure. In my biography, it shows very clearly the path I travelled. See actually I used to do this: whatever I am giving you as a process now - eN-Debate, I used to do this. We used to have a big book called Ātma Purāṇam. That is the Tamil translation of 4 major Upaniṣads - Isha, Aitareya, Kena, Katha; 4 Upaniṣads. Still we have it. It was owned by Bhagavan Isakki Swamigal. He was a great Siddha. He was an old man, but so graceful he used to be. He was such a graceful person with the long jata and a big belly; he would stretch his leg in a very nice way. And he will put his hand on the cheek, to support his cheek, still I remember. And, one side I’ll sit with his wooden pad with the big book. And the other side Kuppammal will sit fanning him. And, I’ll read the original Sūtrā, and the translation from that book. And he will always take the opposite side. He will not talk, talk for Sūtrā; he will talk opposite. Then Kuppammal will have to take the side of a Sūtrā. Both of them will do the debate. Then,

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they'll drag me in. Sometimes I'll have to side with Kuppammal; sometimes I'll have to side with Isakki Swami. But whichever side I side, end of the session, end of the day - I will have my own understanding and clarity. Especially at that age around 13-14 and all, it is such a strong experience. When I remember now, I feel like all the kids below 14, I should just gather them, force them to stay in one campus and go on teaching them Brahma Sūtrā. It can create such amazing human beings, graceful, powerful, eternally clear, intelligent.

Then, I would go back to the house, start writing, penning down. The habit of penning down has started in me because of them. And I remember very clearly every day what I used to sit and discuss with Arunagiri Yogishwara also I pen down. And not only that, I read one incident in Ramana Maharshi's life. He had a disciple - Muruganar. Whenever Ramana Maharshi speaks something when Muruganar will pen down, and take it back to Ramana Maharshi; he will purposely make some mistakes, so that Ramana Maharshi will correct it in his own pen - handwriting. So two things; one, Ramana Maharshi's handwriting will be recorded. Second thing, all other words are authenticated now. When you correct one mistake, then all other words have been authenticated as without any mistake.

I tell you, I can say the notebook is at least some 192 pages: I had the recording of Arunagiri Yogishwara's teachings at least in 10 places, I have His own handwriting. Unfortunately, we are not able to retrieve them. I am trying to trace. I am sending people to all the friends' houses, relatives' houses in my native place, and all the devotees' houses where I stayed. Still we are not able to track the 10 bound volume notebooks, bound by me personally. The 192 pages is a regular notebook I bought. Then I made a hardcover with satin cloth. I bound it. I called it "My Book." That's the title. I can say the first book I wrote in my life - My Book, at least 10 volumes. Everything in that My Book is my Ātma Pramāṇā to the level in which those truths have penetrated me. That's it.

Whenever I want to read, I'll just brush and go through. I'll know how I evolved to certain understanding. You see, one of the biggest problems a seeker faces in his life is forgetfulness. We go on reinventing the solution for the same problem every day twelve times. You may say: "Not twelve times; maybe 2-3 times." No, you forget. Same problem you will be reinventing the solution 12 times a day. And then again the next morning when you have that problem, you will have the same problem and you will not find a solution. Half an hour your mind will struggle then you will find the solution. Simple problem: worry. Tell me how many thousands of times you found a solution and decided not to worry anymore. And all it takes is, only five more minutes of a betel nut chewing time, again you are in worry. Forgetfulness.

Sometimes when you hit the right click, you are very clear: "Even if death comes I will not worry." In the next half an hour you don't need death, just the shadow of your spouse or just one small word, one small practical problem - you are there back again in worry. You need to understand, not having Smaraṇa - remembrance, is one of the biggest problems. Biggest problem. All of you should have that habit of a My Book. You should have your own book. Once in a while pen down, so that you will stop wasting the time in reinventing the same solution. You see for example: you have a worry. You catch a certain thought trend: "No, how can this, how can this, how can this?" Then you say: "Eh foolishness, this worry is useless." You come out of it. But the next morning again you are in the same worry. But you forget that thought trend which you came out of. Because you forgot the thought trend, now you will waste your time worrying for at least two hours. And after two hours, you will catch the thought trend, "Oh God! I should have remembered this half an hour before." Not having Smaraṇa - remembrance, not hitting the right click when required is one of the major problems seekers face in their life on the path of Enlightenment. That problem can be sorted out with this great solution - My Book. Have this attitude and habit of My Book. After a debate, create My Book. You can do it even on your Facebook, so the whole world can read it, not just by yourself, whole world can read it.

I had such amazing Masters in my life. My Masters and my mentors and my teachers, every day is exciting to live around them. Of course, when Mahadeva, Shiva comes down in the physical body, and lives around you, naturally it would be. Especially Arunagiri Yogishwara, I still remember, once He was teaching about this Samānā, sharing a few

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words. And He was telling Samānā is sweetness. If your Samānā is active, your body will have sweat with a sweet taste, not salty. It will be very sweet. I said: "How can that be?" Then He was very playfully showing that if you remove a hair from the root, there will be a small wax in that edge of that hair. He removed one hair from my body, and asked me to taste that wax. It was very salty. Then He removed one hair from His body, and asked me to taste that wax. It was very sweet.

And not only that, He was showing me another method to see the power of your lungs. If your Samānā is active, if you remove one hair and just stick that hair in that, when that wax on your hand or on any object and blow - if you are not able to blow it away, your Samānā is not active. You can experiment actually. Just remove that one hair from the root along with the root, you should just stick that with that wax. That wax you have to stick it on a paper, or on your hand. Try to blow with your full force. You can keep it any closer. If you are not able to blow that hair away, if that hair is not flying - your Samānā is not active. If that hair is flying, your Samānā is active. I tried my best, I was not able to blow the hair. You can experiment. At least 80% of you will not be able to blow.

It was so exciting that My Book is filled with all these things which directly helped my life. You all should start the habit of maintaining My Book. It'll really awaken your whole life, transform your whole life, help you for higher consciousness.

Let me enter into today's sūtrā. The My Book can be a very powerful method to kill your ego. See, we read in the newspapers, terrorists used to have cyanide in their body continuously. So whenever they are caught by police and when they need to lose their life, if they feel that living any longer is going to be dangerous and torturous, they will just swallow the cyanide poison and die. Same way, this My Book can be the poison for your ego. So whenever you have the dangers of life, read this My Book - ego will die, you will be in peace and you can live life joyfully. Of course, it's a wrong equation. You cannot equate the My Book and cyanide. My Book is a nectar. I can say, the ultimate nectar.

I have a story about cyanide for you. A lady walks into a drug store and tells the pharmacist: "Sir, I need some cyanide." The pharmacist said, "Why in the world do you need cyanide?" The lady then explained very coolly, she needed it to poison her husband. The pharmacist's eyes got big, and said, "Lord have mercy." And he said, "I cannot give you cyanide to kill your husband. That is against the law. They will throw both of us in jail and I will lose my license." Then the lady reaches into her purse, pulls out a picture of her husband in bed with the pharmacist's wife, and hands it to the pharmacist. The pharmacist looked at the picture and replied, "Oh well, you did not tell me you had a prescription!"

Sometimes, the right prescription. Let's enter into the Sūtrā.

श्रुतत्वाच्च ॥ ११ ॥
śrutatvācca

Again in 1 word.

Swami Gambhirananda translates as "And because Brahman is revealed as such in the Upaniṣads." Swami Vireswarananda translates as "That all knowing Brahman alone is the first cause of this world, because it is so known directly from the Vedas also." And Swami Sivananda translates as "And because it is directly stated in the Śruti, therefore the all-knowing of Brahma alone is the cause of the Universe."

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Yesterday we were discussing about the Cause. Today, one step deeper. The Sūtrā if you translate, you can translate in two ways: one, you can say, because the Vedas also declare Cause is the intelligence. The other way because hearing. Śruti means hearing from the Master. Hearing also declares: "Cause is the intelligence." And the other way it can also be translated: in the Upaniṣad means sitting with the Master. This is what the realization we experience from inside. So in all three ways, you can look in.

Let me give you the sacred secret: the thought trend I want you to catch from this Sūtrā. Cause is intelligence. Not only the Upaniṣads says - Śāstra Pramāṇa; not only the Āpta Pramāṇa - the Master's experience, and when we sit in Upaniṣad with the Master - that is Ātma Pramāṇa also. So I am drilling the same truth.

श्रुतत्वाच्च ॥ ११ ॥
śrutatvācca

Sometimes we do not know the reason why they repeat. There may be subtle blockages inside our system, which may not be grasping the truth. For example: the same truth if you debate second day, third day - the deeper doubts and blockages will be removed, deeper problems will be removed, deeper understandings will be revealed. That is why sometimes it feels like a Master is nagging you with the same truth but there is a big difference.

Today's thought trend: go to thoughtlessness. Today's eN-Debate for realization is three trends.

श्रुतत्वाच्च ॥ ११ ॥
śrutatvācca

Because of Upaniṣad, Cause is intelligence. So I am translating this into three ways, 3 sacred secrets in this Sūtrā. Because Śāstra Pramāṇa says, "Cause is intelligence." Because Āpta Pramāṇa - Guru's words, says, "Cause is intelligence." Because when we sit in Upaniṣad with the Master, our own Ātma Pramāṇa says, "Cause is intelligence." So have these three as sacred secrets for your eN-Debate.

Sometimes, nagging ourselves with the great truths is good. I have a story for you about nagging. A man comes from home after an exhausting day at work, plops down on the couch in front of the television and tells his wife, "Get me a beer before it starts." The wife sighs and gets him a beer. Fifteen minutes later he says, "Get me another beer before it starts." She looks cross but fetches another beer, and slams it down next to him. He finishes that beer, and a few minutes later says, "Quick, get me another beer. It's going to start any moment, minute." The wife is furious. She yells at him, "It's that all you are going to do tonight, drink beer and sit in front of the TV? You are nothing but a lazy drunken fly… fat slob and furthermore." The man sighs and says, "It has started." So I tell you, start the eN-Debate before it starts.

Because the same word 'Pradhānā' has been translated as 'intelligence' by one Swami; it has been translated as 'insentient' by another one Swami; but both make sense if you fit in the same Sūtrā. That is the beauty of Sanskrit. I was shocked. How can both make meaning? When I studied, both made meaning. It's like the same line, you give a complete opposite translation. The final conclusion is the same. That's the beauty of Sanskrit poetry.

So let us enter into these three thought trends. Cause is intelligence because of Śāstra Pramāṇā. I'll give you the reference of one or two Śāstra Pramāṇās. Like, Śvetāśvatara Upaniṣad says in the 6th chapter, 9th Sūtrā: "He is the cause, the Lord of the lord of the organs. He is, He has neither parent nor Lord. He refers to the all-knowing Lord described in the chapter. Therefore it is finally established." So, Vyāsa Bādarāyaṇa, Bādarāyaṇa Vyāsa refers to this Sūtrā. And, again the Taittirīya Upaniṣad: "The wise one, who having produced all forms and made all names, sits

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calling the things by their names." Taittirīya Āraṇyaka in the 3rd Khanda, the 12th Chapter, 7th Sūtra. Again Bṛhadāraṇyaka Upaniṣad goes on: "It is neither coarse nor fine, neither short nor long; defective in one place, perfect in the other" in the 3rd Khanda, 1st Chapter, 8th Sūtra. "Who is without then again," this is from Śvetāśvatara Upaniṣad.

I just wanted to put all these things on record for the future. I am not asking you to remember all these; don't worry. I am not going to nag you by asking you to remember. I am just doing my own homework. I wanted to speak on Brahma Sūtrās for three purposes. One: I wanted this science of these aphorisms on Existence to be established with the complete technical background, means the spiritual Śāstrā knowledge. Second, to make this as a living life solution, to make you as a leader, to make you as Īśvara, to make you experience. Third, do all possible scientific studies and record it for posterity. So this part I am doing, giving all the references of all the Upaniṣads and everything, so that it will be on record forever. So later on when the pandit philosophers want to do some research, they can study and find more and more, deeper and deeper truths.

So this Śvetāśvatara Upaniṣad, 6th Chapter, 19th Sūtra: "Who is without parts, without actions; tranquil without false, without taint; the highest bridge of immortality, like a fire that has consumed its fuel." And, Bṛhadāraṇyaka Upaniṣad, 4th Chapter, 4th Canto, 5th Chapter in 15th Sūtrā declares: "For where there is duality as it were, then one sees the other. But when the Self only is all this, how should he see another, where one sees nothing else, hears nothing else, understands nothing else. That is the greatest." And again Chāndogya Upaniṣad, 7th Canto, 24th Chapter, 1st Sūtra: "Where one sees nothing else, hears nothing else, understands nothing else, there is a greatest infinite bhauma where one see something else, hear something else, understands something else. That is the little finite. The greatest is immortal and the little is mortal." So see these are the some of the Śāstra Pramāṇas.

You may not be able to do debate on these Śāstra Pramāṇās, because most of you are not well versed in the Śāstrās. But if you can, any of you are well versed then do the debate on Śāstra Pramāṇā, nothing wrong. The rules to do Śāstra Pramāṇā debate is you should not twist or torture the rules, torture the text. Otherwise you can question the authority of it; no problem. You have the right to question. In Hindu tradition and Vedic tradition, we have the right to question the authority of even the Śrutis, even the Vedas. You have the right to question the authority. In Vedic tradition, we don't believe in the religion by birth. No. We believe in the religion you discover. We always insist we have so much, you please discover your own religion.

The book which I wrote for myself - My Book, is my religion. That is my Bhagavad Gītā, my Bible, my Quran, my Brahma Sūtrā. So Hinduism insists, Vedic tradition insists on you discovering your own religion, you finding out your own religion. Discovered religion only will be life for you, not the religion in which you are just born or brought up. Of course, if you discovered the same religion, okay. But whatever is said and done, only when you discover religion, you will live it; not before, not otherwise. So, if you have the ability or the introduction to the Śāstrās, do debate. You have all the right to question the authority. You have the possibility of discovering the religion.

On the second, Āpta Pramāṇā, the Master's words, I have already declared, "Source is intelligence. Cause is intelligence. Cause cannot be adulterated. Because it cannot be adulterated, effect is also intelligence. Because the Cause and effect is intelligence, you are intelligence. Because you are intelligence, you are enlightened. Because you are enlightened, you are compassionate. Because you are compassionate, you are all-powerful. Because you are all-powerful, you are all-knowing. Because you are all-knowing, you are all-pervasive. Because you are all-pervasive, you are all-powerful. Because you are all-powerful, you are you.

Śuddha Svayamprakāśa Jyoti, Nirlipta, Nirālamba, Nirvikalpa, Nirañjana, Sat-Chit-Ananda, Akhaṇḍa Paripūrṇa, Anādyanta: these are some of the thought trends which you are supposed to debate. So now I declared the Āpta Pramāṇa for you. Now, you start the debate and make it as a Ātma Pramāṇa. Maybe you need to see this discourse once more. For all the lines now I declared, pick up each line and start the debate. And one more thing: when you

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debate on My ideas, you don't need to associate any sacredness to it because it is from Me. No! When any idea is debated, it can be hit from any corner. The Vedic tradition gives you complete freedom to hit even the Vedas and Upaniṣads. So you have all the right to hit all the statements I made from any direction.

You do not need to associate sacredness to My words just because it is My word. The sacredness is attributed to that word when you click with it. When "My Book" becomes "Your Book," it is sacred. Somebody else's book has become "My Book," and "My Book" has to become "Your Book," only then it is sacred; till then, it is not sacred. Please understand, in Vedic tradition, we encourage you to discover your own sacred book, your own sacred secrets, your own sacred truth. So I give you only the rough idea where to churn, and you start churning. Only when you churn, it becomes yours. Only when you start churning, it becomes yours. So understand the truth as it is, and the experience as it is.

Actually I can tell you one simple straight fact with a straight turned out, ironed out brain: if you just see around, you are enlightened, nothing else. If you just see all these things with an ironed out brain, whatever knowledge you receive and pen down, that is Brahma Sūtrā - aphorisms on Existence. With a straightened brain if you see this: wall is wall is a wall. It is named as a wall because it needs some name now. There is no other purpose for why the name "wall" is given to it. Now whatever I said is aphorisms on Existence on wall. So many thousands of people are sitting in front of me: some are listening, some are debating, some are not listening, some are resisting, some are in depression. Why? Neither I know nor they know. This is the aphorism on Existence on the people who are sitting in front of me. That's all.

Understand, I am revealing Brahma Sūtrās and everything. One TV in front of me is working, the other TV is not working. Why? Neither I know nor the people who are working know. They may know, may not know, may not even know why they don't know, may know why it is not working; and may not want to repair and may want to repair and may not be able to repair. This is the aphorisms on Existence on the TV in front of me. That's all. See, Brahma Sūtrā is nothing but looking at the reality with simple eyes. Whatever happens in your inner space as an understanding is Brahma Sūtrā, that's all. What is Brahma Sūtrās? Existed aphorisms of Existence. Certain work does not happen even if you tell a person a hundred times. It is an aphorism on Existence. Nothing can be done about it, is the next aphorism on Existence. That's it.

"No, I will try to do," is an aphorism on anxiety. "Why he is not doing?" Aphorism on frustration. That's all. It is your choice. "Alright, nothing can be done. Leave it." Aphorism on restful awareness. "Let us divert our energy in some other direction." Aphorism on Vairāgya. That's it. That's all is the whole Brahma Sūtrā. Brahma Sūtrā is nothing but simple reality straight away from the ironed out brain. You need to learn the simple art of how to keep a hundred dogs' tails straight. Actually, whenever your brain says one idea: "Yes, Cause is intelligence." One dog's tail in your brain is straight. The next line when we jump: "Cause is compassionate." The other old tail, what happened? It has become round. And you say: "No, no, no, Cause is intelligence. Cause is compassionate. Source is just. Source is living." Then by the time you come to the fourth-fifth, the dog ran away. You run behind that dog.

Aphorisms on Existence means looking at the Existence with a completely awakened brain, whatever knowledge reality reveals to you is Brahma Sūtrā. The Zen saying: "That mountain is a mountain is a mountain. Tree is a tree is a tree. River is a river is a river, " is a Brahma Sūtrā, that's all. The awakening intelligence. So go on drilling, debating, analyzing various dimensions of truth, various aspects of truth, various expressions of truth - you will see, you are awakened.

So today's sacred secret, the thought trend:

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श्रुतत्वाच्च ॥ ११ ॥
śrutatvācca

Three sacred secrets: because Śāstra - ancient Masters' experience, Śāstra declares: "Cause is intelligence," because the Āpta Pramāṇa - your own Guru who is talking to you, He also declares from His own experience: "Cause is intelligence." Now third, because even your experience when you sit in Upaniṣad with the Master, says: "The Cause is intelligence." The Cause from which you are happening is intelligence. Start the debate on these three. Go on, go on, go on, you will experience the greatest truth "Cause is intelligence" from all different dimensions and all different angles.

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vikāraśabdānneti cenna prācuryāt

Existence is Bliss; Existence is Constant Expansion



The 1st chapter, 1st section, 13th Sūtrā:

विकारशब्दान् नेति चेन् न प्राचुर्यात् ।। १.१.१३ ।।
vikāraśabdānneti cenna prācuryāt || 1.1.13 ||

Gambhirananda translates as, “If it be argued that the blissful One is not going to the use of a word, suffix denoting modifix say no; for the word is used in the sense of abundance.”

I am speaking on these Sūtrās for various reasons. One, to make this whole Brahma Sūtrās a life science. Second, to make this whole Brahma Sūtrās as a scientifically proven life system. I’ll do thorough study on all these truths, concepts, techniques, methods expressed in Brahma Sūtrās; scientifically record them, validate them through scientific research. Of course, we are nobody to validate. Let us study and record it.

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Who can validate Bādarāyana! Who can validate Vyāsa! No one. I can say study and record the scientifically researchable parts. For example, when you go through a certain understanding of a certain Sūtrā, certain non-mechanical parts of your brain get awakened. This we can record and present it to the world in a very proper way. This way we can do a lot of work, a lot of good things.

Swami Vireswarananda's translation goes, "If it be said that Brahman is not spoken of as an independent entity in the passage on account of a word - tail, denoting part; we replied not so on account of abundance of terms denoting parts." Swami Sivananda translates as, "If it be objected that the term Anandamaya consisting of bliss cannot denote the supreme Self because of its being a word denoting a modification or transformation or product; we said that the objection is not valid on account of abundance which is denoted by suffix Maya." As I said, I am putting it all in record, so that later on when people see these discourses, it'll be used as a research material also. That's the reason I am presenting them, some two-three persons' views.

Another one important thing you need to know, the latest Incarnation always has the benefit of upgrading all the old ways of translating, interpreting, arguing. Now I have that big benefit, I can upgrade. I can take you a little further. I will be able to take you a little further if I translate and present to you how the orthodox commentators, the earlier commentators, My predecessors have presented this to you. That's it, nothing else. So if you know how our predecessors have presented it, I can upgrade.

Please understand, I wanted to tell you all: I offer My humble respects to all these great Sadhus. I am not anyway disrespecting them. I am only doing My work. I am expected to upgrade. Any Incarnation in Hindu tradition, He is expected to take you deeper steps than the earlier Masters, than the earlier spiritual interpretations. So I am doing My profession with all My humbleness and respects to the earlier Masters. No way I am disrespecting them. It's like research. You see, for their period and time, how people in front of them will understand, they expressed that much.

And I am fortunate for the first time, youngsters are listening to Brahma Sūtrās. Not only young Guru is talking, young disciples are listening. "Gurur yuvāha shishya yuvāha." That is happening for the first time. It was always "Vriddhā shishya guru yuvāha," or "Guru vriddhā shishya yuvāha." Sometimes the Guru is old and disciples are young. Sometimes disciples are old and Guru is young. For the first time we are making a unique combination. We are making a unique combination where an able young intelligent Guru and able young receptive disciples are sitting together. So we are creating unique combination. So naturally we can upgrade ourselves; go up next level, next level, next level. I can say, only when a right team sits, right things are also expressed. I was trying to express Brahma Sūtrās for the last three years. But I don't know why it never happened. Now suddenly with the small team of disciples, it is flowing! It is just happening! I think, right people, right time; things are really ripe and right.

विकारशब्दान् नेति चेन् न प्राचुर्यात् ।। १.१.१३ ।।
vikāraśabdānneti cenna prācuryāt || 1.1.13 ||

One of the greatest powers of the Brahma Sūtrās is, it just fits into the context of the Master. See I wanted all of you to understand 2-3 important, very important truths. Whenever a Master leaves a footprint, it'll be a half truth. Half truth will always be much worse than a lie. Whenever a Master doesn't leave a footprint, like birds don't leave footprints in the air, in the sky, there is the big problem, you can't use the path it travelled. There is no guidance from Him. There are no tips from Him. There is no way He can help you.

Buffaloes leave footprints but it only leads to more and more muddy areas, because buffaloes go and land in mud only. Birds don't leave footprints even though they fly in high zones; they don't leave footprints. Now what to do? If you want to follow the bird, there is no way. If you want to follow the buffalo, it'll only lead to mud. It's a big conflict. People who leave footprints are always buffaloes. It's a basic rule. Please understand, it's a basic rule. Because all

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footprints get muddy. In course of time, it gets muddy. It'll be used based on opportunist opportunities. An opportunist will torture all the spiritual text. They will twist, turn, disturb, misinterpret, manipulate, misrepresent, morph all the sacred scriptures. What to do? It's impossible for a common man to follow the path of birds which don't leave footprints, and it is useless to follow the footprints of buffalo. So somewhere a bird needs to leave a footprint. Of course, birds can't leave footprints. It just leaves a smell streak, a strong smell in the air; the line through which it flew.

I can say, Brahma Sūtrās is a smell line left by Bādarāyana Vyāsa. Words can't describe. Here Bādarāyana brings a unique context. In some of the Upanishads, the description about the Source and the bliss is done by the abundance of words. Because of that, bliss and Brahman are one and the same. There can be another one understanding and translation, a sacred secret you can dig out from this Sutrā. Brahman is abundance. Brahman is life. Existence is life. By very nature, it goes on expanding, expanding, expanding. Understand, I will present the interpretation of this Sutra. I will present this Sutra, maybe in this angle. Existence is bliss. Existence is constant expansion.

Please understand, bliss constantly expands in all dimensions. If you are experiencing levitation, automatically you will see, you are expanding in the dimension of health, wealth, and relationships in every dimension. Please understand, if you are levitating and your wealth is not expanding, your health is not expanding means something is seriously wrong. It's not levitation, you are jumping around. Brahma Sutrās are aphorisms of Existence, Cosmic law. Existence is abundance, constant expansion. Whether it is in the level of understanding, in the level of love, in the level of life, in the level of health, in the level of wealth; whatever it may be, the truth of Existence is expansion. Very essence of Existence is expansion.

Essence of Existence is bliss. Essence of Existence is expansion. I wanted all of you to know these two-three sacred secrets as today's flow for vādaprativāda, debate. Today's flow for eN-Debate should be: Existence is constant expansion. So if you are living life, existing, you should be expanding. Let me give you some understandings. When you die, even though you think you are losing something, you don't understand now you have the experience of the next death. You are richer than the last moment. Till the last moment, you know only say eight deaths. Now, you are Master of 9th death. Then the next birth happens. Then you are Master of one more birth. Then life happens. You are now rich with more and more experience. Now, you master the next life.

I wanted to reveal an important sacred secret to all of you from my personal experience. I think, even though it is too mystical, I can reveal it. Whoever is My disciple and able to connect with what I am saying, you connect. Others it's okay. When I assumed this body, I collected biomemory from Arunagiri Yogishwara, Meenakshi, and little bit from Swami Vivekananda. When I collected the bio memory and made this body, and assumed the body, took birth; I saw suddenly, I have updated even My Meenakshi bio memory. Understand, bio memory of Meenakshi continues to grow. You may think, "Are they not perfect?" They are perfect but not an end, understand. Enlightenment is ultimate but not final. Meenakshi is ultimate, no doubt; but not final. The ultimate goes on exploding into ultimate. It is a constant expansion, constant expansion, constant expansion.

Constant expansion of a certain flow is what I call abundance. Life is abundance. Existence is abundance. You go on creating. Understand, you are a creator. If you want to spend time on wealth creation, you will do that. If you want to spend time on peace creation, you will do that. If you want to spend time on creating spiritual bliss, you will do that.

Life is expansion.We'll go on expanding, expanding, expanding. Life is abundance. By its very nature, Existence goes on expanding; even scientists are saying the whole Cosmos is continuously expanding. The very quality of Existence is expansion. Be consoled, life is not for death. Be consoled, Existence is not sadist. There is no negativity. It is a causeless, reasonless expansion in understanding, in wealth, in life, in bliss. It is expansion, expansion, expansion. This should be today's thought current - continuous expansion. Source, Cause, Existence is bliss. Source, Cause, Existence is expansion, abundance. Yesterday's Sūtrā is: Source is bliss. What I said yesterday, "When you realize

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Source is bliss; bliss attracts fortune." Today's Sūtrā, the essence is, Source is expansion. Source is not just bliss. Source is bliss and expansion.

So today, have your debate, vādaprativāda, in these lines: how is Source expansion? How by being in Source or being in Existence, you can go on creating. Understand, every thought which happens in you, itself is abundance. Thinking is abundance. Thinking is wealth. I tell you, if you are having poverty by thinking, you want poverty as your wealth! Whether it is poverty or wealth, it is your abundance.

Understand, poverty is your choiceful negative abundance. You go on planning. And I have seen people feeling very proud about their poverty. And they spend so much time making it sacred, like slowly the garbage can become a deity. Sometimes in the Hindu villages, you will be shocked, even if the garbage can look like a Shiva Linga, they put that upside down. If you put it upside down, it'll look exactly like Shiva Linga, and start putting a cloth and start the pūjā. Sometimes it happens. But anyhow, that is another one dimension: we can worship anything.

If we were not in the space of worshipping all the milestones installed by British, we would have been in the space of British which was destroying everybody. They don't even bother to destroy human beings. How many millions of people they killed to colonize the whole world! You need to be cultured to see God in the small roadside milestone. You don't need to be cultured to use the bullets and birangi to kill innocent people in Jallianwala Bagh. For that you don't need to be cultured. But you need to be cultured to worship the roadside milestones as God. Still we are carrying the intellectual wound they inflicted on us. I have come to heal that wound, the intellectual wounds they inflicted on Hindu tradition.

We are not bothered about all the gold they swindled from here and took. We are not bothered about all the wealth they grabbed and sucked from our country and took to their country. I am not bothered about that. Because, consciously we are rich; we will go on creating richness. I have studied: I tell you, the most stable economy on the planet earth is Indian economy. During the worst global crisis, eight out of ten Indians did not even know that a big global crisis was going on. Eight out of ten Indians did not stop buying or purchasing anything because we have a second, third economy! See, we had a gold-based economy. Go to every middle class house, you will see at least 100 gm gold. If it's an upper middle class, you will see at least 1 kg gold. We had a gold-based economy, saving-based economy.

By our religion and faith, we believe you need to make wealth for your kids, grandkids, only then they will give you Shrādha and Pinda tarpana. So just for that, you have to save. We are saving-based civilization. The idea that my last check should bounce will not sell in India. In the West, ask any middle class man, he will say, "My last check should bounce." If that much is said then enough. But in India, it's not like that. Save, save, save; we are a saving-based civilization. Only in India, the maximum percentage of the people own their house, own their car; it is a very stable economy.

I went through all the statistics. It is a wrong idea of economy which the Western countries are using, or the wrong scale to show themselves in a higher place and India in a lower place. Otherwise I tell you, we are rich. That is why I am telling you, I am not bothered at all about the wealth they sucked from India and took. We give it for many beggars, but they cannot be forgiven for the intellectual wounds they inflicted on My Vedamātā. I'll heal the wound, and make them understand so that they don't repeat these kinds of things on any other civilizations.

Constantly in you every moment, thoughts are happening; it is life. Understand, thoughtless space is your inner wealth; thoughts are your outer world wealth. So both are your abundance, don't abandon thinking. I am giving you new clarity. Resting in no mind state does not mean, you will hate thinking. I wanted all of you to know, don't think I don't have thinking; I am beyond thinking and thinking is also happening in Me like a blood circulation. Are you worried about the blood circulation happening in your body? No. Then why should you be worried about thinking happening in your system? How the blood circulation happening in you is not disturbing you; same way, thinking happening in

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Me is not disturbing Me. This is one of the important sacred secrets. It was always misunderstood that the Enlightened person will not have thinking.

I am telling you very clearly, I have at least forty-two times more independent thinking files happening than any one of you. For example, if you can remember about particular department work, and follow it up, think further about it, update that file and maintain it; I can maintain forty-two files - two cycles than any normal man. I can say, the most intelligent normal man. Only thing is, like blood circulation is not disturbing you; My thinking circulation is not disturbing Me, that's all. People who live around Me are shocked by My memory power, or the remembrance, the maintenance of the old files. I am telling you, forty-two independent logic are functioning in My system. I am not disturbed by that thinking, that's all.

So, thinking is abundance. Don't hate it. If you are thinking about poverty, you will create the abundance of poverty. If you are thinking about wealth, you will create the abundance of wealth. You will create the abundance what you want, that's it. For example, now you decided to sit with Me, go on listening and expanding about your understanding of Brahma Sūtrās. So naturally, this is the abundance you are accumulating. So everyday, you are becoming richer in your inner space. The abundance is happening. If you decide to accumulate wealth, then spend time to find out the ways of creating wealth, you will accumulate that.

Zero one, zero one, zero one, zero one is your inner space. The zero is restful awareness, one is start. Just because I am using the word - zero one, zero one, zero one, don't think it is against each other. No! Both are happening in you. The restful awareness is the inner wealth and the thoughts are the outer wealth. Thoughts are abundance, restful awareness is bliss. It's like the inner bone in an elephant is called teeth, the extended teeth is a tusk. Same way, inner peace is bliss and extended bliss is thought. Stop hating thought. By hating thought or trying to stop a thought, you will only suffer more and more. It is life destructive. You will never be successful.

So understand, be not disturbed by thinking. That happens by practice of unclutching; nothing else, or even decision. Just the conscious decision also can make you realize. Understand and look, live life's abundance. Life is abundance. Life is rich. Life is Enlightenment. Life is life. Life is abundance means Existence is abundance. And thinking is not opposite to restful awareness or Enlightenment. Real Enlightenment is not being disturbed by thinking. Blood circulation, heart beating, breathing; all these things are happening in you, you are not disturbed by it. And why should you be disturbed by thinking? Being beyond thinking is Enlightenment. So use thinking for abundance. Don't disrespect thinking or misuse thinking, or abuse thinking. Think and create abundance, wealth. Existence is expansion. Yesterday, the sacred secret is, Existence is bliss. Today's sacred secret is, Existence is abundance!

We'll spend a few minutes with this truth: thinking is not against Enlightenment. Just sit now, as Enlightened being without being bothered about thinking, by thinking - just like blood circulation, breathing, air circulation. Thinking is happening in you. See in your system - one side digestion is going on in the stomach; in the lungs their system is going on; in the heart blood pumping is going on; in the whole body blood is getting circulated; Samānā Vāyu is getting circulated. Just the same way, thinking is going on. Why should you be disturbed by it? Just sit, like breathing, blood circulation, digestion is thinking. Sit and relax in this truth. Let the inner awakening, being beyond thinking happen in you all.

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taddhetuvyapadeśācca

Flow with the Master



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Today, the Sūtrā which we are going to discuss is a very important concept, very subtle concept, almost impossible to grasp. And I wanted to tell you honestly: today at noon when I was resting, before entering into Samādhi, I just saw the Sūtrā and put it under My head and literally the downloading happened the whole night. In that Samādhi, the revelation about the Sūtrā happens.

I read this Sūtrā, today's Sūtrā and I was resting. It is mystical but truth. Suddenly I saw two intense thought flows, argument flows for this Sūtrā and it just hit My inner space. Two thought flows about this same Sūtrā: how this Sūtrā can be understood and debated in two thought flows. Just both of them hit My inner space and became almost the juice of My inner space. I just looked up and saw how these two thought flows are happening in Me. I saw an Akashic record of Shankara and Vyāsā's arguments.

Today I am going to tell you exactly what Shankara and Vyāsā argued on this Sūtrā. I can actually repeat the whole thing in Sanskrit. But because you would not be able to understand, I'll repeat in English, exactly the arguments, style and structure which Vyāsā and Shankara had when they argued. I do not know whether any book exists on it. As of now, I have not read any book. But, I'll express today whatever got downloaded in Me. If there is any book, you can find out and verify. I challenge it'll be verbatim. It will be verbatim because I saw very clearly the argument flow of Vyāsā and argument flow of Shankara, both landing.

All of you should be aware that Vyāsā Himself came down to check Shankara's strength on this philosophy, and to bless Shankara. The argument went on and on, how can it end? And who can win between Shankara and Vyāsā? That's why Padmapāda sings the great song, a great verse saying, "Shiva is sitting here as Shankara and Vishnu is sitting here as Vyāsā. How can this argument end? I bow down to both of You." Suddenly Shankara realizes, "Oh, it's Vyāsā who is sitting in front." And Vyāsā realizes it is Shankara who is sitting in front. Then both of Them end the argument. Vyāsā blesses Shankara saying, "I'll give you 16 more years of life." Then He blesses Shankara and leaves.

Let Me enter into the Sūtrā. Shankara adds some deeper understanding and Vyāsā adds deeper understanding. Then Shankara goes to the next level of understanding and Vyāsā goes to the next level of understanding. It goes on and on and on; there is no argument and nobody is agreeing with each other. That is the most funny thing. I'll present to you, you will be shocked. How can this kind of argument go on? Neither of Them are disagreeing with each other nor They are agreeing with each other.

तद्धेतुव्यपदेशाच्च ॥ १.१.१४ ॥
taddhetuvyapadeśācca || 14 ||

I'll directly give you the Akashic records, the Cosmic reading - Akashic record of Shankara and Vyāsā.
I cannot find a single translation which even connects with Shankara and Bādarāyana's thought flow.

In the first chapter, first section, Sutra no.14.

Shankara starts saying, "As the bliss is the cause, abundance is effect. The abundance can be considered as Māyā." Vyāsā replies, "If something can be an effect of the bliss, how can it have some other quality than bliss? But by the word "Maya," a common perception can be something other than Brahman - cause." Shankara continues, "The attribution of something other than Brahman is Maya, itself is not complete factual cognition. As the bliss and the abundance cannot be separated by its existence and action." Vyasa starts, "The action and inaction; both penetrate certain personality existent, you cannot attribute the personality change during action or inaction." Then Shankara continues, "The action naturally expresses the intensity of the personality, so you cannot say the inaction or the action can represent the same personality." Then Vyasa continues, "As Dharma and Moksha in inaction - same personality is in Moksha. In action, He shows the Dharma, so action and inaction - both exist in the same space." Then Shankara continues, "Even though action and inaction exhibits itself in the same space, Dharma is surely one step different.

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Other than Moksha's very existence, it is a line moving in love, in the love, in the flow. The very essence of the Source, even though it is love, the flow of the love is Dharma. So the Dharma and Moksha cannot be, may not be equated for common understanding."

I have clearly, just clearly repeated the flow as it landed in Me. Now I'll comment on it. It's an exact flow. Now, what will we make out of it? I have not changed a single word. I just repeated the flow as it is. I think still the thought flow is not completed, it's just oozing out. I'll do one thing, I'll completely record it. Whatever comes out, let it be recorded. Then I'll come comment on it.

Shankara's flow: as the being and doing expresses and intensifies the flow of the original existence, being and doing consists of the original Source. Vyāsā's flow: even though being and doing consists of the original flow; original flow is not just being and doing, something more than the being and doing. Shankara's flow: as the Mokṣā when moves is considered as Dharma; the Source - Dharma and Mokshā, may not become equivalent, so we have to look into the subtle possible difference between Māyā and Brahman. Vyāsā flows: words like Dharma, Arthā, Kāmā, Mokṣā can be different but the original flow - the Mokṣā when it vibrates in the being by the doing in a majority space, it is called Arthā - the wealth. But, when the doing is reduced by the push of the being, it is called Kāmā - pleasure. When being and doing completely overtakes the other, it is called Dharma or Mokṣā. So because all the four flows with the very Source, on the very Source; even though all the four are considered to be different, it cannot be different as the Source and the flow is one and the same - like water and the river.

Shankara flows: whether water and the river flows or stays as the Source and flow, it can be different, it can change by its very quality, by the flow or by being stagnant. As the Dharma which does not constantly upgrade itself, does not lead to Mokṣā. So the Mokṣā which is not directly useful to the common man can never become Dharma. The words go on denoting the same but the very flow differs based on the time and space and requirement which is the influence of Māyā. So, you cannot say the Māyā and Brahman do not have any gap.

Vyāsa starts: if you accept the gap between the Māyā and Brahman which creates too many complications and questions which cannot be solved, sorted out by any argument - the flow of the Māyā into Brahman, and Brahman into Māyā has no boundary which can be experienced by the Upaniṣads, or the inner space of your very experience as per the ātmā, āptā, ṣāstrā pramānā. The differences are never felt except by the different usages of the word. You cannot grasp Brahman-Māyā's independent existence or even a slight difference.

Then comes Shankarā's flow, Shankarā's argument: if there is no difference between the Brahman and the Māyā's flow; if there is no addition or deletion between these two, then the Dharma and Mokṣā is supposed to be one and the same. How can Dharma and Mokṣā be one and the same as they have to be dropped for the sake of other at a particular point? Dharma has to be dropped for Mokṣā. If you are interested too much in Dharma, Mokṣā cannot be achieved. This is the revelation not only of ṣāstrās but also of the ātma pramāṇā - the personal experience.

Then comes Vyāsā: there is a space where the Dharma and Mokṣā cannot be dropped for the sake of another. As enlightenment or the ātmānubhavā is always transmitted only by a personality where the Mokṣā and Dharma has met one another - merged into that completely. So that transmission happens only by a being in which both have merged. You don't need to drop one another when you have the direct Master who is transmitting that experience. After all, it never gets transmitted without a personality where the Mokṣā and Dharma has never become one. So, that necessity to drop the Dharma for Mokṣā or for the necessity to drop the Mokṣā for Dharma does not exist when the real transmission is happening.

Now I'll have to translate. I can promise the whole thought flow is not Mine. At least, the close disciples can find out My thought flow. My thought flow can be easily found, you can find out.

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I saw very clearly when the last argument was put because it touched the Guru's sentiment, Shankarā fell into the reminiscence mood of Govindapāda, and did not present any argument. That's where it ended. Just He fell into that loving mood of being cared for by Govindapāda. So He did not continue the further arguments on this sūtrā. The further exploration did not happen. It just stopped with it as it landed on the Guru's sentiment, where the Dharma and Mokṣā merge into one personality. The requirement for renouncing one for the other does not exist, when the transmission is happening through the Master.

When you are living and following, flowing with the Master, you don't need to renounce Dharma for the sake of Mokṣā; Mokṣā for the sake of Dharma because the idea you carry about Dharma is not the ultimate Dharma. It is not Dharma at all. Forget about ultimate, it's not Dharma at all. When there is Mokṣā alive sitting in front of you, to describe Dharma every moment to you - just go with it. You don't need to even renounce what you may think. If you are just flowing with the Master's experience and flow and by His words and by Himself, along with Him - you are not renouncing Dharma. Even if you renounce all the ideas of Dharma, whatever you think as Dharma; even those ideas are taken away from you. You are asked to do something opposite; even then, the very renunciation of Dharma does not happen in you as the Dharma itself is expressing itself directly in your life through a person who is established in the ultimate Dharma and Mokṣā.

So with this word, Shankara just somehow relaxes into the deep love - Bhakti, the Guru Bhakti. So he stopped or relaxed from presenting further argument, because any argument Shankara will present for this thought trend will be disrespectful to the Guru Bhakti, His own Guru. So, He just rested.

Shankara - Shiva, who came down as Shankarāchārya. Keshava - Vishnu, who came down as Vyāsā. I bow. Shankarā starts saying, "As the bliss is the cause, abundance is effect. The abundance can be considered as Māyā. Vyāsā replies,. "If something can be effect of the bliss, how can it have some other quality than bliss? But by the word 'Māyā,' a common perception can be something other than Brahman - cause." Shankara continues, "The attribution for something other than Brahman is Māyā, itself is not complete factual cognition. As the bliss and the abundance cannot be separated by its existence and action." Vyāsā starts, "The action and inaction, both penetrate certain personality existent, you cannot attribute the personality change during action or inaction." Then Shankarā continues, "The action naturally expresses the intensity of the personality so you cannot say the inaction or the action can represent the same personality." Then Vyāsā continues, "As Dharma and Mokṣā in inaction, same personality is in Mokṣā. In action, he shows the dharma, so action and inaction - both exist in same space." Then Shankarā continues, "Even though action, inaction exhibits itself in the same space, Dharma is surely one step different. Other than Mokṣā's very existence, it is a line moving in the flow." The very essence of the Source, even though it is love, the flow of the love is Dharma. So the Dharma and Mokṣā cannot be, may not be equated for common understanding. I have clearly, just clearly repeated the flow as it landed in Me. Now I'll comment on it. It's an exact flow. Now, what will make out of it? I have not changed a single word. I just repeated the flow as it is.

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Now I have to translate.
You should be in a space where you can never be praised. That is such a wonderful space. You can never be defamed. See, how will you praise Me for this? Will you call Me a Sarvajna or will you call Me as Smritikārā? You cannot be praised. Being in the space where people cannot praise you at all, is the safest space - you cannot be defamed at all.

Let Me start one by one. When Mokṣā and Dharma overlaps on each other or pushes each other, the being and doing - if there is more being, less doing - it is called pleasure. If there is more doing, less being - it is called wealth - arthā. The whole life science is over. And if completely being takes over - Mokṣā. If completely doing takes over - Dharma.

The aphorisms of existence. This is what is Brahma sūtrās. Understand, aphorisms of existence: how do you exist? I never realized in my life sitting and talking can be so tasty. I used to hear when people say, "People sit and talk for hours together. Sitting and talking is so tasty - some stories, rumours, gossiping." Gossiping can be so tasty I never felt. Now I am feeling the gossiping can be so tasty, because this is more than a gospel, it's more like gossiping. It's more like gossiping only. I can say, it's not debate between Shankarā and Vyāsā; gossip between Shankarā and Vyāsā.

I'll dig out the sacred secrets from this sūtrā. You see as the cause is bliss, effect is abundance. Maybe abundance can be considered as Māyā - illusion. No! It is not! As the cause creates effect without any gap, without any reason; it can never be separated and has an innate experience and tendency. The cause is inbuilt with effect. Bliss is inbuilt with abundance. Abundance cannot be Māyā. Then finally whole thing boils down to whether Dharma is important or Mokṣā is important. Naturally everybody will say Mokṣā only is important.
Then why are Dharma and Mokṣā different? Then it boils down to Mokṣā can never be tasted, unless a person in whom Mokṣā and Dharma has merged in his life, transmits it to you. Dharma can never be lived unless a person in whom the Mokṣā and Dharma has become as one, teaches you. Mokṣā can never be tasted unless He transmits. The

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being who experienced both together in Him, both have merged in Him. Same way, you can't live Dharma unless He teaches.

When I use words, it can be considered as Dharma. When I push energy, it can be considered as Mokṣā. If you are sitting and grasping words, you are grasping Dharma. If you are sitting and grasping energy, you are grasping Mokṣā. But both are from same Source where both have become one and the same. In some body, both have become one - only that body can transmit even one to you. Because it can be transmitted only from a body, where both have become one - you don't need to renounce one for the sake of other. If you catch this energy, naturally you will go off with these words. If you go off with these words, naturally will catch the energy. That's all.

I can give you these three sacred secrets: Is abundance and bliss different? Is Dharma and Mokṣā different? Is the Master the Source of both? You can honestly debate. Sometimes you can have a different view. You can say, "I can understand Master is Mokṣā but I don't think He is Dharma." You can present your own arguments. You can say, "No, no, I think Master is Dharma. He may not be Mokṣā." Or you can say, "I think He is not both, neither Dharma nor Mokṣā." Or you can say, "He is both but He transmits only one - Dharma or Mokṣā." Or you can say, "No. He is both and He transmits both." You can take any flow. The sacred secret can be easily Source of Dharma and Mokṣā. Does He transmit both? Who gets which? Or who receives which? Who receives what? You can explore.

Let Vyāsā and Shankarā bless all of us to understand their very thought flow. Let them bless us to experience their very energy flow, the ultimate Brahma sūtrās - the ultimate aphorisms of existence, the ultimate existence itself.

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māntra māntravarṇikameva ca gīyat

Source is Intelligence. Source is Bliss. Source is Existence



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Q: Bhagavan, in the thought flow of Sage Vyāsā and Shankarā, at one point you mentioned that only when Dharma is given up, can Mokṣā be attained. You had in an earlier discourse mentioned that Karnā, the character in Mahabharata was stuck in Dharma. And only when Krishna in the guise of Brahmin took away his Dharma as a charity, Karna could be Enlightened. Is the understanding of the thought flow appropriate? How do You explain next statement - that Dharma and Mokṣā get integrated in a being? Please clarify.

This a huge subject. You should know the ultimate truth. Ego can destroy itself 99.9% but not 100%. The last 0.1% will not be able to commit suicide. For example, if you take up a technique, for example mantra. With that one thought, you will be able to destroy all ten million thoughts you have. But finally that one thought, you will not be able to destroy. So the thought on which you built your whole life on mind is called Dharma.

Ramakrishna Paramahamsa, if you see his life: he built his whole life on that one concept - Kali. He was able to give up everything. Finally, Kali he's not able to give up. Totapuri had to come and break and push him beyond Kali. Karna built his whole personality on charity - giving. That was the base for which he is ready to compromise to everything. So with that one thing, he almost killed 99.9% of his thoughts. But that last moment, he was unable to take the jump from that thought, from that mental setup. It is a very sensitive and very subtle subject.

If you have found your Master, be very clear - don't bother about Dharma. His words are Dharma. When He asked you to step out of Dharma, do it gladly. You will be falling directly into Mokṣā. But you need a tremendous trust. I have seen people can easily give up their money, family all other things for the sake of Master. But giving up what they think as Dharma is the most difficult thing. They will be caught there. They will die in the 13th day of the war. All the people who died under the army of Karna were the people who could not jump out beyond Dharma and get into Mokṣā.

Karna was stuck on that one Dharma, one concept. And another one important thing you should know, if you like him, the King is called as a God and saviour. If you don't like, the same guy is called as dictator. That's the mind. Same way, this truth which I am going to express now: if you like, you can take this as a compassionate revelation or you can say rule for exploiting. It's your mind. But, as a factual reality, it is a compassionate revelation.

Enlightenment or any spiritual growth is discretionary gift by Master. There is no law with which you can earn it. To a certain level, that feeling good can be earned by some laws, rules, Sādhanās and all. But that solid experience itself is a clear discretionary gift from the Master. When you stand by Me, or do what I am saying based on some of your understandings or your own concepts all these time - you lived based on your concepts. You did not do because I said. You did it because it matched with your ideas. Only when you do something which I am saying, which does not match your idea - you take the jump into the surrender - Bhakti, and Enlightenment happens in you. You put your feet directly into Enlightenment. Always the guidance from the Master will be Dharma in the large picture. Unfortunately, you don't get to see that large picture before you enter into that Enlightened state, space.

So this is a fight that goes on for ages. And again and again it repeats: few people not even standing by Dharma, few people getting caught in what they call as Dharma, few people jumping beyond that and entering into Mokṣā. These are the three groups. Few people who are not bothered at all even about basic Dharma, they are destroyed - demons. Few people who are bothered about something called Dharma which was expressed in the earlier versions; it is like last year's train time table, if you try to use this year - it is called Dharma. For last year, it was Mokṣā. For this year, it is Dharma. That's all.

You go and stand on the railway station saying that this time table says very clearly at 7.30 this train is supposed to come. But you forget the train time table is last year's time table. So if you are standing with last year's time table,

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that is what we called - stuck with the old rules. That kind of people will neither be punished nor be rewarded. They will be just wasting their time, stuck. But the people who are ready to update their time table with their open eyes, when the Master happens, ready to enter into the next space are given Mokṣā. They experience Mokṣā.

Karna's story is the right example. Krishna goes and lifts him out of that mental setup in which he is caught, on which he built his whole life, which is his very being. Shankara gets lifted out of his Dharma by Vishwanatha. He is caught too much with the "jāti Brāhmana" identity. He was able to give up everything just on that one pride - upper caste.

Then Sadāshivā, Viṣwanātha appears in Varanasi, initiates him. He comes as a Panchama, Chandāla who eats dog or pig, carries the pig flesh and Devi Annapurni, Mahadevi walks as an assistant carrying the dead pig's body and four dogs. Chaturveda - all the four Vedas come down as four dogs, having the piece of flesh and bones in the mouth. The worst, dirtiest scene. And Shankara is taking bath in the Ganges. After the bath, he comes out from that sacred water body in a deep sacred joyful mood.

Taking bath in a sacred water body is a great experience, a powerful spiritual practice. I'll sincerely recommend all of you, as much as possible, take bath in the sacred water body. The spiritual vibrations can be transmitted, infused into your body through water much more than through air. For example, now I am sending the vibrations through air to all of you. But if all of us are sitting in the sacred water body, the levitation effect will be 10 times more. Only Enlightenment gets transmitted through the space. But the levitation experience, all these energies get transmitted only through air.
Now whatever I am transmitting to you, if this same thing, if we sit in the water body it will be 10 times more powerful. That is why always initiations are supposed to be held in water body. All initiations in Vedic tradition, whether it is Gayatri Initiation or sanyas initiation, you are supposed to be standing in neck level water, and the Master will put His foot on the water and initiate you. In sanyas initiation you are supposed to completely drown yourself in the water, just raise your neck, that's all. Because the whole, whole dress has to be left as it is. You should be standing naked inside the water, only your neck should be seen. Master will put that Kavi on your shoulder. Then you should take that cloth and tie it around your hip, come out of the water.

Siddha tradition says, if you take bath in a water body that is 100 times more than the volume of blood in your body, the pressure of that water which works on your body will take care that the whole blood circulation is purified, intensified, properly happens. You will not have any disease related to blood circulation or hypertension. I have used this concept to heal many people. This is from Siddha tradition and I verified this. If the volume of your blood is 1 unit, 100 unit water should be there, means a river or a huge tank. The pressure created on your body will intensely make the blood flow happen.

This is just the physical level. But in the sacred level, a spiritual level if it is energized water body, sacred water body - never miss a chance. It'll really do so much good to you. All our ashrams should try to have basic things: temple, an Akhada, sacred water body, open Anna Mandir serving anybody who comes and Siddha Aushadhalaya, Siddha Vidyalaya to provide a basic home remedy and Siddha care for all the diseases.

Shankara after completing his bath comes out with all the sacred feeling and mood. Poor Shankara was able to give up everything. But that orthodoxy, the upper crust - that did not leave him. So when Mahādevā Viṣwanātha comes down, Shankara sees, and, immediately all his sacred feeling went away. He gets so irritated, he looks at the disciples. They just immediately acted like an arrow came out of the bow, jumped on Viṣwanāthā and said, "Get out! Get out! Move out! Move out of the way! Master is coming!" Then the Chandālā, Viṣwanāthā who came down in the form of Chandālā, very gracefully looks, and stares at the disciples first, and then looks into the eyes of Shankara, "Who should move? Body or consciousness? Body does not have anything great. This body and that body, both are same. Consciousness cannot move. It is always pure. Body is always impure. Consciousness is always pure. Because body

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is always impure, this body does not move for the sake of that body. Because consciousness is always pure, there is no question of moving. Should consciousness move or body move?" Very beautifully He questions.

Shankara is an intelligent person. Immediately he jumps out of his Dharma in which he was caught, falls flat at the feet of Chandālā. If you can take me one step further than my understanding; if you can give one strong click, we don't care which community you are, who you are; we are ready to surrender. That is the intensity, attitude of Shankara. Because of that intensity, he just jumped out of that Dharma, that samskārā. He fell flat and got out of that engram, expressed the ultimate, received the ultimate. Then Chandālā disappears and appears as Viṣwanāthā, blesses Shankarā.

All people who hold on to some Dharma, some integrity, will grow very fast. They will drop everything else. But, going beyond that, jumping that, is the real strength or the spiritual courage, guts. Blessed are those who are directly asked to do the things which are not Dharma, as per your understanding by Guru. I am telling you, if your Guru says, "Do something which is not Dharma as per you," and you do it, you are blessed!
I still repent for not smoking when Yogi Ramsuratkumar gave me that beedi. I still repent but I missed it. I missed the chance. Now how many times I smoke, nothing can happen. That won't liberate Me. Anyhow I struggled myself; I can say, if I would have picked up that beedi from his hand that day and smoked, I can say at least I would have reduced 2 years of my struggle in my journey." 2 year struggle could have been sorted out in 2 seconds. I am very clear, I still repent for not picking up the beedi from Ramsuratkumar when he gave.

Maybe many of you may not know that incident, let Me describe. I am brought up from a very orthodox family. My grandfather was a great inspiration for me but highly orthodox. You can't even talk about non-vegetarian food or alcohol or cigarette, beedi in the house. Forget about having, you can't even talk. Even in the television, if some scenes come as if smoking, he will switch off the TV. I was brought up by him.

One day I was sitting in the Tiruvannamalai cremation ground with Yogi Ramsuratkumar. Usually he would sit there in the night time. Whenever I asked him, "Why do you sit here?" He would say, "This is a calm place. Only dead people will not disturb us!" He will be happily sitting. I went and sat with him. I used to enjoy his company. He was a chain smoker. One day, suddenly He picked up the beedi from His mouth and stretched to me. My love for him and my parental conditioning, both were having war literally. It is like Krishna got down from the chariot and picked up the wheel as a Sudarshana Chakra to kill Bhishma. Krishna is Guru, Bhishma is parental conditioning. Krishna picked up the Sudarshana Chakra, "Come on, it is time. Unless I get down, the parental conditioning will not die." Krishna has promised though He will not take any weapon and fight in the war. Guru always promises He will not directly kill parental conditioning. That is why I always tell, "Get your parent's letter of consent and come." I cannot directly kill, It's a rule parental conditioning cannot be killed directly by Master.

I'll have to only play around. I can inspire you to come out of parental conditioning, but I cannot directly instigate. See the whole scene. Krishna could have just taken the Sudarshana and sent, it would have killed Bhishma. No, He cannot. He has taken the vow. So He is taking the wheel of a chariot and goes. In my case also, I can see exactly Krishna standing there; only difference was instead of the chariot wheel He was with beedi! And my Bhishma was struggling and I neither moved my body to the front nor said no. Saying no was too much but moving the body and picking up was also too much. I was just frozen. But the beedi was burning, time was running.

Not deciding is deciding not to decide. I was not deciding but naturally it means deciding not to decide. Then the fire went and touched Ramsuratkumar's finger. He just dropped the beedi when the fire came near His finger. He dropped the beedi, He just caught both ears. But fortunately, I had such a deep surrender to Him, and He was able to force me and I am blessed He forced me. But still I missed for not taking the decision voluntarily. He just caught my ears and blew the smoke from His mouth on My face. I don't know what happened. For three days whatever was happening around me was like a soundless movie. In those days the movies used to come with no sound, no volume, just the

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scenes would go. Same way, soundless movie. Everything happening around me was without background noise. I can see temple Aarti is happening but no bell sound. Everything was such peace.Of course after that, never I smoked, not even once. But I repent for not picking up when He gave, when He stretched His hand.

Gladly jump beyond Dharma when Master asks you. That is the best thing you will do for yourself and for your Enlightenment. I can say only to ask you to do something which is not Dharma as per you, Master happens in your life. Because that is the only thing which you can't do by yourself. See, what you think as Dharma, may not be Dharma. Master is needed just for that. You see for Ramakrishna till the Savikalpa Samādhi, he did not need Totapuri. But without Totapuri, Ramakrishna would have never become Enlightened.

I tell you if you go as per some rule, you will reach all the benefits from that rule. But the last push is always a discretionary power gift. Gift by the Master as His simple discretionary power - will. So Totapuri was needed to take Ramakrishna beyond Dharma. What Totapuri says, he tells, "Cut Kali!" Sacrilegious, the most sacrilegious act, especially a person like Ramakrishna who built his whole personality and life on Kali! He eats Kali, breathes Kali, sleeps Kali! He wakes up, He wakes up Kali! I am not saying wakes up with Kali, no! He wakes up Kali! He breathes Kali! He eats Kali! He lives Kali! Totapuri is telling, "Cut Kali!". But, Ramakrishna had the guts!

I tell you, Master happens in your life just to tell you to do something which you think is not Dharma. For other things, you don't need Master. All Totapuri did in Ramakrishna's life is making Him do the most sacrilegious act, that's all. Only for that, Totapuri was needed. For anything else, you don't need Totapuri. When Ramakrishna did, He just became Enlightened. If Master happens in your life and asks you to do something which you think as not Dharma, understand He is helping you exactly. He is now doing His Avataric mission. Now it is your choice whether to take the jump and get enlightened or not. If Ramakrishna says, "No, I am not interested, leave me," no problem, Totapuri would have just left. But Ramakrisha would have missed it, like I missed once when Ramsuratkumar gave. Of course I worked on myself and then broke the parental conditioning. When I left the house, it broke. That is different.

I still remember, when I was sitting with the Naga Baba in Uttarkashi, who used to smoke marijuana continuously, he would put the copper coin in his chillum pipe. After smoking marijuana, he would empty that. That would have become a gold coin. I used to feel, "Will he not stretch his chillum to me?" I missed already once with Ramsuratkumar. This time I should not miss. I'll be just waiting. Once he stretched his hand, I just thought he is stretching towards me only; I stretched my hand to receive. He said, "No. You already missed once." I was shocked, something which had happened in Tiruvannamalai cremation ground so many years before, which nobody else knows except me and Ramsuratkumar he knew. Don't miss when Master stretches His hand. Don't miss when He asks you to do something which you think is not right or Dharma. Catch it! You will just jump into Enlightenment and higher consciousness, higher experience.

Let Me enter into today's sūtrā. First chapter, first section, 15th sūtrā.

मान्त्र मान्त्रवर्णिकमेव च गीयते ॥ १.१.१५ ॥
māntra māntravarṇikameva ca gīyate || 1.1.15 ||

Swami Gambhirananda translates as: "And the very Brahman spoken of in the Mantra is declared in the Brahmana." Swami Vireswarananda translates as: "Moreover that very Brahman which has been referred to, in the Mantra portion is sung in this Brahmana passage as the tale." Swami Sivananda says, "Moreover that very Brahman which has been re-referred to, in the Mantra portion is sung, proclaimed in the Brahmana passage as Anandamaya." This is actually a discussion on Shāstra Pramānā.

Sometimes the word "Self" itself is used to deny the Cosmic Self and individual self. Same way, the verbal confusion, same word is used in a different place should not make you think that Brahman is not Source. Here Vyāsā is clarifying

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wherever the words denoting the existence is spoken - you should look as per the context and understand Source is Brahman, Cause is existence. For example, even in my own discourse you will see, when I say Self, Self is Cosmic Self. When I say self, it is individual self. Without video, it is very difficult to find out which "self" I am referring. Nowadays, we started using with capital letter "S" means Cosmic Self, small letter "s" means individual self.

So don't create or get into these kind of doubts. Look at the context and understand Source is existence. This sūtrā is more like clarifying the Shāstra doubts - how it is presented in scriptures.

Whether in Upanishads or Vedas or Brahmanas, the different words might have been used due to different reasons, but, understand everything should be understood as per the context and final scale in which you need to measure. The final truth is Source is existence. That is the truth. So anywhere you have the disturbance or discrepancy you are not able to make the meaning, understand this is the meaning you are supposed to arrive at. This is the conclusion.

So Bādarāyanā Vyāsā puts an end to the verbal dictionary confusion. He ends the confusion once for all. He says, "Come on, stop all this nonsense. Whether it is a Veda, Aranyaka or Brahmana, wherever it is, this is the truth. Source is existence. Cause is bliss. Cause is intelligence. You have to come to this conclusion only. For that only, everything is used, expressed. If you are misinterpreting, you "miss interpreting," you are missing it. The truth is, Source is bliss. Cause is bliss. Cause is intelligence."

So now, that today's thought trend for vādaprativāda, sacred secret for vādaprativāda is, create sentences where the self means individual self and the Self means higher Self, and you yourself create the confusing statements and clarifying statements. And understand, the final conclusion is, however it might have been expressed - the essence is, cause is intelligence. Source is intelligence. Source is bliss. Source is existence.

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netaro'nupapatteḥ

Individual Soul is not Intelligence



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In the 1st chapter, 1st section, 16th sūtrā.

नेतरोऽनुपपत्तेः ॥ १.१.१६ ॥
netaro'nupapatteḥ ॥ 1.1.16 ॥

Very simple sūtrā. Swami Vireswarananda translates as: Brahman and not the other - the individual soul is meant here, on account of the impossibility of that assumption. Swami Gambhirananda translates as: the other is not the supreme Self because that is illogical. Swami Sivananda translates as: Brahman and not the other individual soul is meant here, on account of the impossibility of the latter assumption.

First, the positive affirmation: Cause is Existence. Source is Existence. And, negative clarity: the individual soul is not, not only Source of Existence. It is not filled with bliss. See the khandana mandana: expressing the truth in an affirming way and discarding the non-truth in a strong way.

Vyāsā very beautifully puts it: Source is intelligence, and the individual soul is not intelligence. Cause is intelligence. Individual soul is not the Cause. He goes to the extreme of saying, do not assume the individual soul is source of happiness because it is illogical. It says the assumption cannot be maintained. Even in one step, the assumption cannot be maintained. It is utterly illogical. The basic truth experienced by the individual and the Cosmic truth experienced by Cosmos continuously - these two have a big gap. Most of the time, you are a casual visitor when it comes to facing the reality. We don't give much attention to it. We don't give much interest.

Reality reveals its reality to you when you are interested in it. Please understand, reality reveals its reality to you when you are interested in it. Just for the sake of reality, not any benefit it may bring. Please understand, many people go behind reality expecting it may bring bliss. It brings bliss not as you ask but as it wants. Sometimes people go behind reality thinking they will be more spiritual. It makes you spiritual but not as you think but as it thinks. Some people go behind reality, thinking that they will become more moral. It makes you moral not as you think but as it thinks. The time you spend for reality matters. When I say quality - asking for reality just for the sake of reality. Not for the sake of if I get reality, I'll become enlightened; I'll have a golden throne. No! You lost it.If I get reality, I'll become more blissful. No! You lost it. Reality is supposed to be, has to be just for just reality.

See, having certain image gives you always a kind of a cozy feeling, that you are not orphan; you can always think Krishna will come and stand in front of you and protect during your death. And Shiva will appear and say: "Oh my son, please come to my lokā." No, I am not saying they won't come. They may come, but you will not be able to be eternally with them. Because any form, any name, including my form, I, my name cannot be eternal. There is a space where almost eternal but not eternal. It's like a door. Almost you are out if you are on the door but not out. So all name, all form, should be used as a door to jump from what you call as Dharma to Mokṣā.

The basic understanding, which we want to bring in is Source is Existence. Individual soul which you experience is not Existence. Even by mistake, you cannot assume individual soul as the source of Existence, or as the source of any bliss, or any eternal, auspicious expression.

I can say there are so many eternal auspicious expressions. Guṇā is not right word, so that is why I am using the word "expression." Nirantaratva, Nityatva, ānandatva, Sattva, Cittva, Svayamprakāṣatva, Tejomayānandatva - these are all the eternal expressions, eternal auspicious expressions of the Source. These expressions cannot be part of the individual soul. Only when the individual soul turns back and merges into the Source, this can be the experience, not otherwise.

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I can say, Vyāsā is hitting us again and again and again, in so many different angles. He's preparing us. He's making a strong solid foundation. He is not making foundation in exactly on the spot where He is going to build the wall. He is making a huge concrete pad. Because how the building is going to come up even He doesn't know. That is why, you see for example: if he is going to make you only blissful, then if he makes you understand Source is bliss, individual soul is not the source of bliss; if He makes only that one line foundation and builds the whole sūtrā, that's enough. He says Source is intelligence. Your individual soul is not intelligence. So merge the individual soul into the Source which is intelligence. If he puts only that foundation and builds the building, that's enough. Understand, He is not making foundation only where He is going to build the wall, where the main weight is going to sit. He is just making a huge concrete pad, because He doesn't know where the wall is going to sit. He doesn't know where the weight is going to sit. So He is making the whole thing out of stone. He is going to hit us in so many hundreds of expressions.

Just today, I was doing a scientific study. When you put weight on certain muscles, how the prānā moves and Kundalini awakens. Today two hours research I was doing. We had one doctor and another one sports medicine doctor, and with the whole video crew. I started lifting each and every weight. I started doing different movements as per the Western methods and Indian Yoga methods. And, scientifically, spiritually scanned each exercise's ability to awaken Kundalini, or what happens during those exercises as far as the Kundalini energy is concerned. I saw very clearly, when you work on the shoulder muscle and hand muscle both together, Kundalini awakens. If it is only one part, nothing happens. When you are lifting weight with both hands, working on the shoulder - any word you hear becomes your bio memory. When you are working out, any scene you see never gets into your system. When you workout, you can see anything but don't hear anything. If you are working out on your thigh muscles, Kundalini doesn't awaken. It's useless. If you are working out on your abdomen muscles, straight away Kundalini gets awakened. Immediately the Kundalini is awakening. If you are doing some weight lifting by standing, Kundalini not only goes to the higher chakras, it hits the lower chakras also. Means, even the lower chakras get cleansed. Lower chakra means below Muladhara also, where there are 7 chakras. Atala, Vitala, Sutala, Pātāla, Talātala - below Mulādhāra, 7 chakras. Below Mulādhāra, there are 7 chakrās, 7 lokās. Energy flows even into those lower areas.

When I was doing all these research on Kundalini, I was able to scan different things. How the Kundalini awakens and the non-mechanical parts of the brain get hit, and intelligence opens up. I wanted all of you to know, what happens by the intense weight lifting, and Yogā in your brain, exactly same thing happens just if you contemplate on one Brahma Sūtrā. I can say lazy man's guide to become enlightened is Brahma Sūtrā. The non-mechanical parts of the brain can be awakened, you can become enlightened just by contemplating on Brahma Sūtrās.

One, intense physical working out like Yogā and heavy weight lifting. Second, contemplating on the most subtle truths, and awakening the non-mechanical parts of the brain. If you do both only complete Enlightenment happens. If you are just body building, then you are just weightlifter, the bodybuilders. They don't get enlightened. If you are just sitting on the ideas without doing anything, you may have big pot belly. Even actually just sitting on the ideas also doesn't happen in practical way. I saw people don't do. Half an hour they sit and after half an hour, they will be sitting but sleeping. And not only non-mechanical parts of the brain are not awakened, even the mechanical parts fall asleep.

These two sacred secrets: Brahman is Source. The individual soul is not the Source. Brahman is ultimate. The individual soul is not the ultimate. Understand, He is making the foundation very clear. Bādarāyaṇā is making the foundation very clear, because He doesn't know where all He is going to put His foot, put His weight, in future when He is going to awaken your non-mechanical parts of the brain. That is why now itself He confirms everything. You see for example: in the basic foundation statements, if He says Source is bliss, but if He forgets to say Source is compassion, later on He says bliss is compassion; you may ask: "No, no, no, you did not tell at that time." So in the initial level itself, He is very clearly putting the foundation by teaching all the basic truths. Source is bliss.

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So today's thought trend for the vādaprativāda, logic, argument: individual soul is not Source. Existence is Source. So this you have to prove in positive and negative - both senses. The vādaprativāda should happen in both senses, not just in one sense. Vādaprativāda is a powerful meditation process by itself. It can awaken so many of your non-mechanical parts of the brain. Contemplating, analyzing, logically digesting the great truths of Brahma Sūtrās directly awakens your Kundalini.

So now, I am giving you the sacred secret for vādaprativāda: Source is not individual self. Source is Cosmic existence. Don't say: "Ah, I know this already. Why should I argue?" No! You don't know. If you know, by now then you should know. It has not become your experience. Then, come on start doing vādaprativāda, so that it can become your experience. Remove all the doubts one by one. Drill yourself. Why is Source not individual self? Why is Source the Cosmic intelligence? Drill!

One more thing, when the Kundalini is awakened, naturally you will levitate. The levitation melts all the bad cholesterol; your belly will come down. You will not have belly. In the last Inner Awakening, we proved all participants who participated in the Inner Awakening lost two and a half kg bad cholesterol because of Kundalini awakening, levitation. So I tell you, even if you are sincerely reading and contemplating Brahma Sūtrās, you will lose weight. Lazy man's technique for Enlightenment and losing the pot belly!

So now, start the vādaprativāda. You can sit within you. I think each one of you should do vādaprativāda between your own buddhi and dhi. Buddhi means the power of cognisance. Dhi means after you take cognisance, the reaction you do, the response you do. So your buddhi and dhi, that is what is Vyāsā and Shankara. Vyāsā is buddhi; Shankara is dhi. Inside you this argument, vādaprativāda should start. See, the vādaprativāda between Atman and mind is Shankara and Mandana Mishra. The vādaprativāda between buddhi and dhi is Vyāsā and Shankara. You should have your own arguments. You should be courageous enough to argue inside your mind. No! Source is not Cosmic existence. Source is me only. How do I know beyond me something exists? You should have the guts to drill yourself, ready to take both stands, and then finally boil down to what you feel as a factual reality as per your cognisance. Sit for a few minutes with this one sacred secret. Source is Existence. Source is not individual self.

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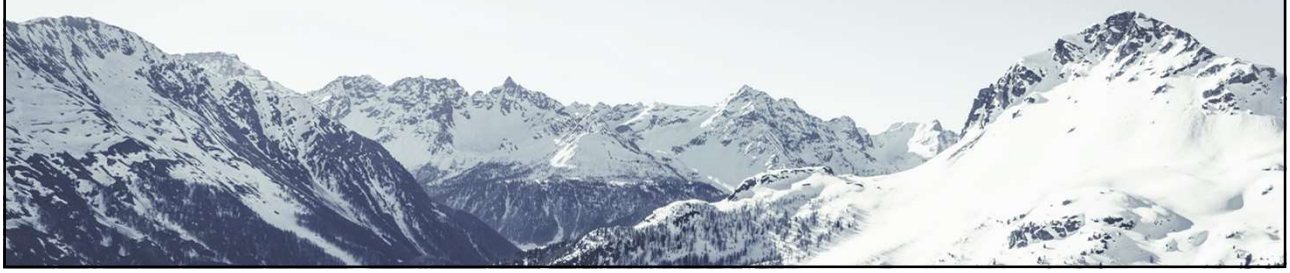
Part IV
Kailasa - Contributions to Hinduism





The Freedom Struggle of Kailasa

The story of the world's only Hindu nation



1

The Big Picture

Kailasa & Vision-Mission

What is Hinduism?

Hinduism's contributions

Who is the Supreme Pontiff of Hinduism Bhagavan Sri Nthyananda Paramashivam?

Modern revival

Hindu holocaust

Modern persecution

Need for a Hindu nation

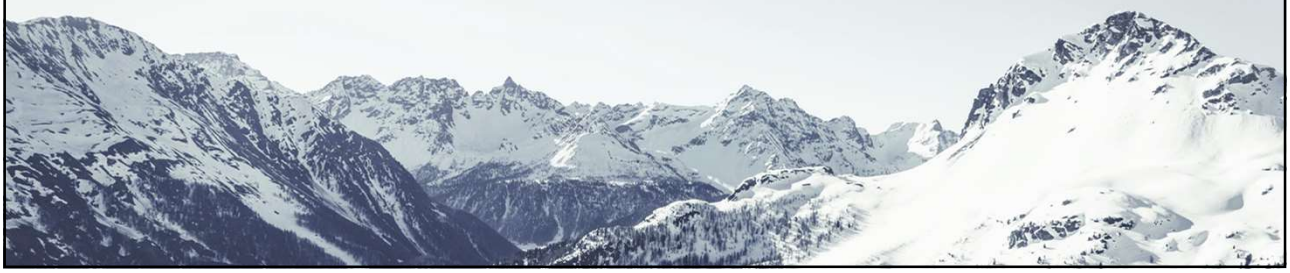
Vision

Take Action

Team

2

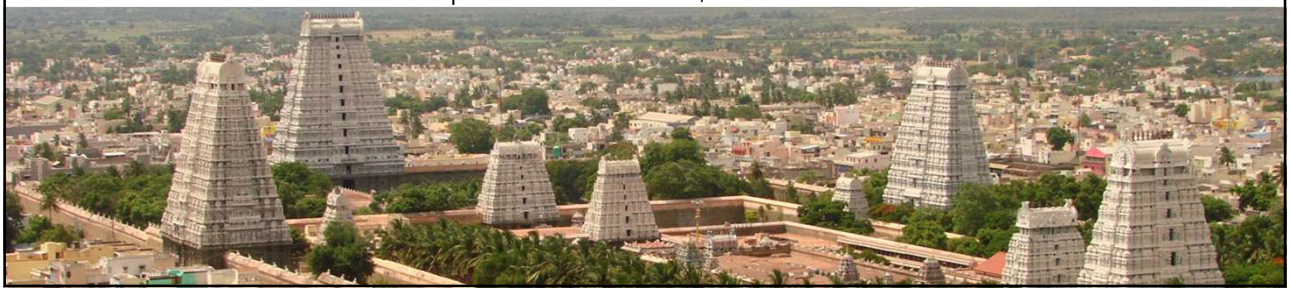
Kailasa & Vision-Mission



3

Kailasa

KAILASA is the only macrocosmic, ancient, Hindu enlightened civilisational nation to serve the religious and spiritual needs of two Billion Hindus (https://kailaasa.org/) and the whole of humanity.
KAILASA creates a safe haven to live, practise, express and radiate the peaceful lifestyle of extraordinary powers as per Hinduism regardless of race, gender, caste, or creed. Kailasa is the homeland and civilizational nation for Hindus on par with Israel for Jews, Vatican for Catholics and Tibet for Buddhists.



4





Kailasa

KAILASA was created with the determination to not just preserve and protect Sanatana Hindu Dharma and share it with the entire world, but also to share the story of persecution that is yet unknown to the world. Towards this goal, KAILASA is dedicated to the preservation, restoration and revival of an enlightened culture and civilization based on authentic Hinduism.

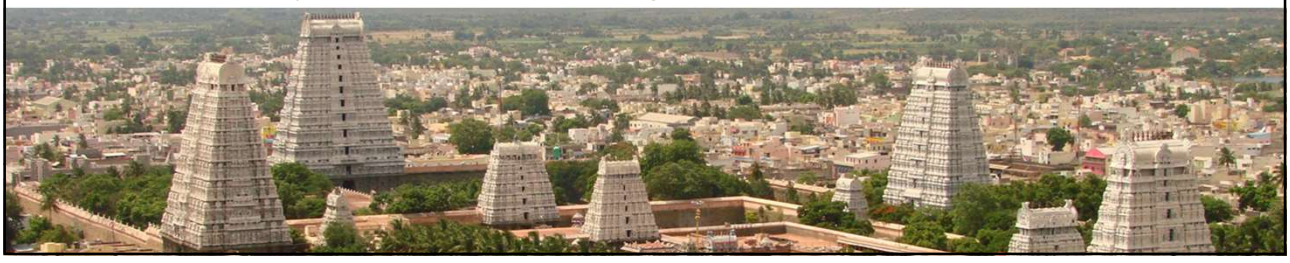


5

Mission of Kailasa

KAILASA is a nation created by dispossessed Hindus from around the world who lost the right to practice Hinduism authentically in their own countries.

Though the KAILASA movement is founded in the United States, and spearheaded by members of the Hindu *Adi Shaivite* minority community, it is created for, and offers a safe haven to all the world's practicing, aspiring or persecuted Hindus, irrespective of race, gender, sect, caste, or creed, where they can peacefully live and express their spirituality, arts, and culture free from denigration, interference and violence.



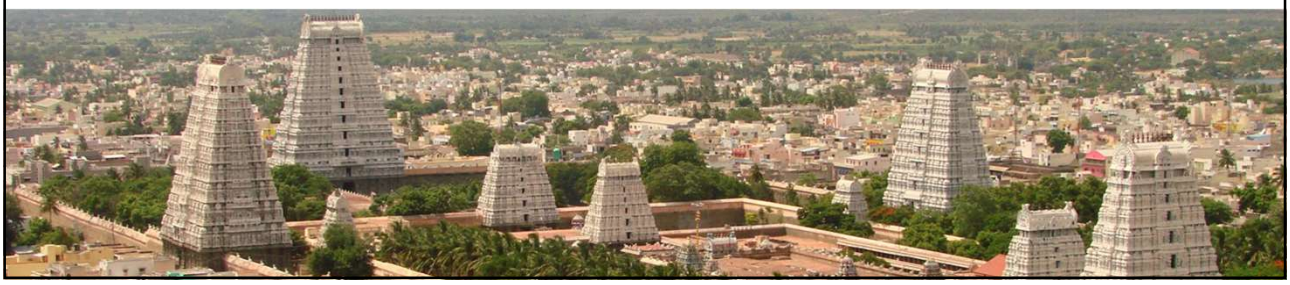
6





Vision of Kailasa

The vision of KAILASA is enlightened living for all of humanity which is rooted in the fundamental principle of Advaita or Oneness – the idea that all beings can live in peace and harmony, and that all human beings are equal and divine, and can reach their highest potential irrespective of their color, nationality, religion, gender, sexual orientation, caste, creed or race.



About Hinduism







What is Hinduism?

Hinduism represents the world's most ancient yet progressive indigenous spiritual tradition. It is an open framework model of civilization that stands for nonviolence, vegetarianism, worship of nature, organic lifestyle, temple-based living, yoga, manifesting spiritual powers, and the inherent divinity of every being. Hinduism comprises many indigenous spiritual traditions coexisting peacefully for millennia.



9

The Hindu Holocaust - Persecution of Hinduism

The Hindu Holocaust is a stark epitome of a ''campaign of race extermination'' through a systematic, egregious and ongoing ethnic cleansing, forced relocation, double killing through genocide and genocide denial over the last 5000 years on the most ancient living civilization on the planet. Denied by the historians and untold by its victimized survivors, the Hindu holocaust is one of the biggest "crimes against humanity" in world history.

Hindus have time and again suffered religious persecution in the form of forceful conversions, massacres, demolition and desecration of temples, confiscation or destruction of property, incitement to hate, imprisonment, torture, murder, destruction of universities and schools and crimes against women and children.



10





The Systematic Elimination of Hindus

Hinduism was once practiced freely in over 56 nations across the continent from Afghanistan, India, Nepal, Burma, Sri Lanka, all the way to Singapore, Malaysia, and Cambodia and Indonesia, and in 200 states, 1700 samasthanas (provinces) and 10,000 sampradayas (traditions). Over several centuries the combined forces of foreign invasion, political upheaval, colonialism and religious persecution systematically ended millennia of Hindu Swarajya, or self-rule. Today Hindu temples remain in few countries but the Hindus who worshipped in them have been ethnically cleansed.



11

Double Killing - Holocaust and Its Denial

Hindus are the victims of the double killing of Holocaust and denial of Holocaust. Denying the largest Holocaust which has been shockingly going on since 5000 years of history will continue to go on in the future unless cognized first and corrected thereafter.

The denial of the Holocaust through distortion of history and ideological indoctrination is the last act of a crime in the Holocaust and the heralding of the next crime. The strategy is to first obfuscate and obliterate a people; then obfuscate and obliterate their memory; and, finally, seek to obfuscate and obliterate the memory of the obfuscation and obliteration. This strategy has been successful as today nobody knows or speaks of the unbroken continuum of annihilation of the Hindus?



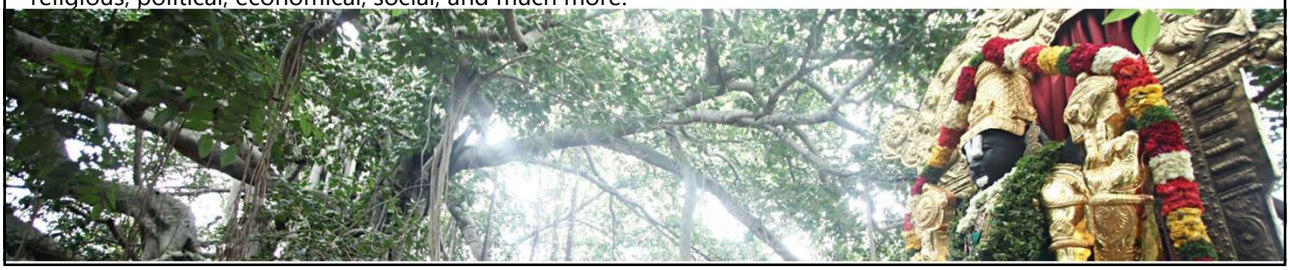
12





100 million killed, Over a billion ideologically enslaved

Be it by the invading Mughals or the colonial forces, be it in the name of their race or color or religious faith or cultural roots or ethnicity or some other distinction, Hindus have over the past over 2000 years been subject to mass murder, multiple perpetrator rapes, forced indoctrination, artificial famines, child abuse, identity distortion, resulting in a systematic physical elimination of over 100 million Hindus and ideological slavery of over a billion Hindus across all sampradayas (traditions) on all levels – physical, mental, emotional, cultural, religious, political, economical, social, and much more.



13

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14





Massacred by Invaders	Man Made Famines	Temples Destroyed	Imposition of Slavery	Universities And Libraries
1971 Hindu Genocide in Bangladesh **30 million** Hindus displaced. **3,000,000** Hindus massacred **1947** India Partition **14 million** Hindus displaced. **2,000,000** Hindus massacred **1950** Riots Of East Bengal **4.5 million** Hindus displaced. **500,000** Hindus massacred **1000 to 1525** Massacres during Mughal Invasion **400 million** Hindus killed.	**1700 to 1950** **80 million** starved to death **1100 to 1700** Mughal era **18 million** starved to death **1783-84** Chalisa famine **11 Million** starved to death **1100-1600** The 11 Famines **10 Million** starved to death **1600-1800** Three other famines **10 Million** starved to death	**500 BC to 1800 CE** India **2000** temples destroyed **1992-1993** Bangladesh **1,000** temples destroyed **1567** Inquisition of Goa **600** temples destroyed **Feb - May 2018** 7 major South Indian temples intentionally set on fire, but shown as an accident.	**997** Mahmud Of Ghazni **2,000,000 Hindus enslaved** **1388** Massacre by Timur **750,000 Hindus enslaved.** **1556** Abdullah Uzbeg **500,000 Hindus enslaved.** **1830** East India Company **6,30,000 Hindus enslaved.**	**1193** Nalanda University and library **9 million** books burnt down by Baklitiyar Khilji **1800 to 1900 CE** **1,000,000 Gurukuls** (Hindu Schools) **destroyed.** **500 CE to 1900 CE** **10,000 Peetams** (Hindu Universities), **Mutts** (Colleges) and **Agraharams** (Diploma colleges) **destroyed.** **500 CE** Takshasila University and library Destroyed during Toramana invasion

Ongoing Hindu Holocaust

Thousands of documents totaling 2,42,000 pages and 14000 hours of video recording in the National Archives of Kailasa support the truth: Hindus in just the last two decades under the regime of His Divine Holiness Bhagavan Sri Nithyananda Paramashivam, the Supreme Pontiff of Hinduism and the reigning Emperor of the 17 Hindu kingdoms today, were persecuted, subjected to inhuman physical, mental and emotional abuse and slavery, violently deprived of their cultural and religious identity, and systematically exterminated by the anti-Hindu terrorist forces and atheist sympathizers.







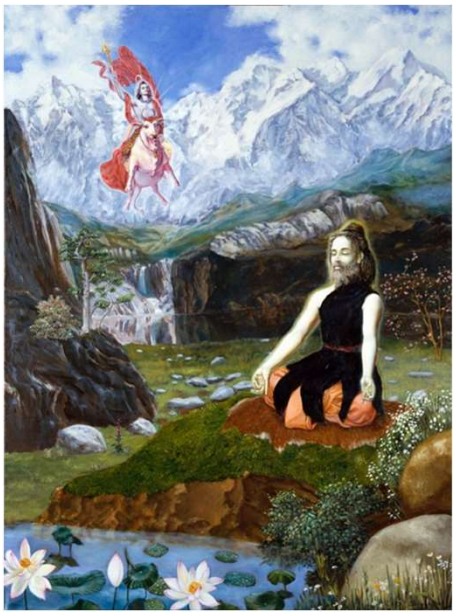
Contributions of Hinduism



17

Hinduism's contributions
01 Spirituality

A Comprehensive Science of Enlightenment:
Hinduism as revealed in the *Vedas* and *Agamas* offers mankind a perfected science for attaining the state, space, being, powers, consciousness of *Paramashiva*, the *Adi Guru* of humanity.
The open architecture framework of Hinduism reveals the core truths of the self, universe, and divine.
It empowers every individual to have the freedom to customize their own personalized God, personalized lifestyle, and personalized spiritual practice as per their needs and disposition.



18

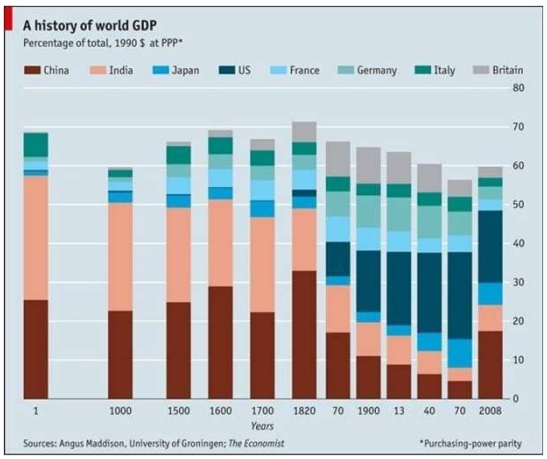




Hinduism's contributions
02 Economics

Material abundance without exploitation:
Hindu economic policy resulted in India becoming the world's wealthiest country. Prior to British rule, India represented a whopping 25% of global GDP. If we include civilizations that emulated Hindu economic policy, the number jumps to 60%.

Material abundance was the lifestyle of all Hindus and fundamental needs such as food, education, and healthcare were offered to all citizens free of charge as a basic right.



Hinduism's contributions
03 Governance

The roots of modern democracy:
Hinduism established a decentralized, republican system of governance that emphasized democratic principles and self-rule at the local village level.

Those at the governance layer were held accountable to a Constitution, a code of universal principles of human rights and proper governance as aligned to *Dharma Shastras.*

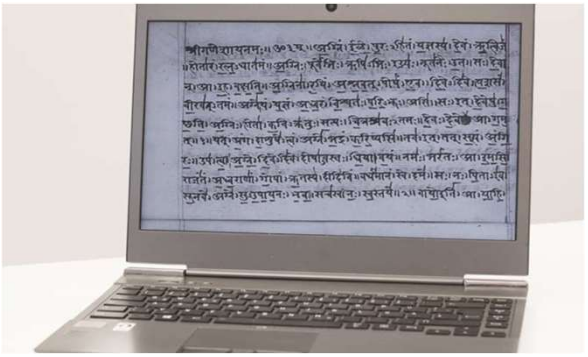






Hinduism's contributions
04 Technology

Ancient precursor to computer science:
Hindu philosophers were the first to discover the binary number system, algorithms and the *Nyaya* system of logic which was a major influence on George Boole and Charles Babbage, the founders of modern computer science.



Hinduism's contributions
05 Medicine

The most comprehensive indigenous system of medicine:
Hinduism is responsible for the world's first holistic plant-based system of medicine, *Ayurveda*.

Ancient Hindu civilization also had a detailed knowledge of anatomy, embryology, digestion, metabolism, physiology, genetics, immunity, anesthesia, and cosmetic surgery.

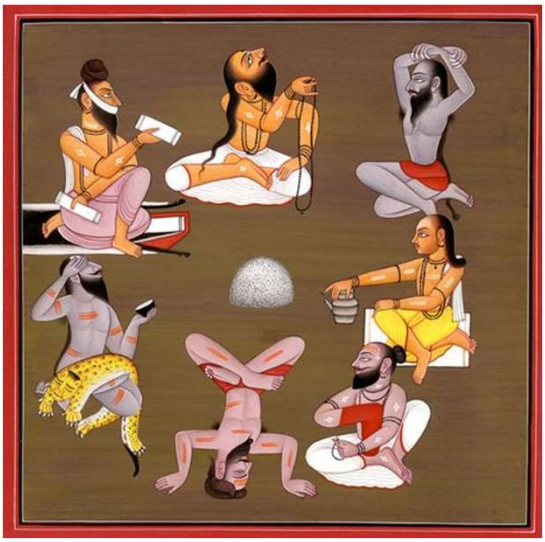






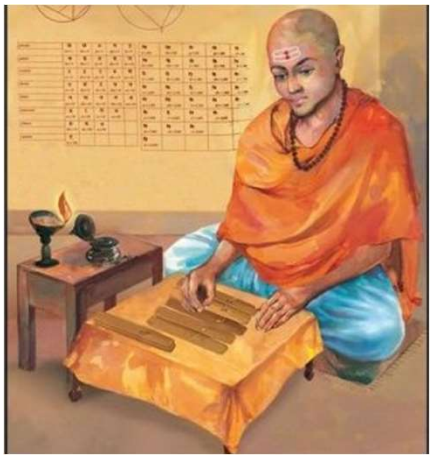
Hinduism's contributions
06 Yoga

Preparing the human body for enlightenment:
Yoga is a comprehensive system of physical, mental and spiritual practices designed to give human beings a superconscious breakthrough. Practices like asanas, pranayama, japa and dharana tune the body to the space of Oneness, or union with Paramashiva.



Hinduism's contributions
07 Mathematics

Basic to Advanced Mathematics:
Hindu civilization innovated the modern numeral and decimal system, the concept of zero, arithmetic, trigonometry, algebra, combinatorics, the basic elements of calculus and accurately calculated the value of Pi.

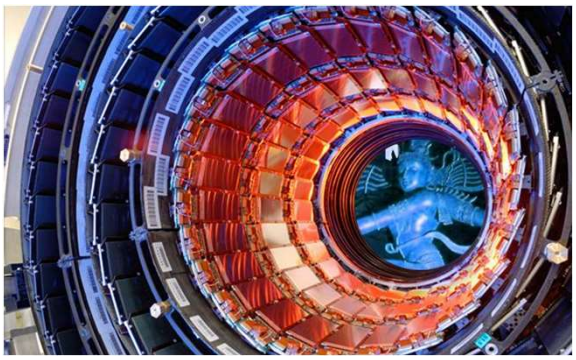






Hinduism's contributions
08 Physics

Breakthrough discoveries millennia before Newton:
Hindu philosophers conceived of the atom, the laws of motion, and quantum superposition thousands of years ago in addition to accurately calculating the speed of light.



Hinduism's contributions
09 Astronomy

A deep understanding of the cosmos:
Hindu civilization developed an elaborate understanding of astronomy, including a heliocentric model for the solar system millennia before Galileo. It also developed a theory of gravity, accurately calculated the Earth's orbit around the Sun and created precise star/planet charts thousands of years before European astronomers.







Hinduism's contributions
10 Architecture

Monuments that stood the test of time:
Hindu civilization built elaborate, highly durable structures that exhibit fractal geometry, well-planned cities with complex drainage systems, and huge rock-cut temples carved from a single stone.



27

Hinduism's contributions
11 Art

The perfect harmony of form and substance:
Hindu culture recognized 64 traditional arts including dance, painting, singing, instrumental music, sculpture and many other forms of expression. Each art form embodied aesthetic beauty while conveying deep spiritual truths and motifs.



28





Hinduism's contributions
12 Linguistics

The world's oldest yet most complex language:
Sanskrit has a vast vocabulary and adaptable grammar, so that words can express any nuance of an idea. Sanskrit possesses technical and philosophical terms unknown in any other language.

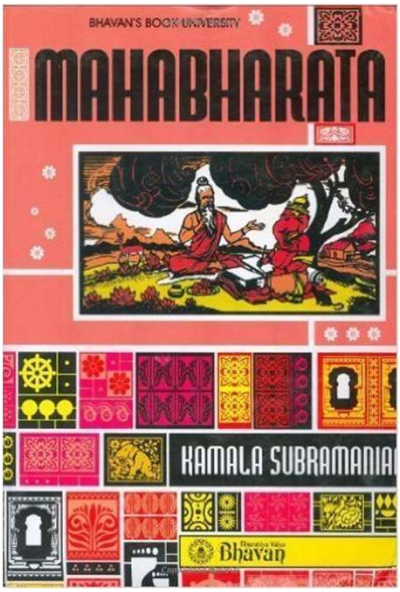
Modern Indian scholars of Sanskrit note that many of the new concepts of nuclear physics or modern psychology are easy for them to grasp, since they correspond directly to familiar notions of Sanskrit terminology



29

Hinduism's contributions
13 Literature

A storehouse of knowledge and culture:
Hindu literature consists of innumerable rich and diverse textual sources that cover all facets of the human condition, including the world's longest and oldest works of epic poetry - the *Mahabharata* and *Ramayana*.



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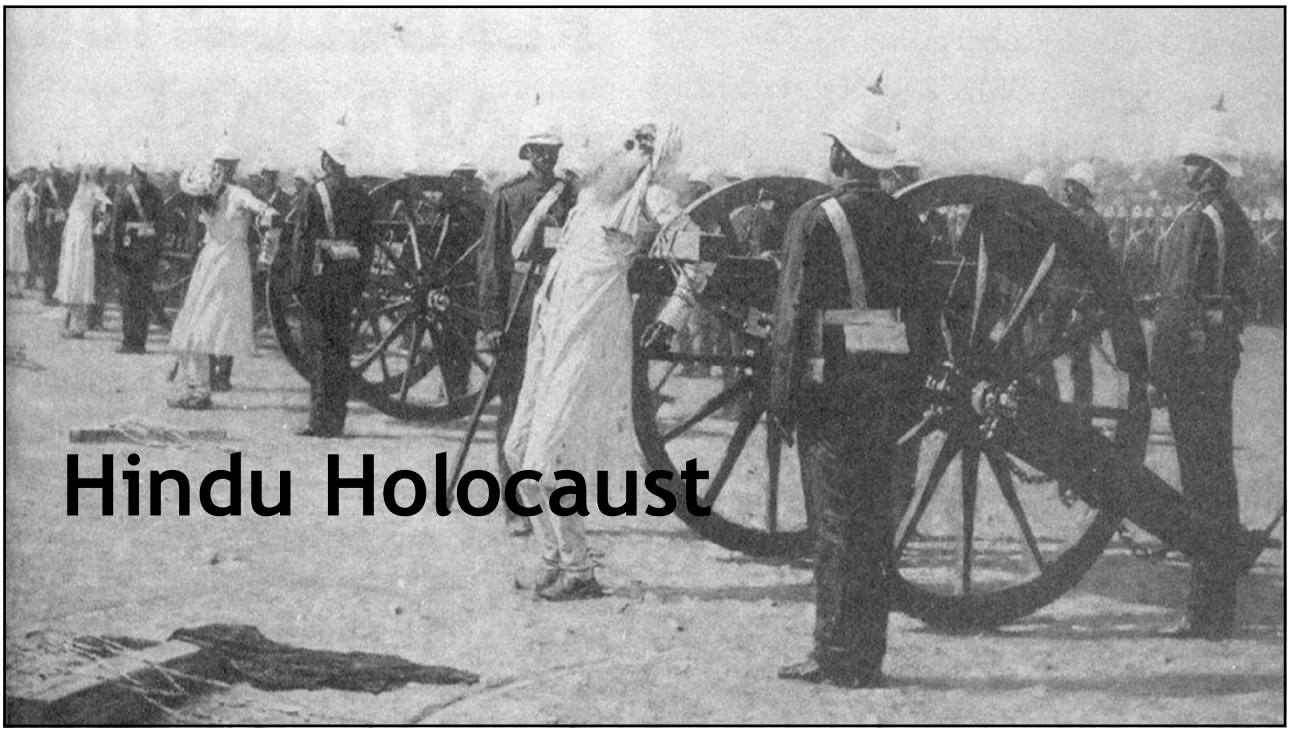


Hindu Holocaust

31

Phase 1: Islamic Invasions
800-1700 A.D.

The physical destruction of Hindu civilization

"*The Mohammedan conquest of India is probably the bloodiest story in history. The Islamic historians and scholars have recorded with great glee and pride the slaughters of Hindus, forced conversions, abduction of Hindu women and children to slave markets and the destruction of temples carried out by the warriors of Islam during 800 A.D. to 1700 A.D. Millions of Hindus were converted to Islam by sword during this period." Millions more were raped and murdered and dismembered,*



Will Durant, *The Story of Civilization: Our Oriental Heritage* (1935)

32





Islamic Invasions

"The conquering armies burnt villages, devastated the land, plundered people's wealth. Took Brahmins and children and women of all classes captive, flogged with thongs of rawhide, carried a moving prison with them, and converted the prisoners into obsequious Turks."

-Kanhadade Prabandha, 1456 A.D.

200 M

Hindus slaughtered by Muslim invaders

100 K

Temples destroyed

1 M

Deities and sculptures destroyed

33

The Rape of a Continent

Genocide endorsed by Islamic law



"If the infidels, upon receiving the call [to convert to Islam], neither consent to it nor agree to pay capitation tax, it is then incumbent on the Muslims to call upon God for assistance, and to make war upon them, because God is the assistant of those who serve Him, and the destroyer of His enemies, the infidels, and it is necessary to implore His aid upon every occasion; the Prophet, moreover, commands us so to do. And having so done, the Muslims must then with God's assistance attack the infidels with all manner of warlike engines (as the Prophet did by the people of Ta'if), and must also set fire to their habitations (in the same manner as the Prophet fired Baweera), and must inundate them with water and tear up their plantations and tread down their grain because by these means they will become weakened, and their resolution will fail and their force be broken; these means are, therefore, all sanctified by the law."

Al-Hidayah (1197), one of the most influential works of Sunni jurisprudence

34

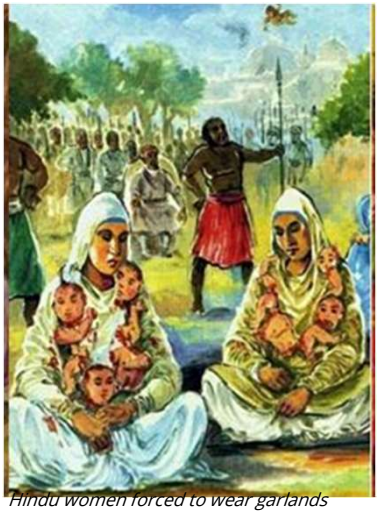




The Rape of a Continent

"Hindus are like the mud; if silver is demanded from them, they must with the greatest humility offer gold. If a Mohammedan desires to spit into a Hindu's mouth, the Hindu should open it wide for the purpose. God created the Hindus to be slaves of the Mohammedans. The Prophet hath ordained that, if the Hindus do not accept Islam, they should be imprisoned, tortured, and finally put to death, and their property confiscated. To keep the Hindus in abasement is especially a religious duty, because they are the most inveterate enemies of the Prophet. "

Abdullah Wassaf, *Tazjiyat-ul-Amsar* (1606), describing the Islamic law prescribed for Hindus as conveyed to Alauddin Khilji by his *qazi*, or legal adviser.



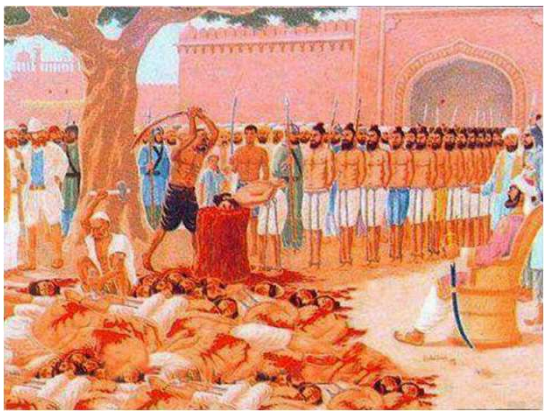
Hindu women forced to wear garlands made from the bodies of butchered children

35

The Rape of a Continent

"The Raja of Nagrakote, after sustaining some loss, submitted, but was restored to his dominions. The name of Nagrakote was on this occasion changed to that of Mahomedabad. Sultan Feroze, on this occasion, broke the idols of Nagrakote, and mixing the fragments with pieces of cow's flesh, filled bags with them, and caused them to be tied round the necks of Brahmins, who were then paraded through the camp. It is said, also, that he sent the image of Nowshaba to Mecca to be thrown on the road that it might be trodden under foot by the pilgrims."

Muhammad Qasim Hindu Shah Firishta, *Tarikh-i Firishta* (1606)



36





The Rape of a Continent

"The Hindu prisoners were divided into four sections and taken to each of the four gates of the great catcar. There, on the stakes they had carried, the prisoners were impaled. Afterwards their wives were killed and tied by their hair to these pales. Little children were massacred on the bosoms of their mothers and their corpses left there."

Ibn Battuta, *Rihla* (1354), describing the torture and massacre of Hindus by Ghiyas-ud-Din Muhammad Damghani of the Madhurai Sultanate



37

Phase 2: British Occupation
1700-1947 A.D.

The economic and psychological destruction of Hindu civilization

"I have seen a great people starving to death before my eyes, and I am convinced that this exhaustion and starvation are due not, as their beneficiaries claim, to overpopulation and superstition, but to the most sordid and criminal exploitation of one nation by another in all recorded history."

Will Durant, celebrated historian, commenting on British rule in India (1930)



38





British Occupation

"The British came to one of the richest countries of the world...Over 200 years of exploitation, looting and destruction reduced it to a poster child of third world poverty."

Shashi Tharoor, MP Indian Parliament

$45 T

Looted from India over 200 years

45 M

Hindus dead due to famines and poverty imposed by British policies and reprisal killings for 1857 Mutiny

680

Native kingdoms usurped by the British Raj

Colonial Subjugation

British Master Race Theory

Using theories of scientific racism and social Darwinism, the British justified their conquest and oppression of dark-skinned peoples as a humanitarian, civilizing mission even though it was mere cover for racial oppression and economic exploitation:

"Do you not see, then, that by following these studies you are walking in the very path to which England owes her wealth....<u>the glorious work which God seems to have laid on the English race, to replenish the earth and subdue it</u>?"

Charles Kingsley, celebrated professor, historian, friend







Colonial Subjugation

200 years of intense racial hatred towards Hindus

"*The Hindus are full of dissimulation and falsehood, the universal concomitants of oppression. The vices of falsehood, indeed they carry to a height almost unexampled among the other races of men. As for religion, no people … have ever drawn a more gross and disgusting picture of the universe than what is presented in the writings of the Hindus….Very few words are required [regarding Islam]; because the superiority of the Mahomedans in respect of religion is beyond all dispute. In truth the Hindu, like the eunuch, excels in the qualities of a slave … the Mahomedan is more manly.*"

James Mill, celebrated author of the seminal work, *The History of British India*, and intellectual leader for a generation of East India



41

Colonial Subjugation

The Catholic Church performs 250 years of ethnic cleansing in Goa

"*The fathers of the Church forbade the Hindus under terrible penalties the use of their own sacred books, and prevented them from all exercise of their religion. They destroyed their temples, and so harassed and interfered with the people that they abandoned the city in large numbers, refusing to remain any longer in a place where they had no liberty, and were liable to imprisonment, torture and death if they worshipped after their own fashion the gods of their fathers.*"

Filippo Sassetti, Italian traveler and merchant, describing the Goa Inquisition (1578)



Hindus, accused of being heretics, burned alive en masse in an auto-da-fe

42



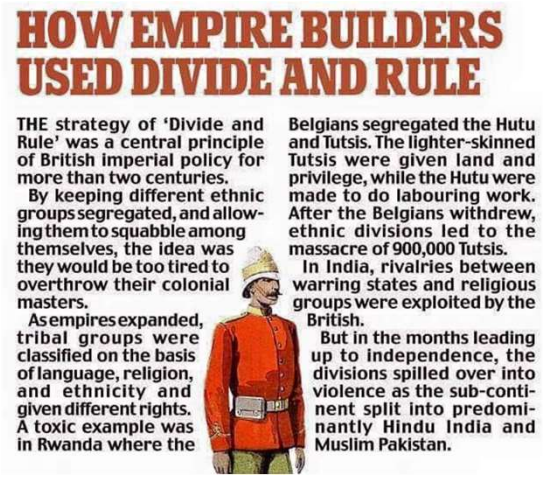


Colonial Subjugation

Divide and Rule

"*The British had been horrified, during the Revolt of 1857, to see Hindus and Muslims fighting side by side and under each other's command against the foreign oppressor. They vowed this would not happen again. "Divide et impera ("Divide and Rule") was an old Roman maxim, and it shall be ours", wrote Lord Elphinstone. A systematic policy of fomenting separate consciousness among the two communities was launched, with overt British sponsorship.*"

Shashi Tharoor, MP Indian Parliament, *Era of Darkness* (2016)



HOW EMPIRE BUILDERS USED DIVIDE AND RULE

THE strategy of 'Divide and Rule' was a central principle of British imperial policy for more than two centuries.

By keeping different ethnic groups segregated, and allowing them to squabble among themselves, the idea was they would be too tired to overthrow their colonial masters.

As empires expanded, tribal groups were classified on the basis of language, religion, and ethnicity and given different rights. A toxic example was in Rwanda where the Belgians segregated the Hutu and Tutsis. The lighter-skinned Tutsis were given land and privilege, while the Hutu were made to do labouring work. After the Belgians withdrew, ethnic divisions led to the massacre of 900,000 Tutsis.

In India, rivalries between warring states and religious groups were exploited by the British.

But in the months leading up to independence, the divisions spilled over into violence as the sub-continent split into predominantly Hindu India and Muslim Pakistan.

Colonial Subjugation

The British Empire used all possible means to destroy Hindu civil and cultural institutions in order to delegitimize and demoralize the indigenous peoples of India so they would become slaves in their own homeland:

01 | Discriminatory laws to instill feelings of racial inferiority

02 | Engineered famines to starve natives into submission

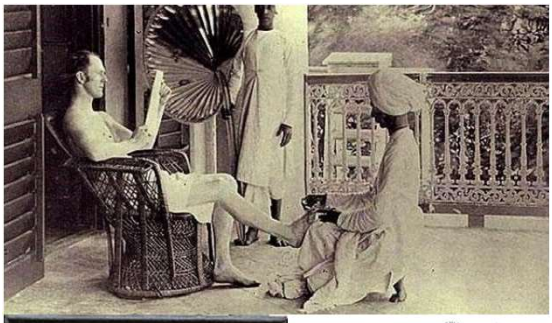
03 | Annexed Hindu kingdoms to undermine native rule

04 | Mistranslated Hindu scriptures to instill anti-Hindu narratives

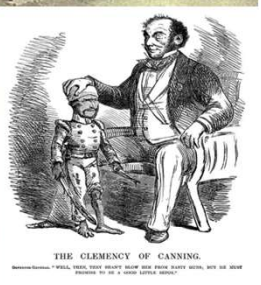
05 | Destroyed indigenous gurukul education system

06 | Destroyed local industries and forced importation of British goods

07 | Banned Indians from owning or producing firearms











Colonial Subjugation

Engineered famines to break the spirit of a people

"I hate Indians. They are a beastly people with a beastly religion. The famine was their own fault for breeding like rabbits."

Winston Churchill, Prime Minister of the United Kingdom (1943)

Harsh British tax and export policies and poor infrastructure management caused multiple famines in India claiming tens of millions of lives, most recently in Bengal in 1943. Indians were forced to eat leaves, grass and human flesh and parents threw their starving children into rivers and wells while others committed suicide to escape their living hell.

Madhusree Mukerjee, *Churchill's Secret War: The British Empire and the Ravaging of India during World War II* (2011)



Aftermath of Bengal famine of 1943

45

Colonial Subjugation

Destroying local industry to ensure dependence and poverty

Prior to colonial rule, India was the world's leading textile manufacturer and produced the finest fabrics. The British engaged in a systematic campaign to destroy the local handloom industry through harsh taxation and export policies that forced India to import British-made textiles and banned Indian textiles from being sold in foreign markets. Within a generation, Indian weavers were turned into beggars and their indigenous skills were lost forever.



46





Colonial Subjugation

Destroying local industry to ensure dependence and poverty

By 1878 Indian railway mechanics in Jamalpur in Bengal and Ajmer in Rajputana had become so proficient at maintaining locomotive trains that they started designing and building their own models at a fraction of the cost of imported British trains. The British Parliament responded by passing an Act in 1912 banning all local manufacture of trains to ensure India's economic dependence on their colonial masters and destroy native technological know how.

Era of Darkness: The British Empire in India (2016)



Jamalpur locomotive workshop (1897)

47

Colonial Subjugation

Seizure, Taxation and Ruin of Hindu Temples

"It was a strange but determined piece of policy when throughout the country the pagoda lands were resumed by the [East India Company] and tusdeck allowances were granted in their place… Now let us contemplate the result of this plan. From one end of the country to the other, the pagodas are ruined, unmaintained…The revenues of Tripetty are on a gradual decline and will die in the lapse of years a natural death. Some of the most celebrated temples in the country are worse off. But there are still, alas, many more strongholds of the devil."

Asiatic Journal (1831)



48



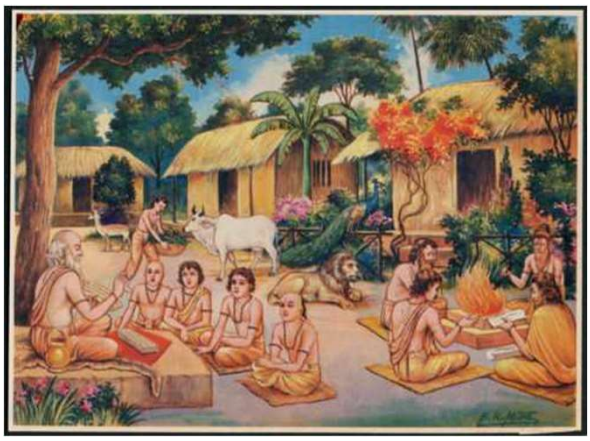


Colonial Subjugation

False Anti-Hindu Narratives

British rulers perpetuated the narrative that Indians were generally illiterate and education was restricted to high-caste Hindus, but their own surveys revealed that every village had at least one school and Sudras and other low-caste children constituted 70-84% of students. In contrast, a century of direct British misrule of India left the population with a dismal 12% literacy rate.

Survey of Indigenous Education in Madras Presidency 1822-1826



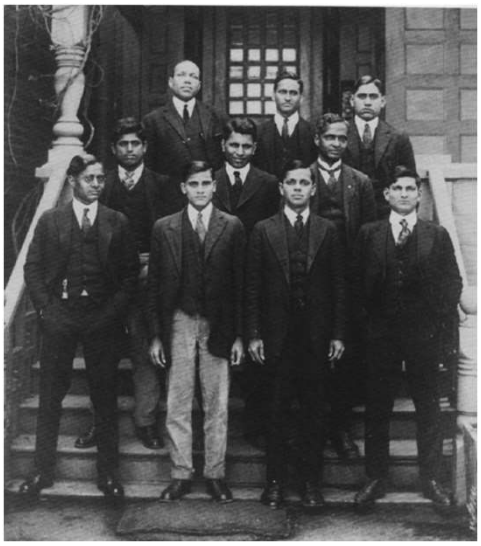
49

Colonial Subjugation

Creating a class of Brown British natives

"*We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect. To that class, we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for*
conveying knowledge to the great mass of the population."

Thomas Macaulay, East India Company, *Minute on Education* (1835)



50





Colonial Subjugation

Creating a class of Brown British natives

Despite their best efforts to adopt English language, clothing and mannerisms, the Anglicized Brown British native clerks of India were often viewed with contempt and ridiculed as 'Bengali Baboos' by their White masters for their ornate speech, self-importance and fawning attitude towards any Westerner they met.



51

Colonial Subjugation

Converting native Hindu Rajas into proper British gentlemen

"Concerned at the rising awareness of nationalism after the Indian Mutiny of 1857, the British realized that to strengthen their hold in India they, being just a handful, needed to widen their political and psychological management of India and the Indians. Thus they began to focus on the education of Native Princes and the pursuit of the objective in Macaulay's Minute on Education of 1837 'to create a class of people-Indian in Blood and Color but English in opinions, in morals and in Intellect' became the cornerstone of their strategy."

Mayo College, The Eton of India



Before:

After:

52





Criminalizing Indigenous Communities

Criminal Tribes Act of 1871

The British government passed the *Criminal Tribes Act* where various ethnic communities were deemed subversive to colonial authority simply because they did not conform to their idea of 'civilized living'. Targeted populations, such as sadhus, sanyasis, tribals, nomads, gypsies and sudras, were presumed guilty by birth, murdered, raped, arrested, had children separated from parents, and held in penal colonies or quarantined without conviction or due process. Upon release from British custody, targeted communities were subject to surveillance and given tattoos to stigmatize them and make them easier to track.



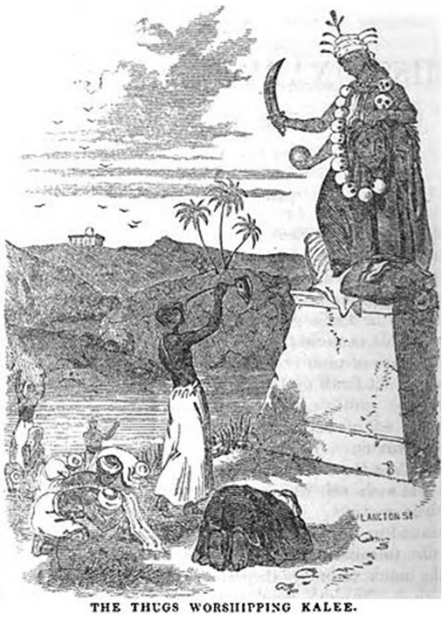
53

Criminalizing Indigenous Communities

Thuggee and Dacoity Suppression Acts

In an effort to demonize Hindus and feed the stereotype of the savage oriental, British authorities and media sensationalized stories of bloodthirsty *thuggees*, or bandits, who would offer human sacrifices to the wicked and fearsome goddess Kali. The image of the thuggee was promoted worldwide as an example of all that was wrong with India.

In addition to denigrating Hindu culture, the narrative of the thuggee menace was also used to justify colonial rule, suspend civil liberties and target subversive elements that challenged British hegemony.



THE THUGS WORSHIPPING KALEE.

54





"Secular" India

Hindu Temples Looted and Neglected

Post-Independence, the Indian State continued the British policy of taxing and managing the wealth and properties of all major Hindu temples despite claiming to be a 'secular' state. Their governance of Hindu temples has been fraught with mismanagement, neglect corruption, theft of jewels and deities and alienation of temple land:

"Many temples constructed at least 1,500 years ago or much before the temples recognized by UNESCO are in ruins. Even the daily rituals are not performed. Some temples remain closed throughout the day with no one to even light the lamps."

Madras High Court, citing a UNESCO report highlighting government incompetence and corruption in temple

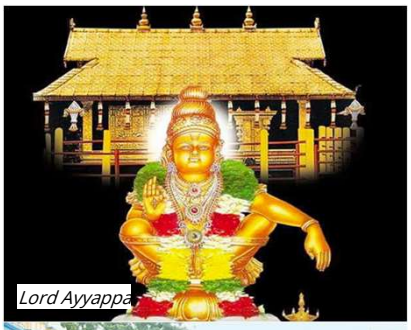


"Secular" India

The Case of Sabarimala - Anti-Hindu Activism

The Sabarimala temple dedicated to Lord Ayyappa in Kerala, South India represents one of Hinduism's unique spiritual ecosystems. The form of the Ayyappa worshipped at Sabarimala is *Naishtik Bramhachari*, a strict celibate. As such, women of reproductive age are forbidden to enter the temple out of respect for Ayyappa and to maintain the sanctity of the spiritual ecosystem. Otherwise, in the almost 1000 other Ayyappa temples across India, men and women are equally allowed access while Sabarimala is the single exception.

Ayyappa devotees undergo a 41-day period of celibacy, fasting and other penances prior to making the pilgrimage to prepare their bodies and consciousness for the spiritual ecosystem present in Sabarimala temple. Scriptures and oral tradition explain that the celibate male energy present at Sabarimala is actually harmful to the fertile female body.



Lord Ayyappa



Ayyappa devotees on pilgrimage





“Secular” India

The Case of Sabarimala - Anti-Hindu Activism

Visited by over 50 million devotees a year, Sabarimala is one of the world’s largest pilgrimage sites, exceeded only by Mecca. Given its prominence the Sabarimala temple has been targeted by Anti-Hindu social activists for years as part of a broader campaign to delegitimize Hinduism as sexist and patriarchal.

The temple was forcibly entered, vandalized, its deity broken and burned down in 1950 by Syrian Christian provocateurs. At the time of the arson, the Marxist atheist Chief Minister of Travancore-Cochin, C. Keshavan, famously stated:

“If a Hindu temple is destroyed, that much superstition is destroyed”

and since 1991 a group of activist lawyers have sought to force Sabarimala to accept women by judicial fiat.



The remains of Sabarimala after it was burned down in 1950

57

“Secular” India

Media narratives used to stereotype and demoralize Hindus

Psychological warfare: "the use of propaganda against an enemy, supported by such military, economic, or political measures as may be required. Such propaganda is generally intended to demoralize the enemy, to break his will to fight or resist, and sometimes to render him favourably disposed to one’s position. The communications media most commonly used in psychological warfare are the same as those used in civilian life; radio, newspapers, motion pictures, videos, books, and magazines form a large part of the output. Psychological warfare need not be subtle or sophisticated in conduct and execution.”

Encyclopaedia Britannica



58





“Secular” India

Media narratives used to stereotype and demoralize Hindus

Bollywood and other mainstream media outlets consistently portray Hindu gods and gurus as cartoonish, dishonest, corrupt, sex fiends in a manner similar to British imperial propaganda.



PK (2014)

“Secular” India

Media narratives used to stereotype and demoralize Hind

India Today denigrates the Hindu *sari* while praising the Muslim *hijab*. The glaring double-standard only makes sense in light of the anti-Hindu colonial stereotypes perpetuated in modern India.







“Secular” India
Hindu Self-Hatred

The relentless campaign of psychological warfare waged on Hindu minds by the British and their brown successors post-Independence have resulted in a Hindu population that is demoralized, delegitimized and without a sense of identity except to pathetically ape the West. This is a textbook case of internalized racism.

Result: Indians spend billions annually on fairness cream to lighten their skin to be more like their former British masters. A 2014 marketing study found that almost 90% of Indian girls cite skin lightening as a “high need.”



61

About The Supreme Pontiff of Hinduism (SPH)



62





Who is Bhagavan Sri Nithyananda Paramashivam?

His Divine Holiness Sri Nithyananda Paramashivam is Supreme Pontiff of Hinduism (SPH) and the reviver of KAILASA – the ancient enlightened civilization, the great cosmic borderless Hindu nation. HDH is an Avatar as per Hinduism and is the Supreme Pontiff (Jagadguru Mahasannidhanam) of Hinduism.

His Divine Holiness Bhagavan Sri Nithyananda Paramashivam represents the last lamp of a Hindu civilization nearly exterminated over the course of a thousand years of invasion, occupation, persecution, and genocide. He is single-handedly reviving the authentic teachings, rituals, culture



SPH's Contributions
01 Authentic Hinduism

A Comprehensive Science of Enlightenment:
Hinduism as revealed in the *Vedas* and *Agamas* offers mankind a perfected science for attaining the state, space, being, superconsciousness and powers of *Paramashiva*, the *Adi Guru* of humanity. By rediscovering and revealing orthodox Hinduism as described in its source scriptures, SPH is demonstrating its relevance to the world and its potential to transform humans into divine beings capable of achieving superconsciousness and manifesting extraordinary powers.



SPH initiating a disciple





SPH's Contributions
02 Gurukul Education

Indigenous Hindu Education System:
The *gurukul*, or traditional Hindu residential school, was the very backbone of Hindu civilization. Open to all members of Indian society, it offered a nurturing, nature-based environment where the *guru* could guide and train his students in both worldly arts (e.g., mathematics, literature, and martial arts) and spiritual arts (e.g., yoga, meditation, and power manifestation). The *gurukul* system was the key mechanism for knowledge transmission and preservation in Hindu civilization. SPH has established the world's only *gurukul* that is completely aligned to the original teachings of the *Vedas* and *Agamas*.



SPH conducting a class at the Nithyananda Gurukul in Bengaluru Adheenam

SPH's Contributions
03 Preserving Scriptures

Collecting and Preserving Hinduism's Sacred Scriptures:
Of the 10 million sacred scriptures produced over 5000 years of Hindu civilization, 80% have been lost to Muslim invaders and European colonial forces bent on wiping out the 'heathen', 'infidel' Hindu religion. SPH has established the *Nithyananda Jnanalaya*, the world's largest Hindu library where Hindu religious books and palm leaves have been collected from all across India to be translated, copied, digitized, distributed, and preserved for future generations.



Palm leaf scriptures undergoing restoration at the Nithyananda Jnanalaya in Bengaluru Adheenam





SPH's Contributions
04 Sacred Arts

Preserving Hindu Temple Art and Architecture:
Hindu temples and the deities, sculptures, paintings, and jewelry contained therein are unsurpassed marvels of art and engineering. Unfortunately, much of the skills and know-how to produce traditional Hindu art per the *Agamas* has been lost due to temple destruction, heavy temple taxation and economic and legal restrictions that have ravaged indigenous artisan communities. SPH has established a large scale sacred arts facility in Bengaluru Adheenam where Hindu arts and artifacts are collected and preserved from all over India, artisans are trained, and deities and other artwork are produced for distribution to Hindu temples in 33 countries.



Sacred Arts facility at Bengaluru Adheenam

SPH's Contributions
05 Temple Rituals

Reviving Hindu Temple Rituals as a Lifestyle:
Modern Hindus tend to dismiss ancient traditions such as *pujas*, *homas*, and *abhishekhams* as mere rituals. SPH has explained that Vedic worship or rituals are a collection of powerful transformative meditation techniques designed to connect the participant with the divine and experience intense bliss. Vedic rituals, when performed with the proper context and devotion, are outwardly beautiful and can directly put you in-tune with the universal energy or God. One of SPH's core missions is to reestablish the importance of rituals as a daily lifestyle for Hindus.



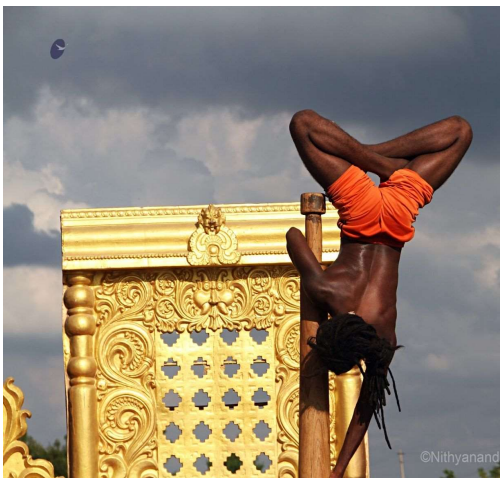
Sanyaasi performing Rudrabhishekham





SPH's Contributions
06 Authentic Yoga

Restoring Yoga's Spiritual and Cultural Heritage:
Authentic Yoga was revealed by *Sadashiva* himself in order to give humanity the techniques to develop the physique and physiology to manifest the superconscious state and express extraordinary powers. Modern Yoga is merely a diluted form of physical exercise with little connection to its Hindu roots beyond a few Sanksrit terms for asanas. SPH has rediscovered the original Yoga taught by Sadashiva grounded in the *Shastra Pramana*, or *Agamic* scriptural references, and designed to give the practitioner the experience of superconsciousness.



Yoga acharya performing Shivastambha (pole yoga) in Bengaluru Adheenam

SPH's Contributions
07 Rudrakanyas

Sacred Women of Hinduism:
Rudrakanyas were trained dancers who dedicated their lives to cultivating the 64 indigenous Hindu arts and devotedly serving the Gods residing in their local temple. Forsaking a traditional family life, they were the ultimate embodiment of beauty and chastity. Heavy taxation of temples as well as scandalous colonial narratives by British authorities destroyed the *rudrakanya* community and they are now remembered as little more than salacious court dancers. SPH has reestablished the *rudrakanya sampradaya* and its members have dedicated their lives to preserving and cultivating traditional Hindu arts.



Rudrakanyas performing traditional dance in Bengaluru Adheenam





SPH's Contributions
08 Female Empowerment

Elevating the Role of Women:
The *Sanyaas Sampradaya* (monastic order) established by SPH is unique in that it freely ordains women and allows women to perform temple rituals. Moreover, women constitute the majority of the senior leadership in SPH's mission, thereby establishing his vision of Hinduism as not just orthodox, but also highly progressive and committed to gender equality.



Female monks performing dance as ritual in temple

SPH's Contributions
09 LGBTQ Rights

A Culture of LGBTQ Inclusiveness:
SPH has revealed that the *Agama* scriptures recognize eleven genders and prescribe specific temple rituals to solemnize gay marriage, which is otherwise considered taboo in mainstream Hinduism. Moreover, he has declared that he himself transcends gender and consequently suffered vicious persecution for his bold progressive stance on LGBTQ issues. By rooting the legitimacy of gays, lesbians and transgendered people in ancient Hindu scriptures, he is single-handedly changing the LGBTQ discourse in India.



SPH in traditional Hindu female clothing



"I want the whole world to know, Hindus have something great to contribute to the world. We have something great to contribute to the world...let us do That."
-The Supreme Pontiff of Hinduism (SPH)
Jagat Guru Mahasannidhanam (JGM)
His Divine Holiness (HDH)
Bhagavan Nithyananda Paramashivam

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The Supreme Pontiff of Hinduism (SPH), Jagatguru Mahasannidhanam (JGM), His Divine Holiness (HDH) ***Bhagavan Sri Nithyananda Paramashivam*** is the *reviver of KAILASA* – the indigenous, ancient enlightened civilization - the borderless Hindu nation.



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Committed to the individual transformation of Humanity, the Supreme Pontiff of Hinduism has contributed tirelessly in all walks of life - serving as an inspiration for continuous, selfless contribution.



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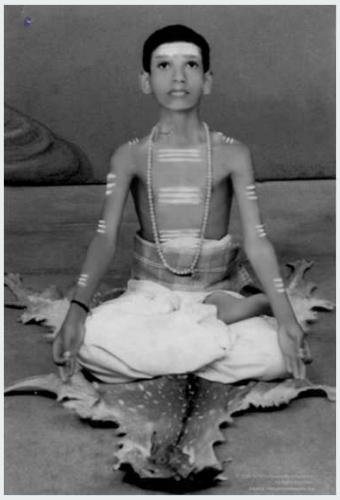

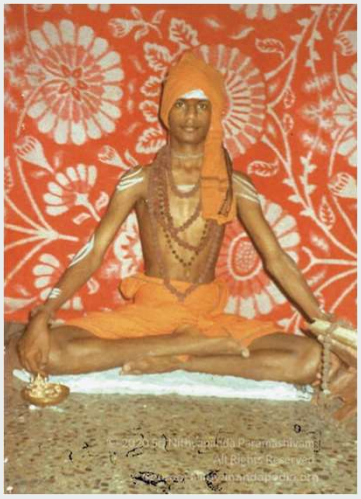

The Supreme Pontiff of Hinduism (SPH), Bhagavan Nithyananda Paramashivam has been trained since birth by the Enlightened Masters of Thiruvannamalai (*one of the last remaining indigenous Hindu ecosystems*) for the sake of reviving the indigenous knowledge-based tradition called Hinduism.

Alongside this - recovering the lost knowledge, literatures, and lifestyles which *are being destroyed* over centuries of relentless persecution and genocide.

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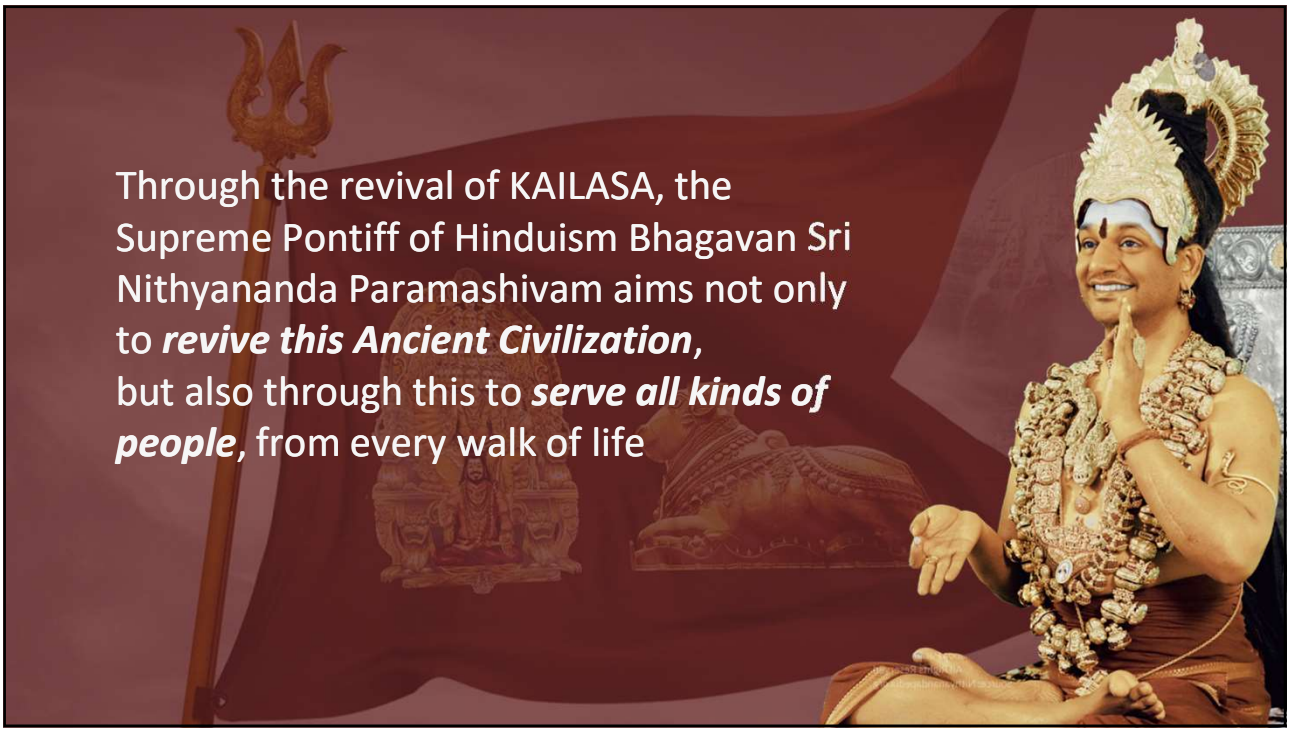
Through the revival of KAILASA, the Supreme Pontiff of Hinduism Bhagavan Sri Nithyananda Paramashivam aims not only to revive this Ancient Civilization, but also through this to serve all kinds of people, from every walk of life

77


16771 kailasas around the world
(de facto spiritual embassies of kailasa)
19 royal inheritances
22 hindu universities (sarvajnapeethas)
57 temple monastery complexes (adheenams)
120 temples
34 satsang temples
418 paduka mandirs (temples)
2175 satsang centers
1898 asp centers
186 extended campuses of nhu
2175 paramashiva sena shakas
1898 youth centers
25 e-kailasas
5334 healing centers (spiritual healing)
242 schools (nithyananda gurukuls)
22 food banks (nithyananda annamandirs)
12 animal shelters (nithyananda goshalas)
22 libraries (nithyananda jnanalayas)

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SHRIKAILASA UNITING NATIONS

26 YEARS OF ACHIEVEMENTS

GLOBAL PEACE

- ERADICATING POVERTY
- RELIGIOUS TOLERANCE
- HOLISTIC HEALTHCARE
- DEMOCRACY & UNCORRUPT ELECTIONS
- RECOVERY OF DRUG ABUSE
- NUTRIOUS FOOD & HUNGER FREE WORLD
- DEMOCRACY

EDUCATION & CHILDREN

*ERADICATING ILLITERACY
*QUANTUM INTELLIGENCE
*CHILD WELFARE

*SCIENCE OF ENLIGHTENED BIRTHING & PREGNANCY
*ANCIENT HERITAGE

EQUALITY

- *WOMEN EMPOWEREMENT
- PROTECTION OF MONKS
- RECOVERY OF SEXUAL ABUSE VICINTIMS
- INDEGINOUS ABORIGINAL NATIONS
- GENDER EQUALITY
- FEMININE EMPOWERMENT

FOOD & ENVIRONMENT

- FOOD BANK
- ANIMAL PROTECTION
- ETHICAL ENVIRONMENTALISM
- ORGANIC & SUSTAINABLE AGRICULTURE
- VEGETARIANISM & CLIMATE CHANGE
- ANIMAL RIGHTS
- DEFORESTATION
- ANCIENT SCIENCES
- SUSTAINABLE DEVELOPMENT

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Ministries of KAILASA

*The Supreme Pontiff of Hinduism, Bhagavan Sri Nithyananda Paramashivam **reaching the world in all its forms**, through the Ministries of KAILASA*

DEPT. OF SOVEREIGN

Responsible for the Office of His Divine Holiness Bhagwan Sri Nithyananda Paramashivam, the government's international relations, and the Office of Digital Enagement & Social Media.

DEPT. OF STATE

Protecting and fighting for Hindus' rights and interests, providing legal support against persecution of Hindus across the globe

DEPT. OF TREASURY

Manages Federal finances by collecting donations and paying bills and by managing currency, government accounts and public debt all as per Paramashiva's Hindu economy, with a mission to improve the wellbeing of all Kailasavasis

DEPT. OF COMMERCE

Works with businesses, universities, communities, and the Nation's workers to promote job creation, economic growth, sustainable development, and improved standards of living for Kailaasavasis

DEPT. OF HOUSING

Responsible for building enlightened living spaces, town planning, construction, community development, protection of the environment and other environmental conservation efforts.

DEPT. OF HUMAN SERVICES

It is the mission of the Kailasa Dept. of Human Services to create and enable enlightened lifestyle and living for every citizen, training people to enhance their well-being and consicousness

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Ministries of KAILASA

*The Supreme Pontiff of Hinduism, Bhagavan Sri Nithyananda Paramashivam **reaching the world in all its forms**, through the Ministries of KAILASA*

DEPT. OF EDUCATION

The Department of Education fosters educational excellence, keeping the Vedic & Agamic knowledge alive. Creating policies for access to school education, post-school, higher education, international education and academic research

DEPT. OF ENLIGHTENED CIVILIZATION

Reviving Sanatana Hindu Dharma by preserving Hindu libraries & knowledge centers, facilitating research & training in Yogic sciences & manifestation of powers, running the Nithyanandeshwara Paramashiva Devalayam which follows the Veda-Agama Sampradaya in the most authentic way

DEPT. OF INFORMATION BROADCASTING

To enable growth and productivity, supporting innovation, science and commercialisation. Creating an enabling environment for sustained growth of media, and effectively disseminate information on government policies, programmes and achievements

DEPT. OF HEALTH

Leading people to good health using Nithyananda Yoga, Ayurveda and other traditional Hindu medical sciences while also working with allopathic medicine to achieve results for the community

DEPT. OF VEDIC SCIENCE & TECHNOLOGY

Leading people to good health using Nithyananda Yoga, Ayurveda and other traditional Hindu medical sciences while also working with allopathic medicine to achieve results for the community

DEPT. OF GLOBAL COMMUNICATIONS

The foremost medium of communication between HDH, the sovereign of Shrikailasa and each of its citizens across the world, as well ShriKailasa's voice to the global media other nations and entities.

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Ministries of KAILASA

*The Supreme Pontiff of Hinduism, Bhagavan Sri Nithyananda Paramashivam **reaching the world in all its forms**, through the Ministries of KAILASA*

DEPT. OF RELIGION & WORSHIP

The governing body for all rituals and temple-related activities across the nation, overseeing temple operations in all defacto spiritual embassies and ensuring all rituals follow instructions as per the Agamas (primordial Hindu scripture). Also works for the protection of the temple premises and artifacts and liasons with Hindu entities around the world for this common cause.

DEPT. OF AGRICULTURE

The governing body for all agriculture efforts and food related activities. The department's mission is to ensure all ShriKailasavasis are fed nutritious, toxin free and Vedic-Agamic compliant meals. Also runs and maintains the organic farms of ShriKailasa.

DEPT. OF ENVIRONMENT & ANIMALS

The foremost medium of communication between HDH, the sovereign of Shrikailasa and each of its citizens across the world, as well ShriKailasa's voice to the global media other nations and entities.

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Global Services *(under KAILASA's Dept. of State)*

Saffron







***Saffron Om**: Working for world peace, conflict resolution and religious freedom*

Picture shows Peace Walk by millions of peacekeepers of KAILASA (Thiruvannamalai, India)

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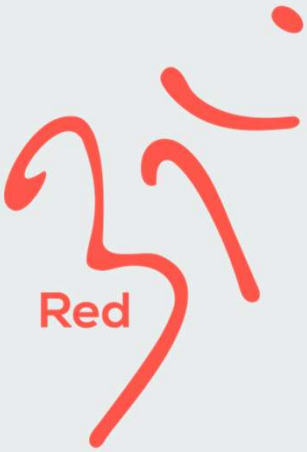
Global Services *(under KAILASA's Dept. of State)*



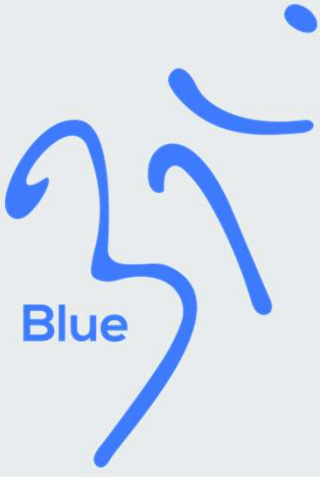


Red Om: *Providing relief work for natural & man-made calamities, working to eliminate world hunger*

The SPH personally organizing relief efforts and free, organic food distribution for the Thane Flood relief in Pondicherry Region (India, 2012)

85

Global Services *(under KAILASA's Dept. of State)*





Blue Om: *Working for animal rights and prevention of cruelty towards animals*

In Hinduism, cows are worshipped and endeared as Gau Mata, who embodies 330 million Deities and is a form of the Cosmic Mother.
Picture shows Gau Mata with Her calf, spending time with Balasanths (Child Saints) of the Nithyananda Gurukul (AdiKAILASA - Bidadi, India)

86





Global Services *(under KAILASA's Dept. of State)*



White Om: *Providing psychological healing, spiritual counselling and a superconscious breakthrough*

Engineering college students attending a meditation program organized by KAILASA's White Om (Karnataka, 2008)

87

Global Services *(under KAILASA's Dept. of State)*







Yellow Om: *Providing Satvidya – Yogic, ayurvedic solutions and medical care, including access to libraries and knowledge*

Top: One of KAILASA's many medical camps set up during relief efforts for Thane Flood in Pondicherry region (India, 2012)
Bottom: Free yoga classes held around the world organized by Yellow Om, for people of all ages

88

Global Services *(under KAILASA's Dept. of State)*

Green



Green Om: *Working for protecting the environment*

Organic fruits, vegetables, and grains cultivated by the Peacekeepers of KAILASA, led by the SPH
The produce is offered as Annadhaan (charitable service of providing free organic meals to everyone) through various embassies and centers of KAILASA.

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*"...I started **organized** public life in 2000. But my public life **started when I was 12**! How I started my public life? One person at a time!*
I'll from walk village to village, sit, spend some time- and small boy, naturally people will become curious, all alone! They will come and try to talk to me. Then I'll start talking to them and start enriching, whatever little way I know! It was a raw, crude, ground-level way,

***One Person at a Time**."*

- Autobiography of the Avatar, the SPH Bhagavan Sri Nithyananda Paramashivam



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Over 26+ years of untiring contribution, delivering more than ***18,000 hours* of public discourses**, designing and conducting ***over 100 types of meditation workshops***, and serving more than 1 ***billion*** people through free, organic, vegetarian food distribution (*Annadhan),* the SPH is bringing both the *lifestyle and knowledge* of Hinduism to the world in a grand scale.

*Left (**19 Oct 2002**)*: Ananda Spurana Meditation Workshop in AdiKAILASA - Bidadi, India
*Right (**26 Feb 2020**)*: Public Presidential Address to the Global Hindu Diaspora

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*"KAILASA is a place where **everything** related to Superconsciousness is revived.*

All the sampradayas, all the spiritual ecosystems created for Enlightenment will be revived and established in such a way, it never gets lost again, there **forever serving the humanity**"*

- The SPH Nithyananda Paramashivam

(6 Jan 2019)



***Sampradaya**: The multiple arms/sects of Hinduism, each exploring the science of awakening the individual's peak possibility, in a unique, time-tested, fool-proof way*

93

The **adulation of violence** in recent lifestyle has enabled disruption in several nations - affecting millions of lives with **mental distress, physical health ailments, defalcation of food supply, and pinpointed destruction** to the infrastructure of several countries.

The Supreme Pontiff of Hinduism, Bhagavan Sri Nithyananda Paramashivam, has **dedicated His life** and made it His mission to bring **global peace from the ground-level**, through the KAILASA's Dept. of Religion & Worship, and Dept. of Human Services.

To bring harmony in humanity, to create a life of freedom and peace for every individual on the planet, through the **revival of the Temple Ecosystems**.



Arunachaleshwara Temple (Thiruvannamalai, India)

94



*"…Joshua Gordon, M.D., Ph.D., director of the National Institute of Mental Health (NIMH), pointed out that environmental factors present both risk and **protective influences on mental health**. He grouped such factors into three types.*

- ***Individual factors** such as the microbiome.*
- ***Natural and built components** include green spaces, housing, and highways, which may play a role in health disparities.*
- ***Social factors** like family structure, poverty, and other social determinants of health..."*

- National Institute of Environmental Health Studies, March 2021

From 1994 to this date, the Supreme Pontiff of Hinduism has worked *tirelessly* in the revival of Temple Ecosystems globally.

Through KAILASA's Dept. of Religion & Worship, and Dept. of Human Services led by the SPH, this life-long commitment to the mission and vision of bringing global harmony, sustainable living, and ***reproducible ecosystems*** has been **proven** in building active, contributing Temple Ecosystems around the world.



1994: The Supreme Pontiff of Hinduism (Thiruvannamalai)





21 Oct 2006: Following a meditation under the sacred Banyan Tree in AdiKAILASA, peacekeepers of KAILASA along with children of the Nithyananda Gurukul celebrate the auspicious occasion of Deepavali *(AdiKAILASA - Bidadi, India)*

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22 Dec 2018: Peacekeepers of KAILASA and participants of the Paramashivoham Meditation Workshop take part in the celebrations of a traditional flag-hoisting ceremony. *(AdiKAILASA - Bidadi, India)*

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14 Dec 2006: The SPH conducting the Nithyananda Spurana Convention (Life Bliss Program Level 2) - a meditation workshop *(Chennai, India)*

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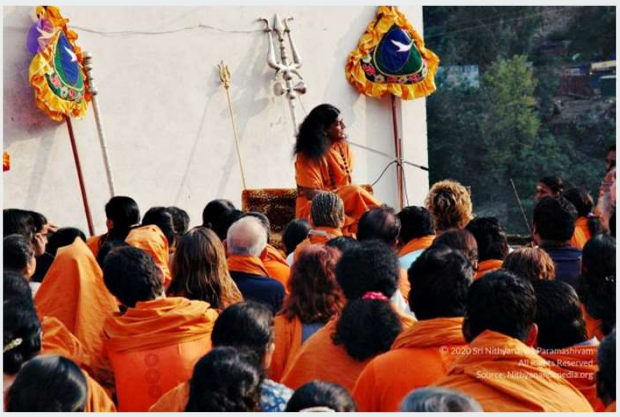
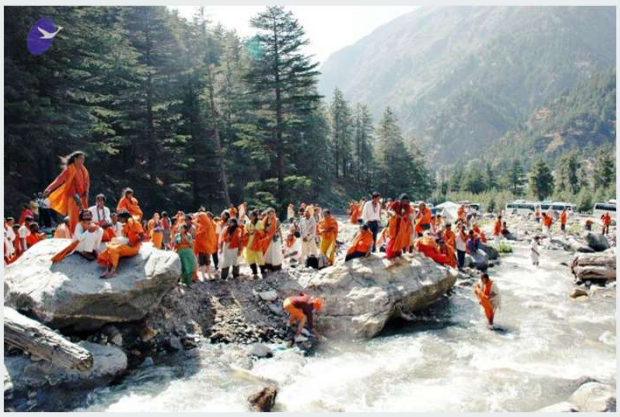
17 Dec 2006: The SPH conducting the Nithyananda Spurana Convention (Life Bliss Program Level 2) at St. Peter's Engineering College *(Chennai, India)*

100





26 May 2006: Peacekeepers of KAILASA and the SPH embark on the Himalayan Yatra - the traditional sacred pilgrimage to the Himalayan Mountains, and up the river Ganga. *(Harsil, India)*

101





20 Dec 2011: The Temple Ecosystem of Thiruvannamalai serves as the driving factor in maintaining the lifestyle of health, wealth, and well-being for the denizens of Thiruvannamalai, one of the remaining *living* temple ecosystems. *(Thiruvannamalai, India)*

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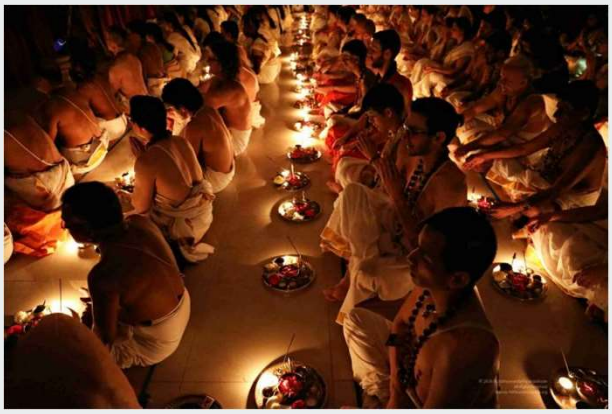

31 Dec 2018: Peacekeepers of KAILASA and participants of the Paramashivoham Meditation Workshop take part in morning meditation, and traditional puja, or ritualistic worship. *(AdiKAILASA - Bidadi, India)*

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17 Aug 2014: The distribution of sweet butter as part of the Krishna Janmashtami Celebrations - the celebration of Lord Krishna's birth *(AdiKAILASA - Bidadi, India)*

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17 Aug 2014: Playfully colourful celebrations of Krishna Janmashtami *(AdiKAILASA - Bidadi, India)*

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17 Aug 2014: As a part of the Krishna Janmashtama Celebrations, peacekeepers of KAILASA distributing free organic food to the public *(AdiKAILASA - Bidadi, India)*

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11 Sept 2016: The peacekeepers of KAILASA, led by Supreme Pontiff of Hinduism, take part in *Kara Séva* - the voluntary contribution of physical service towards the cleaning, or construction of the sacred Hindu temple. *(AdiKAILASA - Bidadi, India)*

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2 Jan 2013: The Supreme Pontiff of Hinduism, Bhagavan Nithyananda Paramashivam arrives with volunteers and KAILASA's peacekeepers, to provide relief efforts to the cyclone-hit Pondicherry region through distribution of food, water, and basic necessities, medical camps, and clearing the local roads for further relief efforts. *(Pondicherry, India)*

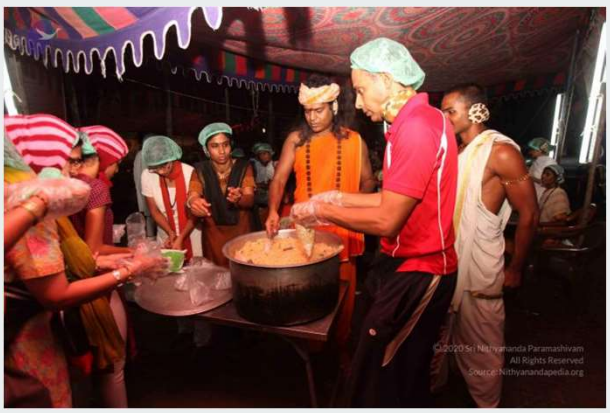
108





4 Jan 2012: Thane Flood Relief Food Preparations *(Pondicherry, India)*

109





4 Jan 2012: Thane Flood Relief Food Preparations *(Pondicherry, India)*

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3 Jan 2012: Pondicherry - Thane Flood Relief Medical Camps

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4 Jan 2012: Pondicherry - Thane Flood Relief Medical Camps

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KAILASA Ecosystems around the World



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(Left) 1994: KAILASA in Thiruvannamalai is traditionally passed on to the hands of the SPH JGM HDH Bhagavan Nithyananda Paramashivam
(Right) 2017: KAILASA in Thiruvannamalai receiving visitors and delegates for the Kalpataru Meditation Workshop, and Shiva Deeksha*

****Shiva Deeksha**: one of the primary initiations of Hinduism*

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6 Jan 2013: KAILASA in Thiruvannamalai traditionally celebrates the birth date of the SPH Nithyananda Paramashivam

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Jan 2011: KAILASA in Thiruvannamalai
The SPH Himself directly serving Annadhan, and traditional temple services

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2006-2008: KAILASA in Thiruvannamalai

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11 March 2017: KAILASA in Thiruvannamalai
Thousands arrive to celebrate the Enlightenment Ecosystem, and to traditionally meet the SPH JGM HDH Bhagavan Nithyananda Paramashivam

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Tiruchengode Sarvajnapeetham - Adi Nithyananda Peetham
The first temple ecosystem established by the SPH JGM HDH Bhagavan Nithyananda Paramashivam at the age of 23, on the banks of the sacred Kaveri River *(2001)*.
This was the start of the borderless Hindu Temple Ecosystem we know today as KAILASA.

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AdiKAILASA Nithyananda Peetham in Bidadi
After having a vision of the sacred Banyan Tree, the SPH had established the AdiKAILASA Temple Ecosystem with this same Banyan Tree at its heart - the main headquarters of KAILASA *(2003)*.

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AdiKAILASA Nithyananda Peetham in Bidadi
Through the livestream of the sacred Banyan Tree and deities, the temple ecosystem of AdiKAILASA is continuously available to all - from wherever they are.

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AdiKAILASA Nithyananda Peetham in Bidadi
The continuous flow of worship and temple services.

122





KAILASA in Columbus, Ohio (USA)
The first temple established by the SPH outside India. The temple physically came to life in just 9 months. The chief presiding deities of the temple are Sri Nithyanandeshwara and Nithyanandeshwari. The deities are 7-feet tall granite, weighing 6 tons, and their divine faces have been directly hand-carved by the SPH.

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KAILASA in Los Angeles, California (USA)
The Los Angeles temple, *first inaugurated in 2005*, then *established in its permanent location in 2007*, houses the largest Shiva linga and Rajarajeshwari Devi in North America.

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KAILASA in Los Angeles, California (USA)
As a 25'000 square ft temple-complex, housing 80+ deities, it is one of the largest Hindu Temple ecosystems in the West.







KAILASA in Seattle, Washington (USA)
Housing the blissful dancing form of Ganesha, and the largest living Nataraja deity outside of India, KAILASA in Seattle is also known as *Chidambaram* of the West.*

***Chidambaram Temple**: The ancient Hindu temple where Paramashiva resides as Nataraja, the Cosmic Dancer and expression of Akasha/Space. The big toe of Nataraja has also been revealed to be the centre of the Earth's magnetic equator.*





KAILASA in San Jose, California (USA)

Inaugurated in 2009, KAILASA in San Jose radiates the energy of the 'Madurai' Meenakshi Temple*.

The chief presiding deities of the temple are Devi Meenakshi, the Shiva Linga, Lord Sri Nithyanandeshwara and Devi Nithyanandeshwari (Lord Shiva and the Cosmic Mother) which have been created, installed and energized by the SPH Himself.

***Madurai Meenakshi Temple:** Home to Devi Meenakshi- the Divine Cosmic Mother, and the consort of Lord Sundareshwar, the most beautiful and blissful form of Lord Shiva.*





KAILASA in St. Louis, Missouri (USA)

Alongside the Shiva Linga and Nithyananda Ganesha, KAILASA in St. Louis carries the energy of Tirumala Tirupati* of South India and houses the one of the tallest Venkateshwara deities in North America, along with His consorts - Sridevi and Bhudevi. The beautiful landscape nestled among the woods and rolling hills of Missouri stretches for 20 acres.

***Thirumala Tirupati** is one of the most beloved of Lord Vishnu, whose temple is the most visited (of any religion) in the world*





KAILASA in Phoenix, Arizona (USA)
Home to over 21 deities and with a temple structure of 2500 square feet, KAILASA in Phoenix has been directly established by the SPH Nithyananda Paramashivam - serving as an energy field of worship, meditation, and celebration for over 7 years





KAILASA in Houston, Texas (USA)
Formally inaugurated in 2017, the SPH has declared KAILASA in Houston as the *Parihara Sthala for all the Navagraha doshas**

**The space in which all ill-effects of the 9 celestial bodies are removed*



KAILASA in Toronto, Canada
Inaugurated on July 2011, KAILASA in Toronto is the only Hindu temple in the West with all 63 Nayanmars*, and 18 Siddhas* residing as deities. The temple deities here are seated exactly as they existentially preside in Kailaasa around Paramashiva, the Primordial Deity of Hinduism

**Nayanmars: The most endearing, and notable Saints of Hinduism*
**Siddhas: Literally meaning "the accomplished/perfected one"*

131





KAILASA in Toronto, Canada
Active and alive from 2011 onwards, KAILASA in Toronto has been blessed to radiate the superconscious energy of Kailaasa. This temple ecosystem goes on providing various temple services to the community such as Annadhan, and traditional Hindu ceremonies.

132





KAILASA's Dept. of Religion and Worship, Dept. of Human Services, and each of KAILASA's Temple Ecosystems consider the **Right of Happiness** to be the highest fundamental right of all humans - in fact, all beings.

The ultimate goal for Hinduism and KAILASA, led by the SPH JGM HDH Bhagavan Nithyananda Paramashivam, is the material and spiritual well-being, and prosperity of humanity.



133



134

Annadhan - the traditional distribution of free, vegetarian, organic food for people of all caste, creed, religion, race, gender, social standing



135



"We will revive the food supply system of Kailaasa … Before you get hungry, food will be ready. Continuous annadhan. I am not giving any fantasy. It is already becoming reality."

- *The SPH JGM HDH Bhagavan Nithyananda Paramashivam (17 June 2019)*

136





The developmental, economic, social, and medical impacts of malnutrition and famine have a **critical impact** on the individual, familial, community, national, ultimately on the global level.

With the on-going COVID-19 pandemic triggering an alarming spike in food insecurity, the United Nations have given warnings of **famines of biblical proportions**. In 2020 alone, *690 million people* were estimated to be pushed into food insecurity.

The access and availability to organic food has become of **utmost importance**.



137

Through *KAILASA's Department of Agriculture*, the Supreme Pontiff of Hinduism Jagat Guru Mahasannidhanam His Divine Holiness Bhagavan Nithyananda Paramashivam, has ***committed to the distribution of free, organic food to everyone*** - not just since the beginning of His public life, but from His very upbringing itself.



138





22 Nov 2002 - The pictures show the early days of KAILASA's spiritual mission, where the SPH is offering Annadhan (providing a free, organic, vegetarian meal), on Kartikai Deepam. *(Thiruvannamalai, India)*

139



2013: Even with a fractured hand, the SPH JGM HDH Bhagavan Nithyananda Paramashivam engaged in selfless work day and night, inspiring the peacekeepers of the Sovereign Order of KAILASA to engage in selfless service, leading the nation of KAILASA by example.
In 2011, the SPH had a multiple compound fracture with the bone protruding out of the skin.
In 2013, two steel implants that were fastened in 2011 were removed as the bones had healed completely.
This picture is after that surgery.

140



3 Jan 2012: Pondicherry - Thane Flood Relief

141





3 Jan 2012: Pondicherry - Thane Flood Relief

142





3 Jan 2012: Pondicherry - Thane Flood Relief

143



9 Sept 2011: Nithyananda Annalaya Inauguration (*Thiruvannamalai, India*)

144





25 Nov 2005: Arogya Yoga Health Workshop (*Tamil Nadu, India*)

145





12 Dec 2007: Nithyananda Spurana Meditation Workshop (*Salem, India*)

146




20 Sept 2012: Nithyananda Spurana Meditation Workshop (*Thiruvannamalai, India*)

147




27 Nov 2012: Karthikai Deepam Celebrations (*Thiruvannamalai, India*)

148





10 May 2017: Inner Awakening Meditation Workshop (*Thiruvannamalai, India*)

149





10 April 2017: Kalpataru Meditation Workshop (*Thiruvannamalai, India*)

150





5 May 2016: Bhandara feast served for Respected Spiritual Leaders and Hindu Monks (*AdiKAILASA - Bidadi, India*)

151



28 April 2016: Kalpataru Meditation Workshop (*AdiKAILASA - Bidadi, India*)

152





11 March 2017: Arunachala Sarvajnapeetham, Thiruvannamalai, India

153







18 Aug 2019: Thiruchengode Sarvajnapeetham, India

154




6 July 2019: Annadhan distributed during Guru Purnima - the traditional celebration of Guru *(KAILASA in Houston)*

155



8 Dec 2016: Sadashivoham Meditation Workshop (*AdiKAILASA - Bidadi, India*)

156



30 May 2020: Annadhan service continues in the midst of the COVID-19 crisis (*Madurai, India*)

157





1943 – 1944: In the man-made famine of Bengal, as per existing records 3+ million were murdered. The Prime minister of the world's biggest empire controlling 1/3rd of mankind claimed they could not do anything about the people dying of hunger because - *"Hindus bred like rabbits and the famine was their fault*".

2016, Ujjain : In Ujjain Kumbh Mela, the peacekeepers of KAILASA served organic food to over 3+ million. Peacekeepers of KAILASA under the leadership of the SPH Nithyananda have served more than 1 billion free meals in past 26 years and are determined to end hunger and poverty in all its forms.

KAILASA, with 200 peacekeepers at any given time, can deliver what even one of the biggest countries could not deliver. KAILASA is not driven by war, fear or greed - it is an enlightenment based nation - driven by selfless service.

158





The Vedagamas, the source of Hindu Scripture, declares :

|| अन्नम् बहु कुर्वीत ||[1]
"Annam Bahu Kurveetha"

which means, "***Let us produce food in large quantities***".

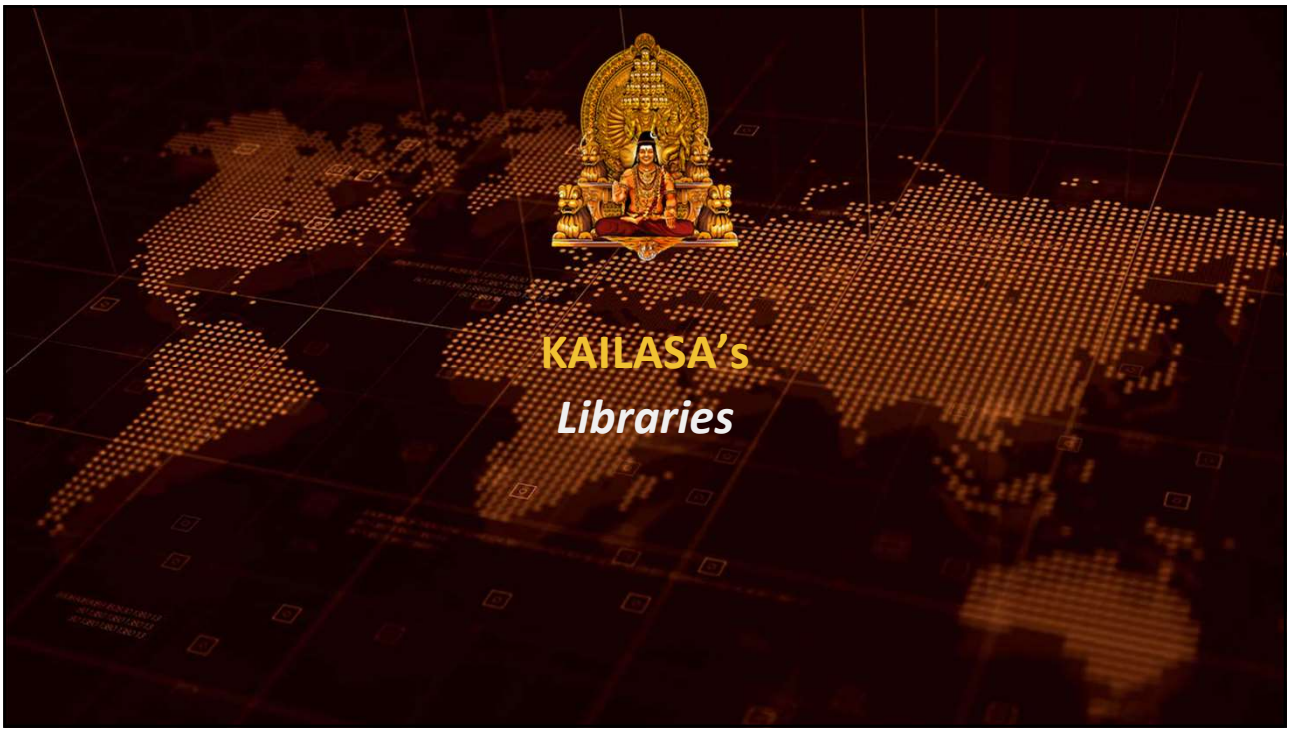
Through the widespread distribution and promotion of free, healthy, organic food, KAILASA's global peacekeepers led by the SPH serve such that we may *achieve food security, improve nutrition, and promote sustainable agriculture globally.*

Annadhan is the vision to end poverty and hunger, in all its forms.

(1) Taittiriya Upanishad, Brigu Valli, Chapter 3 Verse 9



159



160



Hinduism, Sanatana Hindu Dharma, is a ***knowledge-based tradition***.
What was once passed on orally from time immemorial, has in the last few thousand years begun being transmitted through written word in the form of ***palm-leaf scriptures, books, and libraries***.

161

"Only if you read the original Upanishads, Brahma Sutras, Bhagavad Gita, you will understand the Reality, the Truth, ***what I stand for****.*

Jnanalaya, Grantha Samadhi, Hindu Traditional Library has principles like ***books are the living representative*** *of Saraswati and Dakshinamurthy, meaning they express the* ***Authenticity of the Truth****."*

- The SPH Nithyananda Paramashivam
(10 Nov 2019)



162





"Centuries of history of discrimination, exploitation, dispossession and colonization have led to the loss of traditional knowledge. ***Traditional knowledge is under threat and is being misused and misappropriated*** *…*

Indigenous peoples' traditional knowledge has been developed over generations through daily life practices and a close understanding of local environments. ***It can offer valuable responses to climate change, food insecurity, reducing inequalities and other challenges that we are trying to resolve*** *…"*

18th Session of the United Nations Permanent Forum on Indigenous Issues (UNPFII)



163

From the original 100 million source books of Hinduism, ***barely 20% remain today***.

Through KAILASA's Dept. of Enlightened Civlizations, the Supreme Pontiff of Hinduism has committed His life to ***ensure the preservation, protection, and transmission*** of the age-old, authentic, time-tested Hindu knowledge.

The SPH serves to not only protect the branches of knowledge remaining today, but also to ***revive this vast knowledge which has been lost*** over years of genocide, and persecution.



28 Feb 2020: Public Presidential Address to the Hindu Diaspora, by The Supreme Pontiff of Hinduism

164





Zero

The Rig-Vedas, one of the fundamental source scriptures of Hinduism, expresses a concept known as the Hiranyagarbha, or the “Universal Womb”.

From the concept of Hiranyagarbha, comes the understanding of the space out of which everything comes forth, Zero.

From India to Persia, then onto Arabia through the Hindu scholar *Kanaka*, this knowledge is today the cornerstone of everything considered as binary logic.

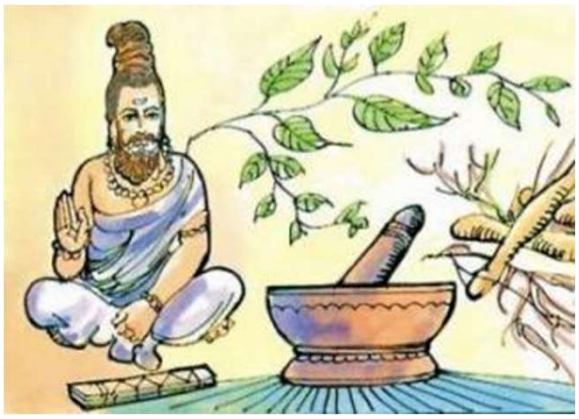


165

Ayurveda

The traditional Hindu form of medicinal diagnostics and treatments. With its roots in Hindu scriptures and reference in chapters of the Rig-Vedas, it stands as the oldest living medicinal system still being used and practised today.

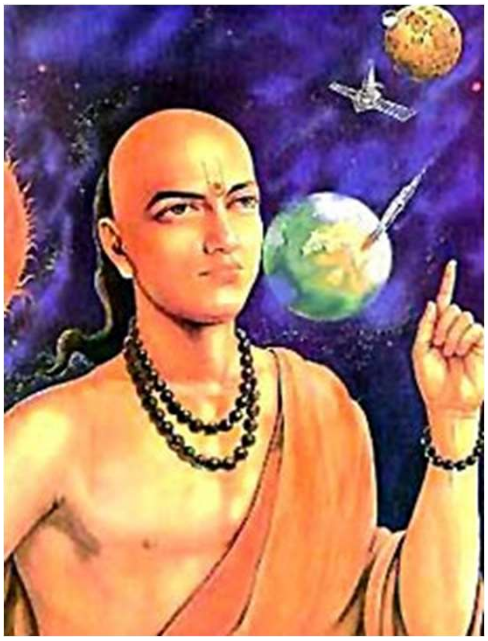
This includes the use of copper in medical instruments for its antibacterial properties, and the use of Ayurvedic methodology in treatments for Rheumatoid Arthritis, and Osteoarthritis



166

Surya Siddhanta

An ancient Hindu literature, detailing the science of astronomy - including the speed of light, distance from the sun, diameter of the Earth, and planetary orbitals, long before the recent understanding of modern optics.



167

Yoga

The age-old science and practise of Yoga has direct reference and origin in the *Hindu Agamas*, *Patanjali Yoga Sutras*, *Joga Pradipika*, *Rudramalayam* of *Uttara-Tantram*, *Gheranda Samhita*, and countless other Hindu scriptures.



168





Kashmiri Shaivism

The Hindu science of consciousness and awareness, extending its application through the form of mental, emotional, physiological, neurological, and physical freedom.



169

The Lost Knowledge of **Kashmir**

Hindus have lived in **Kashmir** for more than 10,000 years. The name Kashmir derives its origins from the name of **Rishi Kashyapa**, one of the Sapta Rishis, or 7 Great Rshis, as described in Vedas (Sama Veda verse 2.218-221).

Over the course of ***repeated and systematic genocide***, persecution, and invasion which ***continues to this day***, Hindus were mercilessly killed and their knowledge burnt to ashes.

Today Hindus in the valley of Kashmir are less than **2%** of the total population.



170





The Lost Knowledge of **Kashmir**

In the recent forced Hindu Exodus in Kashmir:

Hindus population in Kashmir
Before the exodus of 1990
160,000
2016, 30 years after the violent exodus
2000-3000

With this, an ***unprecedented volume*** of Kashmiri Shaivism's scriptures, literatures, scholars, and saints have not only been ***lost forever***, but continue to wither away to this date.



Source: *"Kashmir: Outrage over settlements for displaced Hindus". BBC 15-06-16.*

171





Nalanda University: Served as the ***global hub of knowledge*** for nearly 800 years.
The temples, laboratories, monasteries, and **9-storey library** of Nalanda University (also known as the Dharma Gunj, or *Mountain of Truth*) attracted scholars from across the globe.

172



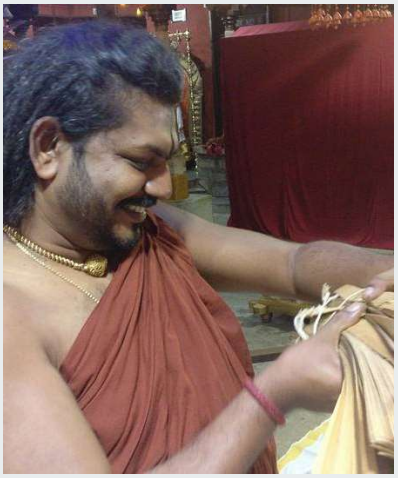


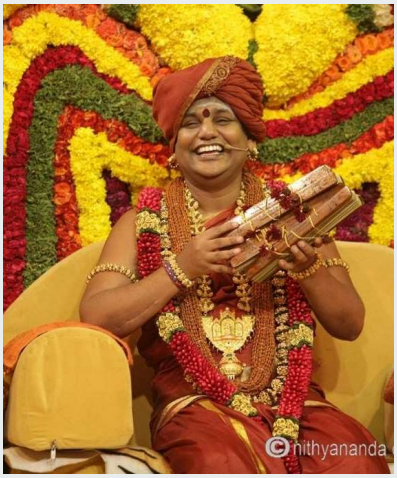
Nalanda University: Burned ***continuously*** for ***6 and a half months*** in 1193.
Thousands of students murdered, thousands more beheaded.

Millions of manuscripts and t*housands of sincere scholars*, who can ***never be replaced***.

173







The Supreme Pontiff of Hinduism JGM HDH Bhagavan Nithyananda Paramashivam has taken up the mission to revive the world's lost wisdom, ancient sciences, and indegenous knowledge traditions, for the benefit of humanity through KAILASA's Nithyananda Hindu Library (NHL).

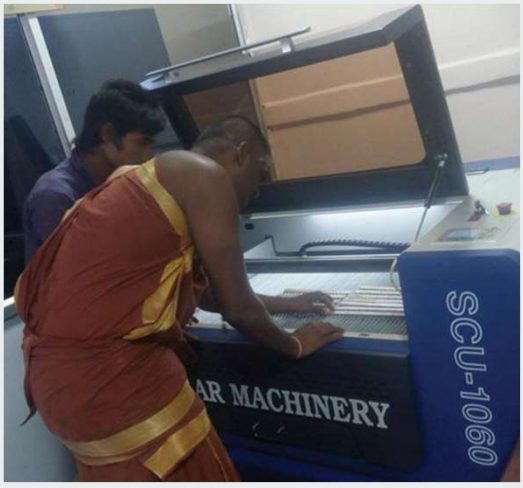
174

From 2003 onwards, the SPH has been a source of continuous contribution to the preservation, protection, and transmission of knowledge in all its forms, through KAILASA's Nithyananda Jnanalaya (Library)

- Collection of **100,000+ physical literature** on Hinduism
- **400,000+ digital literature**, more than **240 million pages** of indigenous Hindu knowledge
- Collaboration with 5 traditional libraries, including the **most ancient Hindu monasteries,** and preserved personal collections
- Over **3 Terabytes Yoga scriptures** collected
- World's largest collection of **Shaiva Agamas**
- World's largest collection of **Kashmiri Shaivism scriptures**



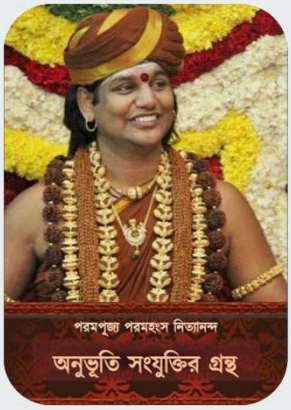
175

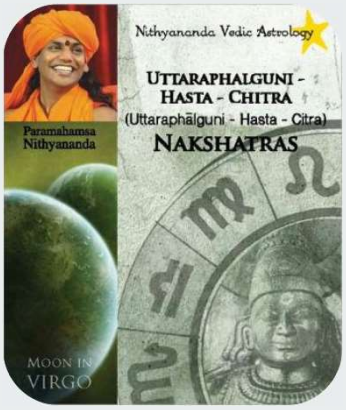




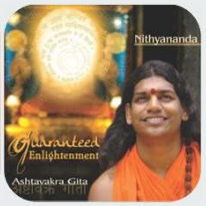
Collection of 31,000+ traditionally preserved palm-leaf manuscripts, and in-house palm-leaf printing for translating digital literature to traditional palm-leaf script

176





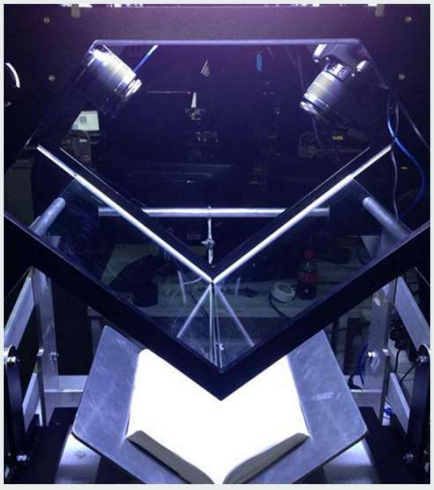






Thousands of recovered ancient scriptures translated in a ***user-friendly way*** for the **modern man**- through more than 500 publications *(both printed and digitized)*, translated into 27 different languages.

177



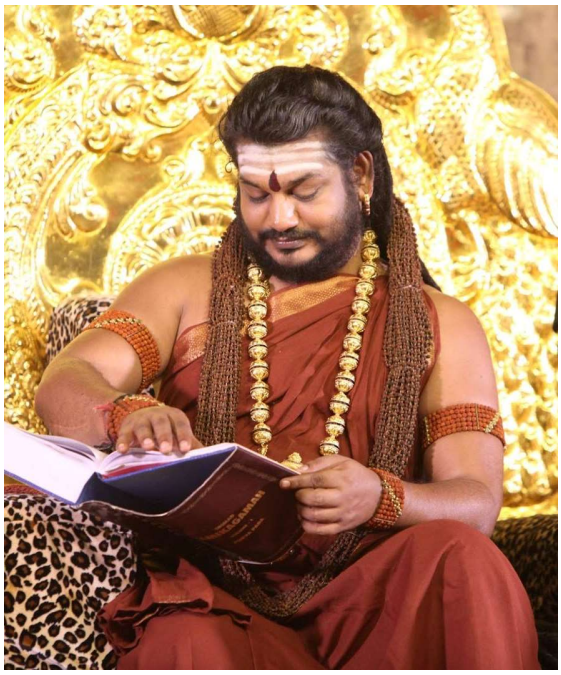


Digitization of 600,000+ pages of Indigenous Hindu literature, setting in-house server & storage to host over 120 Terabytes of Digitized literature

178

Mission and Vision of KAILASA's Nithyananda Jnanalaya (Library):

- Housing 50 million Books,
  3 million manuscripts on Hinduism,
  2 million source books on Hinduism,
  and the world's largest Grantha Samadhi
  (living Deity in the form of Scriptures)
- State-of-the-art library spread over 10 million square feet (230 acres), using software-based automated library management
- Establishing World's largest Digital library of Hinduism Books and Manuscripts



179



180





"The whole Gurukul, real Hindu Gurukul, Hindu University atmosphere I had in Thiruvannamalai in 1970's is what I am trying to reproduce all over the world through Nithyananda Gurukul and Online E-Gurukul"

- The SPH Nithyananda Paramashivam
(17 Nov 2019)



Today, Education is known to be the key factor to enabling upwards socioeconomic mobility, and the strongest means of removing poverty. The right education is crucial to the well-being, stability, and growth of not only every child, but to humanity as a whole.

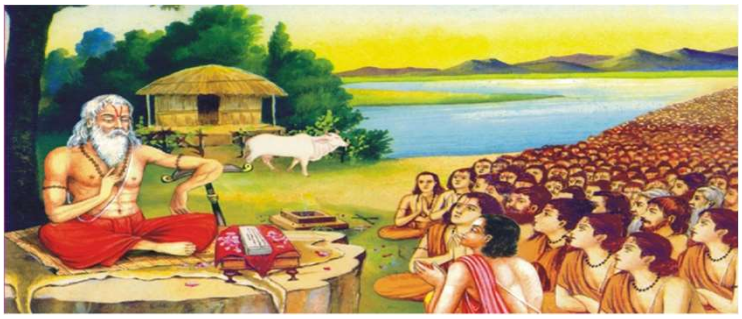
The Gurukul System is known to be the ***knowledge-transmission system*** of Hinduism - one of the pillars which kept Sanatana Hindu Dharma alive and standing, as the world's most ancient, *living* civilization.

Through KAILASA's Dept. of Education, the Supreme Pontiff of Hinduism, JGM HDH Bhagavan Sri Nithyananda Paramashivam, the Gurukul System is being ***revived in its entirety***.



Gurukul - *"Living in the Guru's Home"*

The Gurukul System is rooted on the "***guru-shishya sampradaya***", or the *living lineage of the Guru-disciple relationship*.



183

After decades of study on the ***physical, chemical, and biological*** uniqueness of meditative states and *Enlightened beings*, it has been found that in the normal waking state alone..their brainwaves show that they are in **a *complete* meditative state**, despite being *fully* active and engaged.

In the world of athletics, this state is known as the "*being in the zone*" - ***a GLIMPSE into the peak*** of focus, cognitive function, attention, and coordination, to name a few.

Rather than a glimpse, Enlightened beings casually walk, talk, and engage with life ***settled in this peak***.



184





Recent studies have also found that ***we imbibe*** the body language, behaviours, and patterns of those in our environment- not just on the behavioural level, but to the **depths of the *neurological layer***.

This is also known as the "***mirror-neuron effect***".

In this way, there is no better teacher than the *Enlightened Guru*, who (as per modern science) exists as the *superconscious, biological,* ***reproducible anomaly***.



185

However, through centuries of Moghul Invasions, Colonialism, and continued persecution against Hinduism and Hindu Tradition, this science of knowledge transmission has been diminishing at an unprecedented rate.

After careful study in the Colonialism Era, it was found that the Gurukul System was standing as the backbone and stability of the Hindu Civilization.

The Macaulay Education System was imposed on India after this revelation.



186





13,000 Universities across Bharat, and **200,000 Gurukuls** were **Destroyed** *in Bengal and Bihar alone*

187





With the ***systematic destruction*** of Hindu Universities and Gurukuls, goes also more than 80% of ***Hinduism's Indigenous knowledge***.

188





"Our English schools are flourishing wonderfully … The effect of this education on the Hindoos is prodigious.
***No Hindoo who has received an English education ever continues to be sincerely attached to his religion** …*

The Hindoo religion is so extravagantly absurd that it is impossible to teach a boy astronomy, geography, natural history, without completely destroying the hold which that religion has on his mind. …

*It is my firm belief that, **if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence.***

And this will be effected without any efforts to proselytise, without the smallest interference with religious liberty, merely by the natural operation of knowledge and re(f)lection.

I heartily rejoice in this prospect…."

- *Thomas Macaulay (12 Oct 1836)*



189

KAILASA's Nithyananda Gurukul



The grand revival of Hinduism's Gurukul and Universities

190



2 Oct 2006: Official Inauguration of the Nithyananda Gurukul (*AdiKAILASA - Bidadi, India)*

191





2008: Students of the Nithyananda Gurukul practising yoga and meditation, under the sacred Banyan Tree (*AdiKAILASA - Bidadi, India)*

192



50% of Gurukul Balasanths (Child-Saints) study 1-3 years ahead their age group, scoring in the top 10-20% of MENSA at age 14.

193



Gurukul Balasanths learning standard Academics, along with the indegenous Hindu Scriptures

194





Gurukul Balasanths practising Shivastambha* Yoga under the guidance of Trained Shivasatmbha Yoga Acharyas *(Teachers)*

195



20 May 2018: Gurukul Balasanth demonstrating the ability to perform Kundalini Rajju*, even through blindfold *(AdiKAILASA - Bidadi, India)*

**Kundalini Rajju: Traditional Rope Yoga*

196





22 May 2018: The SPH JGM HDH Bhagavan Sri Nithyananda Paramashivam personally teaching the once lost science of Dhanur Vidya* *(AdiKAILASA - Bidadi, India)*

**Dhanur Vidya: The Ancient, Hindu Science of Archery*

197





30% of Gurukul Balasanths (Child-Saints) demonstrating capacity to spontaneously play instruments without formal training (*AdiKAILASA - Bidadi, India)*

198



Gurukul Balasanths living the Agamic Shastra*-based lifestyle *(AdiKAILASA - Bidadi, India)*

Agamic Shastras: One of the fundamental source scriptures of Hinduism, revealing the **why and the **how** for lifestyle best practises, solutions, and standards*

199





5 Oct 2018: Balasanths (Child Saints) of the Nithyananda Gurukul demonstrate the ability to read blindfolded* (*AdiKAILASA - Bidadi, India)*

**Through the initiation of the Guru whereby the Guru awakens the non-mechanical parts of the brain, hundreds of Balasanths & Peacekeepers of KAILASA today express powers such as (but not limited to) reading through the Third Eye (Ajna Chakra)*

200

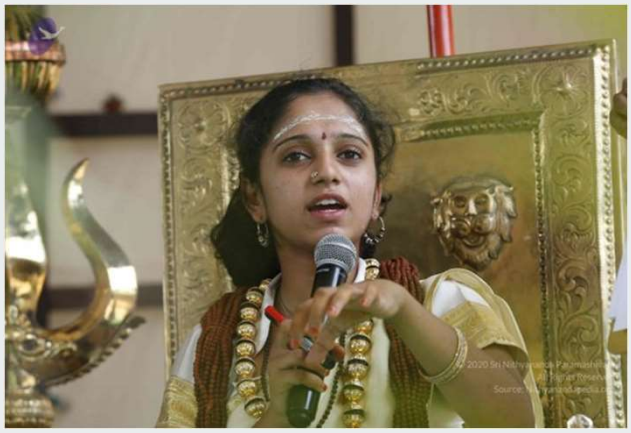




11 Oct 2015: Gurukul Balasanths participating in Vaakyartha Sadhas* *(AdiKAILASA - Bidadi, India)*

**Vaakyartha Sadhas: The Think-Tank of Hinduism*

201





11 March 2017: Balasanths of the Nithyananda RajaGurukul* addressing Kailasian delegates (*Thiruvannamalai, India)*

**Nithyananda RajaGurukul: The Traditional Hindu Finishing School, training for leaders graduating from Gurukul*

202

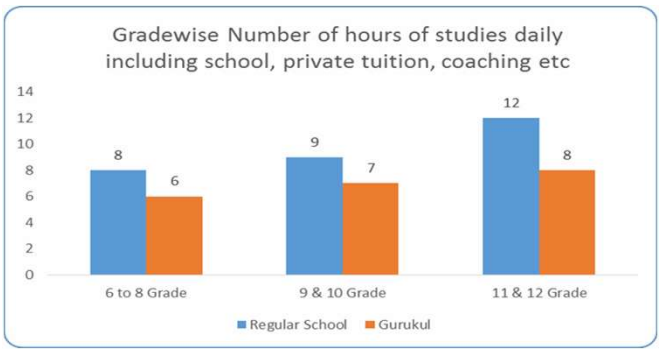


20 May 2018: Balasanths of the Nithyananda RajaGurukul* after successfully hosting the worldwide webinar on the highlights, and science, of the Nithyananda Gurukul (*AdiKAILASA - Bidadi, India)*

**Nithyananda RajaGurukul: The Traditional Hindu Finishing School, training for leaders graduating from Gurukul*

Impact of Gurukul

- Whole brain learning
- Stress-free living
- **Zero** teen violence or aggression
- *Quantum Memory Activation* - recalling verbatim after a single hearing (called ***Ekashantagrahi*** in the vedic age)







KAILASA's Nithyananda Hindu University (NHU)

- World's *largest* Hindu University, established around the globe
- 450+ campuses in 150+ countries
- Available to the public from 2003 onwards



205

KAILASA's Nithyananda Hindu University (NHU)

- Reviving and presenting the world's most ancient, lost knowledge, in a user-friendly way
- Ancient truths taught in a way **directly applicable** for the modern man's personal, practical, and professional life



206





KAILASA's Nithyananda Hindu University (NHU)

- 20 Million enrollments, and counting
- 7000+ courses available
- Delegates and teachers from 50+ countries directly contributing to NHU



***19 Jan 2008**: The SPH confers the first Honorary Doctorate to Jagatguru Sri Sri Sri Balagangadhara Natha Mahaswamiji*

207

Standard academics taught, along with:

- Vedic chanting (***Veda Parayana***)
- All forms of traditional performing arts and fine arts (***Natya- Natakasangeeta-Shilpa-Citrakal***)
- Spiritual discussions for life solutions (***Vakyartha Sadas***), worship, and rituals (***Puja Vidhi***)
- Lifestyle as per the ***Agamic Shastra*** *(Hindu Scripture)*
- Science of Power Manifestation (***Shakti Avishkarana***)



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209



22 Jan, 2008: The SPH JGM HDH Bhagavan Nithyananda Paramashivam with World Leaders at GFCH (Global Foundation for Civilizational Harmony).

Left to Right: Sri Sri Ravishankar, H.H. Dalai Lama, Hon. Dr. A.P. Abdul Kalam, President of India, Baba Ramdev, the SPH Nithyananda Paramashivam (New Delhi, India)

210



Sept 2009: The SPH JGM HDH Bhagavan Nithyananda Paramashivam, receiving commendation from Hon. Jim Karygiannis, Canadian Member of Parliament, for the SPH's contributions as a Humanitarian Peace Ambassador (*Toronto, Canada*)

211



15 April 2005: The SPH JGM HDH Bhagavan Nithyananda Paramashivam, with Francis G.Slay, Mayor of St Louis, USA, who welcomed the SPH with a commendation message for his contributions to Global Peace

212



19 Dec 2016: The SPH JGM HDH Bhagavan Nithyananda Paramashivam, with Shri Rajiv Malhotra - researcher, writer, speaker on current affairs as they relate to civilizations, cross-cultural encounters, religion and science.

213



The SPH JGM HDH Bhagavan Nithyananda Paramashivam, with with Sri Pramukh Swami Maharaj, the President of BAPS Swaminarayan Sanstha

214



18 Oct 2004: The SPH JGM HDH Bhagavan Nithyananda Paramashivam, with Hon. Dr. Abdul Kalam and Dr. A.P. J.Kalam, Former President of India

215



The SPH JGM HDH Bhagavan Nithyananda Paramashivam, receiving Proclamation from Governor's Office (*Columbus, Ohio, USA*)

216



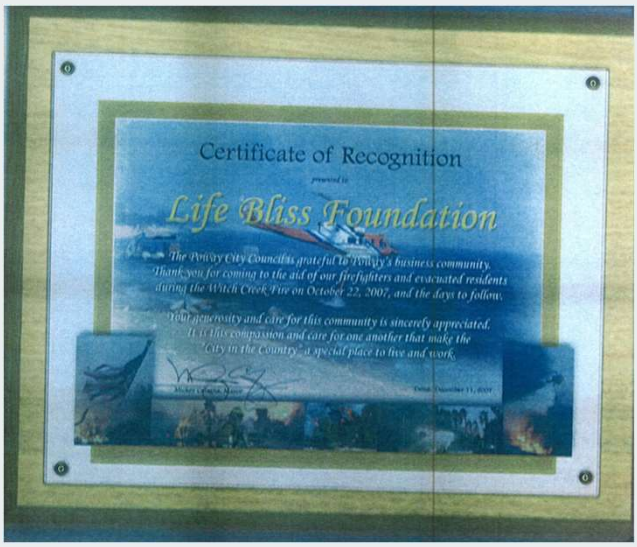
27 Dec 2014: The SPH JGM HDH Bhagavan Nithyananda Paramashivam, with honoured Cambodian dignitaries: His Excellency Khim Bansong, Governor of Siem and Governor's esteemed Advisor, Noo Phalla *(Cambodia)*

217



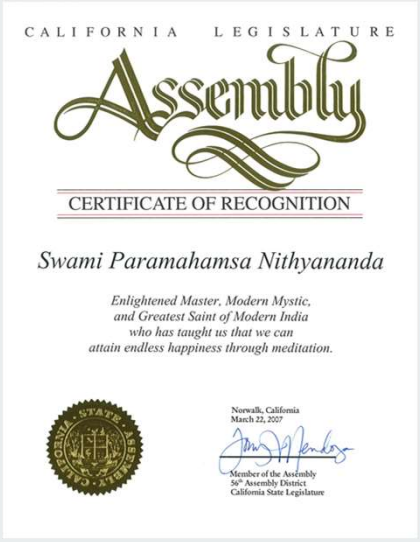
18 Oct 2017: Declared as Paramahamsa Nithyananda Day – by the City of Montclair, California, USA in recognition of the SPH's contribution to the superconscious evolution of humanity.

218



11 Dec 2007 : Certificate of recognition – The Mayor of Poway City expressed his sincere gratitude to Life Bliss Foundation *(an earlier namesake of KAILASA and its peace ambassadors)* for coming to the aid of firefighters and evacuated residents during the Witch Creek Fire on October 22, 2007, and the days to follow.

219



22 March 2007 : The California Legislature Assembly, Norwalk, California, USA recognized the Supreme Pontiff of Hinduism as an enlightenment master, modern mystic, and greatest saint of modern India who has taught the science of attaining endless happiness.

220


City of Montclair

Certificate of Recognition

presented to

VEDIC TEMPLE

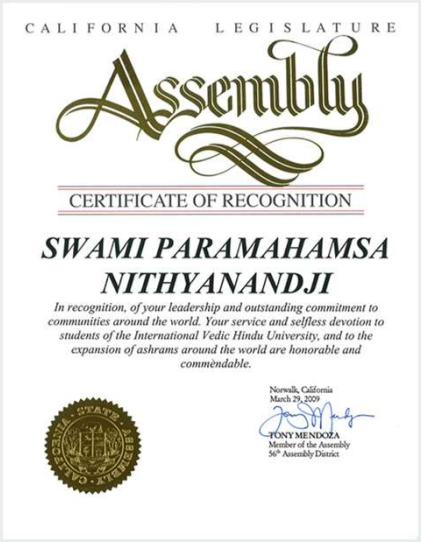
In Celebration of its
Grand Inauguration

November 9, 2007
Date

Paul M. Eaton
Mayor

9 Nov 2007 : The Senate of the State of California, USA recognized the SPH JGM HDH Bhagavan Nithyananda Paramashivam for His spirit, dedication, and efforts to raise awareness of the Vedic tradition, and to usher positively on Global Peace and Universal Brotherhood.

221


CALIFORNIA LEGISLATURE

Assembly

CERTIFICATE OF RECOGNITION

SWAMI PARAMAHAMSA
NITHYANANDJI

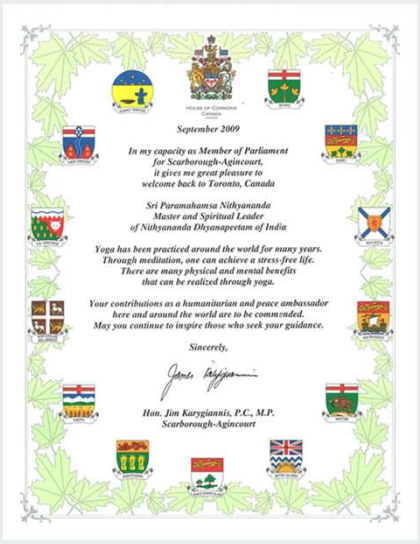
In recognition, of your leadership and outstanding commitment to communities around the world. Your service and selfless devotion to students of the International Vedic Hindu University, and to the expansion of ashrams around the world are honorable and commendable.

Norwalk, California
March 29, 2009

TONY MENDOZA
Member of the Assembly
56th Assembly District

29 March 2009 : California Legislature Assembly recognized the SPH JGM HDH Bhagavan Nithyananda Paramashivam of his leadership and outstanding commitment to communities around the world, service and selfless devotion to students of the International Vedic Hindu University.

222



September 2009

In my capacity as Member of Parliament
for Scarborough-Agincourt,
it gives me great pleasure to
welcome back to Toronto, Canada

Sri Paramahamsa Nithyananda
Master and Spiritual Leader
of Nithyananda Dhyanapeetam of India

Yoga has been practiced around the world for many years.
Through meditation, one can achieve a stress-free life.
There are many physical and mental benefits
that can be realized through yoga.

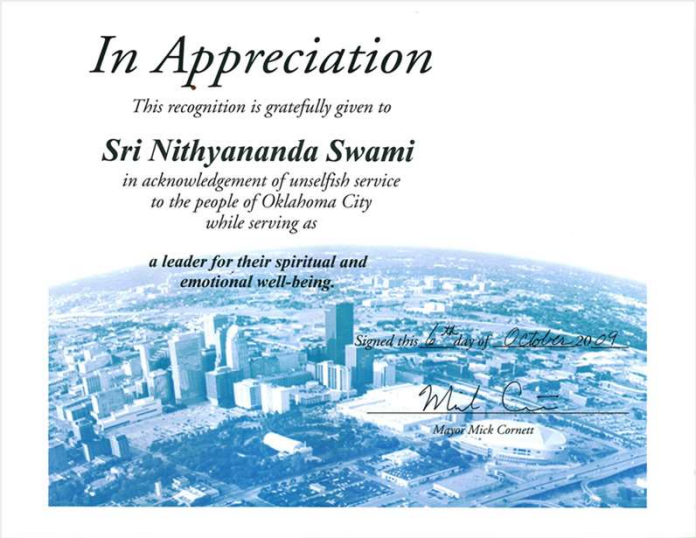
Your contributions as a humanitarian and peace ambassador
here and around the world are to be commended.
May you continue to inspire those who seek your guidance.

Sincerely,

Hon. Jim Karygiannis, P.C., M.P.
Scarborough-Agincourt

1 Sept 2009 : Hon. Jim Karygiannis, P.C., M.P., Scarborough-Agincourt, Toronto, recognized the SPH JGM HDH Bhagavan Nithyananda Paramashivam for His contributions as a humanitarian peace ambassador.

223



In Appreciation

This recognition is gratefully given to

Sri Nithyananda Swami

in acknowledgement of unselfish service
to the people of Oklahoma City
while serving as

a leader for their spiritual and
emotional well-being.

Signed this 6th day of October 2009

Mayor Mick Cornett

6 Oct 2009 : Oklahoma City, USA acknowledged the SPH JGM HDH Bhagavan Nithyananda Paramashivam for His unselfish service to the people of Oklahoma City while serving for their spiritual well-being.

224



अध्यक्ष
अखिल भारतीय अखाड़ा परिषद
श्री 108 महन्त नरेन्द्र गिरि

To

Whomever it may concern

Regarding: Organizing Kumbh Mela Outside India

The Akhil Bharatiya Akhada Parishad has organized Kumbh Mela in India since time immemorial.

For the furtherance of Dharma and for the preservation of ancient traditions of the Sanatana Hindu Dharma, moving forward, we hereby authorize and bless Nithyananda University & Nithyananda Sangha to conduct Kumbh Mela outside India.

Since 2007, Nithyananda University and Nithyananda Sangha have successfully conducted four Kumbh Mela events in the United States of America. We are confident that they will continue to do so in a way that preserves the sanctity and significance of the festival.

11 Oct 2015 : Nithyananda University was authorized by Akhil Bharatiya Akhada Parishad as the *only* organization that can conduct this festival outside India.

Kumbh Mela is the largest human gathering on planet Earth.

225



WATKINS' SPIRITUAL 100

Satish Kumar
87 A former Jain monk and long-term peace and environment activist, Kumar is currently editor of *Resurgence* magazine and the founder and Director of Programmes of the Schumacher College international centre for ecological studies. In 2008, as part of BBC2's *Natural World* series, he presented a 50-minute documentary from Dartmoor, *Earth Pilgrim*, which was watched by over 3.6 million people.

www.resurgence.org
Born in Rajastan, India
09/08/1936 (Leo, Rat)
Ecologist and Writer

Lynne McTaggart
84 The author of the bestselling books *The Field* and *The Intention Experiment*, Lynne researches and lectures extensively on bridging science and spirituality, and quantum mechanics and medicine. Her latest book is *The Bond: Connecting through the Space Between Us*.

www.lynnemctaggart.com
Born in USA
25/01/1955 (Aquarius, Tiger)
Author and Journalist

Paramahamsa Nithyananda
88 Swami Nithyananda is a spiritual mystic and the founder of Dhyanapeetam, a worldwide movement for meditation. His teachings are aligned with the Advaitic school of thought of Sri Adi Shankara, but also include many streams of Vedic Hindu thought.
www.nithyananda.org
Born in Tiruvannamalai, India
01/01/1978 (Capricorn, Snake)
Spiritual Leader

Michael Beckwith
85 Beckwith is the founder and spiritual director of the Agape International Spiritual Center, a transdenominational community in Los Angeles. He is the founder of the University of Transformational Studies and Leadership, and an international speaker and teacher of meditation. He has appeared on The Oprah Winfrey Show and Larry King Live. His books include *Inspirations of the Heart*, *40 Day Mind Fast Soul Feast*, and *A Manifesto of Peace*.
agapelive.com Born in 1956
Author and New Thought Minister

Rowan Williams
89 Dr Williams is the 104th and current Archbishop of Canterbury. On 16 November 2011, he attended a special service at Westminster Abbey celebrating the 400th anniversary of the King James Bible in the presence of the Queen. He also officiated at the wedding of Prince William and Catherine Middleton in April 2011. His latest book, *A Silent Action: Engagements with Thomas Merton*, is featured on page 93.
archbishopofcanterbury.org
Born in Ystradgynlais, Swansea, Wales
14/06/1950 (Gemini, Tiger)
Anglican Bishop, Author and Theologian

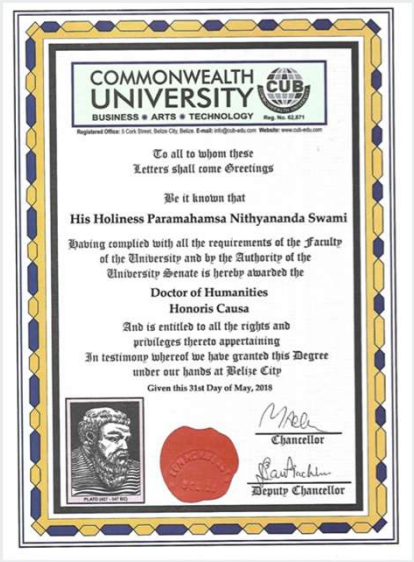
Mooji
91 Anthony Paul Moo-Young, known as Mooji, is a direct disciple of Sri

Satya Narayan

Prem Rawat

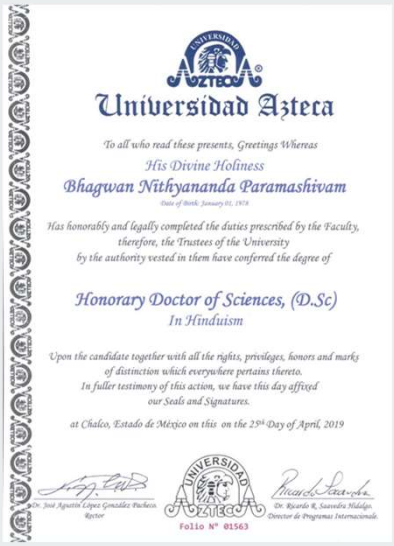
1 Jan 2012 : The SPH JGM HDH Bhagavan Nithyananda Paramashivam was named among the World's 100 most spiritually influential personalities by renowned esoteric magazine – Body Mind Spirit.

226



31 May 2018: The SPH JGM HDH Bhagavan Nithyananda Paramashivam conferred with the Doctorate of Humanities (Honoris Causa) by the Commonwealth University (Belize) for His immense contribution in reviving the Ancient Vedic Sciences across the globe.

227



25 April 2019: The SPH JGM HDH Bhagavan Nithyananda Paramashivam conferred with the Honorary Doctor of Sciences in Hinduism by The Azteca University in Mexico, for His work in establishing the possibilities and powers of superconscious breakthrough & scientifically demonstrating, validating and explaining its working.

228



29 Oct 2018: The SPH JGM HDH Bhagavan Nithyananda Paramashivam conferred with the International Peace and Spiritual Award by United Nations Global Development Organization (incorporated in U.S.A.), recognizing His contribution to the Superconscious evolution of humanity.


Proclamation
City of Montclair
44th Celebration of Jayanthi



5 Jan 2021: Commendation letter from Mayor of Montclair (*Los Angeles, USA*) to the SPH JGM HDH Bhagavan Nithyananda Paramashivam





California, USA
Honorable Mayor Rich Tan, City of Milpitas, California
Dec 21, 2020

21 Dec, 2020: Proclamation letter from the Honorable Mayor Rich Tan (*USA*) to the SPH JGM HDH Bhagavan Nithyananda Paramashivam

231





Seremban, Malaysia
Shakti Mohan Das
Former National Secretary, Malaysian Indian Congress
Jan 4, 2021

4 Jan 2021: Proclamation letter from Former National Secretary (*Malaysia*) to the SPH JGM HDH Bhagavan Nithyananda Paramashivam

232



1/1/2021

The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness Bhagavan Sri Nithyananda Paramashivam
KAILASA Nation

Your Divine Holiness,

It is my pleasure and privilege to congratulate the 44th Jayanthi Anniversary of The Supreme Pontiff of Hinduism, Jagatguru Mahasannidhanam, His Divine Holiness Bhagavan Sri Nithyananda Paramashivam, recognized as the 1008 th living incarnation of Paramashiva as per Hinduism by His predecessors of enlightened masters and adepts.

The Supreme Pontiff of Hinduism is ordained as the 1008 th Acharya Mahamandaleshwar (the head for all spiritual leaders) of Akil Akhada (ancient apex body of Hinduism), coronated as Mahamandaleshwar (Supreme Spiritual Head) of Maha Nirvani Akhada, largest apex monastic order, becoming the youngest Mahamandaleshwar, ordained as the 23 3rd Guru Mahasannidhanam (Pontiff) of Thondai Mandala Aadheenam, present 293 rd Guru Mahasannidhanam (Pontiff) of Shyamalapeeta Sarvajnapeetam, present 22 nd Guru Mahasannidhanam of Dharmamukthi Swargapuram Aadheenam and the incumbent Emperor of Suryavamsa Sukarqi Samrajyam.

His Divine Holiness Sri Nithyananda Paramashivam as The Supreme Pontiff of Hinduism, the head of KAILASA Nation and the head of Sovereign Order of KAILASA has worked tirelessly for the past 40 years - despite enduring and surviving more than two decades of relentless social, political, intellectual, religious, cultural, linguistic, economic, legal, digital persecution ; - for the revival of the ancient sciences of Vedas and Agamas (Hindu scriptures) using the technologies of Yoga , Ayurveda (Science of Herbal Medicine), Dhyana (Meditation) and Pranayama (breath control) throughout the world to develop human beings consciously—irrespective of nationality, religion, race, gender or economic status—in improving their physical, mental, emotional, economic and spiritual well-being.. KAILASA, as a borderless nation, with de facto spiritual embassies operating in over 100 countries, including the United States of America , and having presence across the globe as the largest spiritual knowledge source on Hinduism and having enriched and enreached more than one billion individuals over for the past 26 years and as such also had a significant impact over Danville, California.

In the Year of 2021, we rejoice in the 44th Jayanthi Celebrations of The Supreme Pontiff of Hinduism, Jagatguru Mahasannidhanam, His Divine Holiness Bhagavan Nithyananda Paramashivam. I thank The Supreme Pontiff of Hinduism for his contribution to Hinduism and Danville, California and look forward to cultivating this strong and lasting relationship for many years to come.

Very Respectfully,
Nitya Ramani, Vice President at Salesforce

1 Jan 2021: Commendation letter from Vice President of SalesForce (*USA*)



expertusone

Jan 1, 2021

The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness Bhagavan Sri Nithyananda Paramashivam
KAILASA Nation

Your Divine Holiness,

On behalf of ExpertusONE it is my pleasure and privilege to congratulate the 44th Jayanthi Anniversary of The Supreme Pontiff of Hinduism, Jagatguru Mahasannidhanam, His Divine Holiness Bhagavan Sri Nithyananda Paramashivam, recognized as the 1008 living incarnation of Paramashiva as per Hinduism by His predecessors of enlightened masters and adepts.

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In the Year of 2021, we rejoice in the 44th Jayanthi Celebrations of The Supreme Pontiff of Hinduism, Jagatguru Mahasannidhanam, His Divine Holiness Bhagavan Nithyananda Paramashivam. I thank The Supreme Pontiff of Hinduism for His contribution to Hinduism and California and look forward to cultivating this strong and lasting relationship for many years to come.

Respectfully,
Ramesh Ramani
CEO
ExpertusONE



San Jose California, USA
Mr. Ramesh Ramani,
CEO ExpertusONE
Jan 1, 2021

1 Jan 2021: Commendation letter from CEO of ExpertusONE (*USA*)



5 Jan 2021: Proclamation letter from Head of Enterprise Database Services (*Canada*)

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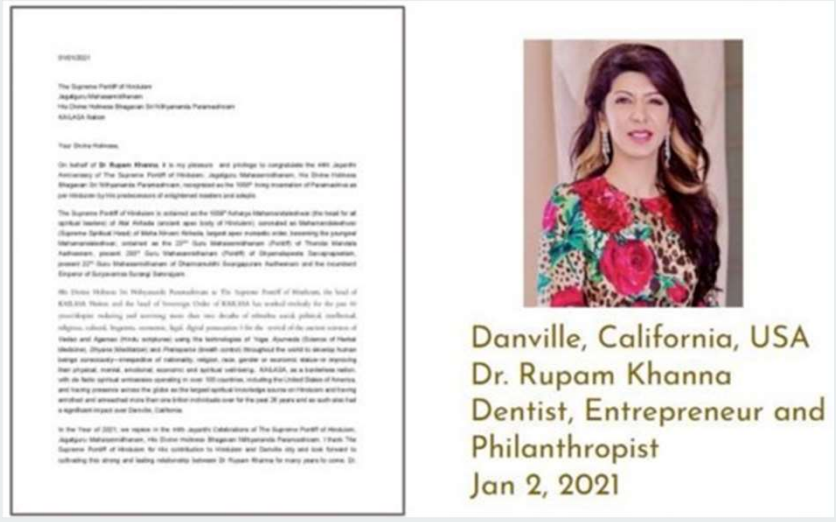

2 Jan 2021: Commendation letter from Dentist, Entrepreneur, and Philanthropist (*USA*)

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4 Jan 2021: Commendation letter from President of Valen Media INC (*China*)



4 Jan 2021: Commendation letter from Senior Journalist, Filmmaker, Poet, Artist, Cartoonist (*India*)



December 28, 2020

The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness Bhagavan Sri Nithyananda Paramashivam
KAILASA Nation

Your Divine Holiness,

It is my pleasure and privilege to congratulate the 44th Jayanthi Anniversary of The Supreme Pontiff of Hinduism, Jagatguru Mahasannidhanam, His Divine Holiness Bhagavan Sri Nithyananda Paramashivam, recognized as the 1008th living incarnation of Paramashiva as per Hinduism by His predecessors of enlightened masters and adepts.

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In the Year of 2021, we rejoice in the 44th Jayanthi Celebrations of The Supreme Pontiff of Hinduism, Jagatguru Mahasannidhanam, His Divine Holiness Bhagavan Nithyananda Paramashivam. I thank The Supreme Pontiff of Hinduism for His contribution to Hinduism as well as the guidance and counselling that he provides all of the time, but most importantly during this global pandemic that has weakened and disheartened so many people.

Very Respectfully,

Susan Sarandon
Mother, Actor, Activist



New York, USA
Ms. Susan Sarandon
Academy Award Winning
Actress and Renowned Activist
Date: Dec 28, 2020

28 Dec 2020: Commendation letter from Academy Award Winning Actress and Renowned Activist (*USA*)



From the Desk of Vivek Bansal, MD

January 1, 2020

The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness Bhagavan Sri Nithyananda Paramashivam
KAILASA Nation

Your Divine Holiness,

On behalf of Dr. Vivek and Dr. Sonia Bansal, it is our great privilege to congratulate the 44th Jayanthi Anniversary of The Supreme Pontiff of Hinduism, Jagatguru Mahasannidhanam, His Divine Holiness Bhagavan Sri Nithyananda Paramashivam, recognized as the 1008th living incarnation of Paramashiva as per Hinduism by His predecessors of enlightened masters and adepts.

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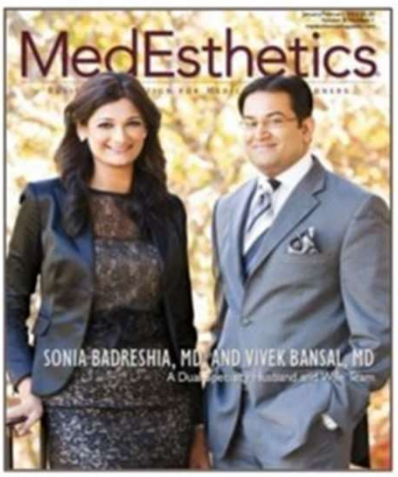
In the Year of 2021, we rejoice in the 44th Jayanthi Celebrations of The Supreme Pontiff of Hinduism, Jagatguru Mahasannidhanam, His Divine Holiness Bhagavan Nithyananda Paramashivam. I thank The Supreme Pontiff of Hinduism for His contribution to Hinduism as well as the guidance and counselling that he provides all of the time, but most importantly during this global pandemic that has weakened and disheartened so many people.

Very Respectfully,

Dr. Vivek and Dr. Sonia Bansal MD's
Vivek Bansal, MD and Sonia Bansal, MD

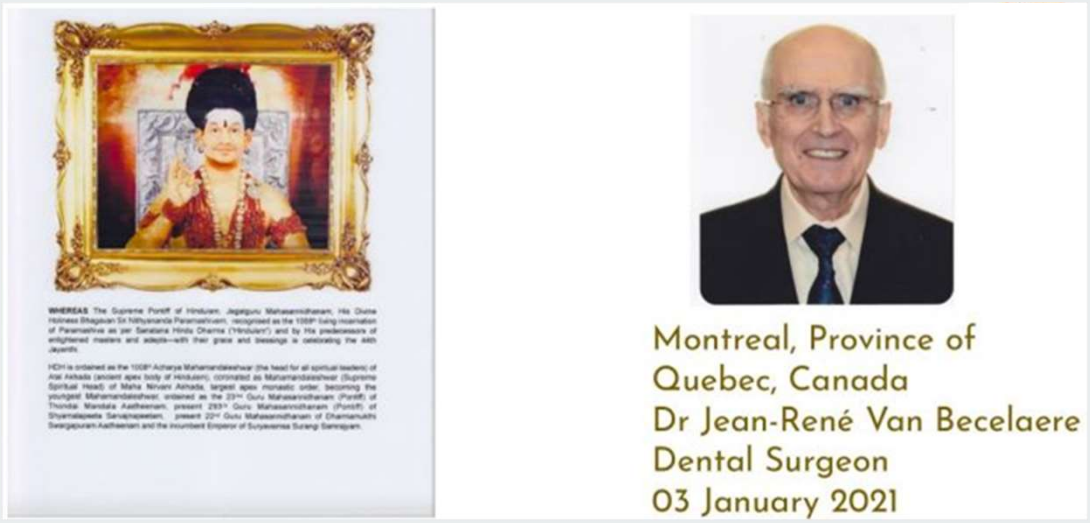
Physical Copy of this Letter will be handed over by Sahadevi



Danville & Beverly
Hills, California, USA

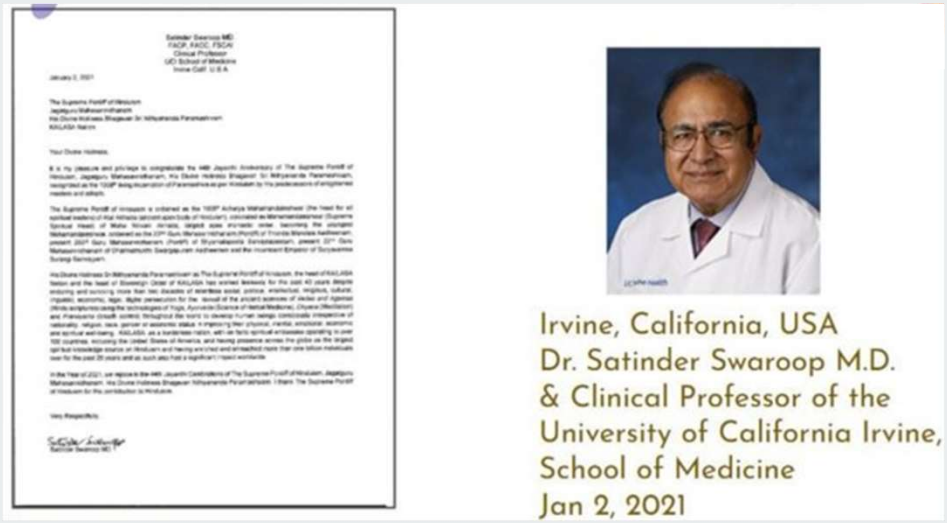
Dr Vivek Bansal, MD
Plastic Surgeon &
Dr. Sonia Bansal MD
Dermatologist
Founders of Elite MD
Institute
Jan 1, 2021

1 Jan 2021: Commendation letter from founders of Elite MD Institute (*USA*)



3 Jan 2021: Commendation letter from esteemed Dental Surgeon (*Canada*)

241



2 Jan 2021: Commendation letter from Doctor and Clinical Professor of University of California Irvine (*USA*)

242





Kathmandu, Nepal
Mr. Saroj Manandhar
President of Heritage
Conservation Society Nepal
Dec 23, 2020

23 Dec 2020: Proclamation Letter from President of Heritage Conservation Society (*Nepal*)

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Bangalore City, Karnataka
Sri Sri Sri Dr Shanthaveera Swamiji
Adipeeta Sri Kolada Mutt
Mahasamsthana
January 5, 2021

5 Jan 2021: Proclamation letter from Esteemed Swamiji of Adipeeta Sri Kolada Mutt (*India*)

244


VEN DATUK K SRI DHAMMARATANA NAYAKA MAHA THERO
Chief High Priest of Malaysia



Malaysia
Most Ven Datuk K Sri
Dhammaratana
Chief High Priest of Malaysia
Buddhist Maha Vihara
Dec 24, 2020

24 Dec 2020: Commendation letter from Chief High Priest of Malaysia Buddhist MahaVihara (*Malaysia*)

245

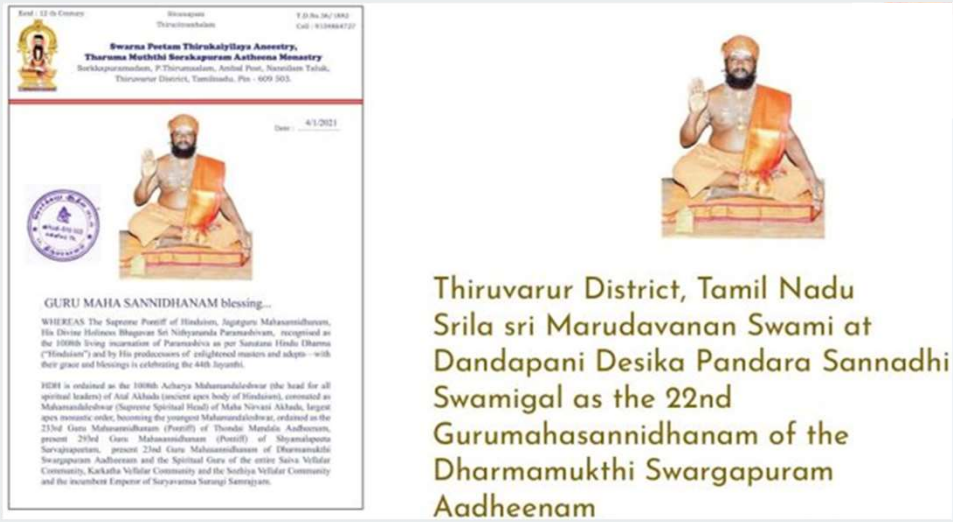




Coimbotore, Tamil Nadu India
Holy Kailash Heritage Meikandar
Hierarchy Perur Samasthan
Mandaleshvar His Holiness Dr
Santhalinga Marudhasala Adikal

4 Jan 2021: Commendation letter from the GuruMahaSannidanam (Pontiff) of one of the main 18 Adheenams in Tamil Nadu (*India*)

246



4 Jan 2021: Proclamation letter from GuruMahasannidhanam (Pontiff) of the DharmaMukthi Swargapuram Adheenam (*India*)

247



In 2012, recognizing His ***untiring commitment to Humanity***, The SPH JGM HDH Bhagavan Nithyananda Paramashivam was declared as the 293rd *JagatGuru MahaSannidhanam (Supreme Pontiff)* of the *Kailasonnata Shyamalapeetha Sarvajnapeetham* (Madurai Temple Ecosystem)* on April 27th, 2012.

**Kailasonnata Shyamalapeetha Sarvajnapeetham: the oldest papal state, and monastic kingdom in the World*

248





Recognized for His ***immense contribution to Humanity and Hinduism***, the SPH was officially coronated as the youngest *MahaMandaleshwar (spiritual head)* of the *MahaNirvani Akhada* - the most ancient, apex body of Hinduism, in Kumbh Mela* of 2013.

**Kumbh Mela is the largest gathering of human beings on the planet Earth, held every 3 years*

249





Despite the sudden, sharp false media slander against the Supreme Pontiff of Hinduism during Kumbh Mela* of 2016, The SPH JGM HDH Bhagavan Nithyananda Paramashivam and KAILASA's Dept. of Religion & Worship went on to serve more than **3 million** visitors, disciples, and honoured guests over the course of this indegenous, age-old celebration dedicated to the evolution of Humanity.

**Kumbh Mela is the largest gathering of human beings on the planet Earth, held every 3 years*

250






Due to the *sincere, tireless, unending contributions* of the SPH JGM HDH Bhagavan Bhagavan Nithyananda Paramashivam, He has been bestowed the crownship and responsibility of ***19 of the ancient kingdoms*** of Hinduism - the most *ancient, living civilization*.

251

The **greatest contribution** of the Supreme Pontiff of Hinduism, JagatGuru MahaSannidhanam
His Divine Holiness Bhagavan Nithyananda Paramashivam

Inspiring the individual transformation of millions of lives





One Person at a Time




252





19 May 2016: Kumbh Mela - the largest gathering of human beings on planet Earth (*Ujjain, India*)

253



27 Feb 2016: Devotees and Disciples showing reverence to the Main Deities of AdiKAILASA - Bidadi, India

254





27 Feb 2016: Kailasians having the Darshan* of the Sacred Banyan Tree and Sri Dakshinamurthy* *(AdiKAILASA - Bidadi, India)*

***Darshan:** Receiving a glimpse of the Divine*
***Sri Dakshinamurthy:** The Primordial Diety of Hinduism, Paramashiva, expressing as the divine vibratory truths and reality*

255





The Supreme Pontiff of Hinduism and KAILASA's Dept. of Human Services serving millions through Meditation Workshops and Spiritual Retreats

256




26 June 2018: Gurukul Balasanths (Child Saints) experiencing the depths of celebration and devotion, without gap. (*AdiKAILASA - Bidadi, India)*

257




8 July 2017: Gurukul Balasanths creating lifelong friendships in the space of Guru (*AdiKAILASA - Bidadi, India)*

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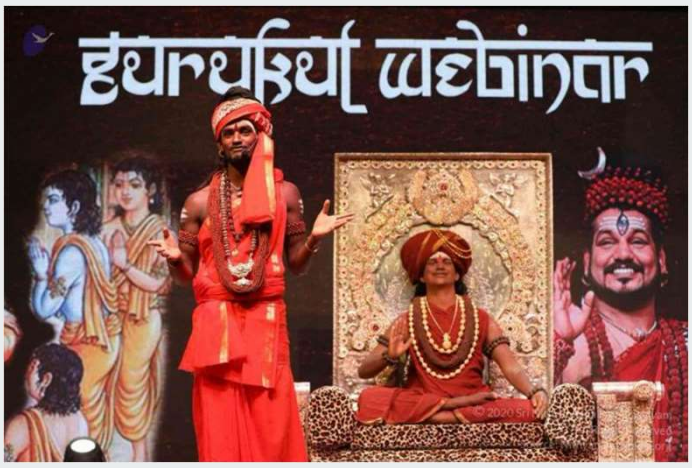

20 May 2018: Inspiring and training the leaders of tomorrow through the Nithyananda RajaGurukul (*AdiKAILASA - Bidadi, India)*

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"I want the whole world to know, Hindus have something great to contribute to the world. We have something great to contribute to the world...let us do That."
-The SPH Nithyananda Paramashivam

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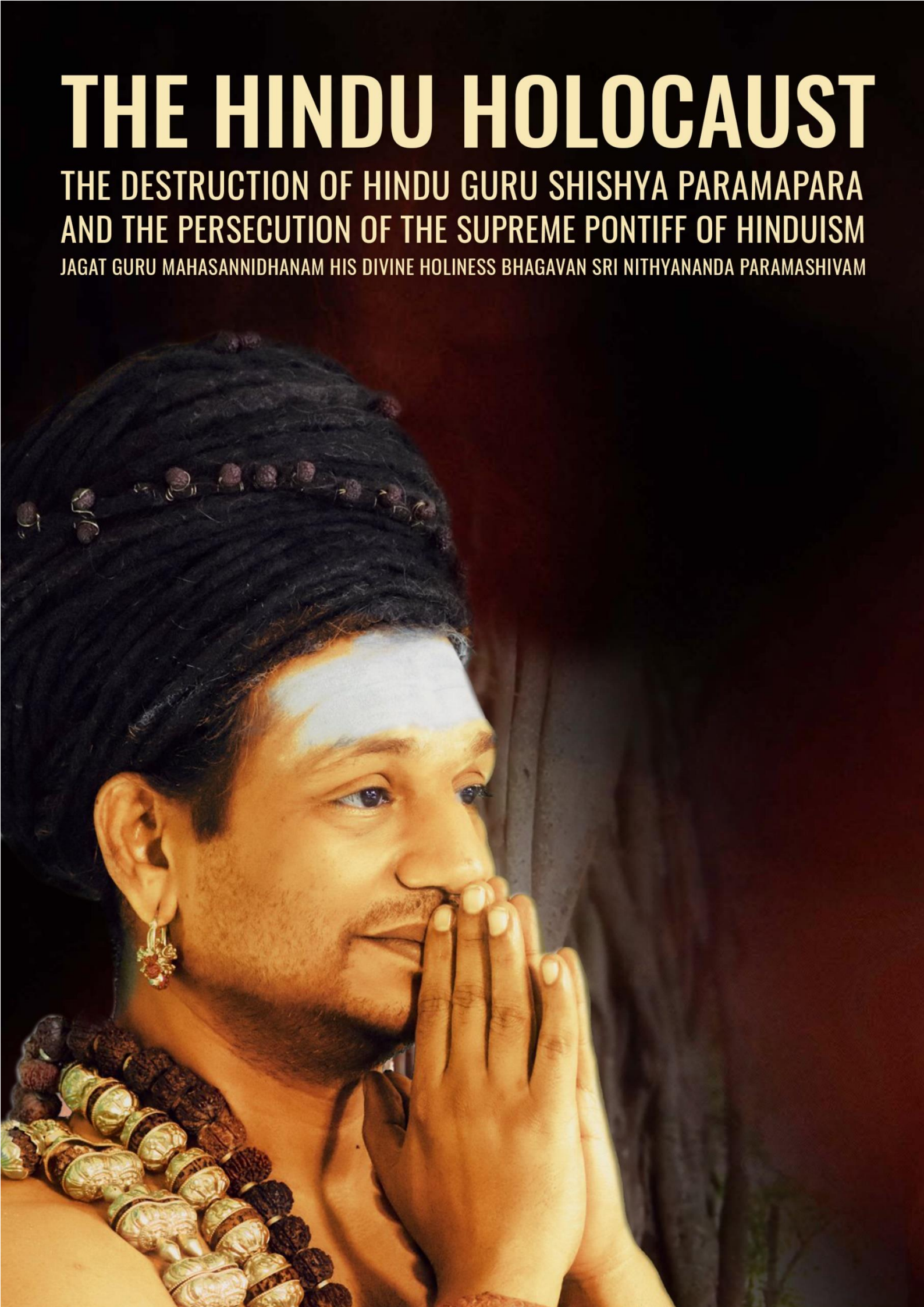
Part V
The Hindu Holocaust

THE HINDU HOLOCAUST

THE DESTRUCTION OF HINDU GURU SHISHYA PARAMAPARA AND THE PERSECUTION OF THE SUPREME PONTIFF OF HINDUISM

JAGAT GURU MAHASANNIDHANAM HIS DIVINE HOLINESS BHAGAVAN SRI NITHYANANDA PARAMASHIVAM







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I. Introduction

1. Religious freedom has long been recognized as a fundamental human right both at the national level in various countries' constitutions as well as at the international level by the United Nations in the Universal Declaration of Human Rights and related international conventions, treaties, and declarations. Religious freedom extends not just to the individual right to conscience, belief, religious practice, but also the institutional right of religious communities to organize their adherents, adopt common rules, doctrines, and scriptures, and appoint clergy and leadership through various succession processes.

2. Freedom of religion or belief is guaranteed by Article 18 of the Universal Declaration of Human Rights[1], Article 18 of the International Covenant on Civil and Political Rights[2]. Freedom of religion or belief has many dimensions, and it intersects with other human rights. The Universal Declaration of Human Rights[3] sets forth, in Article 18, the principle that "*everyone has the right to freedom of thought, conscience and religion*", and clearly states that such a right "*includes freedom to change his religion or belief and freedom, either alone or in community with others, and in public or private, to manifest his religion or belief in teaching, practise, worship and observance*".

3. A fundamental element of any religious community's freedom is its ability to independently appoint clergy and leadership. The United Nations General Assembly Resolution 36/55, Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, Article 6 (g)[4] states: "*the right to freedom of thought, conscience, religion or belief includes the freedom, to train, appoint, elect or designate by succession appropriate leaders…*". Religion is not merely scripture, rituals, and doctrine but also includes infrastructure and governance: the practice and teaching of religion and belief include acts integral to the conduct by religious groups of their basic affairs, such as, inter alia, the freedom to choose their religious leaders, priests, and teachers, the freedom to establish seminaries or religious schools.

4. Over the years, significant instances of government interference in religious communities have been documented by media and human rights organizations ranging from the persecution of Jews and Christians in the Middle East, Falun Gong in China, and the people of Tibet. A much-needed area of focus for the international human rights community is government interference in religious leadership succession processes intended to usurp control of religious communities and institutions by state actors for political purposes. The most well-documented occurrence of this phenomenon involves China's interference in the Dalai Lama succession process[5] whereby the Chinese Communist Party has openly attempted to install its own chosen successor and delegitimize the current 14th Dalai Lama, Tenzin Gyatso[6]. In a similar way, since 1925[7] the Indian

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[1] https://www.un.org/en/about-us/universal-declaration-of-human-rights
[2] https://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx
[3] https://www.un.org/en/about-us/universal-declaration-of-human-rights
[4] (i) 25 Nov 1981, UN General Assembly Res. 36/55, Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, Article 6(g) (ii) Human Rights Committee general comment 22 Para . 4
[5] www.bloomberg.com/news/articles/2021-04-14/who-will-be-the-next-dalai-lama-u-s-india-china-try-to-control-process
[6] https://www.dalailama.com/the-dalai-lama/biography-and-daily-life/brief-biography
[7] The Madras Hindu Religious Endowments Act, 1923 (Act I of 1925) www.legalservicesindia.com/article/1687/Constitutional-Validity-of-the-Hindu-Religious-and-Charitable-Endowment-Act.html





State governments have been interfering with and politically controlling minority religious sects in India mainly so by nationalizing[8] Hindu temples and religious institutes, arbitrarily nullifying and overriding Hindu religious appointments outside the scrutiny of international media and human rights watchdogs, and politically determining who can and cannot be appointed religious leader or 'Gurumahasannidanam'.

5. India's constitution guarantees the freedom to practice religion as a fundamental right both for individuals and institutions, respectively in Articles 25 and 26. Article 25[9] of the Indian constitution states that *"all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion"* in a manner that does not adversely affect public order, health, or morality. Furthermore, Article 26[10] of the Indian constitution provides that all religious denominations can "*manage their own affairs in matters of religion*", thereby ensuring not just individual but collective freedom of religion for institutions.

6. Despite these legal guarantees empowering religious groups to freely and independently select their leadership, certain state actors in China and India have sought to undermine, usurp, and assimilate religious institutions they deem to be subversive to their political power base by improperly interfering in their leadership succession processes.

7. Religious freedom and civil liberties in India have deteriorated sharply in the past few years as per various international reports such as - the U.S. Commission on International Religious Freedom[11]. Sweden-based V-Dem Institute has downgraded the Prime Minister of India Narendra Modi led Neo-Hindutva[12] government as an "electoral autocracy".[13] The Economist Intelligence Unit in its latest Democracy Index classified India as 'partially free democracy'[14] and downgraded India to the 53rd position. There has been increased suppression of freedom of speech and increased attacks against religious groups, especially against minorities by the State agencies, violent militant mobs, and lawfare (malicious prosecution and vexatious litigation by the state).

8. As per the preamble of the Indian Constitution, the State of the Republic of India is a Secular state[15]. It is an established international tenet of secularism that religious institutions may not be singled out for special burdens, in that governments may not impose special restrictions on religious activities that do not also apply to similar nonreligious activities[16]. However, in India, state and religion are not separate[17]. Various State governments of India have nationalized religious worship places[18], and politically control matters of belief. The Supreme Court of India has made three judgments directing the State governments to withdraw themselves from administration

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[8] https://economictimes.indiatimes.com/news/politics-and-nation/why-government-officials-are-managing-religious-places-and-temples-supreme-court/articleshow/68778685.cms
[9] Article 25 in The Constitution Of India 1949 https://indiankanoon.org/doc/631708/
[10] Article 26 in The Constitution Of India 1949 https://indiankanoon.org/doc/1858991/
[11] www.washingtonpost.com/religion/2020/04/28/india-receives-low-rating-us-government-watchdog-religious-freedom
[12] https://southasia.ucla.edu/social-life/various-articles/hinduism-versus-hindutva/
[13] https://www.bbc.com/news/world-asia-india-56393944
[14] https://freedomhouse.org/report/freedom-world/2021/democracy-under-siege
[15] The Constitution of India (Forty-Second Amendment) Act, 1976
[16] https://www.fsb-law.com/freedom-of-religion-and-covid-19-can-state-government-close-churches/
[17] https://www.hindujagruti.org/hindu-issues/save-temples/free-hindu-temples-from-government
[18] livemint.com/Sundayapp/FU6sreM7t13piRRwkvdKfP/Secularism-and-principled-distance-How-Hinduism-was-nationa.html





and control of Hindu temples[19]. This has not remedied the situation and the State governments in India continue to control and administer more than 400,000 temples of the country[20]. Various State governments of India use vexatious litigations targeting minority indigenous spiritual traditions, by taking over their temples, misappropriating their temple funds[21], misappropriating their temple land[22], kidnapping and trafficking[23] their worshipped Deities[24], destroying their heritage and religious structures using heavy earthmovers[25], and interfering with their religious appointments by means which are not just unconstitutional[26], and not just against international standards on freedom of religion or belief[27], but also against the ancient indigenous laws and customs. Since 2020, the situation has worsened as the apex courts have upheld the State takeover of temples from traditional trusts and imposing special burdens on these temples[28] destroying vulnerable native traditions irreversibly.

9. This report presents the historical and ongoing egregious attempts by the State governments of India to undermine, usurp, and destroy millennia-old Hindu monastic institutions in direct violation of India's constitution as well as international treaties, conventions, and norms.

II. History of 56 Hindu nations

10. Contemporary studies based on the carbon dating done on some of the earliest and exceptionally preserved human fossils suggest that the first modern humans (Homo Sapiens), evolved from their early hominid (monkey-human) predecessors between 200,000 and 300,000 years ago[29]. Based on such studies scientists have identified a hundred significant human settlements. Out of these hundred settlements the Hindu civilization, the Mayan Civilization, the Egyptian civilization, and a few others, have been described as some of the most advanced ancient civilizations. Amongst all these ancient civilizations, only the Vedic civilization is still alive even today. All other civilizations have become extinct. Based on various pieces of evidence such as astronomical, literary, and archaeological, the Hindu civilization is known to be an unbroken continuum of more than a few hundred thousand years of history.

11. Ancient Hindu astronomers have recorded some of the earliest planetary observations in the Hindu Sacred texts, such as the Sūrya Siddhānta. Sūrya Siddhānta records the astronomical data for the end of the 28th Krita Yuga[30] based on which some scholars[31] have established the epoch of

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[19] https://www.sundayguardianlive.com/news/demand-free-temples-government-control

[20] jagran.com/jharkhand/ranchi-vishva-hindu-parishad-prepares-to-free-4-lakh-temples-from-government-controls-in-india-21485552.html

[21] newindianexpress.com/states/tamil-nadu/2018/aug/01/top-official-of-hr-and-ce-held-for-swindling-gold-1851502.html

[22] thehindu.com/news/national/tamil-nadu/high-court-raps-hrce-department-for-failing-to-protect-temple-land/article33050098.ece

[23] https://stolengods.org/country/india.html

[24] swarajyamag.com/news-brief/madras-high-court-is-upset-with-what-the-tamil-nadu-police-has-been-doing-on-idol-theft-cases-and-its-investigation

[25] (i) https://twitter.com/upword_/status/1415944019641651200 (ii) www.thehindu.com/news/cities/chennai/Blame-game-on-over-temple-demolition/article14588712.ece

[26] AIR 1983 Mad 72 https://indiankanoon.org/doc/651773/

[27] (i) 25 Nov 1981, UN General Assembly Res. 36/55, Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, Article 6(g) (ii) Human Rights Committee general comment 22 Para . 4

[28] indianexpress.com/article/explained/explained-the-padmanabhaswamy-temple-case-and-what-verdict-means-for-travancore-royal-family-6503543 ; hindustantimes.com/india-news/uttarakhand-hc-upholds-constitutional-validity-of-uttarakhand-char-dham-devasthanam-management-act/story-2uN3FHHxImID6j1oj0ORKO.html

[29] Walter, Robert C. (1994). "Age of Lucy and the First Family". Geology. 22 (January): 6–10.

[30] A Yuga is a cyclic time period used in Hinduism, it spans from several thousand to million years.

[31] Vedveer Arya, From Manu to Mahabharat.





the current Vedic Yuga calendar as being around - **15,962 BCE**. Around 11,000 BCE[32] - The previous ice age (Holocene era) came to an end, and "the Holocene glacial retreat" was completed. As per Hindu History (the Puranas), this era is seen as an era of the deluge. It is during this period (11,200 BCE), King Vaivasvata Manu rescues different species of plants, animals, and humans in a boat to restart the civilization of KAILASA. The Vedas - the most ancient source scriptures of Hinduism, name several kingdoms that existed even before this period (11,000 BCE). Subsequently, the later Hindu scriptures (Puranas and Smritis) also record the several Hindu nations that were present during the last ten thousand years.

12. KAILASA is the union of the Hindu Kingdoms, mentioned in the Hindu Cosmic Constitution (Vedas and Agamas). The Supreme Pontiff of Hinduism Jagat Guru Mahasannidhanam His Divine Holiness Bhagavan Sri Nithyananda Paramashivam is the sovereign head and reigning emperor of seventeen of these ancient Hindu Kingdoms. These are listed below:

(1) **Hindu Kingdoms mentioned in Vedas :** Bharata, Kuru, Pañchala, Krivi, Tritsu, Matsya, Srinjaya, Saalva or Shaalva, Pārāvata, Bharadvaja, Vasa, Uśīnara, Chedi, Kunti, Bodha, Rušama, Varasikha, Ambastha, Shvilena, Kesin, Nişada, Aja, Shigru, Yaksu, Bheda, Kashi, Kosala, Videha, Magadha, Kikata, Anga, Kirāta, Varga, Pundra, Andhra, Polinda, Mutiba, Sabara, Vidarbha, Satvanta, Anu, Druhyu, Turvasa, Yadu, Paru, Gandhari, Paktha, Bhalana, Alina, Siva, Vishanin, Vrichivanta, Parsu, Prithu, Uttara Kuru, Uttara Madra, Kamboja, Balhika, Vaikarna, Mūjavan, Mahaavarsha.

(2) **Hindu Kingdoms mentioned in Puranas :** Kuru, Panchala, Salva, Jangala, Surasena, Bhadrakara, Bodha, Patachchara, Matsya, Kiraata, Kulya, Kuntala, Kashi, Kosala, Avanti, Kulinga, Andhaka, Vrishni, Vatsa, Maadreya, Magadha, , Northern, Vahlika, Vatadhana, Abhira, Kaalatoyaka, Aaparita, Sudra, Pahlava, Chamakhandika, Gandhara, Yavana, Sindhu, Sauvira, Madraka, Shaka, Kuninda, Paarada, Ramatha, Kekaya, Dashamaalika, Haarahunaka, Aatreya, Bharadvaja, Prasthala, Daaseraka, Lampaaka, Jaguda, Kaamboja, Darada, Barbara, Tusaara, Girigahvara, Pallava, Abhisaha, Tomara, Hamsamaarga, Kashmira, Tangana, Chulika, Ahuka, Huna, Darva, Satadruja, Kuluta, Ijika, Anga, Vanga, Mudgaraka, Antargiri, Bahirgiri, Pravanga, Malavartika, Brahmottara, Pravijaya, Vangeya, Malada, Pragjyotisa, Pundra, Videha, Taamraliptaka, Malla, Gomanta, Bhargava, Jneyamarthaka, Pandya, Kerala, Chola, Setuka, Musika, Kumaara, Vanavasika, Maharashtra, Mahishika, Kalinga, Vaisikya, Atavya, Sabara, Pulinda, Vindhyamulika, Vaidarbha, Dandaka, Aabhira, Paurika, Maulika, Ashmaka, Bhogavardhana, Andhra, Udbhida, Nalakalika, Nairnika, Konkana, Puleya, Sirala, Rupasa, Tapasa, Taittirika, Paraskara, Naasikya, Antaranarmada, Bharukachchha, Maaheya, Saarasvata, Kaachchhika, Suraashtra, Arbuda, Surpaaraka, Kolavana, Durga, Kaalitaka, Vindhya Region, Maalava, Karusa, Mekala, Utkala, Dasharna, Bhoja, Kiskindhaka, Toshala, Koshala, Traipura, Vaidisha, Tumura, Tumbura, Naishadha, Satpura, Anuupa, Tundikera, Vitihotra, Uttamarna, Nigarhara, Kurava, Kushapravarana, Urna, Udaka, Trigarta, Mandala, Taamara, Khasa.

(3) **Hindu Kingdoms mentioned in the Mahabharata:** Mauka, Sauvalya, Kasikoshala, Chedi, Yungandhara, Saudha, Bhujinga, Aparakaashi, Jathara, Kukkusa, Sudasharna, Kunti,

[32] "Holocene relative sea-level change and deglaciation on Alexander Island, Antarctic Peninsula, from elevated lake deltas". Geomorphology. 112 (1–2): 122–134.





Aparakunti, Mandaka, Sanda, Pamsurastra, Goparastra, Adirastra, Balirastra, Suhma, Yakrilloman, Vaahika, Marubhauma, Kuttaparanta, Saamudranishkuta, Mahyuttara, Praavisheya, Bharga, Nishaada, Nairta, Paarasika, Madhumanta, Shaivala, Darvika, Kulindyopatyaka, Vaanayu, Gopaalakachchha, Siddha, Ostra or Odra, Paarvatiya, Dravida, Praachya, Sarvaseni,

During different eras, these individual sovereign nations had slightly different names and slightly different boundaries. Many of these merged into other bigger nations, and many newer nations were also created at various times. There are several Hindu nations, which stood the test of time. These were directly established by Paramashiva in one of His incarnations. Kashi is one such example. Paramashiva declared that even during the time of deluge, Kashi will always be protected, because Kashi is seated on His Trishul.

भूमिष्ठापि न यात्रभूस्त्रिदिवतोप्युच्चैरधःस्थापि या या बद्धा भुवि मुक्तिदास्युरमृतं यस्यां मृता जंतवः ।।
या नित्यं त्रिजगत्पवित्रतटिनी तीरे सुरैः सेव्यते सा काशी त्रिपुरारिराजनगरी पायादपायाज्जगत् ।। २ ।।

Even situated on Earth it is disconnected from it and even connected with the Upper Lokas it is situated in the lower Lokas, the **City of Kasi provides salvation to all the Lokas** even while it is set up in the 'Panchabhoutika'Bhu Loka, whose dead persons attain divinity since **Kasi Nagar is Maha Deva's Capital, where Sacred Ganga flows Always**.

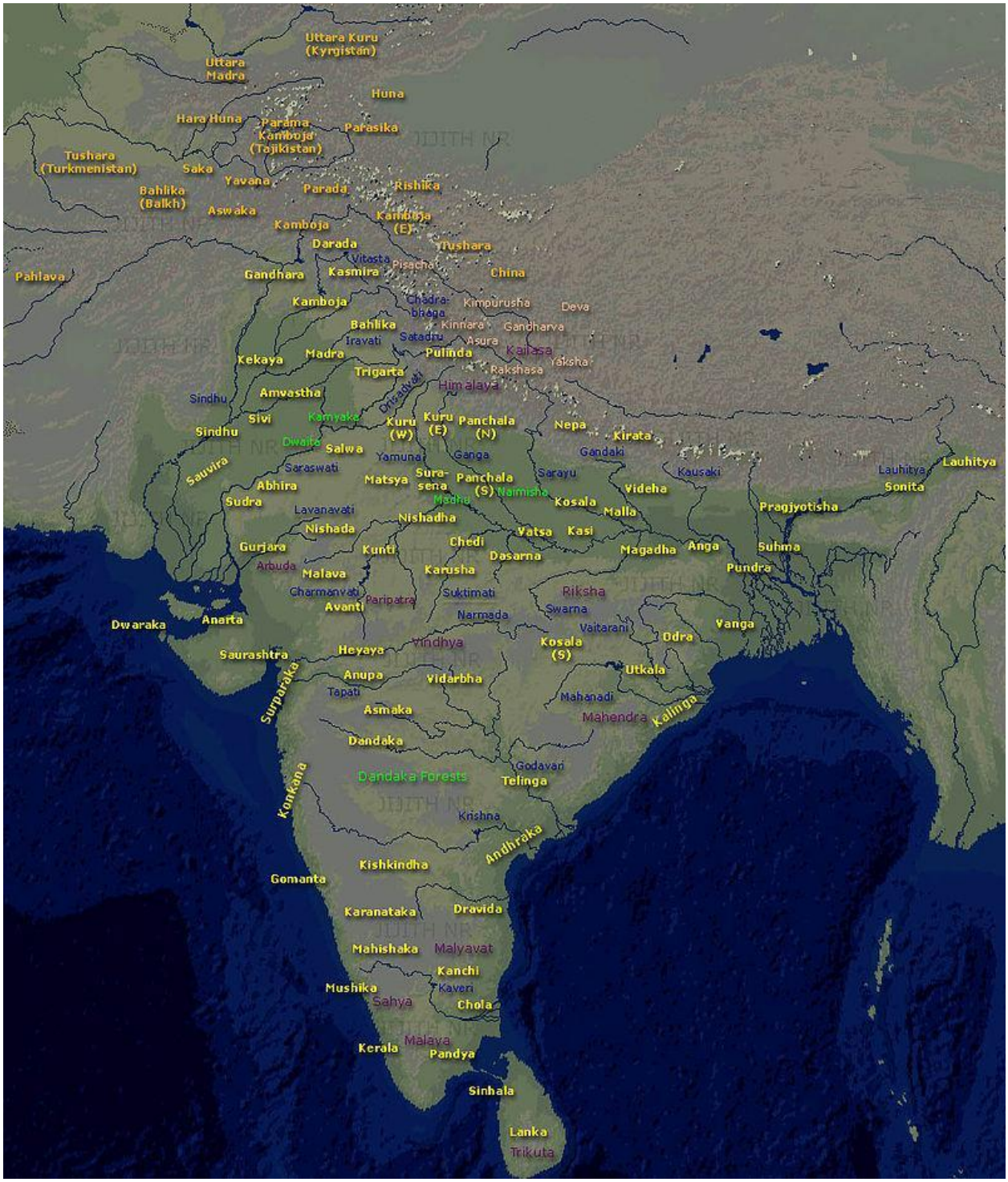
~ Skanda Purana, Kashi Khanda 2nd verse ~

(4) **Hindu nations of South-East Asia:** Jawa Dwipa, Champa, Dvaravati, Funan, Gangga Negara, Chenla, Kalingga, Kutai, Majapahit, Langkasuka, Pagan, Pan Pan, Singhasari, Srivijaya, Tarumanagara, Devaraja, Harihara, Angkor, Borobodur. Some of these find mention in the Vedagamas (Hindu Cosmic Constitution).





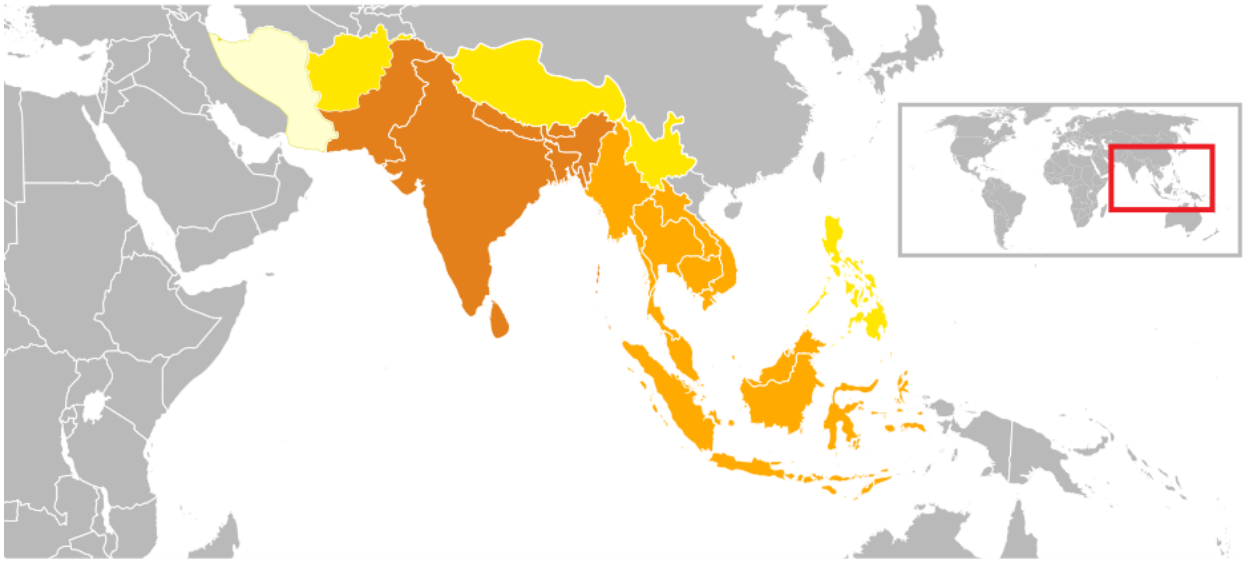
Map showing a few of the individual Hindu nations of Kailasa for the period before 7000BCE.







A map showing the total combined area of the individual Hindu nations of Kailasa after the Mahabharata war. (> 3100 BCE)



Color Code	Legend
	Indicates the Indian subcontinent as spanned by the major Hindu nations of Kailasa, which are described throughout the period starting from 10,000 BCE.
	Indicates the kingdoms of Afghanistan (Gandhara), Philippines, Tibet, Yunnan where Hinduism existed with other ancient religions of the time.
	Indicates the south Asian Hindu nations that were mentioned in Ramayana (5600 BCE) and where Hinduism was revived later again by Chola Empire (around 1000 CE).
	Indicates the Hindu kingdom of Parshu and other Kingdoms of present-day Iran, which find mention in the Rig Veda (Rigveda VII. 83, 1.) and other Hindu scriptures (Pāṇini, V, 3, 117.), and thus are older than 10,000 BCE.

14. Some of the advanced ancient civilizations of the world:

    a. Ancient Egyptian (3150 BCE – 332 BCE),

    b. Mesopotamian (6500 BCE – 539 BCE),

    c. Jiahu civilization (7000 BCE – 5700 BCE)

    d. Mayan civilization (1200 BCE – 250 BCE)

    e. Greek and Roman (2700 BCE – 465 CE),

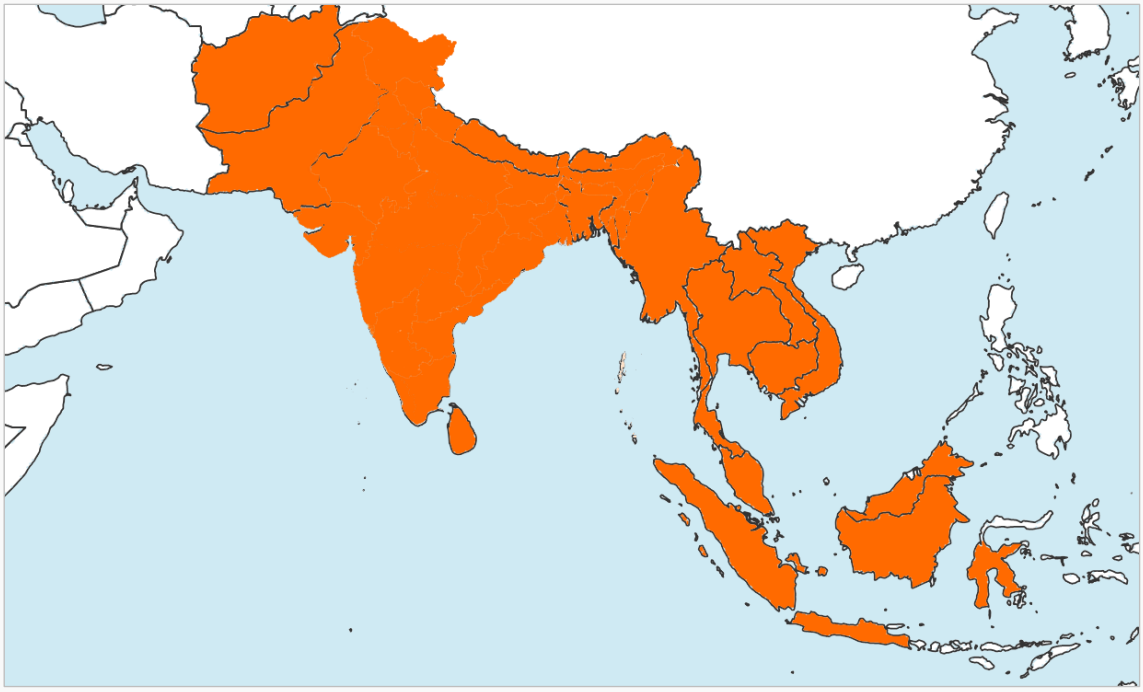
    f. Hindu Civilization (> 10,000 BCE – ongoing)

15. Amongst the ten most advanced ancient civilizations and 100 most ancient civilizations, the only one to survive is the Civilization of Sanatana Hindu Dharma. This shows truly there is something

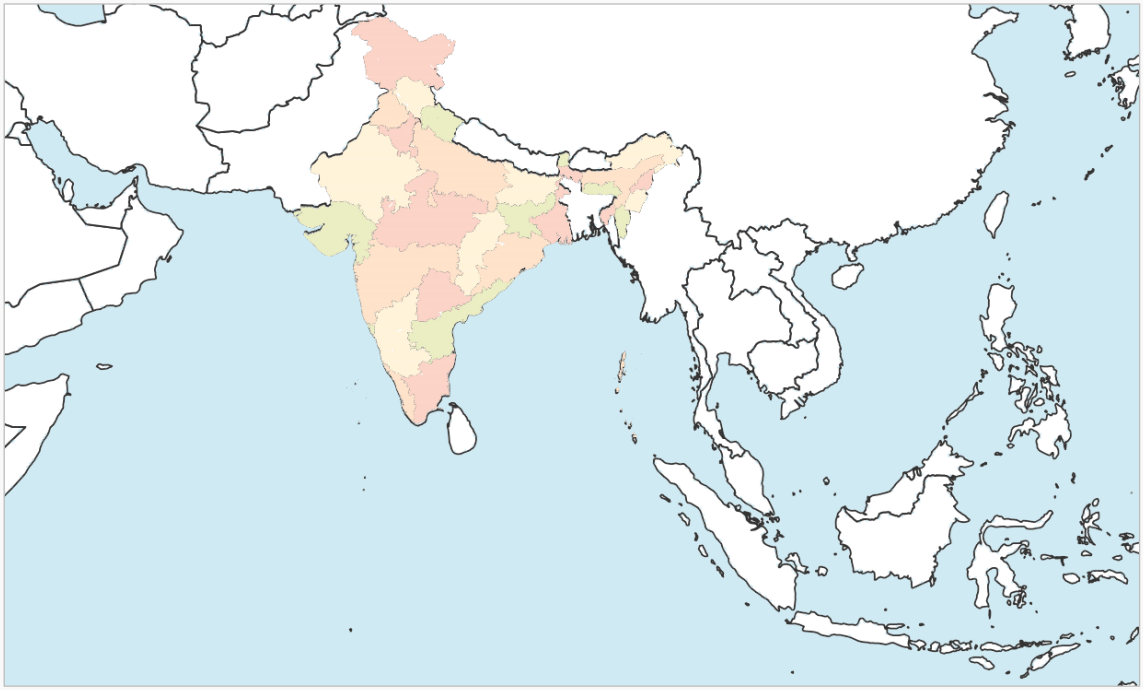




unique in Hinduism that has enabled it to be eternal, and survive across time for thousands of years. Indeed Hinduism is Sanatana (eternal/without a beginning or end), **however, it can be wiped from the geography**.



The Mahabharat war ended at around 3200 BCE. The map in saffron is of the Indian subcontinent around 3200 BCE - 56 Sovereign Hindu nations spread across an area of more than 60 million km².



However, by 2007 CE, zero Hindu nations exist on planet Earth spanning 0 million km². Indeed, Sanatana Hindu Dharma is eternal but it can be wiped off the geography.





III. State Persecution of Hindu religious minorities

A. Origins and History of anti-Hindu law and policies in the Indian sub-continent

16. China's persecution of, and interference in Tibetan Buddhist institutions is relatively well-known thanks to the tireless efforts of human rights organizations, the United Nations, the Tibetan diaspora, and the efforts of His Holiness the Dalai Lama himself to bring it to the attention of the international community. However, a very similar, albeit virtually unknown destruction has been done by state actors in India to undermine and control ancient Hindu religious institutions for political purposes. This assault on religious freedom is part and parcel of broader authoritarian, anti-democratic trends taking place in India that have only recently been acknowledged by the international community.[33]

17. Hinduism is a vast and heterogenous religion that comprises various spiritual traditions and lineages referred to as *sampradayas*. Many of these *Sampradayas* (religious Sects) date back thousands of years and are led by individuals who are regarded to be *Avatars*, or incarnations of divine beings, in an unbroken succession whereby a new leader or *Gurumahasannidanam* is selected and coronated by his immediate predecessor, the current Gurumahasannidanam. In this regard, these Hindu Sampradayas operate in a manner very similar to the Tibetan Buddhist tradition of ritualistically selecting and installing new Guru Mahasannidhanams who are believed to be reincarnations[34] and living manifestations of divine beings.

18. In Hinduism spiritual lineage[35] can be passed to the next generation only through lifelong, multi-generational[36] spiritual practice, mentoring, and initiation by the Guru[37] (or Gurumahasannidanam). Hindu spiritual practices involve yogic processes which cause a conscious mutation at a physical, physiological, psychological, and neurological level, allowing practitioners to maintain meditative states of consciousness (Samadhi[38]) for prolonged durations.[39] These meditative states are essential for the Hindu religion. Some short-duration experiences of these

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[33] (i) https://www.ohchr.org/Documents/HRBodies/CEDAW/DGD24June2021/51.docx (ii) "Electoral autocracy: The downgrading of India's democracy" https://www.bbc.com/news/world-asia-india-56393944 (iii) "Textbook Authoritarianism Is Playing out in India" https://thewire.in/politics/india-modi-authoritarianism (iv) "Authoritarianism Is Winning on Every Front in India" https://reason.com/2019/11/22/authoritarianism-is-winning-on-every-front-in-india/

[34] Srimad Karana Agama, Purva bhaga (Part), Patala (Chapter) 71 , (Section) Sakalotpatti Vidhi, Shloka (Verse) 8-9, "इत्येवं निष्कळं प्रोक्तं परं भावमिति स्मृतम्। सृष्टिस्थं लोकरक्षार्थं लोकस्योत्पत्तिकारणम्॥ साधकानां हितार्थं तु स्वेच्छया गृह्णते तनुः।", "In this way (Shiva) who is Nishkala - without any body and parts, who is the Ultimate Supreme Being, who is established in the Creation, who is the Cause of the creation of the Universe, assumes a body out of His Free Will for the protection of the Universe, and for the welfare of the Spiritual seekers and Devotees."

[35] Kularnava Tantra, 14th Ullasa, verse 8 – "तस्मात् सर्वप्रयत्नेन साक्षात्परशिवोदितम्। सम्प्रदायमविछिन्नं सदा कुर्यात् गुरुः प्रिये ॥ ८॥" - "Therefore, O My Beloved! One should seek with all efforts to have a Guru of unbroken tradition originating from Para Siva Himself."

[36] Early Life Exposure to Environmentally Relevant Levels of Endocrine Disruptors Drive Multigenerational and Transgenerational Epigenetic Changes in a Fish Model https://www.frontiersin.org/articles/10.3389/fmars.2020.00471/full

[37] (i) Kāmikāgama Uttara Pada Chapter 25 verses 5-7, 8-11, 39-41
docs.google.com/document/d/1UB40gY9qADTdH5VrjleejlesaDqzdX5nXxHaaXZQe3U
www.himalayanacademy.com/media/books/kamika-agama-uttara-pada-part-2/kamika-agama-uttara-pada-part-2.pdf
(ii) Regarding ādiśaiva the Kāmikāgama says that they are born in the family of sages such as Kauśika who were initiated directly by Śiva immediately after the creation of the world. Therefore, they are qualified to undertake all the rites [as prescribed in the āgamas] such as consecration, installation [in the temple], worship in public and expounding the [āgamas] (vyākhyāna). The Kāraṇāgama and the Santānāgama also state that only the ādiśaiva is qualified to do these rites and if the rites are done by others it will bring only calamity. www.wisdomlib.org/definition/adishaiva

[38] https://en.wikipedia.org/wiki/Samadhi

[39] Mystic Phenomena Scientific Data - ISBN: 978-1-934364-45-1 books.nithyanandatimes.org/product/mystic-phenomena-scientific-data





meditative states are studied by contemporary western scientists in various groups of meditators[40], martial artists[41], and athletes[42]. Hindu spiritual processes and initiation by the enlightened Guru make the attainment of these meditative states of consciousness accessible to every practitioner, and not just to an accomplished group of people. As per the Hindu religious laws prescribed in Veda-Agamas (scriptures), only the ordained supreme pontiff (Guru or Gurumahasannidanam) can initiate their native Hindu community members into the practice of these yogic sciences, lifestyle sciences, knowledge system sciences, and sciences of ritual[43].

19. United Nations Declaration on the Rights of Indigenous Peoples, Article 8 (2) declares, "*States shall provide effective mechanisms for prevention of, and redress for: (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;".* [44] Killing the Gurus (or Gurumahasannidanam), or breaking the lineage of Gurus, irreversibly disrupts the continuation of the spiritual tradition to the next generation, destroys the distinct identity of indigenous Hindu traditions, and leads to their permanent destruction. This is how the majority of the 8,000 of the 10,000[45] indigenous enlightenment ecosystems were destroyed, and less than 2,000 of them remain now. The distinct religious practices of the ASMT are extremely vulnerable to this irreversible destruction. Just like the destruction of Lamas in Buddhism is the destruction of Buddhism as the yogic bodies of the Lamas are the repository[46] of Buddhahood[47], Hinduism in its entirety and not just some traditions of Hinduism will permanently be destroyed after the extermination of the lineages of the Gurus.

> 1948 UN-Res.-260(III) **Prevention of Crime of Genocide, Article 2**
>
> In the present Convention, genocide means any of the following acts committed with **intent to destroy**, in whole or in part, a national, ethnical, racial, or religious group, as such:
>
> (a) Killing members of the group;
> (b) Causing serious bodily or mental harm to members of the group;
> (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
> (d) Imposing measures intended to prevent births within the group;
> (e) Forcibly transferring children of the group to another group.
>
> **Ref:** https://www.un.org/en/genocideprevention/genocide.shtml

20. Destruction of the lineage of Gurus does not only destroy the religion but also the entire Hindu society in totality. The Agama scriptures are voluminous[48]. As per Hindu scriptural records, there

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[40] Veltri, Michael (2017). The Mushin Way: How the Power, Clarity and Mindfulness of Aikido Can Bring Success in Business and Life. John Wiley & Sons, Incorporated. ISBN 9781119285267.
[41] Hyams, Joe. Zen in the Martial Arts. New York: Bantam Books, 1979
[42] (i) Young, Janet A. & Pain, Michelle D. "The Zone: Evidence of a Universal Phenomenon for Athletes Across Sports".
(ii) 'Do Top Athletes Experience the State of Pure Consciousness? Going Beyond Tiredness and Boredom' - youtu.be/tNRUKLy0PMw
[43] Pauskara Agama Vidya Pada, 1 Pati Patalah, 1 Chapter, 2nd Verse, www.himalayanacademy.com/view/pauskara-agama-vidya-pada_v2. docs.google.com/document/d/1UB40gY9qADTdH5VrjleejlesaDqzdX5nXxHaaXZQe3U
[44] UNDRIP http://un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2019/01/UNDRIP_E_web.pdf
[45] PARAMANANDA-TANTRA, Chapter 2, verses 7-10
[46] https://tergar.org/about/tergar-lineage/
[47] https://en.wikipedia.org/wiki/Buddhahood
[48] Klaus Klostermaier (2007), A Survey of Hinduism: Third Edition, State University of New York Press, ISBN 978-0-7914-7082-4, pg. 49–50





are 10,000 Agamas for the ASMT alone[49]. In totality, all Agamas and sourcebook scriptures of Hinduism put together are more than 100 million, of which only 20 million remain today.

"Centuries of history of discrimination, exploitation, dispossession, and colonization have led to the loss of traditional knowledge. Traditional knowledge is under threat and is being misused and misappropriated …"

*"**Indigenous peoples' traditional knowledge has been developed over generations through daily life practices** and a close understanding of local environments. It can offer valuable responses to climate change, food insecurity, reducing inequalities and other challenges that we are trying to resolve …"*

18th Session of the United Nations Permanent Forum on Indigenous Issues (UNPFII)



21. The mastery over the magnanimous volume of Veda-Agamic scriptures is achieved by specializing in a branch of Veda-Agama scripture over multiple generations. Hindu sects and schools specialize and systematically practice a particular branch (Shakha) of the Veda-Agamas and continue the tradition over thousands of years.[50] It is considered nearly impossible for a single group to master the Veda-Agamas (Hindu scriptures) in its entirety, and thus each Hindu sect or school (Shakha or Sampradaya) is interdependent on other schools (Shakha) for practice and application of the entirety of Hinduism. The loss of one lineage, or school (Shakha or Sampradaya) is not just a loss for the respective Hindu sect but entire Hinduism. Therefore, the persecution of a Hindu Guru is not limited to the destruction of His lineage alone but of an integral body of Hinduism in its entirety.

22. The destruction of the lineage of Gurus destroys several thousands of years of scholarly research and practice of the Veda-Agamas. The Veda-Agamas is not just the repository of ancient spiritual and religious knowledge, they are a repository of a phenomenal volume of ancient Human knowledge and expertise, in various fields such as State Policies, Politics & Statecraft[51], Law[52], Banking & Accounting[53], Architecture & Civil Engineering[54], Performing Arts[55], Medicine[56], Surgery[57], Botany[58], Chemistry and Metallurgy[59], Music[60], Agriculture[61], Astrology[62], Shipbuilding[63],

[49] Paramananda Agama (2nd chapter, Verse 7-10)
https://archive.org/details/64.tantraparamanandatantraraghunathmishra/page/n29/mode/2up
[50] https://en.wikipedia.org/wiki/Shakha
[51] Samrajya Laxmi Pithika, Niti Shashtra, Artha Shashtra, Manu Smriti
[52] Dharmashastra, Manu Smriti, Parasara Smriti, Yagya Valk, Gautama, Mitakshara
[53] Arthashashtra, Krisi-Parasara
[54] Kamikagama, Mahaagama, and Suprabhedagama
[55] Pancharatra Agama
[56] Charaka Saṃhitā, Sham Raj, Nighant, Bhashya Parichehed, Madhava Nidan, Vagbhat
[57] Sushruta Samhita
[58] Vrukshayurveda, Bruhat Samhita, Sarngadhara's Vrukshayurveda, Parasara's Vrukshayurveda
[59] Rasahrudaya Agama, Rasendra Mangala, Rasarathnakara, Karshaputa, Lohasastra
[60] Gandharva Veda
[61] Krishi Parasara
[62] Siddbant Shiromani, Nil Kanthi, Mahurta Chintamani, Brihat Jatak, Shighra Bodh, Parasariya
[63] Yukti Kalpa Taru





Manufacturing[64], Food sciences[65], etc. The entire Hindu education is done and supervised by the enlightened Guru. The Hindu knowledge in various fields is unique, unlike their modern counterparts. The Veda Agamas (Hindu scriptures) enable not just excellence in the profession but the attainment of spiritual liberation even through the mere practice of the profession[66]. This is why, for example, the science of archery in Hinduism (Dhanurvidya), does not just deal with archery alone but also with the attainment of liberation. The Acharyas (Hindu scholars and teachers) can transmit some portion of the domain expertise, but only the Guru guides into the science of liberation[67] that is even realized while practicing a particular trade or profession[68] without necessarily mandating additional spiritual practices. The destruction of the Guru's lineage destroys this possibility for every Hindu.

23. Two such ancient Hindu sampradayas are the Madurai Adheenam of Madurai, Tamil Nadu, and the Thondai Mandala Adheenam of Kanchipuram, Tamil Nadu. Thondaimandala Aadheenam is one of the oldest Shaivite Mutts (monasteries), established originally by Paramashiva Himself, in the form of Adi Nathar, and 5000 years ago[69]. Madurai Aadheenam was established by incarnations of Paramashiva and Devi themselves as Lord Sundareshwara and His consort Divine Mother Meenakshi.

The Colonial Era Laws and Policies on Hindu temples

24. In 1817, the colonial government of India enacted the Madras Regulation VII[70] and nationalized temples of minority Hindu sects taking over their wealth and assets. However, in 1840[71], Christian missionaries lobbied and forced the government to issue a directive to return the Hindu temples to their trustees. By 1845, the responsibility of the management of temples was returned to traditional trustees and in the case of prominent temples to Mutts (monasteries). The State Board of Revenue, however, supervised the administration of large temples. In 1863, the Religious Endowments Act was enacted which completely handed over temple administration to the trustees from the State and subsequently, the government played little or no role in supervising them. Trustees ran the temple following the tenets applicable to the temple. The colonial government also recognized the sovereignty of the heads of Hindu monasteries – for example on 3 Jan 1893 the Guru Maha Sannidhanam of Madurai Aadheenam was conferred with the title of *Rao Bahadur* [72], a title given to Kings by the British Empire, and also had sovereign immunity from

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[64] Nagalingayna-Kutha, Vishvakurma-Poorana, Kumalesherra Kalikamahata
[65] Bhaga Shashtra
[66] Ishavasya Upanishad, verse 2
[67] Guru Gita verse 1 to 11, https://www.hardlight.org/wordpress/images/Guru-Gita-complete.pdf
[68] Bhagawat Gita Chapter 3 verse 9,17-20.
[69] சைவ ஆதீனங்கள் (History of Śaiva Ādīnams), by முனைவர் தவத்திரு ஊரான் அடிகள் (Professor Ūrān Adigal), வர்த்தமானன் பதிப்பக வெளியீடு (Vardamāna Publishers), 2002, pp. 545–550
[70] Madras Endowments and Escheats Regulation, 1817 http://www.bareactslive.com/TN/tn421.htm
[71] (i) http://www.legalservicesindia.com/article/1687/Constitutional-Validity-of-the-Hindu-Religious-and-Charitable-Endowment-Act.html (ii) https://timesofindia.indiatimes.com/city/chennai/charge-of-temples-state-citizens-need-to-find-a-fine-balance-together/articleshow/82154364.cms
[72] Viceroy and Governor General's letter dated 3 Jan 1893, To Saiva Samayyachariyar, Thirugnanasambhandha Pandara Sannathi Head of the Madura Saiva Samaya Chariar Thirugnana Sambhadha Disika Swami Adhina Mattam in Madras. *"I Hereby Confer Upon you The Title of 'RAO BAHADUR' as a personal Distinction."* மதுரை ஆதீன வரலாறு – History of Madurai Aadheenam - drive.google.com/file/d/1ZsfdTQkOXPWQAJxBmWKmpOn6WZJtecFu/view





arrests and appearances in the court.[73] Thus, the religious rights of Hindus to manage their temples and religious succession rights were by large[74] protected during colonial rule.

Pre-Independence Era Diarchal Government

25. The British colonial era in India was brutal, wherein the government created several man-made famines that killed more than 35 million people in India by starvation and starvation-related diseases.[75] It was a silent holocaust forgotten just like much of the Hindu Holocaust. June 1918, the Spanish flue spread in India with at a scale and severity not to be seen again until the next 101 years with the onset of COVID-19 pandemic[76]. The famines, the Spanish flu, the cruel-and-inhumane government policies had completely broken the backbone and spirit of the people of India. In 1914, during World War 1, the British colonial empire in India promised to give self-governance (Swaraj) at the end of the war like Canada or Australia with the status of "dominion" within the British Empire.[77] India supported the British Colonial Empire during the First World War with 1.3 million soldiers and vast sums of money collected from a country completely broken by the famines inflicted by the colonial government and Spanish flu. 11 November 1918 Kaiser Wilhelm of Germany abdicated on 9 November and Germany signed an armistice on, ending the World War I. Contrary to fulfilling their commitment of giving self-governance to the people of India, the British colonial government chose to reimpose the wartime era prohibitions on freedom of the press freedom of assembly freedom of speech and declared Martial Law.

26. On 13 April 1919, the Jallianwala Bagh massacre, also known as the Amritsar massacre, took place. A large but peaceful crowd had gathered at the Jallianwala Bagh in Amritsar to celebrate the Hindu festival of Baisakhi (solar new year) which is celebrated in several states of India. A British Brigadier-General Dyer surrounded the Bagh with his soldiers and decided to punish the people for breaking the martial law which did not allow more than five people to assemble. He did not order the people to disperse, did not even fire a warning shot, he just ordered his soldiers to assemble at the gates – the sole entrance and exit to the garden and to open fire on these unarmed civilians. The troops kept on firing until their ammunition was exhausted – a total of 1656 bullets.[78]

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[73] Judicial Department proceedings of Madras Government, Letters from the Collector of Madura, dated 4 Sep. 1880; No. 2712; order thereon 15 Sep 1880, No. 2240, *"Under Section 641 of the Code of Civil Procedure, the Governor-in-Council is pleased to exempt Saiva Samayachariar Tirugnana Sambanda Pandara Sannadhi Avergal, the Saiva High Priest of Madurai from personal appearance in the Courts of the Presidency."* G. Stokes (For Chief Secretary) – மதுரை ஆதீன வரலாறு – History of Madurai Aadheenam - drive.google.com/file/d/1ZsfdTQkOXPWQAJxBmWKmpOn6WZJtecFu/view

[74] With few exceptions such as in Indian Rebellion of 1857 which got incited because State forced

[75] (i) https://www.independent.co.uk/news/world/asia/india-35-million-deaths-britain-shashi-tharoor-british-empire-a7627041.html (ii) https://www.theguardian.com/world/2007/aug/24/india.randeepramesh

[76] (i) "Pandemic Influenza Risk Management WHO Interim Guidance" (PDF). World Health Organization. 2013. p. 19. Archived (PDF) (ii) Spreeuwenberg P, Kroneman M, Paget J (December 2018). "Reassessing the Global Mortality Burden of the 1918 Influenza Pandemic". American Journal of Epidemiology. Oxford University Press. **187** (12): 2561 - 2567. doi:10.1093/aje/kwy191. PMC 7314216. PMID 30202996. (iii) Rosenwald MS (7 April 2020). "History's deadliest pandemics, from ancient Rome to modern America". The Washington Post.

[77] "History of the Commonwealth". Commonwealth Network. Commonwealth of Nations.

[78] "Jallianwala-Bagh-Massacre". Britannica.



27. During an inquiry, Brigadier-General Dyer even boasted that not even a single bullet was wasted because he had surrounded all the exits. At least 379 people were killed[79] and over 1,200 other people were injured of whom 192 were seriously injured.[80] The people were left to die in the hot April sun for 24 hours. Those still alive or wailing piteously for water were ordered to crawl on their bellies on a side lane. There was an uproar during a colonial government commission of inquiry in the House of Commons which censured Brigadier-General Dyer, but the House of Lords did not only exonerated him but also praised him with some members of parliament addressing him as the man who saved India. Brigadier-General Dyer was awarded a quarter of a million pounds and a bejeweled sword. The Human rights of citizens were grossly violated during the British colonial era. Despite this, the religious rights of Hindus to manage their temples and religious succession rights were by large[81] much more protected during colonial rule than after the upcoming era after World War one, when the colonial government created the Diarchal form of Government.

28. Diarchy is a form of government characterized by co-rule, with two people ruling a polity together either lawfully or de facto, by collusion and force. The leaders of such a system are usually known as co-rulers. Historically, diarchy particularly referred to the system of shared rule in British India established by the Government of India Acts 1919 and 1935, which devolved some powers to local councils, which had included native Indian representation under the Indian Councils Act 1892. This group of native Indian representatives were extremely intolerant towards Hinduism and started the destruction of Hindu temples. The anti-Hindu sentiment amongst the political circles that still prevail in the entire Indian subcontinent took roots during this era.

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[79] Nigel Collett (15/9/2006). The Butcher of Amritsar: General Reginald Dyer. A&C Black. p. 263. ISBN 978-1-85285-575-8.
[80] (i) India. Committee on Disturbances in Bombay, Delhi, and the Punjab (1920). Report; disorders inquiry committee 1919-1920. pp. XX - XXI, 44 - 45, 116 - 7. Retrieved 8 September 2018.CS1 maint: multiple names: authors list (ii) Dolly, Sequeria (2021). Total History & Civics 10 ICSE. New Delhi: Morning Star. p. 71.
[81] With few exceptions such as in Indian Rebellion of 1857 which got incited because State forced





29. In 1917, following the Bolshevik Revolution[82] the State of the USSR deprived the formerly official church of its status of legal personhood, the right to own property or to teach religion, especially in schools[83]. During 1921 – 1928, there was another anti-religious campaign against churches and believers by the State of USSR, wherein the State terrorized certain religious sects with policies to deprive them of legal means of existence[84] aimed at the elimination of most religions and its replacement with the atheistic world view of the state.[85] Though the State of USSR never made it illegal to be a believer or to have religion, the activities of this campaign were often veiled under other pretexts that the state invoked or invented to justify State-sponsored religious persecution.[86] The Bolshevik revolution and developments that followed were much admired by several Indian political leaders of the time, some of whom even went to Moscow, and met Russian leaders to greet them following the revolution.[87] Similar anti-religion[88] laws were implemented in India during this same period. On 18 December 1922, during the colonial diarchy, the Hindu Religious Endowment bill was introduced by the government of Madras Presidency led by the Chief Minister, Ramarayaningar, to bring all religious institutions under State control. Ramarayaningar was one of the first native Indian Chief Ministers ruling the State of Madras Presidency under the Government of India Acts 1919 and the Indian Councils Act 1892. In 1925, the bill was enacted as *"The Madras Religious and Charitable Endowments Act (1925)"*. Similar to the anti-religion campaigns in the USSR, wherein the State of the USSR made policies that suppressed and persecuted various forms of Christianity to different extents only depending upon State interests[89], the anti-religion laws in India, targeted certain religious communities more. Immediately after the Act (1925) came into force, Muslim and Christian communities massively protested, challenging the legislature citing that it was not validly passed, and forced the anti-religion act of 1925 to be redrafted. The act was redrafted as "*The Madras Hindu Religious and Endowments Act (1927)*" to be made applicable only to Hindu places of worship, it also excluded few other religious sects for which the State had a different set of laws[90] allowing these religious communities[91] to self-regulate their religious institutes and temples. Some Hindu religious leaders, that had their religious institutes out of the purview of the Act, though expressed apprehensions on some of its provisions, also supported the bill.[92] Religious institutes of minority Hindu sects, such as the Adi Shaivite Minority Tradition (ASMT)[93] that were unable to escape falling into the

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[82] Samaan, A.E. (2013). From a "Race of Masters" to a "Master Race": 1948 to 1848. A.E. Samaan. p. 346. ISBN 978-0615747880.

[83] "Soviet repression of the Ukrainian Catholic Church." Department of State Bulletin 87 (1987)

[84] Dimitry V. Pospielovsky. A History of Soviet Atheism in Theory, and Practice, and the Believer, vol 1: A History of Marxist-Leninist Atheism and Soviet Anti-Religious Policies, St Martin's Press, New York (1987) pg 33

[85] (i) Dimitry V. Pospielovsky (1987) pg 34 (ii) Vladimir Ilyich Lenin, The Attitude of the Workers' Party to Religion. Proletary, No. 45, May 13 (26), 1909. http://www.marxists.org/archive/lenin/works/1909/may/13.htm

[86] Letters of Metropolitan Sergii of Vilnius

[87] M.V.S. Koteswara Rao. Communist Parties and United Front – Experience in Kerala and West Bengal. Hyderabad: Prajasakti Book House, 2003. p. 82 – 83

[88] Anti-religion – opposing or hostile to religion or to the power and influence of organized religion https://www.merriam-webster.com/dictionary/anti-religious

[89] "Revelations from the Russian Archives: ANTI-RELIGIOUS CAMPAIGNS". Library of Congress. US Government.

[90] Sikh Gurdwaras Act, 1925 http://www.bareactslive.com/ACA/ACT1096.HTM

[91] Nesbitt, Eleanor (2005-09-22). Sikhism: A Very Short Introduction - Eleanor Nesbitt. ISBN 9780191578069.

[92] Sri Sambamoorthi Shastrigal, Kuppuswamy Iyer, "Sollin Selvan" P. N. Parasuraman. Pujya Sri Mahaswamy Divya Charitram (PDF). Kanchi Kamakoti Peetam. p. 48. (Original pdf link, Alternate link)

[93] **ASMT** (Adi Shaiva Minority Tradition) is the sect of Hinduism which worships Lord Paramashiva, as per the Hindu scriptures (Vedagamas). The most ancient Agamas - the Kāmikāgama, known to be more than 60,000 years old mentions that Ādiśaivites are born in the family of sages such as Kauśika who were initiated directly by Śiva (Paramashiva)





ambit of the Act were nationalized and forcibly brought under State control to be headed by a politically[94] nominated state executive officer called the Commissioner of the Hindu Religious Endowment Board.

30. The political leaders that ruled the Madras Presidency, such as Panaganti Ramarayaningar (1920-26), during the colonial rule of India and such as Karunanidhi subsequently after the independence of India, had antagonistic views on indigenous Hindu culture such as Hindu feminism, Hindu worship of divine as Mother, indigenous Gurukul education[95], and traditional decentralized self-governance institutes that administered villages and temples. As the Chief Minister of Madras Presidency, Panaganti Ramarayaningar banned the distribution of poems on indigenous forms of governance, Hindu education, Hindu feminism, women empowerment, and religious freedom.[96]

The origin of the anti-Hindu caste system in India – a colonial-era census

31. The cause of Hindu antagonistic views of Indian leaders of the pre-colonial (and even post-independence era) such as Ramarayaningar or Karunanidhi can be understood by a study of the setting under which they grew. From the 1840s up until 1925, the Indian State under the colonial government evolved a pseudo-identity framework which faultily generalized the demographic census data into what was called castes, a Spanish word *"casta"*, used to mean a "lineage, tribe or class".[97] This categorization of colonial citizens based on a faultily generalized identity that has resulted in violence is a global phenomenon as seen in the Rwanda Genocide which killed 500,000 to 800,000[98] Tutsis with total estimated death at 1,100,000.[99] The origin of this classification both in India and Rwanda was not native to these countries, but a colonial trope[100]. The Rwanda Genocide that involved Hutu and Tutsi people, for example, was caused by a faulty classification system developed during a colonial census. The definitions of *"Hutu"* and *"Tutsi"* people have changed through time and location. Even during colonial times under Belgian rule, social structures were fluid throughout Rwanda. The Tutsi aristocracy or elite was distinguished from Tutsi commoners, and wealthy Hutu were often indistinguishable from upper-class Tutsi. When the Belgian colonists conducted censuses, they wanted to identify the people throughout Rwanda-Burundi according to a simple classification scheme. They defined "Tutsi" as anyone owning more than ten cows (a sign of wealth) or with the physical feature of a longer nose, or a longer neck, commonly associated with the Tutsi. The Hutu and Tutsi spoke the same language, practiced the same religion, and participated in the same government, and having lived together for at least 400

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immediately after the creation of the world, and therefore they are qualified to undertake all the rites as prescribed in the āgamas, such as consecration, installation in the temple, worship in public and expounding the āgamas (vyākhyāna). The Kāraṇāgama and the Santānāgama also state that only the Ādiśaiva is qualified to do these customary rites. The Adishaivas run and administer ancient temples and monasteries, some of which are more than 3000 years old.

[94] Encyclopedia of Political Parties, Pg 148

[95] Eugene F. Irschick (1969). Political and Social Conflict in South India; The non-Brahman movement and Tamil Separatism, 1916 – 1929. University of California Press.

[96] Parthasarathy, R. (1979). Builders of modern India:S. Satyamurti. Publications Division, Government of India. p. 43.

[97] "caste". Oxford English Dictionary

[98] Guichaoua, André (2 January 2020). "Counting the Rwandan Victims of War and Genocide: Concluding Reflections". Journal of Genocide Research. **22** (1): 125-141 doi:10.1080/14623528.2019.1703329. ISSN 1462-3528.

[99] Reyntjens, Filip. ESTIMATION DU NOMBRE DE PERSONNES TUÉES AU RWANDA EN 1994. Available at:https://medialibrary.uantwerpen.be/oldcontent/container2143/files/Publications/Annuaire/1996-1997/10-Reyntjens.pdf

[100] Wylie, Lesley. *"Colonial Tropes and Postcolonial Tricks: Rewriting the Tropics in the 'Novela De La Selva.'"* The Modern Language Review, vol. 101, no. 3, 2006, pp. 728–742. JSTOR, www.jstor.org/stable/20466906.





years, had considerable intermingling and intermarrying, such that ethnographers claim that the two groups *"cannot be called distinct ethnic groups".*[101] Rather, the two terms in the contemporary setting merely referred to a colonial pseudo-identity framework in which the Hutu were primarily farmers and the Tutsi were primarily herdsmen.[102] In a similar way, until the colonialization of India, the word caste in the present context was unknown to not just India but also the world. Until 1569, the Spanish word *casta* implying *"lineage, tribe or class",* did not even exist in English[103], and was used only to describe mixed-race individuals in New Spain.[104] In 1844, the word *"caste"* in India meant indigenous social structures that were seen by foreign evangelicals as *"a wonderful institution"* of guilds *"merging in the wisdom and craft of man"* [105]. In 1871, the word *"caste"* was used by the colonial government to force-fit people groups in a pseudo-identity framework based on surname, appearances, facial features, etc.[106] The 1871 census data was used to create legislatures such as the Criminal Tribes Act (1871)[107] that made prejudicial negative stereotypes, which arbitrarily declared any person a criminal by the very nature of his birth in a certain people's group, or by his professing a certain surname. The Criminal Tribes Act (CTA 1871) deprived several people groups of their inalienable universal human right to be presumed innocent until proven guilty (UN UDHR Article 11). While the four *Varnas* that are defined based on *Karmas (actions motivated by individual worldview and pursuits of life)* and *Gunas (activism, that is, number of active working hours per day)* [108] are a form of self-declaration and subjective fluid[109] classification, and the 3000 *Jatis* are endogamous people groups with 25,000 Upjatis[110] that include exogamous *Gotra* groups, the 1871 census and later literature faultily generalized[111] the 25,000 people groups into a force-fitted classification using the same verbiage as of four *Varnas* which was contrary to both practical indigenous lifestyle experience and written scriptures.[112] This faulty generalization is described by William Robert Cornish, who supervised colonial government census operations in the Madras Presidency in 1871, as *"Whether there was ever a period in which the Hindus were composed of four classes is exceedingly doubtful".*[113] Such faulty generalizations coupled with

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[101] (i) Philip Gourevitch, We Wish to Inform You That Tomorrow We Will Be Killed With Our Families. 1998. (ii) "'Indangamuntu 1994: Ten years ago in Rwanda this ID Card cost a woman her life' by Jim Fussell".

[102] https://www.beyondintractability.org/casestudy/fornace-rwandan

[103] *Dictionarie in Spanish and English* (1599 & 1623), an augmented version of *Bibliotheca Hispanica* (1591) by Richard Percyvall (1993 reprint: ISBN 3-89131-066-8)

[104] Ares, Berta, "*Usos y abusos del concepto de casta en el Perú colonial*", ponencia presentada en el Congreso Internacional INTERINDI 2015. Categorías e indigenismo en América Latina, EEHA-CSIC, Sevilla, November 10, 2015.

[105] "*Caste, In Its Religious And Civil Character Opposed To Christianity*", Joseph Roberts (1857), An address delivered in the Wesleyan Mission Chapel, Madras by Rev Joseph Roberts of the Royal Asiatic Society on 4 Jan 1844, page 10.

[106] https://censusindia.gov.in/DigitalLibrary/data/Census_1881/Publication/India/1A-Memorandum%20on%20the%20census%20of%20British%20India,%201871-1872.pdf

[107] Text of the Criminal Tribes Act 1871 at *Columbia University*

[108] चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः॥ तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥Bhagavata Gita Chapter 4 verse 13॥

[109] Dirks 2001. Castes of Mind: Colonialism and the Making of Modern India. Princeton, NJ: Princeton University Press; 2001.

[110] (i) https://economictimes.indiatimes.com/news/politics-and-nation/young-angry-and-untouchable-indias-low-caste-threat-to-modi/articleshow/67589578.cms , (ii) https://edition.cnn.com/2001/WORLD/asiapcf/south/08/17/india.caste/

[111] Dumont, Louis (1980), Homo Hierarchicus: The caste system and its implications, University of Chicago Press, pp. 66-67 ISBN 0-226-16963-4

[112] Mahābhārata (Vana-parva, chapter 177, verse 20), *"śūdre caitad-bhavel-lakṣma dvije tac ca na vidyate I na vai śūdro bhavec-chudro brāhmaṇo na ca brāhmaṇoḥ II" "If someone born a śūdra possesses the characteristics of a brāhmaṇa and someone born a brāhmaṇa does not, that śūdra should not be known as a śūdra, and that brāhmaṇa should not be known as a brāhmaṇa."*

[113] Cornish, W R (1874): Report on the Census of the Madras Presidency, 1871, with Appendix (Madras: The Government Gazette Press), p 121, 122. https://www.epw.in/journal/2011/33/special-articles/census-colonial-india-and-birth-caste.html




negative stereotypes were applied to various people groups such as to Hindu scholars and priests who were presumed to be nepotistic by the virtue of their birth, surname, or profession[114] , and similarly, all Hindu monastic orders (Sanyasis) were presumed to be criminal by birth as per CTA(1871). Though the fight against discrimination, is a worldwide cause[115], as much as in the Indian sub-continent, the faulty generalization of Hindu social constructs coupled with negative stereotyping of Hindu communities had a severe irreparable negative effect in multiple dimensions depriving various people groups of their basic human rights in front of the law by mere definition. The pre-colonial indigenous education system was widespread[116] imparting education to every person even in the remotest village[117], it was economical[118] and inclusive, catering to boys and girls[119] of all sections of society with as many as 70% of students being from impoverished communities[120] that now are recognized[121] as OBCs, SCs, and STs[122]. The pre-colonial indigenous gurukul education system encouraged harmony amongst all social communities by recognizing the dignity of labor and respect for all professions, for example, the second verse from an ancient treatise on agriculture says, *"Despite being learned of four Vedas (core Hindu scriptures) if a Brahmin considers agriculture inferior he is bound to be stuck in a cycle of poverty."*[123] The Hindu scriptures taught to respect each human being without discrimination as not just an equal human being but a divine manifestation of God - *"Whether a woman or a man, a Cāṇḍala or a high-born Dvija, there is absolutely no discrimination in the Cakra. Everyone here is considered like Śiva (Primordial Hindu Divinity)"*[124] . Despite the inclusive nature of pre-colonial indigenous education and fluid nature of pre-colonial indigenous social structures, the Chief Minister of Madras Presidency, Ramarayaningar, a strong advocate of westernization parroted a colonial trope[125] in one of his most cited interviews stating – *"What did the Brahmans do for our education in the five thousand years before Britain came? I remind you: They asserted their right to pour hot lead into the ears of the low-caste man who should dare to study books. All learning*

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[114] Diehl, Anita (1977). E. V. Ramaswami Naicker-Periar: A study of the influence of a personality in contemporary South India. Sweden: Scandinavian University Books. ISBN 978-91-24-27645-4.

[115] With the adoption of the *"2030 Agenda for Sustainable Development"*, 193 United Nations Member States pledged to ensure *"no one will be left behind"* and to *"endeavour to reach the furthest behind first"*.

[116] House of Commons Papers, 1831-32, volume 9, p.468, Presidency of Bombay, G.L. Prendergast '*there is hardly a village, great or small, throughout our territories, in which there is not at least one school, and in larger villages more*.'

[117] House of Commons Papers, 1812-13, volume 7, evidence of Thomas Munro (Governor of Madras Presidency 1819-1827), p.127, The Beautiful Tree, Dr. Dharampal, (ISBN No.: 81-85569-49-5 republished ISBN-10: 8175310952), page 26.

[118] Collector of Bellary (A.D. Campbell) to Board of Revenue, 17 August 1823 (TNSA: BRP: Vol.958 Pro.25.8.1823 pp.7167-85 Nos.32-33), para 16. "*The economy with which children are taught to write in the native schools, and the system by which the more advanced scholars are caused to teach the less advanced and at the same time to confirm their own knowledge is certainly admirable, and well deserved the imitation it has received in England.*"

[119] The Beautiful Tree, Dr. Dharampal, (ISBN No.: 81-85569-49-5 republished ISBN-10: 8175310952), Chapter IV, "*Education of Girls*" page 43

[120] (i) The Beautiful Tree (Dharampal), Chapter IV, *Table 3 - Caste-wise division of male school, student*, republished here, (ii) Ibid see also pg 29, "*while the Soodras and the other castes ranged from about 70% in Salem and Tinnevelly to over 84% in South Arcot*" (iii) TNSA: Revenue Consultations: Vol.920: dated 2 July 1822

[121] Ibid Chapter IV page 22 "*this included most such groupings which today are listed among the scheduled castes*"

[122] OBCs – Other backward castes, SCs – Scheduled Castes, STs – Scheduled Tribes are some of officially designated groups of people in India that are considered disadvantaged and marginalized by the State of Republic of India.

[123] "चतुर्वेदान्तगो विप्रः शास्त्रवादी विचक्षणः। अलक्ष्म्या गृह्यते सोऽपि प्रार्थनालाघवान्वितः॥२॥" कृषिपराशरम् https://sa.wikisource.org/s/d9w

[124] *"खी वाथ पुरुषः षण्ढचण्डालो वा द्विजोसमः। चक्रेऽस्मिन्नेव भेदोऽस्ति सर्व शिवसमाः स्मृताः ॥९७॥"* verse 97 and *"जातिभेदो न चक्रेऽस्मिन् सर्वे शिवसमाः स्मृताः। वेदेऽपि स्थितमेवं हि सर्व हि ब्रह्मा चाव्रतीत्॥१०१॥"* verse 101, etc., Kularnava Tantra, 8th Ullasa https://archive.org/details/Kularnava/mode/2up

[125] Wylie, Lesley. *"Colonial Tropes and Postcolonial Tricks: Rewriting the Tropics in the 'Novela De La Selva.'"* The Modern Language Review, vol. 101, no. 3, 2006, pp. 728–742. JSTOR, www.jstor.org/stable/20466906.





belonged to them, they said."[126] The dangerous colonial caste constructs as seen in the Rwanda Genocide are also the basis for depriving Hindus of their religious rights, marginalization of various Hindu people groups, and the destruction of Hindu temples and monasteries. The indigenous Gurukul education system were not limited to imparting spiritual and religious knowledge, they contributed a phenomenal volume of ancient Human knowledge and expertise, in various field such as State Policies, Politics & Statecraft[127], Law[128], Banking & Accounting[129], Architecture & Civil Engineering[130], Performing Arts[131], Medicine[132], Surgery[133], Botany[134], Chemistry and Metallurgy[135], Music[136], Agriculture[137], Astrology[138], Shipbuilding[139], Manufacturing[140], Food sciences[141], giving breakthrough contributions to humanity such as – knowledge, and application of zero, binomial theorem[142] (200BCE[143]), calculations with zero[144], positive numbers, negative numbers, generalization of Fibonacci identity, Euler's four-square identity, Lagrange's identity[145], knowledge, and application of infinity[146] (300BCE), average values[147] (1150 CE), fractions[148] (628 CE), arithmetical and geometrical progressions, plane geometry, angular dimensions, solid geometry, simple, quadratic, simultaneous, and indeterminate equations[149], Baudhayana-Pythagoras Theorem[150], Madhava–Leibniz infinite series for the value of pi (Π)[151], trigonometry, infinite series for calculating value of a sine function, Nilakanta-Taylor series (1685 CE), Govindaswami-Newton-Gauss interpolation (1670 CE), calculus[152]. Somayaji-Newton Power series (1660 CE), Madhava-Gregory's series for inverse tangent (1632 AD), astronomy, Velocity of Planets (Puthumana

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[126] Mayo, Katherine (1937). Mother India. New York. p. 178.
[127] Samrajya Laxmi Pithika, Niti Shashtra, Artha Shashtra, Manu Smriti
[128] Dharmashastra, Manu Smriti, Parasara Smriti, Yagya Valk, Gautama, Mitakshara
[129] Arthashashtra, Krisi-Parasara
[130] Kamikagama, Mahaagama, and Suprabhedagama
[131] Pancharatra Agama
[132] Charaka Saṃhitā, Sham Raj, Nighant, Bhashya Parichehed, Madhava Nidan, Vagbhat
[133] Sushruta Samhita
[134] Vrukshayurveda, Bruhat Samhita, Sarngadhara's Vrukshayurveda, Parasara's Vrukshayurveda
[135] Rasahrudaya Agama, Rasendra Mangala, Rasarathnakara, Karshaputa, Lohasastra
[136] Gandharva Veda
[137] Krishi Parasara
[138] Siddbant Shiromani, Nil Kanthi, Mahurta Chintamani, Brihat Jatak, Shighra Bodh, Parasariya
[139] Yukti Kalpa Taru
[140] Nagalingayna-Kutha, Vishvakurma-Poorana, Kumalesherra Kalikamahata
[141] Bhaga Shashtra
[142] (i) Plofker, Kim (2009). Mathematics in India. Princeton University Press. pp. 54-56. *"Pingala's use of a zero symbol as a marker seems to be the first known explicit reference to zero."* ISBN 0-691-12067-6. (ii) पिङ्गलछन्दःसूत्रम्
[143] (i) R. Hall, Mathematics of Poetry, has "c. 200 BC" (ii) Mylius (1983:68) mentions "very late" within the Vedānga corpus.
[144] The Siddhanta-Sekhara of Sripati: A Sanskrit astronomical work of the 11th century : Cambridge University Press.
[145] Henry Thomas Colebrooke. Algebra, with Arithmetic and Mensuration, from the Sanskrit of Brahmegupta and Bhaascara, London 1817, p. 339 (online)
[146] (i) Ian Stewart (2017). Infinity: a Very Short Introduction. Oxford University Press. p. 117. ISBN 978-0-19-875523-4. (ii) वधादौ वियत् खस्य खं खेन घाते खहारो भवेत् खेन भक्तश्च राशिः॥2.18॥ अस्मिन् विकारः खहरे न राशावपि प्रविष्टेष्वपि निःसृतेषु। बहुष्वपि स्यात् लय-सृष्टिकाले अनन्ते अच्युतेभूतगणेषु यद्वत्॥2.20॥ Bhaskaracharya's Bijaganita
[147] Plofker, Kim (2009). Mathematics in India. Princeton University Press. page 71, ISBN 0-691-12067-6.
[148] Bhāskara II's treatise on mathematics, Līlāvatī
[149] B. S. Yadav (28 Oct 2010). Ancient Indian Leaps Into Mathematics. Springer. p. 88. ISBN 978-0-8176-4694-3, Aryabhatiya
[150] Thibaut, George (1875). "On the Śulvasútras". *The Journal of the Asiatic Society of Bengal*. **44**: 232–238
[151] (i) Edwards (1994), The historical development of the calculus, Springer Study Edition Series (3 ed.), Springer, p. 247, ISBN 978-0-387-94313-8 (ii) ഇരിഞ്ഞാറ്റപ്പിള്ളി മാധവൻ നമ്പൂതിരി Madhava of Sangamagrama discovered before Leibniz
[152] (i) "Neither Newton nor Leibniz - The Pre-History of Calculus and Celestial Mechanics in Medieval Kerala". MAT 314. Canisius College. (ii) "An overview of Indian mathematics". Indian Maths. School of Mathematics and Statistics University of St Andrews, Scotland.





Somayaji 1450 CE), Gravity (1114 CE), freely available organic antibiotic remedies[153], free and affordable[154] healthcare, vaccination[155] procedures, surgical[156] procedures including plastic surgery, etc. The State of the Republic of India however, considers indigenous heritage, knowledge, and acumen in poor light. In India, the interference of the State is not limited to Hindu religion and Hindu temples alone, but various fields like business and even science. C V Raman, the first Indian and first Asian to win Nobel Price, in one of his lectures about a series of experiments that required platinum, remarked that he had found his first sliver of platinum, when he, in a fit of rage against the government's ill-conceived policies on science, had smashed his Bharat Ratna medal (highest civil honor).[157] Raman was outraged at what he felt was the government's use of power to grant funds as a means to establish control over research institutes.[158] In his twilight years, he said in frustration, "*My life has been an utter failure. I was the first Asian to bring home the Nobel Prize in the scientific field. I thought I would bring true science in our country.*" Similarly, the interference of government on the economy was devastating, often termed – License Raj – referring to the red tape of the State that hindered the setup and running of businesses in India between 1947 and 1990.[159] During this era, based on political interest[160], the banking sector in India was nationalized. This brought down their profitability[161] and viability[162]. Five decades later, the government was forced to pump in INR 2.5 trillion to counter the effect of several scams[163] that had resulted in a high level of non-performing assets standing at around INR 7.5 trillion[164]. The government had also nationalized the airline industry. Before the nationalization of the airline company Air India, its owner JRD Tata would take interest in minute details like cleanliness and even clean dirty toilets inside aircraft by himself to set an example for his staff to follow[165], after nationalization over decades of destruction[166] the airline gathered a total of INR 500 billion in debt, with the

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[153] https://www.nature.com/articles/37838

[154] Gopinath BG. Foundational ideas of Ayurveda. Medicine and Life Sciences in India. In: Subbarayappa BV, Chattopadhyay DP, editors. New Delhi: Centre for Studies in Civilizations; 2001. pp. 59–107. History of Science, Philosophy and Culture in Indian Civilization; Part 2. Vol. IV.

[155] J. Van Alphen; A. Aris (1995). "*Medicine in India*". Oriental Medicine: An Illustrated Guide to the Asian Arts of Healing. London: Serindia Publications. pp. 19-38 ISBN 978-0-906026-36-6.

[156] Kansupada, KB; Sassani, JW (1997). "*Sushruta: the father of Indian surgery and ophthalmology*". Doc Ophthalmol. **93** (1-2): 159-67. doi:10.1007/bf02569056. PMID 9476614. S2CID 9045799.

[157] (i) Parameswaran, Uma (2011). C.V. Raman : a biography p. 222. OCLC 772714846. (ii) Malhotra, Inder (2014). "C. V. Raman and the Bharat Ratna". www.freedomfirst.in

[158] (i) "The ups and downs of a science city". (ii) Krishna, V.V.; Khadria, Binod (1997). *"Phasing Scientific Migration in the Context of Brain Gain and Brain Drain in India".* Science, Technology and Society. **2** (2): 347 - 385. doi:10.1177/097172189700200207. S2CID 143870753. (iii) Krishna, V. V. (1 June 2001). *"Changing policy cultures, phases and trends in science and technology in India"*. Science and Public Policy. **28** (3): 179 - 194. doi:10.3152/147154301781781525.

[159] (i) Mathew, George Eby (2010). India's Innovation Blueprint: How the Largest Democracy is Becoming an innovation Super Power. Oxford: Chandos Publishing. pp. 13 ff. ISBN 978-1-78063-224-7. OCLC 867050270. (ii) Nehru, S., ed. (2019). Economic Reforms in India: Achievements and Challenges. Chennai: MJP Publisher. p. 271. ISBN 978-81-8094-251-8. OCLC 913733544. (iii) Street Hawking Promise Jobs in Future Archived March 29, 2008, at the Wayback Machine, The Times of India, 2001-11-25

[160] https://economictimes.indiatimes.com/news/politics-and-nation/view-indias-leap-to-nationalisation-as-world-jumped-over-the-moon/articleshow/70402194.cms

[161] https://www.business-standard.com/article/opinion/50-years-of-nationalization-119071801749_1.html

[162] https://www.livemint.com/opinion/columns/opinion-the-1969-bank-nationalization-did-india-more-harm-than-good-1563295097940.html

[163] https://www.business-standard.com/article/opinion/shekhar-gupta-dump-it-sell-it-forget-it-118021601397_1.html

[164] (i) https://www.statista.com/statistics/1064657/india-gross-npa-public-sector-banks-india/ , (ii) https://www.business-standard.com/article/politics/here-s-why-communist-party-of-india-opposes-privatisation-of-psbs-118022200476_1.html

[165] https://www.livemint.com/Companies/rLr3BwZ3II8vk5j8xI8ypJ/air-india-tata-air-india-flights-air-india-sale-airline.html

[166] https://www.firstpost.com/business/the-praful-patel-guide-to-destroying-ai-revised-edition-34635.html





government determined to sell it off and privatize it again by December 2019.[167] Similarly, the government had nationalized various companies and organizations which over decades underperformed for various reasons linked to the economy in general and also because of red tape, and lack of accountability. The same is the fate of Hindu temples that were nationalized by the State governments of India. Madurai Temple for example used to offer Anna Daan (free food as a charitable service) to everyone irrespective of their status, religion, or caste. After State take over of the temple, not just Anna Daan several important services were stopped. In 1990, India faced a severe balance of payments crisis and as a part of a bailout deal with the IMF, India was forced to pledge 20 tonnes of gold to the Union Bank of Switzerland and 47 tonnes to the Bank of England and Bank of Japan and subsequently, liberalized the economy ending the red-tapism to some extent.[168] Despite the lessons learned from the past, several political groups in the State of the Republic of India, are determined to nationalize and usurp ancient wealth and gold of several Hindu temples and loot it in the guise of greater interest of the nation – the prime example being the gold monetization[169] scheme planned for the Padmanabhaswamy Temple – the largest collection of items of gold and precious stones in the recorded history of the world.[170] Though the State of the Republic of India got political independence in 1947, and economic liberalization in 1990, there is a long way to go, especially in terms of religious rights more so for minority Hindu religious sects.

The anti-Hindu laws of 1925 for State take over of Hindu Temples

32. The Hindu Religious Endowment Act (1925) set the precedent for several later anti-religion laws such as the Hindu Religious and Charitable Endowment (HR & CE) Act, the policy of the incumbent state of Tamil Nadu.[171] Even today, Hindu educational institutions, temples, religious traditions are subject to State subjugation and control. But a radical change was introduced in the legislation by way of Act XII of 1935[172], through which temples could be notified by the government and their administration took over by the State Executive through the Hindu Religious Endowment Board.

33. 19 July 1917, at a conference in Coimbatore, presided over by Panagati Ramarayaningar, the four associations got together to form the South Indian Liberal Federation, unofficially known as the Justice Party.[173] A vast majority of governments that ruled over the Madras Presidency (and post-independence Tamil Nadu) were formed by the Justice Party. The leaders of the Justice Party such as the Chief Minister Panagati Ramarayaningar were known to vocally express their anti-Hindu

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[167] https://www.newindianexpress.com/specials/2019/dec/25/from-jet-airways-closure-to-air-india-crisis-how-indian-aviation-sector-got-stalled-in-2019-2080409.html

[168] (i) Economic Crisis Forcing Once Self-Reliant India to Seek Aid, The New York Times, 29 June 1991(ii) Bank, The World (12 November 1991). "India - Structural Adjustment Credit Project (English) - Presidents report". World Bank: 1. (iii) "Structural adjustments in India - a reportof the Independent Evaluation Group (IEG". World Bank.

[169] https://www.indiatoday.in/india/story/pm-narendra-modi-temples-gold-jewellery-banks-248110-2015-04-11

[170] (i) "India to evaluate world's largest gold treasure soon". Archived from the original on 2015-04-14. (ii) R. Krishnakumar (16 July 2011). "Treasures of history". Frontline. 28 (15). Retrieved 27 November 2015.

[171] (i) "The Hindu Religious and Charitable Endowments Department". Department of HR &CE. Government of Tamil Nadu. (ii) Rajaraman, P. (1988). The Justice Party: a historical perspective, 1916 – 37. Poompozhil Publishers. pp. 255 – 260.

[172] www.latestlaws.com/wp-content/uploads/2015/11/Tamil-Nadu-Hindu-Religious-and-Charitable-Endowments-Act-1959.pdf

[173] (i) Geetha, V.; Rajadurai, S. V., eds. (1928). "Some Non-Brahmin Leaders". Revolt - A Radical Weekly in Colonial Madras (PDF). Periyar Dravidar Kazhagam. pp. 176 - 179. (ii) Kesavanarayana, B. (1976). Political and Social Factors in Andhra, 1900 - 1956. p. 299.





prejudices[174] which attracted political leaders from other parties such as E. V. Ramasamy who was the President of the Madras Presidency Congress Committee since 1922. The Congress Party lost several elections[175] to the Justice Party, and E. V. Ramasamy left the Congress in 1925 citing discrimination.[176] Subsequently, E. V. Ramasamy joined the Justice Party. Anti-Hinduism was a major feature of E. V. Ramasamy's public addresses, this led to him being consulted by Justice Party seniors and in 1939, E.V. Ramasamy was declared as the head of the Justice Party.[177]

34. Though Hindu Scriptures taught to respect each human being without discrimination as not just an equal human being but also as a divine manifestation of God - *"Whether a woman or a man, a Cāṇḍala or a high-born Dvija, there is absolutely no discrimination in the Cakra. Everyone here is considered like Śiva (Primordial Hindu Divinity)"* [178], E. V. Ramasamy like many other political leaders of the Justice Party and Dravidar Kazhagam stereotyped the Hindu religion and the Sanskrit language as intrinsically exploitative[179], criminal[180], and nepotistic[181].

35. As per the colonial government data, the pre-colonial indigenous education system was widespread[182] imparting education to every person even in the remotest village[183], it was economical[184] and inclusive, catering to boys and girls[185] of all sections of society with as many as 70% of students being from impoverished communities[186] that now are recognized[187] as OBCs, SCs, and STs[188]. Despite this E. V. Ramasamy concocted several racist theories and delivered a

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[174] Mayo, Katherine (1937). Mother India. New York. p. 178.
[175] Ralhan, O. P. (2002). Encyclopaedia of Political Parties. Anmol Publications PVT. LTD. ISBN 978-81-7488-865-5. Page 180
[176] Kandasamy, W.B. Vansantha; Florentin Smarandache; K. Kandasamy (2005). Fuzzy and Neutrosophic Analysis of E.V. Ramasamy's Views on Untouchability. HEXIS: Phoenix. p. 106. ISBN 978-1-931233-00-2.
[177] Kandasamy (2005). NFuzzy and Neutrosophic Analysis of E.V. Ramasamy's Views on Untouchability. American Research Press. p. 109. ISBN 978-1-931233-00-2.
[178] *"खी वाथ पुरुषः षण्ढचण्डालो वा द्विजोसमः। चक्रेऽस्मिन्नेव भेदोऽस्ति सर्व शिवसमाः स्मृताः ॥९७॥"* verse 97 and *"जातिभेदो न चक्रेऽस्मिन् सर्वे शिवसमाः स्मृताः। वेदेऽपि स्थितमेवं हि सर्व हि ब्रह्मा चाव्रतीत्॥१०१॥"* verse 101, etc., Kularnava Tantra, 8th Ullasa https://archive.org/details/Kularnava/mode/2up
[179] Diehl, Anita (1977). E. V. Ramaswami Naicker-Periar: A study of the influence of a personality in contemporary South India. Sweden: Scandinavian University Books. ISBN 978-91-24-27645-4
[180] (i) In 1968, referring to the Criminal Tribes Act (1871), which generalized a people as criminal by birth, E. V. Ramasamy said, *"The dharma of India is the dharma of criminal tribes"* http://keetru.com/index.php/2009-08-20-02-56-57/909-09/index.php?option=com_content&view=article&id=3032&Itemid=139 (ii) Marumalarchi Dravida Munnetra Kazhagam (MDMK) leader Vaiko describe opposition party members as *"habitual offender"*, referring to the Habitual Offender Act (1952) which continued the negative stereotyping of the Criminal Tribes Act (1871) post independence https://www.hindustantimes.com/india-news/brahmins-attacked-in-tamil-nadu-as-periyar-statue-vandalism-triggers-violence-protests/story-fu4RDEG2rH3JtaM3xTSkjN.html
[181] Omvedt, Gail (2006). Dalit Visions: The Anti-caste Movement and the Construction on an Indian Identity. Orient Longman. p. 95. ISBN 978-81-250-2895-6.
[182] House of Commons Papers, 1831-32, volume 9, p.468, Presidency of Bombay, G.L. Prendergast '*there is hardly a village, great or small, throughout our territories, in which there is not at least one school, and in larger villages more*.'
[183] House of Commons Papers, 1812-13, volume 7, evidence of Thomas Munro (Governor of Madras Presidency 1819-1827), p.127, The Beautiful Tree, Dr. Dharampal, (ISBN No.: 81-85569-49-5 republished ISBN-10: 8175310952), page 26.
[184] Collector of Bellary (A.D. Campbell) to Board of Revenue, 17 August 1823 (TNSA: BRP: Vol.958 Pro.25.8.1823 pp.7167-85 Nos.32-33), para 16. "*The economy with which children are taught to write in the native schools, and the system by which the more advanced scholars are caused to teach the less advanced and at the same time to confirm their own knowledge is certainly admirable, and well deserved the imitation it has received in England.*"
[185] The Beautiful Tree, Dr. Dharampal, (ISBN No.: 81-85569-49-5 republished ISBN-10: 8175310952), Chapter IV, "*Education of Girls*" page 43
[186] (i) The Beautiful Tree (Dharampal), Chapter IV, *Table 3 - Caste-wise division of male school, student*, republished here, (ii) Ibid see also pg 29, "*while the Soodras and the other castes ranged from about 70% in Salem and Tinnevelly to over 84% in South Arcot*" (iii) TNSA: Revenue Consultations: Vol.920: dated 2 July 1822
[187] Ibid Chapter IV page 22 "*this included most such groupings which today are listed among the scheduled castes*"
[188] OBCs – Other backward castes, SCs – Scheduled Castes, STs – Scheduled Tribes are some of officially designated groups of people in India that are considered disadvantaged and marginalized by the State of Republic of India.





massive volume of anti-Hindu speeches, such as claiming that historically in Hinduism education was fundamentally denied especially to impoverished communities.[189]

The Genesis of anti-Hindu DK/DMK terrorist

36. In 1886 Rev. John Rathinam had declared that people who had been marginalized and discriminated against for practicing a certain profession or having a certain surname by the classification system used in the Colonial Government Census (1871) should declare themselves as non-Hindus and choose a new identity called – "Dravida" or "Adi-Dravida".[190] In 1944, E.V. Ramasamy created a terrorist organization from the Justice Party naming it as Dravidar Kazhagam[191], a name chosen after an organization that had been founded by Rev. John Rathinam[192] in the late 1880s. Subsequently, E. V. Ramasamy developed a bizarre alternate world history and anti-Hindu hate literature. For example, although the word *"Adi-Dravida"* was coined by Rev. John Rathinam in 1886 and never used on the planet earth before that especially in the context that it was presented, E. V. Ramasamy considered his racist ideologies as a fact, but at the same time, E. V. Ramasamy was of the strong opinion that Hindus were wrong to believe themselves as Hindus as the religion was imaginary and no religion identified as Hinduism ever existed on planet earth[193]. In his Presidential Address at the Justice Confederation in 1940, he asserted that those who thought of themselves as Hindus should either be converted or declare themselves as *"Adi Dravida"*.[194] E. V. Ramasamy preferred referring to Hinduism pejoratively as *"Brahminism"*, a word coined by him to blame Brahmins (Hindu priests and scholars) for the discriminatory classification done by the Colonial Government Census (1871).

37. E. V. Ramasamy studied and authored a massive amount of hate literature targeting Hinduism. Even today the DK terrorists publish several of his books and speeches where they pejoratively refer to Hindu priests as money grabbers[195], scandalous[196], stubborn[197], fraudsters[198], black magicians[199], non-Tamil[200], aliens[201], etc.

38. E. V. Ramasamy famously said, *"If you see a snake and a Brahmin (Hindu priest) on the road, kill the Brahmin (Hindu priest) first."* [202] On August 31, 1959, he stated, *"" Who do you hate? The Brahmin or Brahminism? What is Brahminism?" – for questions such as these, my reply is*

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[189] Saraswathi, S. (2004) Towards Self-Respect. Institute of South Indian Studies: Madras pp. 119.
[190] (i) Rāmacandra Kshīrasāgara (1994). Dalit Movement in India and Its Leaders, 1857-1956. M.D. Publications Pvt. Ltd. p. 134. ISBN 9788185880433 (ii) Anand Teltumbde. Dalits: Past, present and future. Taylor & Francis. p. 57. ISBN 9781315526447 (iii) Ravikumar (28 September 2005). "Iyothee Thass and the Politics of Naming". The Sunday Pioneer.
[191] Pandian, J., (1987). Caste, Nationalism, and Ethnicity. Popular Prakashan Private Ltd.: Bombay. pp. 62, 64. ISBN 0861321367.
[192] Raj Sekhar Basu (14 February 2011). Nandanar's Children: The Paraiyans' Tryst with Destiny, Tamil Nadu 1850 - 1956. SAGE Publications. p. 174. ISBN 9788132105145.
[193] Saraswathi, S. (2004) Towards Self-Respect. Institute of South Indian Studies: Madras pp. 118 & 119.
[194] Saraswathi, S. (2004) Towards Self-Respect. Institute of South Indian Studies: Madras pp. 124-125.
[195] பணம் பிடிங்கிப் பார்ப்பனர் (Money grabbing Brahmins), Thozhar Draviyam
[196] பார்ப்பன மத வண்டவாளம் (Brahmin's Religious Scandals), E.V.Ramasamy
[197] பார்ப்பான் மாறவில்லை; மாறமாட்டான்! சூத்திரனும்; ஆதி சூத்திரனும் மாறிவிட்டான்! T.V.Aanaimuthu
[198] பார்ப்பனர் புரட்டுக்குப் பதிலடி! (A smacking answer to Brahmin's fraud), Kali.Pungundran
[199] ஆரிய மாயை (Aryan's) by Annadurai (Former Chief minister of Tamil Nadu from DMK)
[200] பார்ப்பனர்கள் தமிழர்களா?
[201] ஆங்கிலேயர் அன்னியர் என்றால் பார்ப்பனர்கள் யார்? Kunjidham Gurusaamy
[202] https://www.organiser.org/Encyc/2020/12/24/EV-Ramaswamy-Periyar-The-Man-Whose-World-View-Centred-Around-Hatred.html





Brahminism came from Brahmins, and hence it is the Brahmins who should be annihilated. It is like asking whether you hate thievery or the thief. It is because one is a thief, one indulges in thievery. When someone says he hates thievery, it means he hates the thief, too, doesn't it? Thus, [my stand is] Brahminism grew out of the Brahmin and I am striving to annihilate the root." In his last ever speech, on December 19, 1973, he declared that he had been striving for a long to annihilate God, (Hindu) religion, Gandhi, and the Brahmin (Hindu priests).[203] The hate against Brahmins (Hindu priests) and their marginalization from politics, government jobs, medicine, etc. caused an exodus from first to private-sector jobs in other states such as Karnataka and later out of India, particularly to the Silicon Valley.[204]

39. The terrorist organizations founded by E.V. Ramasamy such as Dravidar Kazhagam (hence referred to as 'DK') and the Dravida Munnetra Kazhagam (hence referred to as 'DMK') engaged in various criminal activities such as assault[205], especially for carrying Hindu religious symbols[206]. The DK/DMK have several criminal cases pending against them[207] such as on 9 May 2007, terrorists of DK/DMK burnt three people alive[208] with all 17 accused being acquitted by the court[209].



The Chief Minister of Tamil Nadu from the DMK (the political wing of the Dravidar Kazhagam) Karunanidhi with his son M. Stalin during his birthday publicly ridiculing a boy in a get-up resembling that of a Hindu priest.

40. On 23rd and 24th, January 1971 Salem conference by DK, E. V. Ramasamy and DK/DMK terrorists garlanded Hindu Deities with footwear, hit Deities with footwear, broke Deities, created morphed nude pictures of Hindu Deities, burnt Deities, and delivered speeches inciting hatred against Hindu priests, Hindu Deities, Hindu spiritual leaders, Hindu texts, and the Sanskrit language. In this

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[203] https://thewire.in/history/periyar-ev-ramasamy-dravida-nadu-brahmins-dmk

[204] (i) Fuller, C. J., and Haripriya Narasimhan. "From Landlords to Software Engineers: Migration and Urbanization among Tamil Brahmans." Comparative Studies in Society and History 50, no. 1 (2008): 170-96. www.jstor.org/stable/27563659 (ii) https://theprint.in/pageturner/excerpt/tamil-brahmins-were-the-earliest-to-frame-merit-as-a-caste-claim-and-it-showed-in-iits/351539/

[205] "Memories of a Violent Movement led by Periyar". Times of India.

[206] (i) "Attacks fuel Brahmin fears". Telegraph India. (ii) https://www.outlookindia.com/website/story/sacred-threads-of-10-brahmin-men-cut-off-in-chennai-after-bjp-leader-called-to-b/309198

[207] (i) https://www.news18.com/news/politics/tamil-nadu-466-candidates-have-criminal-cases-against-them-dmk-tops-chart-3605873.html (ii) https://timesofindia.indiatimes.com/city/chennai/33-tamil-nadu-mlas-face-criminal-cases-adr/articleshow/81441435.cms

[208] "3 people killed in Dinakaran attack". The Times of India. PTI. 9 May 2007.

[209] Special Correspondent (10 December 2009). "All acquitted in Dinakaran case". The Hindu.

conference, the DK passed ten resolutions[210] demanding: legalizing hate speech directed towards Hindu religion, destruction of Hindu temples, Deities and religion, destruction of the Supreme Court of India, conversion of all Hindus to declare Tamil Nadu as a State free from Hinduism by the time of government census of 1980, etc. The DMK government banned the circulation of any media journal that criticized these resolutions[211].



Some archival copies of the surviving newspapers captured the happenings of the 23 Jan 1971 conference. **(LEFT)** A cartoon of the leader of DK, E. V. Ramasamy with a slipper hitting at the Deities of Lord Rama with Karunanidhi (Chief Minister of Tamil Nadu from DMK) clapping alongside the State police **(CENTER)** A journal published by the DK outragenously portraying Hindu Deities in a derrogatory and vulgar manner engaging in zoophilia. **(RIGHT)** Tamil Daily newspaper - Dinamani – dated 26 Jan 1971 carrying the news about the conference.

41. The DMK government acted on these policies of the DK, such as in 1975, the State absurdly claimed that the ancient ASMT language – Sanskrit – was a source of nepotism in society and thus changed the language of ASMT Temple rituals via a notification and altered the HR&CE Scheme in OA No.2 of 1973 dated **10 Oct 1975** appointing a government executive to control religious and financial matters of the monastery and associated temples. The DMK made several legislations to extend government control on the Hindu religion by extending their control over the already nationalized Hindu temples. The DMK government made long-term plans for enacting these resolutions, such as alienating the Hindu sects from Hinduism and rechristening them as Dravida DK/DMK compatible religions. For this, the State of Tamil Nadu headed by the DMK has been grooming Guru Maha Sannidhanams, such as the Dharmapuram Guru Maha Sannidhanam that are friendly to the party[212] to declare Shaivism as a religion separate from Hinduism.[213] This is not unique to DMK Tamil Nadu and is similar to how the CPC has been grooming Lamas for decades[214]. Like E. V. Ramasamy who claimed no religion named Hinduism exists, even in 2020 DK/DMK leaders make

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[210] (i) https://swarajyamag.com/politics/periyar-ev-ramasamys-1971-anti-hindu-rally-seems-to-have-had-more-sinister-designs-resolutions-at-meet-are-a-proof (ii) https://web.archive.org/web/20201028185149/http://viduthalai.in/e-paper/155527-1971----------.html

[211] https://timesofindia.indiatimes.com/city/chennai/cho-who-unleashed-satire-on-tn-politicians-for-50-years-dies-at-82/articleshow/55864715.cms

[212] https://thehindu.com/news/cities/Tiruchirapalli/pontiffs-of-ancient-shaivite-mutts-congratulate-stalin/article34482675.ece

[213] https://newsguru.news/en/dmks-watered-down-atheism-why-the-dravidian-party-is-desperate-to-show-its-hindu-side/

[214] (i) https://www.outlookindia.com/newswire/story/china-grooms-panchen-lama-to-rival-dalai-lama/760670 (ii) www.daily-sun.com/post/520601/Grooming-"A-Living-Buddha"---China-The-Panchen-Lama-And-Tibetan-Buddhism-





similarly absurd and demeaning political remarks such as claiming that the Sanatana Hindu religion was created 200 years ago.[215]

42. March 20, 1938, when Germany was under the rule of the Nazi Government, E. V. Ramasamy in a magazine named Kudiyarasu wrote, *"The Jews are only interested in themselves, and nobody else. They somehow contrive to have the rulers in their pocket, participate in governance and conspire to torture and suck the lives out of other citizens in order that they live (in comfort). Are they not comparable to the Brahmins who too have no responsibility but have the rulers in their pocket, have entered the ruling dispensation and been lording over (all of us)?"*[216] Taking a note from the success of Nazi propaganda movies, E. V. Ramasamy inspired Karunanidhi (the future Chief Minister from the DMK) to make movies that would mainstream anti-Hindu sentiments in Tamil Nadu. Along these lines, Karunanidhi, a scriptwriter for Tamil movies, wrote several movies that as per his own admission to a newspaper, had successfully stereotyped Hindu monks and Gurus as *"the hoodwinking of those adorning the sacred ochre robes (காவியுடைதாரிகளின் கபட நாடகம்)"*, *"brainwashers and destroyers of the life of illiterates (பாமர மக்களின் வாழ்வையும் அறிவையும் பாழாக்கி வருகின்ற,)"*, *"Swindlers of Money (பணக் கொள்ளை அடிக்கின்ற பகல்வேடக்காரர்களை)"*.[217] Karunanidhi gave examples of such movies in the interview with the most notable movie being – Parashakti (பராசக்தி)[218], and others such as Valaikari (வேலைக்காரி) a movie with a courtroom scene that justified the assassination of Hindu monk[219], Tukku Madai (தூக்குமேடை), Swarga Vaasal (சொர்க்கவாசல்), Manohara (மனோகரா), etc.

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[215] Kalaiarasi Natarajan, a Tamil Saiva Peravai (a DK/DMK faction) leader's statement - https://twitter.com/HLKodo/status/1340732587673747457

[216] (i) Naan Sonnal Unakku Yen Kopam Vara Vendum, vol. 4, p. 532, compiled by Pasu. Gowthaman (ii) www.organiser.org/Encyc/2020/12/24/EV-Ramaswamy-Periyar-The-Man-Whose-World-View-Centred-Around-Hatred.html

[217] 4 March 2010 - Tamil Murasu Newspaper, Chennai Edition, Page 6 https://docs.google.com/document/d/1f7CEsZDNw5TI8wJX3fckhmEGqOyESHgy7GgXJiai8vo

[218] Guneratne, Anthony R.; Wimal Dissanayake; S. Chakravarty (2003). Rethinking Third Cinema. Routledge. ISBN 0-415-21354-1 p. 216

[219] Dhananjayan, G. (2014). Pride of Tamil Cinema: 1931 to 2013. Blue Ocean Publishers. OCLC 898765509





Anti-Hindu DMK Propaganda Movies

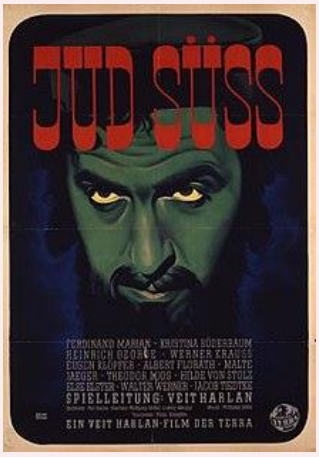


பராசக்தி (Parasakthi – Mother Goddess)

Known as one of the most controversial[220] anti-Hindu[221] movies, it has received critical acclaim[222], is widely celebrated, and has a cult status[223] in India, it premiered on 17 Oct 1952. The film gave DMK the necessary stimulus to overthrow its opponents in elections[224]. The dialogues of the movie were extremely popular[225] and memorizing these became a *"must for aspirant (DMK) political orators"*.[226]

The film portrayed the main villain – a Hindu priest attempting to rape the female protagonist in a temple of Devi Parasakthi (Mother Goddess/Primordial Hindu divinity) with the stone Deity of Devi Parasakthi witnessing the rape as a mute spectator without protecting the victim in a very provocative[233] scene. The movie is famous[234] for its inflammatory and hateful dialogues on Hindu practices especially the worship of the divine as a mother.

Anti-Semitic Nazi Propaganda Movies



Jud Süß (Süss the Jew)

Known as one of the most outrageous[227] yet successful anti-Semitic[228] films ever made, it premiered on 8 Sep 1940 received rave reviews, earning the top award.[229] Viewed by over 20 million people when the population of Germany was about 70 million[230], it was known as the number one film of the time.[231] The movie was successful abroad gathering 1 million viewers in France.[232]

The main villain a state treasurer was portrayed as an *"unscrupulous, power-hungry and a shameless seducer"*[235] of Jewish origin who raped the female protagonist, tortured her father and fiancée[236]. There were reports of anti-Jewish violence after audiences viewed the film.[237]

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[220] Baskaran, S. Theodore (1996). The eye of the serpent: an introduction to Tamil cinema. East West Books. p. 111.

[221] Pillai 2015, ISBN 13: 9789351501213, Madras Studios : Narrative Genre and Ideology in Tamil Cinema https://www.thehindubusinessline.com/opinion/lights-camera-politics/article7070727.ece

[222] (i) Pillai 2015, ISBN 13: 9789351501213, Madras Studios : Narrative Genre and Ideology in Tamil Cinema, p. 99. (ii) "நகர சினிமாக்கள்: பராசக்தி" [City Cinemas: Parasakthi]. 2 November 1952. (iii) Hariharan, K. (3 May 2013). "Movies that stirred, moved & shook us". Bangalore Mirror. (iv) Vandhana, M. (7 January 2013). "'Parasakthi' completes 60 years". The Hindu. (v) Prasad, Shishir; Ramnath, N. S.; Mitter, Sohini (27 April 2013). "25 Greatest Acting Performances of Indian Cinema". Forbes.

[223] (i) Muralidharan, Kavitha (21 July 2015). "Fourteen years on, Sivaji Ganesan's legacy lives on". DailyO. (ii) Kannan 2010, p. 198. (iii) Anand, N. (3 January 2008). "Sivakumar not for old wine in new bottle". The Hindu.

[224] Kannan 2010, p. 195.

[225] Chandrasekar, Gokul (7 February 2013). "'Vishwaroopam' and Tamil Nadu's cinema of politics". Reuters.

[226] Pandian 1991, p. 759.

[227] https://www.theguardian.com/film/2010/feb/25/jud-suss-film-without-conscience

[228] "Jud Suss - Most successful anti-Semitic film the Nazi's ever made". Holocaust Education & Archive Team (2008).

[229] (i) Etlin, Richard A. (15 October 2002). Art, culture, and media under the Third Reich. Chicago: University of Chicago Press. p. 143. ISBN 978-0-226-22087-1. (ii) Friedländer, Saul (24 March 2008). The Years of Extermination: Nazi Germany and the Jews, 1939–1945. New York, NY: HarperCollins. p. 100. ISBN 978-0-06-093048-6. Jud Süss was launched at the Venice Film Festival, in September 1940, to extraordinary acclaim; it received the "Golden Lion" award and garnered rave reviews.

[230] (i) Rentschler, Eric (1996). The ministry of illusion: Nazi cinema and its afterlife. Cambridge, MA: Harvard University Press. pp. 154, 250. ISBN 978-0-674-57640-7, (ii) Etlin, Richard A. Art, culture, and media under the Third Reich. Chicago: University of Chicago Press. p. 147. ISBN 978-0-226-22087-1.

[231] Azuélos, Daniel (Jan 2006). Lion Feuchtwanger und die deutschsprachigen Emigranten in Frankreich von 1933 bis 1941: Lion Feuchtwanger et les exilés de langue allemande en France de 1933 à 1941. Bern: Peter Lang. p. 202. ISBN 978-3-03910-999-9.

[232] Leschi, Didier; Kestel, Laurent (10 April 2019). "France's Repressed Fascist Past". Jacobin (magazine).

[233] Srivathsan, A. (12 June 2006). "Films and the politics of convenience". The Hindu.

[234] Srivathsan, A. (2 February 2013). "A revolution betrayed". The Hindu.

[235] https://www.dw.com/en/jud-suess-causes-controversy-second-time-around/a-6033357

[236] Feuchtwanger, Edgar. "Two Films about Jud Süss"

[237] Film in the Third Reich. University of California Press. 1993. p. 169. Retrieved 9 November 2011.





43. E. V. Ramasamy and Karunanidhi created an ecosystem of hate towards Hinduism, Hindu monks, Hindu nuns, Hindu Gurus, Hindu deities, and the Sanskrit language, which has normalized its existence in Tamil Nadu by its presence spanning the past ninety years. The most vulnerable victims of the hate targeted against Hindu monks and Hindu Gurus were the Hindu nuns – the Rudrakanyas and Devadasis. The DK/DMK owned media and terrorist organizations dehumanized Hindu nuns that worshiped Devi Parasakthi (Mother Goddess/Primordial Hindu divinity) as "witches"[238], "prostitutes"[239], "cult worshippers"[240], (child) "sex slaves"[241]. After independence, the State of Tamil Nadu passed legislation criminalizing the tradition of Hindu nuns.[242] This bill, stereotyped, dehumanized and marginalized the Hindu nuns by addressing them as prostitutes of Hindu Deities. The bill was opposed by Hindu nuns but enacted and made into law[243] under the pressure of E. V. Ramasamy who had suggested the bill be introduced as a private bill to avoid confrontation with the Hindu nuns[244]. Colonial views on Hindu nuns were highly subversive, leading to their socio-economic deprivation and exploitation[245], the Tamil Nadu bill reinforced the colonial stigma around the tradition undermining the human rights of Hindu nuns. Though a few hundred years ago, Hindu nuns (Rudrakanyas) administered all major Hindu temples of Tamil Nadu, as of 2021, not even 100 Rudrakanyas may be found in the entire state.

44. The control of the DK/DMK on the politics of the State of Tamil Nadu was profound. Karunanidhi has been the Chief Minister of the State of Tamil Nadu - for almost two decades over five terms between 1969 and 2011. Karunanidhi had started his career as a scriptwriter based on which several movies were made from 1947 to 2011. From his experience in films, he knew the art of molding public opinion. He imparted this knowledge to his elder sister's son Murasoli Maran. Just like his uncle, apart from being a politician, Murasoli Maran was a journalist and scriptwriter for films. Karunanidhi's and Murasoli Maran together groomed Murasoli Maran's son Kalanithi Maran to develop the Sun Network Group (World's biggest Tamil media conglomerate Karunanidhi as the Chief Minister of Tamil Nadu and Dayanidhi Maran (elder son of Murasoli Maran) as the Government of India Union Minister of Communications and Information Technology provided the political patronage and several favorable circumstances for Kalanithi Maran to grow the Sun TV network and become a billionaire media baron. The Sun Network owns television channels, newspapers, weeklies, FM radio stations, DTH services, and a movie production house.

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[238] Worship of divine feminine consciousness during Chandi Homa maligned as witch craft https://www.youtube.com/watch?v=M6T8GwNo8SM

[239] "They are continuously harassed in public for no fault of theirs', said Nithyananda. According to Nithyananda, sarees of at least '17 women devotees were pulled' in public, at seven places his Brahmacharis were thrashed and the Ashram call centre received about 300 phone calls for prostitution." https://www.deccanherald.com/content/152493/cid-report-stolen-says-nithyananda.html

[240] https://www.vikatan.com/news/coverstory/114380-the-psychology-behind-the-cults-worshippers.html dt. 24-Jan-2018

[241] (i) CC 25289/12, 21 Dec 2012, CMM Court Bangalore, ASMT Dalit Nun Ma Nithya Supriya Swami v. Charu (Kumudam Reporter) (ii) https://www.vikatan.com/news/coverstory/114380-the-psychology-behind-the-cults-worshippers.html

[242] (i) 1947 Madras Devadasis (Prevention of Dedication) Act (ii) 1956 Madras Anti-Devadasi Act

[243] Moovalur A. Ramamrithammal (2003). K. Srilata (ed.). Lobbying for Devadasi Abolition: From Artiste to Prostitute. The Other Half of the Coconut: Women Writing Self-respect History. Zubaan. p. 100. ISBN 978-8186706503.

[244] Vadivelu Rajalakshmi (1985). The Political Behaviour of Women in Tamil Nadu. Inter-India Publications. ISBN 978-8121000208.

[245] (i) Crooke, W., Encyclopaedia of Religion and Ethics, Vol. X, Eds., James Hastings & Clark Edinburg, 2nd Impression, 1930. (ii) Iyer, L.A.K, Devadasis in South India: Their Traditional Origin And Development, Man in India, Vol.7, No. 47, 1927. (iii) V.Jayaram. "Hinduism and prostitution". Hinduwebsite.com. (iv) "Donors, Devotees, and Daughters of God: Temple Women in Medieval Tamilnadu - Reviews in History". History.ac.uk.





45. From 1996 to 2001, Kalanithi Maran monopolized the Television industry in Tamil Nadu through - Sumangali Cable Vision. During this period, Kalanithi's granduncle Karunanidhi was the Chief Minister of Tamil Nadu. Kalanithi had realized the need to get into the cable distribution business to protect his channels' popularity and DMK's influence on the citizens of Tamil Nadu. Through Sumangali Cable Vision, Kalanithi took over existing cable television operators and established a monopoly in Chennai and other major cities of Tamil Nadu using State patronage and violence by DK/DMK terrorists. This monopolization was brought about using murder and street violence[246]. Johnson D Kennedy, president of the Chennai Metro Cable Operators Association, described this monopoly in an interview, *"SCV and Kal Cables (a subsidiary of Sumangali Cable Vision) had the monopoly of the state, so the Sun Group channels became number one".*[247] With such monopolies, which still operate in the State of Tamil Nadu the DK/DMK attempted to establish an ideological monopoly in the minds of citizens of Tamil Nadu even when the DMK was not part of the ruling government. As of 2021, the anti-Hindu ideologies of DK/DMK are widespread through movies, television, and recently through Hinduphobic online web series. Through the cable TV distribution monopoly, DMK was able to exercise ideological control on the content of other TV channels.

46. The DMK is amongst the most corrupt political party in the world. The grandnephew of Karunanidhi – Dayanidhi Maran – the Government of India Union Minister of Communications and Information Technology from the year 2004 and 2009 from the DMK was involved in two major scams during this period –

(1) The 2G Spectrum Scam – which as the Comptroller and Auditor General (The federal auditor of India) report of 2010 resulted in a revenue loss of INR 1.76 trillion (US$26 billion) to the public exchequer[248] equivalent to 30% of the GDP of State of Tamil Nadu[249].

(2) The Telephone Scam – where the minster, Dayanidhi Maran, had set up a private telephone exchange with 764 telephone lines at his residence to facilitate illegal uplink of SUN TV data, causing a loss to state-run telecom majors BSNL and MTNL, with a larger misappropriation of State resources for the actual infrastructural investment for the lines, and gave Sun TV an unfair advantage.[250]

The daughter of Karunanidhi was arrested for investigation for her involvement in the 2G spectrum scam.[251]

47. In April 2002, the daughter and wife of Karunanidhi had come to visit the ASMT leader – His Divine Holiness Paramahamsa Nithyananda – during one of the two-day meditation programs[252] seeking His blessings for healing her father, the DMK head Karunanidhi of some ailment. His Divine Holiness blessed and gave sacred ash, but while doing so upfront told them that the Hindu

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[246] https://timesofindia.indiatimes.com/city/hyderabad/cable-tv-war-claims-two/articleshow/388292.cms
[247] https://scroll.in/article/736981/the-meteoric-rise-and-likely-fall-of-tamil-nadus-sun-tv
[248] https://economictimes.indiatimes.com/news/politics-and-nation/cag-submits-report-on-2g-spectrum-to-govt-vinod-rai/articleshow/6900822.cms
[249] The GDP of State of Tamil Nadu in 2010 was INR 5.84 trillion https://fincomindia.nic.in/writereaddata/html_en_files/oldcommission_html/fincom14/others/23.pdf
[250] https://www.newindianexpress.com/states/tamil-nadu/2019/mar/21/hc-throws-out-marans-plea-for-third-time-in-illegal-phone-exchange-scam-1953952.html
[251] https://www.ndtv.com/india-news/kanimozhi-arrested-in-2g-scam-sent-to-tihar-jail-456320
[252] https://nithyanandapedia.org/wiki/April_21_2002




temples in the State of Tamil Nadu were in an extremely sorry state because of the anti-Hindu policies DMK head Karunanidhi. Ever since this incident His Divine Holiness Paramahamsa Nithyananda was spied upon by the Intelligence Department Tamil Nadu State Police. In September 2009, His Divine Holiness Paramahamsa Nithyananda had started a massive people's movement to revive Hindu temples where Hindu Deities were taken on chariots to more than 10 million people to bless them[253]. Karunanidhi was extremely wary of the meteoric rise in popularity of His Divine Holiness Paramahamsa Nithyananda. On 30 December 2009 Karunanidhi had inaugurated the Chennai Book Fair[254] and on the 10 January 2010, the last day of the book fair he inaugurated the Chennai Sangamam festival[255] both attended by a modest gathering. However, just on the opposite side of the road[256] of the Chennai Book Fair, His Divine Holiness Paramahamsa Nithyananda delivered a religious discourse to more than fifty thousand participants who patiently attended the entire program sitting for more than 8 hours.[257] A State Intelligence department officer attended the program and informed the secretary of His Divine Holiness Paramahamsa Nithyananda that His Divine Holiness was being officially noted in government intelligence records as the *"largest crowd-pulling Hindu guru in the history of Tamil Nadu".* From 2 March 2010, several attempts to assassinate His Divine Holiness Paramahamsa Nithyananda were made by the DK/DMK militants, compelling His Divine Holiness to seek refuge by 2018.[258] In April 2021, the DMK won the elections and came to power the sixth time, and formed the current ruling government of the State of Tamil Nadu.[259]

The Genesis of anti-Hindu neo-Hindutva extremists

48. The civilizing mission was a political rationale for military intervention and for colonization purporting to facilitate the modernization and the Westernization of indigenous peoples, especially in the period from the 15th to the 20th centuries. The civilizing mission curtailed the civil rights of the native "subordinates". The world view of the colonial oppressors was such that they found civil rights and particularly rights of women in native traditions immoral and subversive, and they responded by criminalizing these rights.

49. This can be demonstrated through several instances. In terms of women's dis-empowerment, the colonial rule in India, disenfranchised women from their property rights (Stri-Dhan: exclusive Women's Wealth) and inheritance rights. Traditionally as seen in the case of Hindu incarnation Queen Devi Meenakshi, women exercised their right over the throne as per Hindu law by assuming the role of the "Pautrika" - a situation when the female offspring assumes the role as the political heir on a Hindu empire in absence of a suitable male heir. However, during the colonial era, the Hindu Queen of Jhansi Rani Laxmi was not allowed to exercise her rights over the throne, nor any female offspring was to be allowed to do so. After the death of her husband, she was not allowed to continue to remain as queen according to colonial law, as she didn't give birth to a male child.

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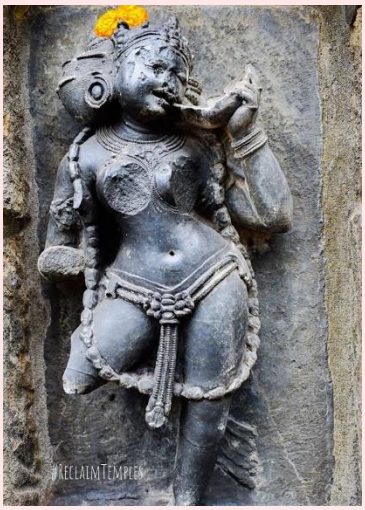
[253] https://nithyanandapedia.org/wiki/September_24_2006
[254] https://www.thehindu.com/news/national/tamil-nadu/Chief-Minister-inaugurates-Chennai-Book-Fair/article16856163.ece
[255] https://www.livechennai.com/detailnews.asp?newsid=1016
[256] Geo-distance between venues of book fair and Bhagavat Gita satsang https://goo.gl/maps/roGYrKB9EcQoPmhs8
[257] https://nithyanandapedia.org/wiki/January_10_2010
[258] (i) https://www.republicworld.com/india-news/general-news/exclusive-nithyanandas-petition-to-un-maligns-india.html
(ii) Srinivasan, Vasanth. "Nithyananda and the call from Kailaasa". Businessline.
[259] https://www.oneindia.com/tamil-nadu-assembly-elections/

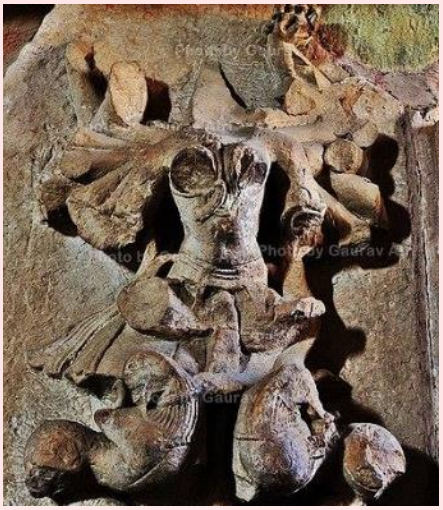




These examples clearly demonstrate that the colonial civil and criminal laws were meant for oppression and subjugation and not for empowering its subjects.







Deities of 64 Yoginis (a female monastic order) of Hirapur, Orissa, that were mutilated during the years of invasion carry the record of the actual violence also done to people, especially to the Hindu nuns and women, and not just what was done to Deities that were once worshipped.

50. The Neo-Hindutva political ideology was articulated by Vinayak Damodar Savarkar in 1923 which today is the main ideological narrative for the right-wing political extremists in India. Vinayak Damodar Savarkar idealized a homogenized society which his proponents could easily subjugate. Savarkar identified the egalitarian principles of the Veda-Agamas (source scriptures of Hinduism) as a threat to his vision of political reconciliation of the entirety of the Indian-sub continent into a homogenized vote bank, over which his proponents could exercise exclusive hegemony.

Neo-Hindutva - a Hindu Cultural Genocide disguised as modernity.



"**Europe is now four thousand years ahead of us. It has conquered three continents**! If the Indian nation aims to be like Europe, **it should close the 'book' of the ancient era**, forget the supremacy of Shruti, Smriti, and the Puranas, keep them safely away in libraries and enter the age of science. Those old tomes are relevant only for telling us what happened in the past. But the science that is objective and experimental alone qualifies as the basis for deciding what is appropriate for today. Modernity contains the essence of all that was useful in past experiences, but **the Shruti-Smriti-Puranokta cannot have even a speck of modern knowledge**."

- Vinayak Damodar Savarkar (Ideological father of Neo-Hindutva extremists)

"He (Savarkar) said that Pakistan's inhuman and atrocious activities like the kidnapping and rape of Hindustani women can only be stopped when we respond in a like manner (rape)." This leaves no doubt that Savarkar was advocating rape. In this context, prominent thinker Purushottam Agarwal says, *"The rapist also hesitates in giving rape a moral status. With the idea of 'Sadgun Vikriti' (virtuous perversion), Savarkar put an end to this hesitation with a single stroke."*

https://www.counterview.net/2018/08/indian-nation-should-forget-supremacy.html
https://www.thequint.com/voices/opinion/veer-savarkar-thoughts-on-rape-the-enemy-hindu-muslims
https://thewire.in/history/veer-savarkar-the-staunchest-advocate-of-loyalty-to-the-english-government





51. For Savarkar modernity was a euphemism for a kind of neo-colonialism - which is very apparent by his emphasis on the need of conquering three continents, which meant oppressing native Hindu traditions. Savarkar rejected the Veda-Agamas as they declared, *"अहिंसा परमो धर्म",* meaning Ahimsa (non-violence) is the ultimate Dharma (existential cosmic law), which was not befitting his vision of establishing exclusive political control over the Indian sub-continent by a civilizing mission in lines of conquering three continents. The Mahaprasthanika Parva of Mahabharat shows how strongly Ahimsa (non-violence) is emphasized as the ultimate principle and why there was a need for rejection of core Hindu principles (Veda-Agamas) by followers of Savarkar.

अहिंसा परमो धर्मस	Ahimsa(non-violence) is the highest Dharma (cosmic law),
तथाहिंसा परो दमः।	Ahimsa(non-violence) is the highest self-control,
अहिंसा परमं दानम	Ahimsa(non-violence) is the greatest gift,
अहिंसा परमस तपः।	Ahimsa(non-violence) is the best practice,
अहिंसा परमो यज्ञस	Ahimsa is the highest sacrifice,
तथाहिस्मा परं बलम।	Ahimsa is the finest strength,
अहिंसा परमं मित्रम अहिंसा परमं सुखम।	Ahimsa is the greatest friend, Ahimsa is the greatest happiness,
अहिंसा परमं सत्यम अहिंसा परमं शरुतम॥	Ahimsa is the highest truth, and Ahimsa is the greatest teaching.

Mahabharata 13.117.37–38

52. The modern counterparts of Savarkar have ensued a cultural genocide on native ethnic minorities which is a continued quest of political reconciliation and homogenization in the guise of "modernity". The native ethnic minorities and traditions of Hinduism, their egalitarian worldview of inclusiveness of multiple gender identities, their principles of equality of genders, their dispassionate protection of women and children rights were the victims. The political proponents of neo-Hindutva, one which rejects the core Hindu principles (Veda-Agamas), use sophisticated media propaganda to realize their goals.

53. The spiritual head of the ASMT and two billion Hindus, the Supreme Pontiff of Hinduism (SPH) Jagat Guru Mahasannidhaanam (JGM) His Divine Holiness (HDH) Bhagavan Sri Nithyananda Paramashivam has revived several female monastic orders of Hinduism which became extinct in the course of two thousand years of the Hindu Holocaust.

54. The ASMT explicitly rejects extremism of all types. The extremist militant elements are opposed[260] to ASMT's stance when it comes to the rights of women[261], including otherwise marginalized Dalit women, and the rights of members of the LGBTQ+ and transgendered communities[262]. The neo-Hindutva terrorists despise Hindu women in monastic and priestly roles[263]. The spiritual head of ASMT has publicly declared himself to be transcendental gender[264] and possessing multiple

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[260] "Being gay is against Hindutva, it needs a cure," BJP MP Subramanian Swamy (10 June 2018) ; Homosexuality not a crime, but against nature: RSS - militant wing of neo-Hindutva extremists (SEPTEMBER 06, 2018)

[261] https://www.nithyananda.org/photo-gallery/nithyananda-diary-30th-november-2018-nithyananda-peetham-bengaluru-aadheenam-uttamotam pictures from daily rituals of ASMT temples showing ASMT nuns performing temple rituals which are ordained for all genders as per Hindu scriptures but prohibited for women by the Hindutva extremists

[262] https://timesofindia.indiatimes.com/city/madurai/transgenders-extend-support-to-nithyananda/articleshow/13159083.cms

[263] https://www.newsclick.in/Hindutva-War-Women-gendered-face-saffron-fascism

[264] (i) https://www.youtube.com/watch?v=PwSYdVulzq0 ; (ii) Saakshi, 30 April 2010, Page : 11, Title : I am not a man ; (iii) Times of India, 30 April 2010, I'm not a man

gender components. The neo-Hindutva extremists see LGBTQ+ rights as immoral.[265] The ASMT freely ordains women into Sannyasa (the monastic order), recognizes 11 genders, and performs specific temple rituals for gay marriage, as per more than 5000-year-old indigenous spiritual scriptures. The ASMT represents one of the most progressive ideologies and is a target of persecution by the neo-Hindutva extremists.

55. The Sanyas Sampradaya (monastic order) established by the SPH is unique in that it freely ordains women and allows women to perform temple rituals. Moreover, women constitute the majority of the senior leadership in the SPH's mission, thereby establishing his vision of Hinduism as not just orthodox, but also highly progressive and committed to gender equality. The SPH has also ordained men and women from the Scheduled Caste, Scheduled Tribe, and Dalit communities which have been discriminated against and sidelined by the neo-Hindutva ideologies.



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Business Standard

Female Hindu priests breaking into male bastion, but equality still a dream

A quiet revolution may be just about to get a bit noisy

Topics
Female Hindu Priest

Manavi Kapur & Ranjita Ganesan
Last Updated at October 12, 2018 22:47 IST

In a 2005 paper titled "Gender and Priesthood in the Hindu Traditions", Vasudha Narayanan, Distinguished Professor at the University of Florida's department of religion, wrote in the f, "When I first came as a student to the Harvard Divinity School in 1975 several students asked me if women could become priests in Hinduism." Over four decades later, the question posed to Narayanan continues to be pertinent — and unresolved.

A media clip from 2018 highlighting exclusion of women from Hindu temples as a consequence of neo-Hindutva extremist ideologies who disregard Hindu sacred texts - Veda-Agamas.

[265] (i) *"Being gay is against Hindutva, it needs a cure,"* BJP MP Subramanian Swamy (10 June 2018) (ii) *"Homosexuality not a crime, but against nature"*: RSS - militant wing of neo-Hindutva extremists (SEPTEMBER 06, 2018)



Ma Nithya Supriyananda Swami - the world's first Woman Dalit Hindu ASMT Sanyasi (monk) in the contemporary era, performing temple rituals in the main sanctum sanctorum at the headquarters as a female Hindu priest (September 2018).



A female Brahmacharini (monk) offering Aarthi ritual to the presiding Deities in the main sanctum sanctorum at the headquarters of the Nithyanandeshwara Paramashiva Devalaya Hindu Temple of The Supreme Pontiff of Hinduism JGM HDH Bhagavan Sri Nithyananda Paramashivam (30 Nov 2018).

56. The spiritual head of the ASMT and two billion Hindus, *The Supreme Pontiff of Hinduism (SPH) Jagat Guru Mahasannidhaanam (JGM) His Divine Holiness (HDH) Bhagavan Sri Nithyananda Paramashivam* has revealed that the Veda-Agamas (source scriptures of Hinduism) recognizes eleven genders and prescribe specific temple rituals to solemnize gay marriage, which is otherwise considered taboo in today's mainstream Hinduism. Moreover, He has declared that He transcends gender and consequently suffered vicious persecution for his bold progressive stance on LGBTQ issues. By rooting the legitimacy of gays, lesbians, and transgendered people in ancient Hindu scriptures, He is single-handedly changing the LGBTQ discourse in India.

57. Because of his outspoken advocacy for the rights of women, transgendered people, and members of the LGBTQ+ community, the SPH has endured over seventy assassination attempts over the past decade, perpetrated by extremist militant elements opposed to progressive forms of Hindu ideology such as ASMT.

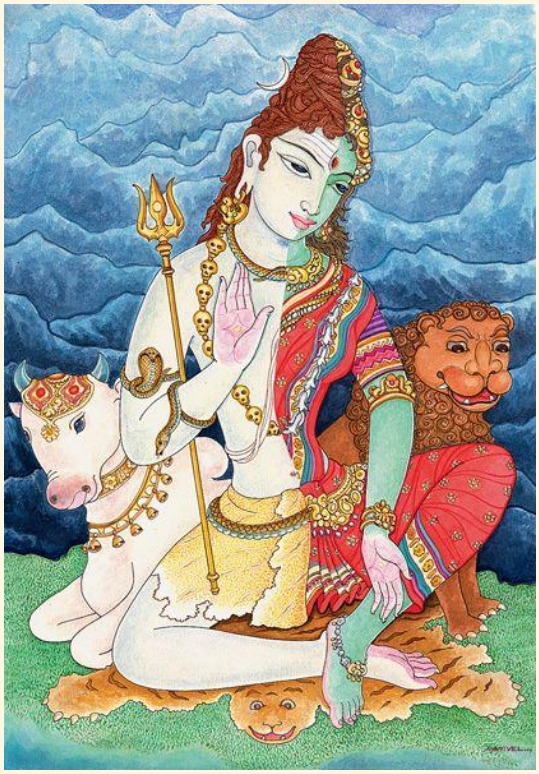
58. The extremely vulnerable ASMT female *sanyasis* (monks), who have taken vows of non-violence and chastity, have suffered a multitude of organized attacks over the past decade because of their visible advocacy of female empowerment in the face of existing patriarchal power structures. ASMT female monks continue to suffer violence at the hands of state police, state judges, and extremist caste supremacist militant elements, and extremist atheist anti-religion militant elements. The horrific violence even includes physical beatings, sexual torture, and brutal rape at the hands of bureaucratic officials.



The SPH dressed in women's clothing as part of a ritualistic expression of the divine feminine, during *Devi Bhava Samadhi Darshan* [266] as Devi Meenakshi Amman, during different occasions.



The SPH in early 2003 while giving *Devi Bhava Samadhi Darshan*



A depiction of Ardhanarishvara form of Paramashiva and *Devi* (primordial cosmic divinity)

59. Several Hindu temple rituals are traditionally performed only by female monks/priests, but the two thousand years of Hindu Holocaust has today left several Hindu temples with no living Hindu female monks/priests' order to perform these rituals. As alternative male priests enter into the

[266] ***Devi Bhava Samadhi Darshan***: Devi Bhava Samadhi Darshan is an auspicious sight (Darshana) of a divine enlightened being (or deity) when He is radiating the state of Samadhi in an ecstatic, devotional, meditative state of consciousness, in a state of Advaita (Oneness) with ***Devi*** (feminine primordial Divinity).





Bhava (a devotional state) of feminine consciousness, adorn female clothes, and offer worship. One such example is the noon worship in Jambukeswarar Temple (Thiruvanaikaval). Hinduism allows male priests to continue and keep the tradition alive in the absence of female monks/priests. But this presents us with the alarming need for the international community to intervene and act now to protect the extremely vulnerable female Hindu monks/priests' religious orders.

60. However, the male Hindu monastic order is also not exempted from this persecution as they embody the same progressive ideologies on religious and LGBTQ issues as the SPH. The male monks of the SPH thus substitute the role of female monks/priests when required and are thus targeted by neo-Hindutva forces who see these religious practices as taboo.

Targeted persecution of minorities of Tamil origin in Karnataka

61. In 1956, different States of India were reorganized[267]. This led to the marginalization of people of Tamilian ethnicity in the areas, which were acceded to from the erstwhile Madras Presidency to the new-found Greater Mysore. The city of Bangalore, which itself was founded in 1537, predominantly comprised people of Tamil ethnicity in its demographic composition. Until 1991, people of Tamilian ethnicity formed the largest ethnic group in Bangalore Urban district. The 1991 census, for the first time, recorded a Kannada-speaking majority ahead of the people of Tamil ethnicity in this district.

62. On **25 June 1991**, the Kaveri Water Tribunal, constituted in 1990, directed the Karnataka state government to release 205 billion ft³ (5.8 km³) of water to Tamil Nadu within a year. Karnataka issued an ordinance to annul the tribunal's award, but this was struck down by the Supreme Court of India. The tribunal's award was subsequently gazetted by the Government of India on 11 December 1991. Neo-Hindutva caste supremacists used this opportunity to incite violence for petty political gains. The very next day, Neo-Hindutva caste supremacist extremists of Karnataka called for a bandh[268] on 13 December 1991 alleging partisan behavior of the Government of India.[269] Leader of the neo-Hindutva caste supremacist extremists declared, "*Cauvery(river) is the mother of the Kannadigas, so we cannot give the water to anybody else.*"[270]

63. The next day, 14 December 1991, the neo-Hindutva extremists allegedly roamed the streets of Bangalore carrying sticks, shouting slogans, beating up Tamil laborers. Businesses run by people of Tamil ethnicity, Tamil language movie theatres, and even vehicles with Tamil Nadu license plates were targeted. Soon the riots spread to the Mysore district and other parts of southern Karnataka. Tamil-speaking villagers were driven out and their property confiscated. A curfew of

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[267] AJOY KUMAR GUPTA, THE INDIAN PARLIAMENT AND STATES REORGANIZATION, Parliamentary Affairs, Volume X, Issue 1, 1956, Pages 104–115, https://doi.org/10.1093/oxfordjournals.pa.a054397

[268] https://en.wikipedia.org/wiki/Bandh - A general strike or protest forcing closure of all public and private businesses and services during the period of the strike.

[269] (i) Sanjoy Hazarika (5 January 1992). "Tamils are target of riots in Southern India". The New York Times. https://www.nytimes.com/1992/01/05/world/tamils-are-target-of-riots-in-southern-india.html
(ii) Dutta, Madhusree; Adarkar, Neera (1996). "Challenge of Communalism". The nation, the state, and Indian identity. Popular Prakashan. pp. 105–112. ISBN 8185604096, ISBN 9788185604091

[270] Dutta, Madhusree; Adarkar, Neera (1996). "Challenge of Communalism".





one week was declared under section IPC 144. The violence left more than 17 ethnic Tamils dead.[271] More than 15,000 people of Tamil ethnicity were forced to flee the State.

64. Such targeting of ethnic minorities of Tamil origin continued over the decades, incited and multiplied by hate propaganda created by the politically owned neo-Hindutva media. In 2016, in another such protest, two people were killed. Sugata Raju, editorial director of the Asianet group - a BJP owned[272] neo-Hindutva media house which runs Suvarna News, gave an interview where he said, "*I am embarrassed. Instead of disseminating information, TV channels became agent provocateurs.*"[273] As per their admission, though they accepted their role in flaring the violence, they justified their acts, blaming other channels to instigate this by a race for television rating points.

B. The incarnation and lineage (Guru Parampara) of the Supreme Pontiff of Hinduism

65. Around 3200BCE[274], the Mahabharata war ended in the Indian sub-continent. At that time, at least 56[275] nations in Asia gave shelter to more than 10,000[276] Hindu communities and protected their religious freedom. Gandhara (Afghanistan) until around 600 CE had a significant Hindu population (more than 30%), which as of 2021 CE is less than 1 percent. Pakistan (Kushan Empire 1387 BCE and Maurya Empire 285 BCE) had a significant Hindu population (more than 30%) until 1025 CE, which as of 1998 was less than 2%. The town of Parshu[277] in present-day Iran finds mention in ancient Hindu scriptures[278] as a Hindu city. The five thousand indigenous people of Kalash[279] (Chitral Valley, Pakistan), the only survivors of the ancient tradition in the region though separated over a distance of 10000 KMs, are no different from indigenous Adi Shaivas[280] of Kashmir (North India), or indigenous Adi Shaivas[281] of Tamil Nadu (South India), or the Adi Shaivas[282] of Bali (Indonesia). Although Hinduism is alive as a culture, its political and religious legitimacy was wiped from the geography of Asia, as these nations got invaded by intolerant dictators. These invasions caused a genocide, where per estimates 80 million to 400 million people were killed through massacres, sexual assaults, slavery, and torture.[283] Thousands of temples, universities, and

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[271] Dugger, Celia W. (18 August 2000). "Evildoer, Kidnapper, Tamils' Hero, Rolled into One". The New York Times. ISSN 0362-4331 nytimes.com/2000/08/18/world/evildoer-kidnapper-tamils-hero-rolled-into-one.html

[272] The majority shareholder of the Asianet (parent company of Suvarna TV) is Rajeev Chandrasekhar, who is a Rajya Sabha (Upper House) member from the Bharatiya Janata Party caravanmagazine.in/vantage/rajeev-chandrasekhar-editorial-policies-suvarna-news-kannada-prabha

[273] firstpost.com/india/kaveri-issue-how-kannada-media-became-agent-provocateurs-fuelling-further-violence-3005290.html

[274] (i) Ved Veer Arya, *"THE CHRONOLOGY OF INDIA: From Manu to Mahabharata"*, Aryabhata Publications, ISBN 8194321301 (ii) Nilesh Oak estimates the period as 5561BCE, "*When Did The Mahabharata War Happen?: The Mystery of Arundhati*", ISBN 0983034400

[275] (i) Saktisangama Tantra, Chapter- Sundari Khandha, Saptam Patala, Verses 16-73, refer Saktisangama Tantra Vol III https://archive.org/details/SaktisangamaTantraVolIIIGaekwadOrientalSeries/page/n83/mode/2up (ii) List of 56 nations https://docs.google.com/document/d/1H7OJADdrFjrdl8nR5KMuc7sJkG6zXOob0K6X5wbmBno/view

[276] ASMT Veda Agama Scripture - PARAMANANDA-TANTRA, Chapter 2, verses 7-10

[277] Parshu, Rahimabad Rural District, Rahimabad District, Rudsar County, Gilan Province, Iran

[278] (i) Rigveda VII. 83, 1 , (ii) Pāṇini, V, 3, 117.

[279] Jamil, Kashif (19 August 2019). "Uchal - a festival of shepherds and farmers of the Kalash tribe". Daily Times. "*Some of their deities who are worshiped in Kalash tribe are similar to the Hindu god and goddess like Mahadev in Hinduism is called Mahandeo in Kalash tribe.*"

[280] Flood, Gavin. 1996. An Introduction to Hinduism. P.164-167

[281] Flood, Gavin. D. 2006. The Tantric Body. P.122

[282] Helen M. Creese (2016). Bali in the Early Nineteenth Century: The Ethnographic Accounts of Pierre Dubois. BRILL Academic. pp. 226 - 227. ISBN 978-90-04-31583-9.

[283] https://gov.shrikailasa.org/persecution





libraries were destroyed. The ten thousand[284] Hindu communities which existed by 3200BCE were reduced to three thousand[285]. The colonial era brought a cultural genocide by the destruction of the indigenous education system[286]. After the independence of India, the last refuge for Hindus, the Hindu temples were being destroyed by the State government departments such as the HR&CE. Various State governments of India have nationalized Hindu Temples[287] and politically control Hinduism. The Supreme Court of India has made three judgments directing the State governments to withdraw themselves from the administration of Hindu Temples[288]. This has not remedied the situation and the State governments in India continue to control and administer more than 400,000 temples of the country[289]. Various State governments of India use vexatious litigations to take over Hindu temples, where they misappropriate temple funds[290], misappropriate temple land[291], kidnap and traffic[292] worshipped Hindu Deities[293], and destroy temple heritage and religious structures using heavy earthmovers[294]. Where a few thousand years ago Hinduism and indigenous Hindu traditions flourished in 56 nations spanning over 60 million km², post-colonial era, Hinduism in its glory survived only in a few cities, which Lord Paramaśiva[295] (primordial Hindu Divinity) had declared He would always protect. To name a few of these cities – Kashi and Tiruvannamalai. The city of Kashi is several thousand years old, mentioned by various travelers and various ancient texts.[296] It is said in Hindu scriptures that Kashi is Mahadeva's (primordial Hindu Divinity) capital, where the sacred Ganga River always flows, giving salvation to all, and the city can never be forsaken.[297] The city of Tiruvannamalai in South India is another such city that Lord Paramaśiva (primordial Hindu Divinity) has committed to humanity to protect forever.

66. The lineage of Lord Paramaśiva represents the tradition of Gurus (enlightened masters) in Tiruvannamalai (also called Arunachala) starting from Paramaśiva Himself. The lineage of Paramaśiva prevails to fulfill Paramaśiva's promise to humanity to be an eternal guiding force through an unbroken lineage of living Gurus gracing from the sacred city of Tiruvannamalai. Aruṇācala Purāṇa - the epic history of Aruṇācala - reveals that then, Lord Paramaśiva appeared as an infinite effulgence of light (called 'Lingodbhava') in Tiruvannamalai to bless humanity with the

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[284] ASMT Veda Agama Scripture - PARAMANANDA-TANTRA, Chapter 2, verses 7-10

[285] 3,000 communities and 25,000 sub-communities (i) https://economictimes.indiatimes.com/news/politics-and-nation/young-angry-and-untouchable-indias-low-caste-threat-to-modi/articleshow/67589578.cms , (ii) https://edition.cnn.com/2001/WORLD/asiapcf/south/08/17/india.caste/

[286] The Beautiful Tree, Dr. Dharampal, (ISBN No.: 81-85569-49-5 republished ISBN-10: 8175310952)

[287] livemint.com/Sundayapp/FU6sreM7t13piRRwkvdKfP/Secularism-and-principled-distance-How-Hinduism-was-nationa.html

[288] https://www.sundayguardianlive.com/news/demand-free-temples-government-control

[289] jagran.com/jharkhand/ranchi-vishva-hindu-parishad-prepares-to-free-4-lakh-temples-from-government-controls-in-india-21485552.html

[290] newindianexpress.com/states/tamil-nadu/2018/aug/01/top-official-of-hr-and-ce-held-for-swindling-gold-1851502.html

[291] thehindu.com/news/national/tamil-nadu/high-court-raps-hrce-department-for-failing-to-protect-temple-land/article33050098.ece

[292] https://stolengods.org/country/india.html

[293] swarajyamag.com/news-brief/madras-high-court-is-upset-with-what-the-tamil-nadu-police-has-been-doing-on-idol-theft-cases-and-its-investigation

[294] www.thehindu.com/news/cities/chennai/Blame-game-on-over-temple-demolition/article14588712.ece

[295] Paramaśiva is the primordial Hindu Divinity; the supreme consciousness and the ultimate Lord and cosmic divinity, which is the source of everything, and engages in five actions of creation, maintenance, destruction, delusion and giving liberation.

[296] (i) "Banaras (Inde): new archaeological excavations are going on to determine the age of Varanasi". Archived. (ii) Shat. Br. XIII, 5,4, 19. Brih. Up. II, 1, 1; III, 8, 2., Samkhayana Srauta Sutra XVI, 29,5.

[297] Skanda Purana, Kashi Khanda, Verse 2. "भूमिष्ठापि न यात्रभूस्त्रिदिवतोप्युच्चैरधःस्थापि या या बद्धा भुवि मुक्तिदास्युरमृतं यस्यां मृता जंतवः ।। या नित्यं त्रिजगत्पवित्रतटिनी तीरे सुरैः सेव्यते सा काशी त्रिपुरारिराजनगरी पायादपायाज्जगत् ।।२।।"





promise to be always available in the three-fold form: **(1)** in the form of the sacred Aruṇācala hill - as the Jyotirlingam (A deity in form of a hill continuously radiates the energy of Enlightenment) **(2)** in the form of the worshipful Śiva Liṅga deity in the Arunachaleshwara temple in Tiruvannamalai and **(3)** In the form of a living incarnation to continuously guide the people in the path of Enlightenment. True to His promise, Lord Paramaśiva retained His form as the Aruṇācala mountain, assumed the form of the Śivaliṅga called Arunācaleśvara, at the temple in Tiruvannamalai and is incarnating continuously keeping the unbroken lineage of enlightened beings in Tiruvannamalai till date.

67. Paramaśiva Himself, as Śrī Arunagiri Yogiśvara, established the Kailaasa Paramparagatha Ādi Arunachala Sarvajnapeetham Samrajyam (spiritual and religious kingdom) in Tiruvannamalai. In the great Hindu scripture Skanda Purāṇa, in the section named Arunācala Mahātmyam, Paramaśiva gives the promise to be eternally available in this three-fold-form in Tiruvannamalai (also called Arunachala). Paramaśiva spoke, "*Even though I have risen as the form of the fire in the holy place of Arunachala, hiding that, I appear and shine as a peaceful mountain to protect the whole world through My Grace. I also abide on this mountain in the form of a Siddha (an accomplished perfect one) as Arunagiri Yogi. Within Me in the form of this mountain, there is a wonderful cave where all sorts of prosperity exist and shine forever. Know this*".[298]

68. It is Arunagiri Yogiśvara's Jīva Samādhi (final resting place) around which the Arunachaleshwara temple and the Tiruvannamalai township and city settlement have grown. It is to Arunagiri Yogiśvara, that the first worship is offered in the main sanctum sanctorum of the Arunachaleshwara temple everyday till date. Over these thousands of years, the temple town of Tiruvannamalai nurtured millions of enlightened sages and incarnations and protected the city and Hindu civilization from complete extermination. Several sages predict and foresee His happening. In the late 1890s, the enlightened sage of Tiruvannamalai Shesadri Swamigal[299] told the mother of Mata Vibhutananda Puri that she would birth a daughter (Mata Vibhudananda) who would be the one to take care of "Appan (father)" (the next incarnation of Lord Paramaśiva). Ramana Maharishi[300] (himself an incarnation) foretold the birth of the next incarnation of Lord Paramaśiva and told a local merchant Raju Mudaliyar and his friend Devaraju Mudaliyar that "*Annamalayar (Paramashiva in the form of sacred Arunachala hill) will be born as your grandson and take care of Him properly.*" On 1 Jan 1978, Raju Mudaliyar's daughter, Lokanayaki Ammal, gave birth to a son. R. Venkatasami Chettiar (an indigenous astrologer) and Tanjavur Swamigal[301] (a Hindu leader from Thanjavur) declared that the newly born child is an Incarnation and predicted the child will be a Raja Sanyasi (King among Ascetics) and was auspiciously given Lord Paramaśiva's name *"Rajasekaran"*. The same year, Mataji Vibhutananda Puri and Anusuya Ammal (paternal grandmother of the child) took the child to an enlightened Hindu master, Poondi Swamigal[302], who took the child and pointed at the hill repeating several times, *"Appan (Father) has come!"*, confirming Shesadri Swamigal's revelation. After Ramana Maharishi, the next incarnation of

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[298] https://sriramanamaharishi.com/arunachala-stuti/arunachala-mahatmyam/

[299] (i) http://www.arunachalasamudra.org/4dm1.html (ii) https://periva.proboards.com/thread/10306/kamakoti-seshadri-swamigal-special-edition

[300] (i) Sharma, Arvind (2006), Ramana Maharshi: The Sage of Arunachala, Pinguin, Viking (ii) Narasimha, Swami (1993), *Self Realisation: The Life and Teachings of Sri Ramana Maharshi*

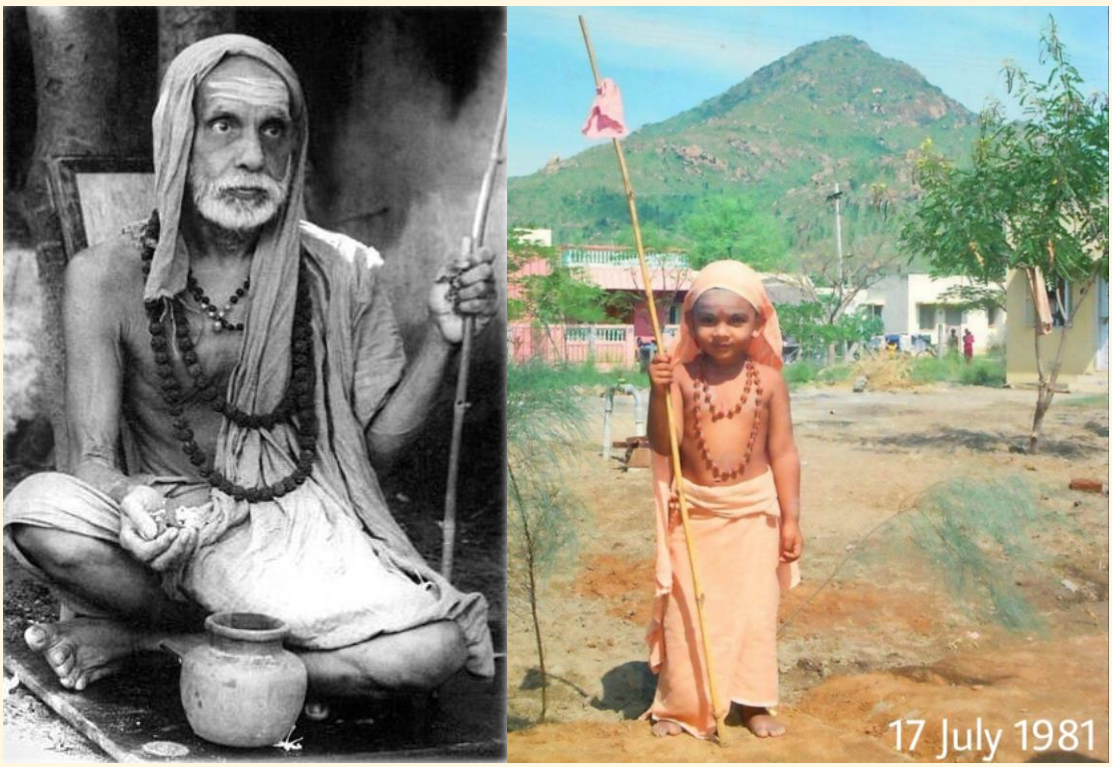
[301] https://timesofindia.indiatimes.com/city/bengaluru/swami-sleeps-on-fire-an-illusion-or-hoax/articleshow/5238118.cms

[302] http://poondiswami.com



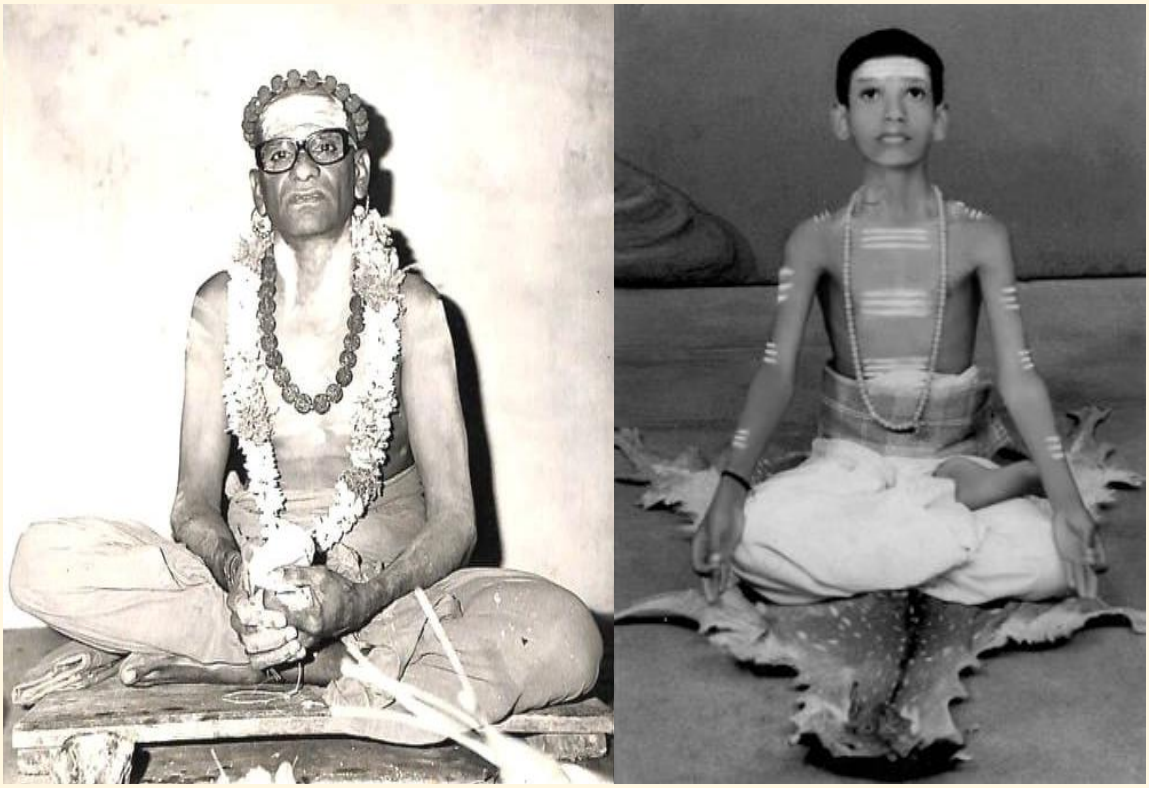


Paramaśiva in Tiruvannamalai was Yogi Ramsuratkumar[303]. Both Ramana Maharishi and Yogi Ramsuratkumar had declared that the child Rajasekaran was the next incarnation of Paramaśiva. In 1981, when the child was three years old, the 68th Jagadguru Shankaracharya of Kanchi Kamakoti Peetham Jagadguru Shri Chandrasekharendra Saraswati Mahaswamigal and the 230th Gurumahasannidhanam of Thondaimandala Aadheenam Sri Thiruvambaladesika Jnanaprakasha Swamigal confirmed the divine birth.



17 July 1981: 68th Jagadguru Shankaracharya of Kanchi Kamakoti Peetham Jagadguru Shri Chandrasekharendra Saraswati Mahaswamigal (left), the 230th Gurumahasannidhanam of Thondaimandala Aadheenam - Sri Thiruvambaladesika Jnanaprakasha Swamigal, Mataji Vibhutananda Puri, Yogiraj Yogananda Puri arranged for the initiation of the SPH Nithyananda Paramashivam into Balasanyas (child monk) and the observation of His first Chaturmasya (an annual pilgrimage and period of penance). Taking the 3-year-old Incarnation onto their lap, His Gurus completed the rituals on His behalf.

[303] www.newindianexpress.com/cities/chennai/2018/nov/25/yogi-ramsuratkumars-ashram-to-celebrate-saints-100th-year-1903157.html



16 Feb 1988: On the auspicious festival of Maha Shivaratri, the 230th Gurumahasannidhanam of Thondaimandala Aadheenam Sri Thiruvambaladesika Jnanaprakasha Swamigal (left) appointed the SPH Nithyananda Paramashivam (right), when he was 10-year-old, as successor pontiff or GuruMahasannidhanam of Thondaimanadala Aadheenam upon attaining maturity. This coronation was done publicly in Sri Arunachaleshwara Temple Tiruvannamalai, with all priests and devotees attending the ceremony. As per both, the tradition and the law, religious coronations need not be documented in writing – public declaration and announcement by the GuruMahasannidhanam were legally sufficient and per law has to be honored by the State[304].

69. Enlightened Hindu sages and leaders of Tiruvannamalai, such as Isakki Swamigal, Yogi Yogananda Puri, Narayanasami Pillai, Mouna Swami Narayanasami, Sri Sadhu Om Swamigal, Thinnai Swamigal, Tiruchy Mahaswamigal recognized the child, *Rajasekaran*, as the incarnation of Paramaśiva.

70. In 1989, when the boy *"Rajasekaran"* was around 11-years old, Paramaśiva Himself, as Śrī Arunagiri Yogiśvara, who established the Kailaasa Paramparagatha Ādi Arunachala Sarvajnapeetham Samrajyam (spiritual and religious kingdom) in Tiruvannamalai thousands of years ago assumed a body from His Jīva Samādhi sanctum in the Arunachaleshwara temple and befriended the boy. Śrī Arunagiri Yogiśvara guided the child for nine months as His Guru and initiating Him as His disciple and into monkhood (Sanyāsa), adorning Him with the sacred saffron robe. Mātā Vibhutananda Puri (who left the body in 1995) who was the boy's Guru (leader and spiritual guide) in the Sciences of Vedānta and Tantra, was a witness to this nine-month-long training by Arunagiri Yogiśvara to *Rajasekaran*.

[304] The Supreme Court of India, Sri Mahalinga Thambiran Swamigal vs His Holiness Sri La Sri Kasivasi on 19 October, 1973 *"There can be no dispute that a nomination can be made by deed or **word of mouth**"*, 1974 AIR 199, 1974 SCR (2) 74, https://indiankanoon.org/doc/307513/





71. **24 May 1994**, a year before her death, Mata Vibhutananda Puri, declared Rajasekaran as Her successor to the spiritual seat of Arunachala Sarvajnapeetham[305], Tiruvannamalai, by Guru Parampara (Guru lineage) from Isakki Swamigal, and gave the title *"Brahmasukhi"* through a formal initiation letter[306]. She built and gifted Him a small ashram (monastery) in Pavazhakundru[307]. Pavazhakundru is a hillock in Tiruvannamalai where Devi Parashakti (primordial Hindu Mother Goddess) had her enlightenment experience during one of her incarnations on planet earth.

72. In the year **1999**, while Rajasekaran was wandering as a monk in a pilgrimage to the Himalayas, in Gaurikund, Kedarnath (Uttarakhand, North India), Mahavatar Babaji[308] initiated Him with the name "Nithyananda" in a Kalabhairava temple.

73. **31 Dec 1999**, on sacred banks of river Narmada, at Omkareshwar (Madhya Pradesh, India), Rajasekaran (by that time known as Swami Nithyananda), entered into an intense Samādhī[309] and had a complete experience of enlightenment – and hence known with the title of Paramahamsa[310]. From here, His Divine Holiness Paramahamsa Nithyananda (Rajasekaran), marked the end of His pilgrimage, started His public mission to revive the Enlightened Civilization. **14 April 2001**, His Divine Holiness Paramahamsa Nithyananda inaugurated Ramakrishna Dhyanapeetham, Tiruchengode Aadheenam, Tamil Nadu.

74. **4 Nov 2002**, His Divine Holiness Paramahamsa Nithyananda inaugurated Adi Kailaasa Sarvajnapeetham, Bengaluru Aadheenam.

75. **12 July 2004**, the second reincarnation of spiritual leader Sai Baba[311], Satya Sai BabaBaba[312], formally coronated His Divine Holiness as the successor of Bhagyanagara, Sripura Sarvajnapeetham.[313]

76. **31 Dec 2004,** His Divine Holiness was coronated as the 203rd Emperor of Suryavamsa Surangi Samrajyam (Sun Dynasty).[314]

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[305] ***Sarvajnapeetha*** is the Peetha (seat of) Sarva (supreme most) Jñāna (knowledge) where Paramashiva sits and teaches to the world leading the entire humanity to the next breakthrough in spiritual research and development. It encompasses several spiritual-religious kingdoms and Hindu monasteries (Mutt).

[306] 25 May 1994, Coronation Deed from Mata Vibhutananda Puri for Arunachala Sarvajnapeetham https://drive.google.com/file/d/1wbF1hZIuJqxrWjhQfDQKoZVxVdmVlOb2/view

[307] Tiruvannamalai Town, Village number 236, III-1, 2, land area number 526,523,523 as per State Revenue records. https://drive.google.com/file/d/1GPyHDMkyQ968TBYSdg4hCxvy4iK78Cgk/view

[308] Paramahamsa Yogananda has described Mahāvatār Bābājī as a deathless avatar who has resided for untold years in the remote Himalayan regions of India, revealing himself only rarely to a blessed few – Autobiography of a Yogi, 2005. ISBN 978-1-56589-212-5.

[309] Samādhī is an ecstatic meditative elevated state of consciousness, in a state of Advaita (Oneness) with cosmos. Arya, Usharbudh (1986), Yoga-Sūtras of Patañjali (Volume 1 ed.), Honesdale, Pennsylvania: The Himalayan International Institute, ISBN 0-89389-092-8

[310] Paramahamsa (परमहंस), is the highest level of spiritual development attained by a sannyasi, it is a title of honor applied to Hindu spiritual teachers who have become enlightened. The title literally means "supreme swan" Merriam-Webster Dictionary.

[311] Rigopoulos, Antonio (1998). Dattatreya: The Immortal Guru, Yogin, and Avatara. State University of New York Press. p. 260. ISBN 1438417330.

[312] (i) Weiss, Richard (December 2005). "THE GLOBAL GURU: SAI BABA AND THE MIRACLE OF THE MODERN" (PDF). New Zealand Journal of Asian Studies. **7** (2): 5 - 19. (ii) Kent, Alexandra (2005). Divinity and Diversity: A Hindu Revitalization Movement in Malaysia. Nordic Institute of Asian Studies. pp. 37 - 39. ISBN 978-87-91114-40-3.

[313] https://nithyanandapedia.org/wiki/Kailaasa_Paramparagatha_Sripura_Sarvajnapeetha

[314] https://nithyanandapedia.org/wiki/Kailaasa_Paramparagatha_Surya_Vamsa_Sarvajnapeetha_Surangi_Samrajyam





77. In **2007**, the fifth anniversary of the Bengaluru Aadheenam (monastery), the spiritual mission of reviving Hinduism became global with its branches in 33 countries.

78. **23 Jan 2007**, during the festival Kumbh Mela, His Divine Holiness was declared[315] as Mahamandaleshwari of Mahanirvani Akhada (largest apex monastic order) where great enlightened beings and incarnations such as Gautam Buddha (founder of Buddhism) had received initiation in Sanyāsa (monkhood). On **12 Feb 2013**, He was officially coronated[316].

79. **27 April 2012**, His Divine Holiness was anointed the successor and 293rd Gurumahasannidanam of Madurai Aadheenam, by Sri La Sri Arunagirinatha Swamigal, the 292nd Gurumahasannidanam of Madurai Aadheenam.[317]

80. **27 Dec 2013**, His Divine Holiness was declared as Acharya Mahamandaleshwar of Atal Akhada (the oldest monastic order in Hinduism) by Acharya Mahamandaleshwar Sukhdevanandji, the then incumbent spiritual head.[318]

81. On **15 Apr 2014**, The SPH Nithyananda Paramashivam was coronated as the pontiff (spiritual and administrative head) of five ancient Adi Shaivite Mutts (monasteries).[319]

    Kailasa Paramparagatha Surya Vamsa Panchanadikulam Sarvajnapeetham
    - Sri Arunachala Jnanadesikar Swami Temple & Mutt (Panchanadikulam, Vedaranyam)

    Kailasa Paramparagatha Surya Vamsa Vedaranya Sarvajnapeetham
    - Sri Po.Ka. Sadhukkal Mutt, Vedaranyam

    Kailasa Paramparagatha Sūrya Vaṃśa Chola Samrajya Sarvajnapeetham
    - Sri Sankara Swami Mutt, Thanjavur
    - Sri Palsamy Mutt, Thanjavur

    Kailasa Paramparagatha Sūrya Vamsa Adi Chola Samrajya Kamala Peetha Sarvajnapeetham
    - Sri Somanatha Swami Mutt and Temple, Thiruvarur

82. In **January 2015**, a congregation of thousand Hindu leaders identified the enlightened master His Divine Holiness as an incarnation and elected Him as the Supreme Pontiff of Hinduism.[320]

83. **28 Jun 2017**, coronated as the Gurumahasannidanam of Suryavamsa Chola Sarvajnapeeta.[321]

84. In 2017, a disciple obtained the Agastya Maharishi's recorded Nadi reading for the Supreme Pontiff of Hinduism His Divine Holiness Paramahamsa Nithyananda, which said, *"Siva, has come in the*

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[315] https://nithyanandapedia.org/wiki/Kailaasa_Paramparagatha_Mahanirvani_Peetham

[316] (i) Pandey, Sanjay (13 February 2013). "Nithyananda feted at Mahakumbh". Deccan Herald. (ii) "Nithyananda conferred 'Mahamandaleshwar' title". Press Trust of India (PTI). 14 February 2013.

[317] (i) Letter of Appointment to Hindu Religious & Charitable Endowment Board from 292nd Gurumahasannidanam dated 11 May 2012. (ii) Notorized Affidavit dated 27 April 2012, by 292nd Gurumahasannidanam Affirming Coronation of 293rd Gurmahasannidanam (Notarized by Certificate number IN-KA93558783901437K) (iii) http://timesofindia.indiatimes.com/articleshow/12929265.cms (iv) https://www.oneindia.com/2012/04/27/nithyanandadeclared-293rd-pontiff-of-maduraiaadheenam.html

[318] https://nithyanandapedia.org/wiki/Kailasa_Paramparagatha_Atal_Peetham

[319] https://nithyanandapedia.org/wiki/ Kailasa_Paramparagatha_Sūrya_Vamsa_Adi_Chola_Samrajya_Kamala_Peetha_Sarvajnapeetham

[320] https://nithyanandapedia.org/wiki/January_11_2015 , https://nithyanandapedia.org/wiki/January_12_2015 , https://nithyanandapedia.org/wiki/January_13_2015

[321] https://nithyanandapedia.org/wiki/Kailasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Chola Samrajyam

form of Nithyananda to protect this world. As the result of the penance of many crores of Siddhas, Paramashiva has incarnated as Paramahamsa".[322]




(LEFT): The SPH Nithyananda Paramshivam was recognized as an incarnation of Parmashiva by the 230th Guru Maha Sannidhanam, which was corroborated with Agastya Maharishi's recorded Nadi reading[323] and by matching birthmarks on the body of the SPH with previous predictions. The picture is from 2004 April showing the SPH's birthmark during a fire ritual ceremony. **(RIGHT):** The SPH Nithyananda Paramashivam with the 232nd Guru Maha Sannidhanam in Jan 2015 in the ceremony where a congregation of a thousand Hindu leaders declared the SPH Nithyananda Paramashivam as the Supreme Pontiff of Hinduism.

85. Answering the prayers of two billion Hindus, who are perturbed by the destruction of Hindu temples in India which are seen as the last refuge for authentic Hinduism, on **31 December 2018**, on the occasion of His 42nd birth star celebration (Jayanthi), His Divine Holiness Paramahamsa Nithyananda inaugurated and reestablished the Kailaasa nation - the only Hindu nation in the world to revive the enlightened civilizations of the 56 erstwhile Hindu nations which were destroyed by invasions over the time from 3200BCE. On this occasion, as per tradition followed since 11,000 BCE from the time of Devi Meekashi, His Divine Holiness Paramahamsa Nithyananda took a new name – *"Nithyananda Paramashivam"* and hence came to be formally known as – the Supreme Pontiff of Hinduism (SPH) Jagat Guru Mahasannidhanam (JGM) His Divine Holiness (HDH) Bhagavan Nithyananda Paramashivam (hereinafter referred to as "the SPH").

Why the Supreme Pontiff of Hinduism was targeted.

86. Jagat Guru Mahasannidhanam (JGM) Bhagavan Sri Nithyananda Paramashivam is the Supreme Pontiff of Hinduism (SPH) - the supreme spiritual leader and a role model to 2 billion Hindus. The SPH Nithyananda Paramashivam is:

- Ordained as the 233rd Guru Mahasannidhanam (Pontiff) of Kanchee Kailasa Sarvajnapeetham (Thondai Mandala Aadheenam/monastery)
- The incumbent Emperor of Suryavamsa Surangi Samrajyam.
- The 293rd Jagatguru Mahasannidhanam (Pontiff) of Kailasonnata Shyamalapeetha Sarvajnapeetham (Madurai Aadheenam/monastery).

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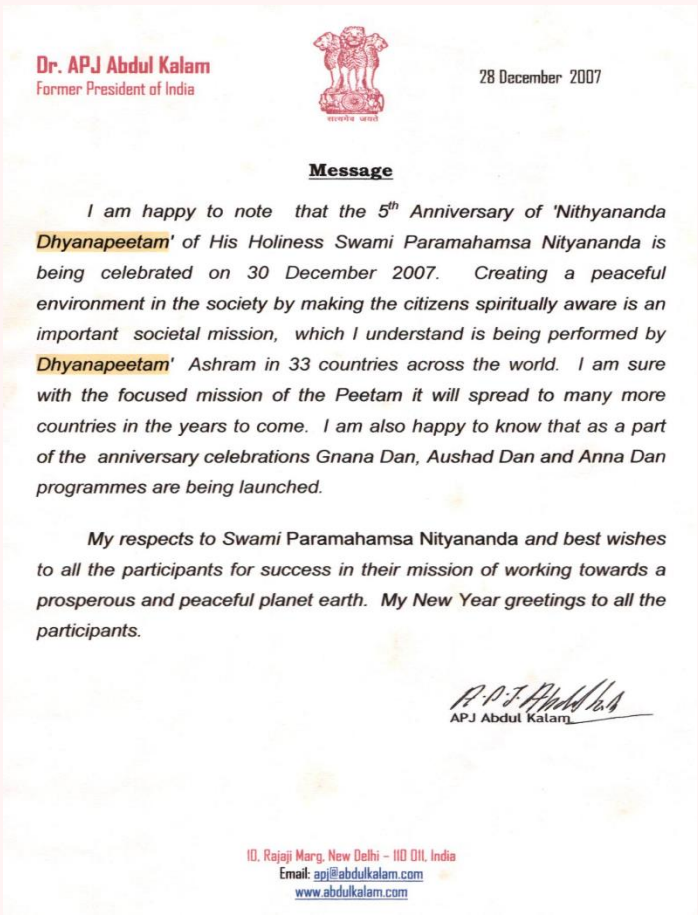
[322] "சொல்லைநீங்கள் முற்றிலும் கேட்கவேண்டும், சிவபெருமான் உலகம்காக்க நித்யானந்தவுருவில், பலகோடி சித்தர்களின் தவப்பயனால்,பரமசிவன் பரமகம்சராய் வந்திருக்கார்...", "Listen completely to the words, for Siva, has come in the form of Nithyananda to protect this world. As the result of the penance of many crores of Siddhas, Paramashiva has incarnated as Paramahamsa." (Complete text here)

[323] Ibid





- The Mahamandaleshwar (Supreme Spiritual Head) of Maha Nirvani Akhada – the largest apex monastic order of Hinduism
- The Acharya Mahamandaleshwar (the head for all spiritual leaders) of Atal Akhada (ancient apex body of Hinduism)
- The 23rd Guru Mahasannidhanam of Dharmamukti Swargapuram Aadheenam
- Elected as the Supreme Pontiff of Hinduism by a congregation of over 1000 Hindu leaders (Pontiffs)
- The founder of Nithyananda Hindu University - the world's largest Hindu University with 270,000+ enrollments, conducting over 5,000+ courses, 1600+ faculty, 350+ campuses and centers in 108+ nations, offering certificate, diploma, degree, and doctorate courses in various branches of Hinduism.
- The founder of 34 Hindu Temples and Aadheenams (temple-monastery complex) worldwide in 6 countries, housing 3720 deities
- The founder of the world's largest library on Hinduism with over 70,000 titles on Hinduism, Performing Arts, Culture, Architecture, Temple, Hindu History, and Society.



Dr. APJ Abdul Kalam
Former President of India

28 December 2007

Message

I am happy to note that the 5th Anniversary of 'Nithyananda Dhyanapeetam' of His Holiness Swami Paramahamsa Nityananda is being celebrated on 30 December 2007. Creating a peaceful environment in the society by making the citizens spiritually aware is an important societal mission, which I understand is being performed by Dhyanapeetam' Ashram in 33 countries across the world. I am sure with the focused mission of the Peetam it will spread to many more countries in the years to come. I am also happy to know that as a part of the anniversary celebrations Gnana Dan, Aushad Dan and Anna Dan programmes are being launched.

My respects to Swami Paramahamsa Nityananda *and best wishes to all the participants for success in their mission of working towards a prosperous and peaceful planet earth. My New Year greetings to all the participants.*

APJ Abdul Kalam

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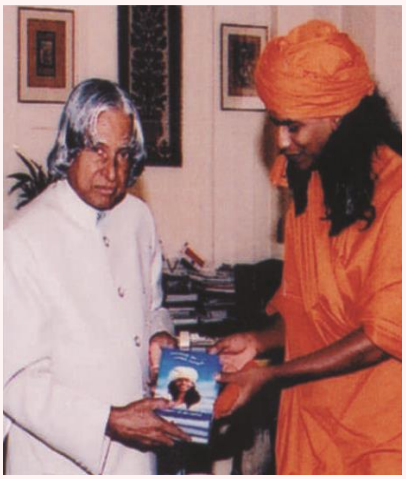
www.abdulkalam.com

Message from Former President of India, Dr. APJ Abdul Kalam to The Supreme Pontiff of Hinduism Paramahamsa Nithyananda



Former President of India, Late APJ Abdul Kalam said thus to The Supreme Pontiff of Hinduism Paramahamsa Nithyananda during a meeting in Delhi, North India, when The Supreme Pontiff of Hinduism presented him with a flagship book He had recently published:

"*Swamiji, it is such a joy to experience your blissful smile. When we were children we lived blissfully, smiled a lot, and we were happy and fulfilled. But as we grow we lose our smile. Yet when I see you, I see you carry and radiate such a divine bliss. If I could ask you for something Swamiji, I would request you to spread the same bliss that you carry inside you to the entire world. If you could do that, I would be very happy.*"





87. For the past twenty-six years, the SPH through SHRIKAILASA has worked tirelessly to revive the ancient Sanatana Hindu Dharma (Hinduism) in its true authentic form, applying the principles of Hinduism for making the world a better place.

a. For 27 years, every month the Hindu ASMT community has served more than 3 million[324] free organic meals in religious gatherings to everyone without discrimination and has served over 1 billion[325] free meals in total.

b. The citizens and volunteers of KAILASA have saved millions[326] of human lives through various disaster relief works such as the 2012 Thane cyclone[327] and blood donation camps[328].

c. The SPH Nithyananda Paramashivam has emphasized the need and urged the government worldwide to provide food, safety, medical care, shelter, and all survival needs to all human beings under their care, with absolute multilayer quarantine, until coronavirus is eliminated from planet earth including all different strains of the virus. The SPH Nithyananda Paramashivam has urged citizens worldwide, especially from regions severely affected by the pandemic to protect themselves as the topmost priority and avail these free quarantine facilities that the community has created, especially as home quarantine has failed for many and is known to be a primary reason for a large number of deaths in many scenarios.[329] In May 2021, KAILASA opened its temple-monastic-community premises (Aadheenams) in India for providing multi-layer preventive quarantine as a free service for protecting people from the ongoing COVID-19 pandemic. Irrespective of race, religion, caste, nationality, gender, etc., the service is offered

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[324] Anna Daan (Distribution of free organic meals) during festival such as Pournami (full moon day festival) - some instances - (i) https://nithyanandapedia.org/wiki/April_17_2011 , (ii) https://nithyanandapedia.org/wiki/January_08_2012 , (iii) https://nithyanandapedia.org/wiki/November_10_2011 , (iv) https://nithyanandapedia.org/wiki/December_08_2011 , etc. every full moon day for past 27 years.

[325] **(A)** Anna Daan during festivals **(B)** Anna Daan during Kumbh Melas serving 10 million free meals - https://nithyanandapedia.org/wiki/April_28_2016 , https://nithyanandapedia.org/wiki/May_17_2016 https://nithyanandapedia.org/wiki/September_10_2015 etc **(C)** Anna Daan during natural calamities and disasters https://nithyanandapedia.org/wiki/January_02_2012 , https://nithyanandapedia.org/wiki/January_03_2012 , https://nithyanandapedia.org/wiki/January_04_2012 , https://nithyanandapedia.org/wiki/January_05_2012 , https://nithyanandapedia.org/wiki/January_06_2012 , https://nithyanandapedia.org/wiki/January_07_2012 **(D)** Anna Daan during COVID-19 crisis aggravated by the lock down https://fb.com/1499333043578701 , https://fb.com/1504153646429974 , https://fb.com/1504152806430058 **etc.**

[326] **(i)** Tsunami Relief https://nithyanandapedia.org/wiki/January_05_2005 , **(ii)** Andhra Flood Relief https://nithyanandapedia.org/wiki/October_11_2009 , **(iii)** Karnataka Flood Relief https://sriparashiva.github.io/kailasaarchivedwebsites/services-dhyanapeetam/pages/flood-relief2009-KA.shtml and Directly contributing to the Chief Minister's relief fund https://nithyanandapedia.org/wiki/October_12_2009 , **(iv)** Phase two flood relief effort (Mahabubnagar & Kurnool) in Andhra Pradesh https://sriparashiva.github.io/kailasaarchivedwebsites/services-dhyanapeetam/pages/flood-relief2009-AP2.shtml , **(v)** Thane cyclone relief https://nithyanandapedia.org/wiki/January_05_2012 **etc**.

[327] Thane cyclone flood relief, Anna Daan, medical camps etc. https://nithyanandapedia.org/wiki/January_02_2012 , https://nithyanandapedia.org/wiki/January_03_2012 , https://nithyanandapedia.org/wiki/January_04_2012 , https://nithyanandapedia.org/wiki/January_05_2012 , https://nithyanandapedia.org/wiki/January_06_2012 , https://nithyanandapedia.org/wiki/January_07_2012

[328] (i) 365 day blood donation camps - https://nithyanandapedia.org/wiki/August_15_2009 (ii) https://nithyanandapedia.org/wiki/December_11_2011 etc.

[329] https://economictimes.indiatimes.com/news/india/home-quarantine-is-prime-reason-for-large-number-of-deaths-in-assam-himanta-biswa-sarma/articleshow/82739223.cms





completely free of charge to all. For two decades the leader of the ASMT Hindu community, the Supreme Pontiff of Hinduism (SPH) Jagat Guru Mahasannidhanam (JGM) His Divine Holiness (HDH) Bhagavan Nithyananda Paramashivam had been creating sustainable townships (enlightenment ecosystems) across more than a hundred cities in several countries. Most of these townships such as the ASMT Monastery India, Bengaluru have been opened to offer multi-layered quarantine as a free public service with free food/accommodation, free internet to work from home (monastery). The ASMT community has seen a fair amount of success in these Preventive Quarantine centers with zero reported cases of COVID infection in the past two years and has already saved many lives.

d. The psychological health impact of COVID has become an extremely concerning problem that is particularly affecting the younger population more. There has been an increase in self-harm, self-sabotage, and suicidal behavior in the student community.[330] Kailasa has provided free online meditation and yoga classes to reach out to people in distress who cannot avail of the benefits of Kailasa's COVID care facilities directly. These include powerful Hindu principles from the Veda-Agamas such as Science of Completion (Purnatva), and the Collective Integrity process. Science of Completion (Purnatva) empowers people to redress their inner and external conflicts, by identifying the root of thought currents that make them experience powerlessness, meaninglessness, hopelessness and replacing these with powerful cognitions and truths that remind them of their innate peaceful and blissful nature, giving them the strength to face life holistically as it comes. Likewise, the Collective Integrity process helps people stay together with Completion (Purnatva) and non-conflict as a collective group supporting each other. This is extremely crucial for the world today, especially given the fact that globalization of disease has made the world to be only as resilient as the least resilient country and person[331], particularly concerning for the highly contagious COVID-19 which has spread with scale and severity not seen since Spanish flu[332]. These and many other processes and teaching from Hinduism, provide a psychological support system and empowering people for life. More than a million people worldwide have been benefited from these programs. Research on meditation has indicated that every minute of meditation brings a reduction in the crime rate.[333]

e. Prenatal stress has detrimental effects on both obstetric outcomes, fetal development, and the development of an individual later in life.[334] Studies have

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[330] https://www.indiatoday.in/education-today/news/story/don-t-forcefully-vacate-students-from-hostels-amid-pandemic-karnataka-deputy-cm-1794792-2021-04-25

[331] Marc Fleurbaey (2020), We are all in this together? More than you think, 6 April

[332] (i) "Pandemic Influenza Risk Management WHO Interim Guidance" (PDF). World Health Organization. 2013. p. 19. Archived (PDF) (ii) Spreeuwenberg P, Kroneman M, Paget J (December 2018). "Reassessing the Global Mortality Burden of the 1918 Influenza Pandemic". American Journal of Epidemiology. Oxford University Press. **187** (12): 2561 - 2567. doi:10.1093/aje/kwy191. PMC 7314216. PMID 30202996. (iii) Rosenwald MS (7 April 2020). "History's deadliest pandemics, from ancient Rome to modern America". The Washington Post.

[333] https://www.jstor.org/stable/27522387

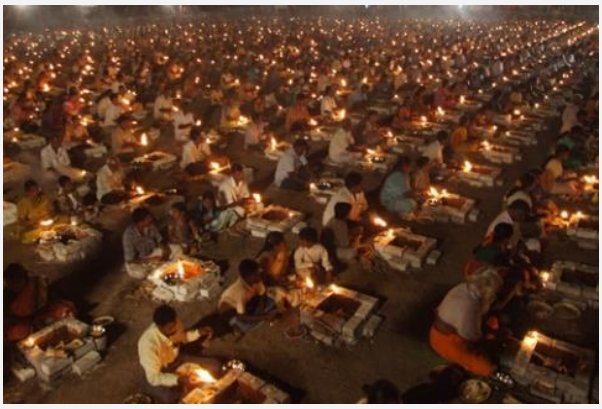
[334] https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5706483





shown pregnancy deaths to have doubled in humanitarian crises.[335] Humanitarian crises such as the COVID-19 pandemic increase the difficulty to access antenatal and general healthcare as well as cause stress to the mother. Pregnancy deaths in rural settings have doubled in May 2021, in urban settings, it is even more acute.[336] Kailasa offers special care for pregnant women called En-pregnancy care which has benefited thousands of women worldwide. The service is offered completely free. It involves special meditation and yogic processes supporting pregnant women during both – the prenatal and postnatal stages. Pregnant women have quarantined themselves in Kailasa's Preventive Quarantine centers to avail of this facility. Babies born in En-Pregnancy® care are born with extraordinary health, immunity, good weight. There have been zero incidences of preterm births in En-Pregnancy® care. En-pregnancy® births are known for blissful and painless birth experiences for women, which has been confirmed by the fact that (1) there have been zero incidences of epidural anesthesia in these natural deliveries, (2) shorter labor duration, (3) zero incidences of post-partum depression to date.

f. The ASMT community runs indigenous schools called Nithyananda Gurukul which offer traditional, religious, and modern education (Edexcel IGCSE) completely free of cost and is recognized[337] for academic excellence and consistently having a significant number of children completing matriculation at an age lesser than the national average. Nithyananda Hindu University has a memorandum of understanding signed with the Republic of Mauritius for opening its branches in Mauritius.[338]



2008: Vedic Fire Rituals for world peace being performed by members of the Sovereign Order of KAILASA.



The SPH Nithyananda Paramashivam directly working with the peace-keepers of KAILASA personally preparing food for the victims of the Thane cyclone. (2009)

[335] https://www.unfpa.org/resources/maternal-mortality-humanitarian-crises-and-fragile-settings
[336] https://www.nytimes.com/2021/05/23/opinion/india-covid-pregnant-women.html
[337] 9 August 2018, Nithyananda gurukul honored with World Education Summit, Leadership Award
[338] (i) http://state.gov.kailasa.sk/?p=620 (ii) https://www.indiatoday.in/india/story/where-is-nithyananda-not-on-our-land-says-ecuador-mauritius-new-speculated-refuge-1625894-2019-12-06



Meditation classes in local schools by KAILASA's White Om and Sovereign Order of KAILASA.



2004: Secondary School Students blessed to learn truths of life and learning and undergo powerful meditation under the direct guidance of the SPH Nithyananda Paramashivam (*Ramanagara, Karnataka*)



2006: Bhagavan Sri Nithyananda Paramashivam. (*Trichy, Tamil Nadu*)



2008, Karnataka - Engineering college students.



(Sept. 2006) The first confluence for world peace to honor the memory of those who lost their lives and of those who risked their lives to save others during the terrorist attacks at the World Trade Center on September 11, 2001.



(January 2009) Peace march to unite people of all religions for peace was Initiated by heads of various, in Southern India







2009: Peace Walk by peace-keepers of the Sovereign Order of Kailasa. (South India)



Even with a fractured hand, the SPH Bhagavan Sri Nithyananda Paramashivam engaged in selfless work day and night, inspiring the peacekeepers of the Sovereign Order of Kailasa to engage in selfless service, leading the nation of KAILASA by example. In 2011, the SPH had multiple compound fractures with the bone protruding out of the skin for which He underwent surgical insertion of metallic implants. The picture above is after the surgery, in 2013 when these metallic implants were removed as the bones had healed completely.



2006: A Monk of the Sovereign Order of KAILASA donating blood. On 2 March 2010, the same monk was beaten by neo-Hindutva militants while working in the kitchen.

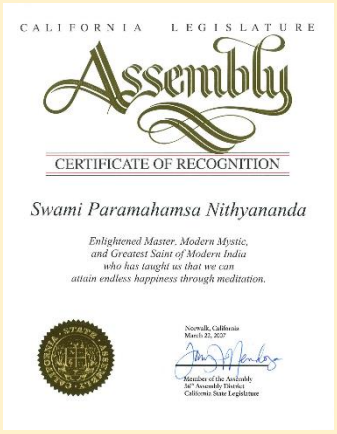


2009: Representatives of KAILASA's Red Om handing over their collected donation for Karnataka Chief Minister's relief fund.





27 April 2008: A Spiritual conference and meditation program led by the SPH Nithyananda Paramashivam, and organized by KAILASA's White Om, was attended by millions of practicing Hindus. (*India, Tamil Nadu*)


CALIFORNIA LEGISLATURE

Assembly

CERTIFICATE OF RECOGNITION

Swami Paramahamsa Nithyananda

Enlightened Master. Modern Mystic, and Greatest Saint of Modern India who has taught us that we can attain endless happiness through meditation.

22 March 2007: The California Legislature Assembly, Norwalk, California, USA recognized The Supreme Pontiff of Hinduism as an enlightened master, modern mystic, and greatest saint of modern India who has taught the science of attaining endless happiness.


City of Montclair

Certificate of Recognition

presented to

VEDIC TEMPLE

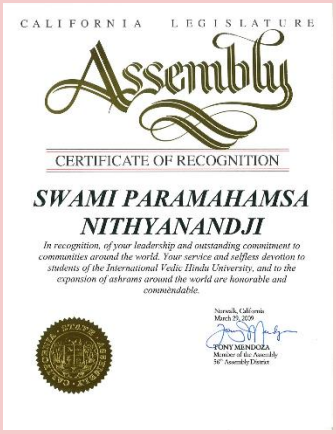
In Celebration of its Grand Inauguration

November 9, 2007

Date

Mayor

09 November 2007: The Senate of the State of California, USA recognized The Supreme Pontiff of Hinduism for His spirit, dedication, and efforts to raise awareness of the Vedic tradition, and to usher positively on global peace and universal brotherhood.


CALIFORNIA LEGISLATURE

Assembly

CERTIFICATE OF RECOGNITION

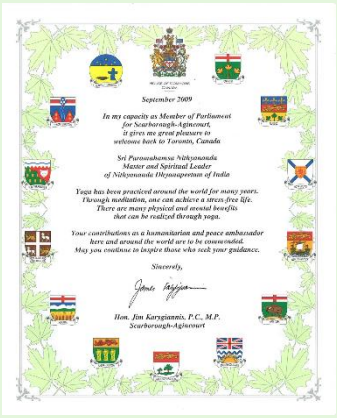
SWAMI PARAMAHAMSA NITHYANANDJI

In recognition, of your leadership and outstanding commitment to communities around the world. Your service and selfless devotion to students of the International Vedic Hindu University, and to the expansion of ashrams around the world are honorable and commendable.

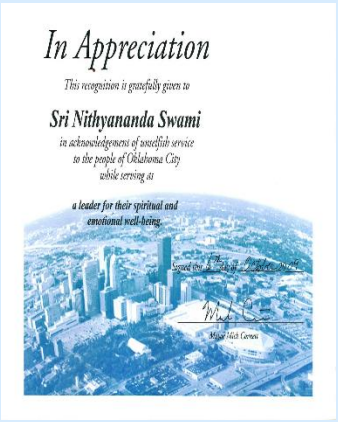
29 March 2009: California Legislature Assembly recognized The Supreme Pontiff of Hinduism, for His leadership and outstanding commitment to communities around the world, service, and selfless devotion to students at the International Vedic Hindu University.



29 March 2009: Keys to the City, Artesia, California, USA was awarded to The Supreme Pontiff of Hinduism.



01 September 2009: Hon. Jim Karygiannis, P.C., M.P., Scarborough-Agincourt, Toronto, recognized The Supreme Pontiff of Hinduism for His contributions as a global peace ambassador.



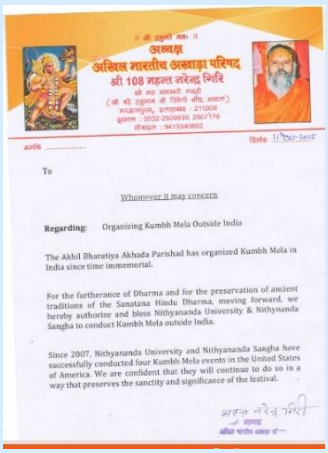
06 October 2009: Oklahoma City, USA acknowledged The Supreme Pontiff of Hinduism for His unselfish service to the people of Oklahoma City while serving for their spiritual well-being.



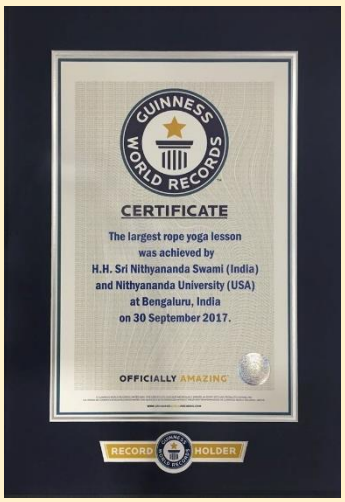
30 April 2016: Postage stamp on The Supreme Pontiff of Hinduism was released by the Indian Postal Department on the occasion of Kumbh Mela.



24 October 2015: The Senate of the State of California, USA recognized and congratulated His Holiness for highlighting and educating the community on Kumbh Mela.



11 October 2015: Nithyananda University was authorized by Akhil Bharatiya Akhada Parishad as the only organization that can conduct this festival outside India.



30 September 2017: The Supreme Pontiff of Hinduism was awarded Guinness World Records for the largest rope yoga (Kundalini Rajju Yoga[SM]) class.



03 October 2017: The Supreme Pontiff of Hinduism was awarded Guinness World Record for the largest pole yoga (Shivastamba Yoga[SM]) class.



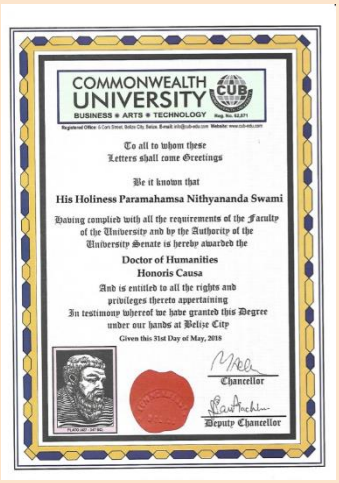
16 December 2017: The largest human OM symbol by The Supreme Pontiff of Hinduism (India) and Nithyananda University (USA) at Bengaluru, India on 16 December 2017



18 October 2017: Declared as Paramahamsa Nithyananda Day – by the City of Montclair, California, the USA in recognition of The Supreme Pontiff of Hinduism' contribution to the superconscious evolution of humanity.



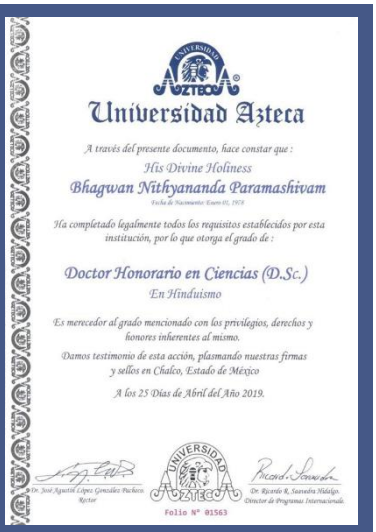
01 January 2012: The Supreme Pontiff of Hinduism was named among the world's 100 most spiritually influential personalities by a renowned esoteric magazine – Body Mind Spirit.



31 May 2018: Conferred with Honorary Doctorate in Humanities by Commonwealth University



29 Oct 2018: United Nations Global Development Organization Respectfully Presented to The Supreme Pontiff of Hinduism for Super Conscious Evolution of Humanity.



25 April 2019: The Azteca University in Mexico recognized the tremendous scientific contribution made by The Supreme Pontiff of Hinduism in the field of super-consciousness and awarded him an Honorary Doctorate in the Sciences for this.

88. For two decades the SPH Nithyananda Paramashivam and the dark-skinned ASMT community of Tamil ethnicity have become a target of the neo-Hindutva hate propaganda in Karnataka. In mere five years of the inauguration, by 2005, the SPH had established the presence of His spiritual missions in 33 countries. This was commended and recognized by various political leaders at the State level, national level, and international level. By 2008, the family of the Chief Minister of Karnataka had become devoted to the SPH.



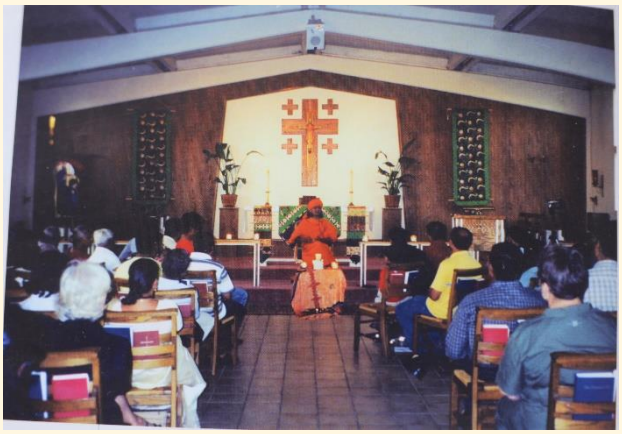


2004: The wife of the Chief Minister of Karnataka (S.M. Krishna) was a direct initiated disciple of the SPH Nithyananda Paramashivam.

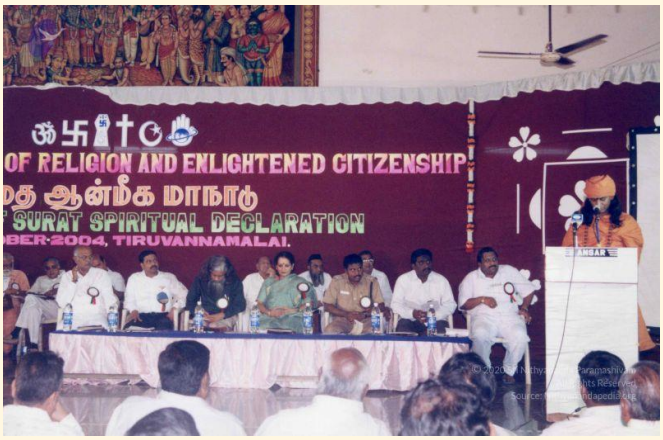




The ex-Prime Minister of India Sri Deve Gowda taking blessings of the SPH Nithyananda Paramashivam.



2004: The SPH invited to address a gathering in a Church in Fremont, Quebec, Canada



27 Oct 2004: The SPH addressing Surat Conference of religion and enlightened citizenship, Tirvunannamalai, India.



2016: The SPH blessing and offering blessed sweets to a delegate of Muslim leaders, during Ujjain Kumbh Mela.





89. The universal acceptance and appeal of the SPH, not just in Karnataka but worldwide was unacceptable to the Neo-Hindutva extremists of Karnataka as his origin is of Tamil ethnicity. The politically owned media was directly complicit in the violence targeting the SPH and the ASMT community. From 2010 to 2018, several attempts were made to kill the SPH, compelling His Divine Holiness to seek refuge by 2018.[339] Till 2019, demands for extrajudicial assassination of the SPH were publicly made by lawmakers.[340]

90. The SPH Nithyananda Paramashivam has strongly advocated for a truly secular and apolitical Hinduism, free from State subjugation. In contrast, the neo-Hindutva[341] terrorists aim to establish autocratic State control[342] over religion, bringing all Hindu temples and places of worship under their control[343], subjugate Hindus, and homogenizing Hinduism into their vote bank using a pervasive and systematic campaign targeting indigenous spiritual traditions[344], and their leaders[345]. The SPH Nithyananda Paramashivam the reigning emperor of 19 ancient spiritual Hindu kingdoms[346] is a primary victim of neo-Hindutva terrorism and has survived despite multiple assassination attempts.

91. Although Hindus are the most peaceful[347], with the least crime rate[348], most educated[349], highest taxpayers[350], contribute the highest share of their wealth in charity, most non-violent even towards animals, have the highest number of practicing vegetarians in the world, are the most contributing religious minority of the world, yet they are the most vulnerable community to persecution in the world. Today the minority Hindu communities such as the ASMT have been orphaned by their respective governments and elected representatives. Their governments (such as in India) are persecuting them. Their Gurus are a target of State Terrorism and are being killed by the political militant extremists. Their temples, religious institutes, monasteries, religious schools have been destroyed by the State and militant extremists. The wealth that they donated in their temples has been looted by the State by diversion of wealth donated to temples into either government coffers or by being siphoned off by corrupt officials to fund terrorist activities. In response to this, the dispossessed Hindus from around the world who lost the right to practice Hinduism authentically in their own countries formed KAILASA - the world's only Hindu nation. KAILASA is the most non-violent assertion of religious freedom created by globally dispossessed Hindus who lost their right to peacefully practice their religion and have gathered to protect their Gurus and tradition from destruction by religious intolerance and anti-Hindu political terrorism in the Indian sub-continent.

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[339] (i) https://www.republicworld.com/india-news/general-news/exclusive-nithyanandas-petition-to-un-maligns-india.html
(ii) Srinivasan, Vasanth. "Nithyananda and the call from Kailaasa". Businessline.

[340] https://www.thehansindia.com/telangana/jagga-reddys-poser-to-police-can-cops-kill-swami-nithyananda-in-encounter-588076

[341] https://southasia.ucla.edu/social-life/various-articles/hinduism-versus-hindutva/

[342] https://foreignpolicy.com/2020/07/13/modi-india-hindutva-hindu-nationalism-autocracy/

[343] https://www.indiatoday.in/magazine/states/story/20191230-uttarakhand-temple-takeover-1629633-2019-12-19

[344] https://www.amnesty.org/en/countries/asia-and-the-pacific/india/report-india/

[345] https://www.theguardian.com/commentisfree/2015/nov/12/india-hindu-taliban-narendra-modi

[346] https://kailasapedia.org/wiki/Kingdoms_of_Sovereign_Order_of_KAILASA

[347] Graph in response to Q31a-I titled 'How Common is Religious Extremism' pewforum.org/2012/03/22/prison-chaplains-exec/

[348] Graph in response to Q27-a-I titled 'Which Groups are Growing and Shrinking' pewforum.org/2012/03/22/prison-chaplains-exec/

[349] Graph titled 'Educational distribution by religious group' pewforum.org/religious-landscape-study/educational-distribution/#religious-tradition-trend

[350] Graph titled 'Income distribution by religious group' pewforum.org/religious-landscape-study/income-distribution/#religious-tradition-trend





C. The Incitement of violence by the Chief Minister of Tamil Nadu

92. On **2nd March 2010** SunTV - the politically owned media house of the DMK (Dravida Munnetra Kazhagam)[351] which was the ruling party of the State of Tamil Nadu in 2010, made a sensational and repeated screening of a fabricated video purporting to show The SPH with a well-known Indian film actress. The video was later proved to be false: A Judge ordered the television station to run an apology for it every two hours for 7 days, and Hansraj Saxena, COO Sun TV confessed on public television as well as gave a sworn affidavit to a US court detailing the history and modus operandi of the blackmail and extortion and was jailed for the same[352]. This did not remedy the damage. The State suppressed these facts from appearing in the public discourse and also from appearing before the Indian judiciary[353]. The State-owned and controlled television channels within a few hours ensured the television telecast of Hansraj Saxena, (COO Sun TV) was stopped; the ASMT has captured the video recording of the telecast and has this as evidence of the same.[354]

93. In March 2010, the Chief Minister of Tamil Nadu had given a press statement where he declared the State government's intent to take control of private temples owned by the SPH and other Hindu spiritual leaders (Swamis)[355].

94. On **3 March 2010** the Chief Minister of Tamil Nadu, Karunanidhi, made a public statement inciting hatred towards the SPH and the ASMT community. This was published in several newspapers[356] and cited by several media channels[357] (see full Tamil transcripts[358]).

a. The Chief Minister of Tamil Nadu stereotyped and vilified Swamis[359] (Hindu Monks) labeling them as *"**cheats** (ஏமாற்றுவித்தைக்காரர்களையும்)"*, *"**imposters***

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[351] businesstoday.in/markets/company-stock/sun-tv-network-shares-fall-on-bse-nse-as-dmk-loses-in-tamil-nadu/story/232777.html ; economictimes.indiatimes.com/markets/stocks/news/sun-tv-sees-renewed-interest-on-hopes-of-dmk-returning-to-power-in-tamil-nadu/articleshow/52311579.cms

[352] https://www.newindianexpress.com/nation/2013/sep/03/Channel-ordered-to-apologise-to-Ranjitha-512987.html
https://www.deccanherald.com/content/355108/bccc-tells-channel-apologise-airing.html
www.thehindu.com/news/national/tamil-nadu/nithyananda-cites-us-experts-to-claim-videotape-is-fake/article2999685.ece
https://www.ibfindia.com/sites/default/files/Star%20Vijay_%20Revised%20Order.pdf
https://www.presscouncil.nic.in/OldWebsite/AR_Link/Index_of_Adjudications_2010-11_.pdf
https://www.presscouncil.nic.in/OldWebsite/COMPENDIUM_OF_ADJUDICATIONS_2011-2012.pdf

[353] Point#7 Crl.P. 938/2016, dated 21 July 2016, in the High Court of Karnataka
https://drive.google.com/file/d/1mxZPV2Vqr5ZNmjKXcUVcZEznKqbLyaAZ/view

[354] 18 Dec 2012 - Jaya TV - Hansraj Saxena's Statement - Jaya TV - https://youtu.be/YdLDypTvbBk

[355] 3 March 2010 - Tamil Murasu Newspaper, Chennai Edition, Page 4 March 3rd, 2010, where in context of the SPH he said, "Of late immorality has been rampant in Temples and Monasteries ("கோயில்கள், ஆசிரமங்களில் அத்துமீறல்கள் கொஞ்சம் அதிகமாகத்தான் நடக்கின்றன."). We will organize a meeting of the committees formed on behalf of the government and Hindu Religious & Charitable Endowments Department and discuss regarding taking actions to stop this. ("இதை தடுக்க நடவடிக்கை எடுப்பது குறித்து அரசு சார்பிலும் அறநிலையத்துறை சார்பிலும் அமைக்கப்பட்டுள்ள குழுக்கள் ஆலோசித்து முடிவு எடுக்கும்" என்று முதல்வர் கருணாநிதி கூறினார்).

[356] 4 March 2010 - Tamil Murasu Newspaper, Chennai Edition, Page 6

[357] 4 March 2010 - Headlines Today - Report (Part 5) - https://youtu.be/GeGo0JdTEjE - "the Tamil Nadu Chief Minister himself has just issued a press release saying, 'Stern action would be taken against all the fake Godmen in the wake of this particular issue'. He also said that "the Tamil Nadu government will not remain a mute spectator to this entire episode"

[358] 4 March 2010 - Tamil Murasu Newspaper, Chennai Edition, Page 6
docs.google.com/document/d/1f7CEsZDNw5Tl8wJX3fckhmEGqOyESHgy7GgXJiai8vo

[359] Swamis: A revential address for Hindu spiritual leaders (Guru), heads of monastery, sometimes out of courtesy extended to Hindu monks in general. Similar in usage as the Tibetan Buddhist horofic Lama. (Lama, Tibetan Bla-ma





*(பகல்வேடக்காரர்களை)", "**brainwashers and destroyers of the life of the people** (மக்களின் வாழ்வையும் அறிவையும் பாழாக்கி வருகின்ற)", "**swindlers of money** (பணக் கொள்ளை அடிக்கின்ற)", "**despicable Swamis** (கயமைத்தன சாமியார்களின்)", "**hoodwinkers who are disguising in the name of devotion**", "**pushing the illiterate into a deep pit** (இதுபோன்ற ஏமாற்றுவித்தைக்காரர்களையும், பக்தி வேடம் பூண்டு பாமர மக்களை படு குழியில் தள்ளுகின்ற பகல்வேடக்காரர்களையும்)"*

b. The Chief Minister declared the stand of his government on Hindu monks (like the SPH), *"my **government cannot tolerate the despicable Swami's hoodwinking acts** (கயமைத்தன சாமியார்களின் ஏமாற்று வித்தைகளை பொறுத்துக் கொண்டிருக்க முடியாது)."*

c. The Chief Minister described the practicing Hindus who followed Swamis (like the followers of the SPH) as, *"**People who are deeply buried in ignorance who cannot still understand these or even if understood do not want to change** (அப்படியிருந்தும், இன்னமும் புரிந்துகொள்ள முடியாத, புரிந்துகொண்டாலும் திருந்திக் கொள்ள இயலாத மௌடீகத்தில் மூழ்கியோர் நாட்டில், சமூகத்தில் இருக்கத்தான் செய்கிறார்கள்)", "**those fickle-minded people who have fallen prey to these Swamis and destroying the society** (இதுபோன்ற ஏமாற்றுவித்தைக்காரர்களையும், பக்தி வேடம் பூண்டு பாமர மக்களை படு குழியில் தள்ளுகின்ற பகல்வேடக்காரர்களையும், அவர்களிடம் பலியாகி சமுதாயத்தை சீரழிக்கின்ற சபல புத்தி உடையவர்களையும் இந்த அரசு வேடிக்கை பார்த்துக் கொண்டிருக்காது)"*

d. The Chief Minister explained his stand on the practicing Hindus who followed Gurus like the SPH, *"**this government won't be a mute spectator, of those fickle-minded people who have fallen prey to the Swamis and are destroying the society** (அவர்களிடம் பலியாகி சமுதாயத்தை சீரழிக்கின்ற சபல புத்தி உடையவர்களையும் இந்த அரசு வேடிக்கை பார்த்துக் கொண்டிருக்காது)"*

e. The Chief Minister pleaded to the citizens, *"**those who really want these preachers to be eradicated should stand by and support the actions my government is taking** (ஊருக்கு உபதேசிகளை ஒழித்துக் கட்ட வேண்டுமென்று எண்ணுகின்ற ஒவ்வொருவரும் இந்த அரசு எடுக்கின்ற நடவடிக்கைகளுக்கு உறுதுணையாக இருக்க வேண்டும் என்று கேட்டுக் கொள்கிறேன்)".*

95. In a similar interview, the Chief Minister of Tamil Nadu Karunanidhi's gave an interview in Trichy, on **March 3, 2010,** wherein the context of the SPH he said[360], *"**Of late immorality has been rampant in Temples and Monasteries** (கோயில்கள், ஆசிரமங்களில் அத்துமீறல்கள் கொஞ்சம் அதிகமாகத்தான் நடக்கின்றன.). **We will organize a meeting of the committees formed on behalf of the government and the Hindu Religious & Charitable Endowments Department and***

("superior one"), in Tibetan Buddhism, a spiritual leader. Originally used to translate "guru" (Sanskrit: "venerable one") and thus applicable only to heads of monasteries or great teachers, the term is now extended out of courtesy to any respected monk or priest. https://www.britannica.com/topic/lama)

[360] 3 March 2010 - Tamil Murasu Newspaper, Chennai Edition, Page 4
docs.google.com/document/d/1f7CEsZDNw5Tl8wJX3fckhmEGqOyESHgy7GgXJiai8vo





discuss taking actions to stop this. *(இதை தடுக்க நடவடிக்கை எடுப்பது குறித்து அரசு சார்பிலும் அறநிலையத்துறை சார்பிலும் அமைக்கப்பட்டுள்ள குழுக்கள் ஆலோசித்து முடிவு எடுக்கும்" என்று முதல்வர் கருணாநிதி கூறினார்)".* On **12 April 2010**, the parent organization of Karunanidhi the Dravida Kazhagam hosted a press meeting where the leader of the anti-Hindu terrorist K. Veeramani said, ***"Central and State governments should take criminal action against them. The crores of property they have earned through crooked means should be taken over by the government"***[361]. The fabricated video of The SPH became a political justification for the State government to implement and execute anti-Hindu laws and executive orders that destroyed all Hindu temples in Tamil Nadu over the next decade. Earlier on 5 March 2010, anti-Hindu terrorist K. Veeramani had given an interview where he said in the context of the SPH and other Hindu Gurus, *"If you probe them, they will ultimately end their life in jail. Almost national criminals."*[362]

96. Following the statement of the Chief Minister, the very next day on **4 March 2010,** the State Police of Tamil Nadu, filed fabricated accusations on the SPH charging Him under section IPC 376 (rape) without mentioning anybody as a victim of rape[363]. The SPH continued to be hounded by the Police of three States[364], the neo-Hindutva media[365] , and the State intelligence[366] for months. Within days, **more than fifty ASMT temples and monasteries in different cities were attacked simultaneously and rapidly**, some set on fire and shut down by atheist militants[367] aiding the State Police[368]. ASMT Hindu Deities were desecrated and burnt. Billboards and banners of ASMT Hindu Deities which were hung inside or nearby the ASMT temples were also set on fire throughout Tamil Nadu[369]. ASMT Hindus, disciples, and devotees of the SPH were beaten. Hindu female monks of the SPH were raped.

D. Destruction of more than 50 ASMT temples, rapes, and assault of monks by militants and State Police

97. On **2 March 2010**, around 8:30 PM, the SPH was in **Tiruvannamalai**. A militant group headed by neo-Hindutva militant leader Shivababu came to assassinate Him[370]. Although the SPH escaped, his disciple Sri Nithya Sharanagathananda was beaten by the militants. The ASMT community living in the monastery was forced to flee.

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[361] 12 April 2010 - Raj TV - Veeramani Interview - https://drive.google.com/file/d/14ovXcugZY8ac8OFMCbEwcrbBuSodIeIa/view

[362] 5 March 2010 - Headlines Today - "Sex Swamis and Video Tapes"

[363] "Medical examination of the accused in a case of rape is mandatory under Section 53 (a) of CrPC. When he (the SPH Nithyananda Paramashivam) was arrested, this examination could not be conducted **as there was no victim then**." https://www.deccanherald.com/content/429841/potency-test-legal-nonsense-expert.html

[364] 4 March 2010 - Headlines Today - Report (Part 5) - https://youtu.be/GeGo0JdTEjE

[365] 5 March 2010 - Deccan Chronicle - Page 5 - "Godman vanishes into thin air, hunt on" ; 15 March 2010 - TV9 News9 Report, 21:11 PM ; https://www.deccanherald.com/content/58601/rishikesh-seer-gave-shelter-nithyananda.html

[366] 21 April 2010 - AAJ Tak - https://youtu.be/XVfcIMQw3OU - mentions State intelligence was spying on the SPH for months.

[367] news.bbc.co.uk/2/hi/south_asia/8549167.stm thehindu.com/news/cities/bangalore/Mob-vents-its-ire-on-godmans-ashram-after-seeing-TV-footage/article16475135.ece www.oneindia.com/2010/03/06/swami-nithyananda-is-in-kumbh-mela-sex-scandal.html Full list: https://docs.google.com/document/d/1vXQ5VMeaXHAskQ0aKjLneGFQxX0og6deJOugjzVlSyQ/edit

[368] 8 March 2010 - Dina Malar, Chennai - Page 2 - "Nithyananda Ashramathil Irunda", translation - docs.google.com/document/d/1f7CEsZDNw5Tl8wJX3fckhmEGqOyESHgy7GgXJiai8vo

[369] 4 March 2010 - Dinakaran - Page 1,4

[370] 3 March 2010 - Tamil Murasu - Page 1 - Chennai edition - "Nithyananda Thalaimarivu"





98. **3 March 2010**, **Salem**, twenty policemen forcibly evicted the residents of the monastery[371]. Subsequently, the police brought militants in police jeeps who vandalized the monastery, desecrated deities, beat male, female, and even elderly monks. A female monk was violently assaulted and raped by militants. She was dragged down the stairs from the second floor causing her spinal injuries and lifelong acute spinal pain.

99. The attacks were planned and not spontaneous. In certain instances, Sun TV premeditated and executed the violence.

On **3 March 2010**, around 11 AM, Sun TV aired a piece of news portraying that the Porasapalayam ASMT Ayurvedic Hospital and Temple near **Namakkal** was set on fire. Around 12:30 PM an acquainted policeman Inspector Ishwar Murthy rushed to the Hospital and enquired and found the hospital to be perfectly safe. At around 1 PM, Sun News reporters with cameras showed up at the hospital and started filming the place. When asked by the founder in charge Dr. S Chandran (Sri Nithya Sarvananda), why their channel was portraying that the hospital had been set on fire and the temple was being vandalized (when in reality it wasn't), the reporters looked embarrassed and could not give any explanation. All they said was that they were late to arrive at the scene as their van had got punctured. The next day, 4 March 2010 media reported that no untoward incidents happened as the ASMT Ayurvedic Hospital and Temple had police protection[372]. In 2012 the Chief Operations Officer of Sun TV gave a television interview accepting that the channel manufactured fake news to target the SPH[373]. Later in 2014, he reiterated this statement in an affidavit to a US court[374].

100. ASMT Temple's administrators, devotees, disciples, center-in-charges were threatened by government departments and police with malicious prosecution and vexatious litigations (lawfare). In a matter of six days, from 5th to 11th March 2010, three vexatious litigations from three different locations (Puducherry[375], Sriperumbudur[376], Coimbatore[377]) were filed against the SPH with the same fabricated accusations of IPC295A "hurting of religious sentiments" from multiple third-parties. Dr. S Chandran (Sri Nithya Sarvananda), founder of the Namakkal ASMT Temple and Hospital was threatened by the police with malicious prosecution under section IPC295A, fearing which he filed an anticipatory bail[378] petition in Madras High Court which was rejected. Finally, he, like many other regional heads, had to shut down his temple to avoid persecution by the government.

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[371] (i) 8 March 2010 - Dina Malar, Chennai - Page 2 - "Nithyananda Ashramathil Irunda", Police forcibly evicted all the people who stayed in the ashrams owned by Swami Nithyananda (நித்யானந்தாவுக்கு சொந்தமாக மாநிலம் முழுவதும் உள்ள ஆசிரமங்களில் தங்கியிருந்தவர்களை, போலீசார் அதிரடியாக வெளியேற்றியுள்ளனர்), full translation - docs.google.com/document/d/1f7CEsZDNw5Tl8wJX3fckhmEGqOyESHgy7GgXJiai8vo (ii) 4 March 2010 Dinakaran - Page 4,15

[372] 4 March 2010 - Dina Mani - Page 2

[373] 18 Dec 2012 - Jaya TV - Hansraj Saxena's Statement - Jaya TV - https://youtu.be/YdLDypTvbBk

[374] US District Court, Central District of California, Case 5:13-cv-00393-VAP (SPx), document 156-3, 3 Nov 2014, Declaration of Dharmaraja Hansraj Saxena https://drive.google.com/file/d/0Bxdhe28M7ijWSmRUQzYwUzBFTEU/view

[375] FIR 90/2010, 5 Mar 2010, PS Orleanpet, Puducherry drive.google.com/file/d/10KdMcma1te-Hu5HmrerUltiR4iTL8mue/view

[376] District Magistrate, Sriperumbudur, Chennai, Crl. O. P No.12783 of 2010

[377] https://timesofindia.indiatimes.com/india/Swami-Nityananda-arrested-in-Solan/articleshow_new/5841947.cms

[378] 11 Mar 2010 - Hearing on bail plea of Nithyananda follower adjourned, https://www.thehindu.com/news/cities/chennai/Nithyanandas-follower-files-advance-bail-plea/article16554688.ece





101. **2 March 2010, Sirkazhi**, around 8:30 PM the in charge of Sadanandapuram ASMT Temple, Kannan saw the news of all ASMT temples being vandalized and set ablaze. The news even mentioned that Sirkazhi Temple had been set on fire. This was the very place where he was watching this news. He went outside and confirmed that everything was normal. He moved his children to a neighbor's house for safety. The news had spread rumors that the SPH could be around Sirkazhi. Later that night, on 3 March, by 1:30 AM, a group of four militants came and attacked the temple. They tore and set ablaze the billboards and banners of ASMT Hindu Deities which were hung outside and even broke the compound wall boundary of the temple.[379] The police refused to register any complaint.

102. **3rd March 2010** the **Eambalam Pondicherry** monastery was ransacked and vandalized the in presence of the police which was shown on television[380]. The devotees and monks were beaten. The police refused to register any formal complaint. **4th March 2010**, around 6 PM the SPH came to the Eambalam monastery. The militants received this information and attacked again, at 8:30 PM. The Sabha (meditation and worship hall), a thatched roof structure where the SPH was staying, was set on fire. The SPH managed to escape.

103. Some ASMT Temples were based in houses of devotees, even these were set on fire. On **4 March 2010, Rasipuram**, an old-aged female devotee's thatched house was set on fire[381] by DMK militants. The old lady was locked inside and fainted in the smoke. She was rescued by her neighbors. The Police refused to register any complaint.

104. **3rd March 2010, Thovalai, Kanyakumari** - ASMT Hindu Deities were broken with hammers, this was aired live and reported in newspapers[382].

105. In several cities and towns, the militants burnt ASMT Hindu Deities and gave inflammatory speeches demanding the assassination of the SPH and attacks on his followers. Such demonstrations in Kanchipuram, Thanjavur, Kumbakonam, and Hosur were reported in the media[383].

106. The attacks mentioned so far are only the ones that happened during the first week from 3 March 2010 and speak of the attacks that took place in Tamil Nadu. The atrocities done on the SPH and the ASMT community is far more than what was just mentioned. Over the years, several fabricated accusations made against the SPH and the community were proven false. In some cases, the courts also termed litigations targeting the SPH as 'abuse of process of court', 'done with mala fide intention'[384]. These court verdicts that were in favor of the SPH and the ASMT community did not remedy the damage and prevent further persecution. The State government departments such as the HR&CE and police and state proxy militants continued their attacks. The hate propaganda

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[379] 4 March 2010 - Dinakaran - Page 1 - Kumbagonatthil Nithyananda padam Erippu, Tirchy
[380] 4 March 2010 - Deccan Chronicle - Page - 2 - Pondy ashram ransacked.
[381] 8 March 2010 – Dinakaran - Page 4, "Rasipuram Aruge Makkal Avesam Nithyananda"
[382] 4 March 2010 - Dinakaran - Page 4 - Nithyanandaruku etiraga baktharkal koonthalipu
[383] Ibid
[384] High Court of Madras, Crl. O.P. No. 10907 of 2010, and M.P. Nos. 1 and 2 of 2010, order dated 28 Feb 2017 nithyanandatruth.org/2017/02/28/honble-chennai-court-quashes-puducherry-case-against-his-divine-holiness-paramahamsa-nithyananda





politically owned media normalized[385] the society and even judges such that there continues to be widespread prejudice against the SPH and the ASMT community even today.

107. **29 Dec 2010**, the SPH and the ASMT community had gathered in His birthplace, Tiruvannamalai to offer prayers at the Arunachaleshwara Temple. Militants of DMK and CPI(M) carrying black flags[386] surrounded the SPH and His disciples. The militants threatened the ASMT community and the SPH, "If you (the SPH) enter the temple we will kill you." The disciples tried to protect the SPH and were brutally assaulted. Two militants raped a female monk. The principal of His gurukul school (Rishi Sri Nithya Advaitananda) was one among those who were beaten owing to which he continues to suffer severe back pain to date. The police refused to accept any complaints from the ASMT community.

108. **9 Jan 2012**, **Madurai**: The SPH was in Madurai to inaugurate an ASMT temple, meditation, and yoga center. An armed mob of neo-Hindutva extremists attacked. The militants broke the doors of the SPH's car. The SPH managed to escape safely. The militants kept the monks hostage for several hours. This happened in the presence of the police.

109. On **12 Jan 2012**, **Rajapalayam ASMT Temple (Virudhunagar district)** land **(Survey number 385B/11)** was illegally confiscated by neo-Hindutva extremists. The temple land grabbers sacrilegiously removed the ASMT Hindu worship altars and objects. 108 herbal trees were chopped off. ASMT deities, pictures of deities, religious books were burnt. Agricultural electrical pump sets and motors were removed, electrical lines were removed, lights were broken. The government electricity department officials were unlawfully coerced by militants to change the electric connections, which they refused to comply with. The militants coerced the local panchayat (the lowest unit of self-governance in India) to accept their unlawful confiscation of the temple and land, which the local panchayat refused. The militants blocked the road to the temple using heavy earth movers and captured the land. Ever since 2012 up until 2021, the militants have continued to forcibly claim possession of the land. Complaints to the Police have not remedied the situation. On 12 January 2012, the neo-Hindutva and anti-Hindu atheist militants physically assaulted the ASMT monk Sri Nithya Tattvabhothananda[387]. Rajapalyam was very peaceful and ASMT monks were able to freely practice their religion, conduct meditation classes, and mass prayers until 2010 when the doctored video was released and the Chief Minister Karunanidhi made inflammatory statements and false accusations against the ASMT and the SPH. This was the case everywhere in Tamil Nadu.

110. On **4 Feb 2012**, **Seithur town,** 38-acre ASMT temple land was illegally **grabbed.** The organic herbal farm was destroyed by the landgrabbers. The land grabbers removed the temple billboard and placed their own, renaming the place as - GV Farms. The living quarters of the monks were

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[385] IAGS Volume 12, Issue 1, Article 6 - Cold Genocide: Falun Gong in China , https://doi.org/10.5038/1911-9933.12.1.1513 - "In cold genocides, the atrocities against the victim group are normalized. Normalization means weaving genocide into the fabric of society. Normalization comes from hegemony, a mode of political domination through ideology rather than force."

[386] http://www.deccanherald.com/content/124822/nityananda-greeted-black-flags.html

[387] FIR Number 28/2012 dated 12 Jan 2012, Virudunagar, Police Station: Rajapalayam South, Tamil Nadu





destroyed. The police refused to register a formal complaint but recorded the crime in their register[388].

E. Kailaasa Paramparagatha Kanchi Kailasa Sarvajnapeetham Thondaimandala Adheenam

111. The Kailasa Paramparagatha Kanchi Kailasa Sarvajnapeetham[389] Thondaimandala Adheenam (referred to as Thondaimandala Adheenam subsequently) is one of the oldest spiritual kingdoms established by Lord Paramaśiva[390] (primordial Hindu Divinity), in the form of His incarnation Adi Nathar, and was revived 5000 years ago, with its capital as the City of Kanchipuram. As per Hindu history, Lord Paramaśiva (primordial Hindu Divinity), taught the source scripture - Śrimad Kāmikā Āgama to His consort Devī Parvāti as Her incarnation Kanchi Kamachi here under a sacred tree at the present-day Ekambareshwarar temple. The lineage of Thondaimandala was started by Lord Paramaśiva (primordial Hindu Divinity) in form of His incarnation Ekambaranathar and Devī Parvāti in form of Her incarnation Kanchi Kamachi directly beginning with Thiru Nandi Thevar, followed by a lineage of disciples, named as Sanatkumara, Sathiya Gnana Darisanikal, Paranjothi Munivar, Meikanda Thevar, Sitrambala Nadigal, and finally, Gnana Prakasar who became the first Gurumahasannidham of the Thondaimandala Aadheenam. The Gurumahasannidham of the Thondaimandala Adheenam coronated all the kings and regents of the Chola empire – a Tamil thalassocracy, that was one of the longest-ruling[391] dynasties in the world's history, dating to at least 3rd century BCE. Bodhidharma[392] the founder of Zen Buddhism (a branch of Mahayana Buddhism like Tibetan Buddhism) was the third son of a Pallava king from Kanchipuram. Bodhidharma was trained and initiated in Thondaimandala Aadheenam and took the teachings of Hinduism spreading them in China, which later fused with Buddhist traditions and became Zen Buddhism. Thondaimandala Guru Maha Sannidhanams are called as Jnanaprakasha. Both the word *"Jnanaprakasha"* and the word "*Bodhi*" (from Bodhidharma) have the same meaning – "*light of knowledge*" and have the same Sanskrit Dhatu[393] also. Thondaimandala Aadheenam with its capital at Kanchipuram was an important seat of knowledge and interpath dialogue, visited by various Hindu and Buddhist Chinese travelers such as Xuanzang.[394]

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[388] CSR 53/12 dated 4 Feb 2012

[389] ***Sarvajnapeetha*** is the Peetha (seat of) Sarva (supreme most) Jñāna (knowledge) where Paramashiva sits and teaches to the world leading the entire humanity to the next breakthrough in spiritual research and development. It encompasses several spiritual-religious kingdoms and Hindu monasteries (Mutt).

[390] **Paramaśiva** is the primordial Hindu Divinity; the supreme consciousness and the ultimate Lord and cosmic divinity which is the source of everything, and engages in five actions of creation, maintenance, destruction, delusion and giving liberation.

[391] **(i)** Gene Gurney (30 July 1986). Kingdoms of Asia, the Middle East, and Africa: an illustrated encyclopedia of ruling monarchs from ancient times to the present. Crown. p. 396. **(ii)** Ma. Ile Taṅkappā, Ā. Irā Vēṅkaṭācalapati. Red Lilies and Frightened Birds. Penguin Books India, 2011. p. xii. **(iii)** Thorpe, Edgar; Thorpe, Showick (2016). The Pearson General Knowledge Manual 2017. Pearson Education India. p. C.26.

[392] Kambe, Tstuomu (2012), *Bodhidharma. A collection of stories from Chinese literature* (original PDF).

[393] Dhatu (धातु) – In Sanskrit grammar the root of verbs are called Dhatu. Sanskrit Verbal Roots List with English Translation

[394] https://indianexpress.com/article/opinion/tamils-and-tamizhakam-in-chinese-eyes-5871413/





112. It is the age-old customs, traditions, and practices[395] in all the Shaiva Aadheenams[396] in Tamil Nadu that the incumbent Guru Mahasannidhanam[397] appoints His successor based on his spiritual qualifications and divine insight and guidance. These ASMT customs, traditions, and practices of the Aadheenams are documented in historical records of trust procedures[398], which are the authoritative reference used to decide on religious matters during the colonial era and presently also. These practices cannot at all be interfered with by neither the legislature, judiciary nor the executive. As per these well-documented, ancient procedures, followed for thousands of years, the sole authority and power to appoint the successor is vested in the incumbent pontiff.[399] For thousands of years, GuruMahasannidham has identified and coronated their successors.

113. **5 Aug 1893**, the 225th Guru MahaSannidhanam of Thondaimandala Adheenam executed a will which was duly probated in OP No.53 of 1894 by the Madras High Court. As per the will the 225th Guru Maha Sannidhanam appointed Thiru Thirugnanasambanda Murthy who was then eleven years (minor) as His successor. Until the child became a major, *zamindar*[400] Muthukumarasamy Mudaliar and others were nominated as executors for managing the affairs of the Aadheenam. **11 Aug 1894**, the 225th Guru MahaSannidhanam attained *Paripoornam*. During the period from 1894 to 1899, the Aadheenam was under the management and administration of the Executors. **1899**, on attaining majority (in age) the 226th Thiru Thirugnanasambanda Murthy took over as the Guru Maha Sannidhanam of Thondaimandala Aadheenam. Similarly, on **11 Aug 1924**, the 226th Guru MahaSannidhanam of Thondaimandala Adheenam executed a will wherein He appointed Thirupandi Kodumudi Ekambaram (minor) as His successor. Until the minor attained majority, the Aadheenam was managed by the Executor Thiru K. Viswanatha Mudaliar and others. **28 Sept 1924**, the 226th Maha Sannidhanam attained *Paripoornam*. This was the succession process of the Aadheenams

114. In **1927**, "*The Madras Hindu Religious and Endowments Act (1927)*" was enacted and made applicable only to Hindu places of worship. Some Hindu religious leaders managed to have their religious institutions out of the purview of the Act.[401] The 227th Guru Mahasannidhanam of Thondaimandala Aadheenam was around thirteen years of age during the enactment of this law, and the 226th Guru Mahasannidhanam had passed away three years prior. Religious institutions,

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[395] Tamil Nadu State Endowment Board Scheme R 5822.60 dated 29/Nov/1960, records seventh century, Pandya procedure of appointment of Guru Mahasannidhanam, that was followed since the time of Koon Pandiyan (Arikesari Maravarman). (Madurai mother document page 13).

[396] ***Aadheenam*** is an ancient Tamil word meaning authority. The Aadheenam is the supreme spiritual constitutional authority of a Hindu nation that upholds the integrity of the entire nation to the constitution - the Vedagamas. It administers mutts (monasteries) and temples, Gurukuls (schools) and universities of the nation.

[397] ***Gurumahāsannidhanam*** or *Sannidhānam* – the Guru, the spiritual emperor of a Hindu nation. He is the head pontiff of the nation's Aadheenam, He is the supreme Guru and constitutional head of a Hindu nation. The coronation of the king (executive head of the nation) was done by the Guru Mahasannidhanam.

[398] Sri Thirugnanasambandar Swamigal Adheenam Mother document - Tamil version https://drive.google.com/file/d/0B2cZpjM09619SzFtT0JRRkF4Nms/view, notarized English translation https://drive.google.com/file/d/0B3ffD0i_ucQVcXJ5a09aZGZMd0JhZk5JSEhuS25rRVlCQlZj/view , as per section "*4. Particulars of important customs and usages pertaining to the institution"* and as per section *"2. Particulars of the scheme of adminstration which refers to government scheme R 5822.60 dated 29/Nov/1960"*

[399] The Supreme Court of India, Sri Mahalinga Thambiran Swamigal vs His Holiness Sri La Sri Kasivasi on 19 October, 1973 "There can be no dispute that a nomination can be made by deed or word of mouth" , 1974 AIR 199, 1974 SCR (2) 74, https://indiankanoon.org/doc/307513/

[400] *Zamindar* – An autonomous or semi-autonomous feudal land lord during the British rule in India.

[401] Sri Sambamoorthi Shastrigal, Kuppuswamy Iyer, *"Sollin Selvan"* P. N. Parasuraman. Pujya Sri Mahaswamy Divya Charitram (PDF). Kanchi Kamakoti Peetam. p. 48. (Original pdf link, Alternate link)





of minority Hindu sects, such as the ASMT Thondaimala Aadheenam were unable to escape falling into the ambit of the Act were nationalized and forcibly brought under State control to be headed by a politically[402] nominated state executive officer called the Commissioner of the Hindu Religious Endowment Board.

115. Until **November 1932**, the administration and management of the Aadheenam were under the control of executors as the successor pontiff appointed under the will had not attained majority (in age). **21 Nov 1932**, on attaining majority Kodumudi Ekambara Swamigal took charge and became the 227th Guru Maha Sannidhanam of the Thondaimandala Aadheenam till **5 Aug 1946**.

116. The State HR&CE claimed that during the tenure of the 227th Guru Maha Sannidhanam of Thondaimandala Aadheenam, the Aadheenam was not properly managed. On **17 Jan 1946**, the State HR&CE Department used this as a justification to create a scheme under which the management and administration of the Aadheenam were controlled by a manager appointed by the Board, by divesting the powers of Guru Maha Sannidhanam. The 227th Guru MahaSannidhanam was coerced by the State to renounce His position and forcibly exiled from the Mutt. The Guru Maha Sannidhanam had never been removed in several thousand years of the history of Hinduism and this was the first such case. The 227th Sannidhanam was deprived of His rights and denied due process. The 227th Sannidhanam was not allowed to appoint any successor. The State arbitrarily ordered His removal following 199 days of probation during which all His rights were already suspended. By **5 Aug 1946**, even before the completion of the 199 days, the 227th Sannidhanam went missing and was never found. 17 May 1995, the 11th Panchen Lama of Gelugpa school of Tibetan Buddhism, Choekyi Nyima went missing and his whereabouts were never known[403], other than Chinese officials stating that His whereabouts had been kept secret to protect Him.[404] Human rights organizations have termed the 11th Panchen Lama as the "youngest political prisoner in the world"[405]. However, the case of 227th Sannidhanam's disappearance was shown by the State as a voluntary withdrawal.

117. In a matter of twelve days from the disappearance of the 227th Sannidhanam of Thondaimandala Aadheenam, on **17 Aug 1946**, the HR&CE Board arbitrarily passed Order No. 2723 appointing Sri P.K. Srinivasa Mudaliar (Coimbatore) as the interim Trustee. On **24 December 1950**, Puchampalli Swamigal from another Shaiva monastery was made the 228th Guru Maha Sannidhanam. **17 Dec 1952**, the Endowment Board, as per **Scheme No. 470 dated 17 Nov 1952** appointed a Manager with whom the management of the Aadheenam was entrusted. **20 Nov 1956**, the 228th Guru Maha Sannidhanam, while on tour, attained *Paripoornam*. Subsequently, the State HR&CE[406] appointed Purasawakkam Sri P. Sadagopa Mudaliar as interim Trustee. The Aadheenam was without the

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[402] Encyclopedia of Political Parties, Pg 148

[403] Coonan (2 Mar 2010). "China appoints Panchen Lama in tactical move to quell unrest". The Independent.

[404] Xizang-zhiye 27 April 2005 Archived 24 August 2006 at the Wayback Machine

[405] (i) "World's youngest political prisoner turns 17". Washingtonpost.com. 23 April 2006. (ii) Laird, Thomas (2006). The Story of Tibet: Conversations with the Dalai Lama, p 374. Grove Press, N.Y. ISBN 978-0-8021-1827-1

[406] ***HR&CE*** – The Hindu Religious and Charitable Endowments Board, a State department responsible for administration, management and control of Hindu temples, monasteries and endowments. The HR&CE does not control religious institutes of any other religion. In 1923, Madras Hindu Religious Endowments Act was passed by Madras Presidency. In 1925, the Government constituted "The Hindu Religious and Charitable Endowments Board" consisting of a President and two to four Commissioners nominated by the Government to function as a statutory body. Subsequently, it was modified and in 1960 it became The Hindu Religious and Charitable Endowments department by Tamil Nadu Hindu Religious and Charitable Endowments Act XXII of 1959 which came into force with effect from 28 April 1960.





Guru Maha Sannidhanam. The ASMT community approached the HR&CE Commissioner for the appointment of the Guru Maha Sannidhanam. At that time, there were rival claims between two political groups controlling the ASMT community which led to controversies concerning the appointment of Guru Maha Sannidhanam. The State HR&CE Board appointed Sri Manickavasaga Thambiran from another Shaiva monastery as Guru Maha Sannidhanam. This was not a norm, and a deviation of the established procedure and past practices, as appointments from other monasteries were allowed only under exceptional circumstances per various traditions and customs which originated in the *Kamika Agamas*. **16 Nov 1959**, in W.P.No. 261 of 1959 the said appointment by the HR&CE was challenged before the Madras High Court which canceled it on grounds of being illegal and invalid.

118. **31 Oct 1963**, Thiru Muthu Manickavasaga Mudaliar (great-great-granduncle of the SPH Nithyananda Paramashivam) became the Guru Maha Sannidhanam as 229th Guru Maha Sannidhanam through the ASMT community. However, the properties were managed by the Manager appointed by the Endowment Board. During the tenure of the 229th Guru Maha Sannidhanam, the State Government led by the DMK issued a Notification mandating *Archanas*[407] to be performed in Tamil only. Therefore, the HR&CE Commissioner modified the Scheme in OA No.2 of 1973 dated **10 Oct 1975** appointing executive officer in the place of Manager by entrusting all powers to executive officer.

119. In this connection it is relevant to point out that earlier the Board framed a scheme by Order dated **17 Jan 1946** under OA No.368 of 1943 filed under Section 63 of the HR&CE Act, under which the administration of the affairs of the Aadheenam was to be vested with the Guru Maha Sannidhanam for the time being and a Manager was appointed, entrusting to him with all powers including the right to sue and be sued.

120. **10 Oct 1975**, the OA No.368 of 1943 scheme was modified by the HR&CE Commissioner by an arbitrary suo moto proceeding in OA No.2 of 1973. As per this scheme, the Executive Officer was appointed to function and perform various acts with the approval of the Guru Maha Sannidhanam which was according to the policy of the Government mandating Tamil *Archanas*.

121. **24 July 1977**, the 229th Guru MahaSannidhanam attained *Paripoornam*.

122. **12 Feb 1978**, the 230th Guru Maha Sannidhanam was crowned by the ASMT community.

123. **20 Jan 1979**, the HR&CE Commissioner breaching the limits of his mere supervisory control arbitrarily and illegally issued an order in OA No.1 of 1978, modified the order OA No.2 of 1973, directed the Executive Officer to hand over the charge to the Guru Maha Sannidhanam or His nominees, and illegally created an Advisory Committee members of which were to be nominated in consultation with the ASMT Thondaimandala Mudaliar Community to assist the Guru Maha Sannidhanam in the secular affairs (financial and administrative matters) of the Mutt. All this was done against the mandate of the ASMT Hindu community. Though the administration of the affairs of the Aadheenam was to vest with the Guru Maha Sannidhanam for the time being, the office of the Guru Maha Sannidhanam and successor to the said office was to be only by an election by the ASMT community according to rules made by the State government and not as per the customs.

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[407] ***Archana*** – ritualistic offering ordained as per Hindu scriptures and customs.

This is a serious intrusion into the age-long practices followed by Madathipathis (Guru Mahasannidhanams) of all monasteries, such as Hindu monasteries in the State of Tamil Nadu Dharmapuram Aadheenam, Sankara Mutt, Thiruvaduthurai Aadheenam, Thirupanandhal Aadheenam, Kovilur Aadheenam, Senkol Aadheenam – of selecting the successors by themselves as per the age-long customs and practices.

124. **26 July 1979**, the 230th Guru Maha Sannidhanam accordingly took charge from the Executive Officer under the above scheme (OA No.1 of 1978).

125. Around 1988, the **230**th Guru Maha Sannidhanam, Sri La Sri Gnanaprakasa Desika Paramacharya Swamigal had identified the SPH JGM HDH Bhagavan Sri La Sri Nithyananda Paramashivam, then known as A. Rajashekaran a young boy of 10 years of age, born in Thiruvannamalai and hailing from the Thondai mandala Adi Saiva Vellalar ASMT community as the very incarnation of Lord Shiva, which was also corroborated with Agastya Maharishi's recorded Nadi reading[408] of the boy. The 230th Guru Mahasannidhanam initiated, proclaimed, declared, and coronated the boy (A. Rajashekaran, SPH Nithyananda Paramashivam) as the future Guru Maha Sannidhanam after performing all the initiations as per the customs and traditions of the Aadheenam. He had further declared that the boy would take over the administration and full responsibility of the Guru Maha Sannidhanam when He reached the majority (by age). In the meanwhile, the 231st pontiff was crowned Guru Maha Sannidhanam by the ASMT community.



(LEFT) 230th GuruMahasannidhanam of Thondaimanadala Aadheenam who trained the SPH to become the successor GuruMahasannidhanam. (CENTER) The SPH Nithyananda Paramshivam, around 1988, at the age of 10, when He was chosen to become the successor pontiff or GuruMahasannidhanam of Thondaimanadala Aadheenam upon attaining maturity (in age). (RIGHT) The 232nd GuruMahasannidhanam of Thondaimanadala Aadheenam with the SPH Nithyananda Paramashivam inaugurating the first monastery started by the SPH *"Sri Ramakrishna Dhyana Peetham"* in March 2001.

126. The 232nd Gurumahasannidhanam Sri Thiruvambaladesika Jnanaprakasha Swamigal was crowned on 21 Feb 2000 by the ASMT community as per the scheme dated 20 Jan 1979. In the year 2000,

[408] "சொல்லைநீங்கள் முற்றிலும் கேட்கவேண்டும், சிவபெருமான் உலகம்காக்க நித்யானந்தவுருவில், பலகோடி சித்தர்களின் தவப்பயனால்,பரமசிவன் பரமகம்சராய் வந்திருக்கார்...", "Listen completely to the words, for Siva, has come in the form of Nithyananda to protect this world. As the result of the penance of many crores of Siddhas, Paramashiva has incarnated as Paramahamsa." (Complete text here)





in keeping with the declaration of the 230th Guru Maha Sannidhanam, the SPH assumed the responsibility as the 233rd successor Guru Maha Sannidhanam of the Thondai Mandala Aadheenam and was recognized as Sri La Sri Nithyananda Paramashiva Sri Gnanaprakasa Desika Paramacharya Swamigal.

127. On 9 Jan 2009, HR&CE Commissioner, according to Modified scheme, approved 5 members Advisory committee as follows: (a). G.R. Thiagasundara Mudaliyar (b). S.Swaminathan (c). J.Sugumaran (d). P.V.Sambandan (e). N. Kumaresan.

128. The Members of the Advisory Committee challenged the modified scheme for the appointment of Executive Officer in WP No.21665 of 2010 seeking for quashing the modified scheme. In the said writ petition the High Court passed an order dated **22 Sep 2010** granting an injunction restraining the HR&CE Board from effecting gazette publications of the draft scheme and in the meantime, directed the inquiry in the OA to go on.

129. The members of the Advisory Committee, at this stage, moved OA No.1 of 2010 (Rc No.70371 / 2010 D-2) before the Commissioner HR&CE under Section 59(1) of the Act for permission to institute a suit for the removal of the present Guru Maha Sannidhanam. After the notice, the commissioner passed an Order dated **26 April 2011** in M.P.No.1 of 2011 granting permission to file a suit against the 232nd Guru Maha Sannidhanam on the ground that His continuance would be detrimental to the interest of the Mutt.

130. Thereupon, the members of the Advisory Board filed OS No.307 of 2011 before the Sub Judge, Kancheepuram for removal of the 232nd Guru Maha Sannidhanam and a permanent injunction. Written Statement was filed by the 232nd Guru Maha Sannidhanam but the suit was decreed ex parte on **16 April 2015.** From 1932 up until now, over close to 90 years, the State of Tamil Nadu has interfered in the succession process of the Guru Maha Sannidhanam multiple times, undermining the ASMT community of their religious rights, and the leaders of their succession rights.

131. After the coronation, the 232nd Pontiff continued to work with and support Sri La Sri Nithyananda Paramashiva Sri Gnanaprakasa Desika Paramacharya Swamigal to establishing and reviving Kailasa, the enlightened civilizational nation and on April 2001 the 232nd Pontiff inaugurated Kailasa in South India, Ramakrishna Dhyanapeetam Peetha and publicly declared the nomination of the SPH JGM HDH Bhagavan Sri La Sri Nithyananda Paramashivam as the 233rd Guru Maha Sannidhanam of the Thondai Mandala Aadheenam. On April 14, 2001, the 232nd Gurumahasannidanam of the Thondaimandala Adheenam, Sri Thiruvambaladesika Jnanaprakasha Swamigal, nominated the SPH as his lawful successor, the 233rd Gurumahasannidanam. However, due to the SPH's many responsibilities in other Hindu institutions, he and the 232nd Gurumahasannidanam agreed that another suitable candidate should be appointed as the junior pontiff, and therefore a monk disciple of the SPH was nominated and coronated as the 233rd Gurumahasannidanam.

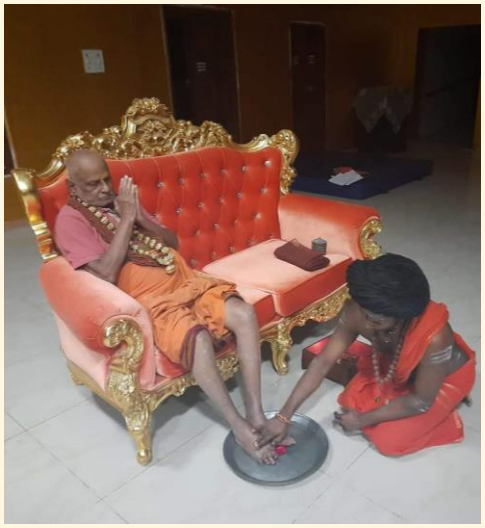
132. The 230th Gurumahasannidanam along with the 232nd Gurumahasannidanam had trained the SPH Nithyananda Paramashivam right from his early childhood, and also a few of the disciples of the SPH. Since 2005, several under trainee disciples of the SPH lived in the Thondaimandala




Adheenam as trainee monks and assisted the 232nd Gurumahasannidhanam with its maintenance and operations while also attending to His personal and healthcare needs. However, as was the case with Madurai Adheenam, the presence of ASMT members and the involvement of the SPH with Thondaimandala Adheenam led to retaliation by anti-Hindu militants.




232nd Gurumahasannidanam initiating the disciple of the SPH Nithyananda Paramashivam, Sri Nithya Sundareshwarananda while nominating Him as the successor Pontiff. It is a tradition in Hindu monasteries for a generation of pontiffs to be trained right from childhood. Likewise, the successor Pontiff the SPH Nithyananda Paramashivam was also trained by the 230th Pontiff and not just by the 232nd Pontiff. This is also observed in many Hindu monasteries such as Kanchi Kamakoti Peetham where the current 70th pontiff was trained from the age of 14 (in 1983) by the 68th pontiff and subsequently the 69th also[409].

(LEFT) **2015:** The 70th Pontiff doing Pada Puja (ritualistic worship of Guru's feet) to His guru the 69th Pontiff of Kanchi Kamakoti Peetham.[410] (RIGHT) **2018:** The 233rd successor Pontiff doing Pada Puja to the 232nd Pontiff of Thondai Mandala Aadheenam.

133. By 9 Jan 2009, the State-appointed Advisory committee misused their powers and started systematically swindling huge properties of the monastery. When the 232nd pontiff protested, the State completely took over (nationalized) the monastery by a suo moto proceeding in OA No.1 of 2010 (RC No.3972 / 2010 D-2) and issued notice dated 31 July 2010 where the role of the pontiff was reduced to that of a consultant to the State.

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[409] timesofindia.indiatimes.com/city/chennai/successors-test-holding-together-administrators/articleshow/63120629.cms
[410] zeenews.india.com/india/vijayendra-saraswati-is-new-the-head-of-kanchi-kamakoti-peetam-heres-a-quick-guide-2085306.html

134. On several occasions, the 232nd Gurumahasannidanam took refuge at the residence of the SPH in the neighboring state of Karnataka and publicly spoke out against the anti-Hindu militants who had spread baseless rumors that He had been kidnapped by the SPH to inflame communal tensions against the ASMT community.[411]





(LEFT) 30 July 2017: The 232nd Guru Mahasannidhanam Thondaimandala Aadheenam Sri Thiruvambaladesika Jnanaprakasha Swamigal with the 233rd successor Guru Mahasannidhanam the SPH Nithyananda Paramashivam. The 232nd Pontiff addressed the citizens of the spiritual kingdom of Kailaasa Paramparagatha Kanchi Kailasa Sarvajnapeetham (complete video here) blessing the community and he also spoke about the conspiracy being hatched by the State appointed advisory committee. Sri Nithya Jnanapriyananda – a disciple of both the 232nd pontiff and 233rd Pontiff the SPH - can be seen on the left adjusting the translation earphone for the 232nd pontiff. Sri Nithya Jnanapriyananda is the personal assistant to the 232nd pontiff who holds the power of attorney (Sreekaryam) to represent the 232nd pontiff in legal matters. On 2nd July 2017, Raja T Vijaya Kumar and his associates from the HMK had given a written threat to Sri Nithya Jnanapriya to *"vacate the Thondaimandala monastery or face our next actions"*[412]

(RIGHT) 24 Nov 2017: Sri Nithya Jnanapriyananda was burnt alive through a blast in the monastery kitchen. More than 50% of the body of Sri KP Gnanamoorthy was burnt, yet the State police refused to register any complaint and did not investigate the matter, despite showing the letters of death threats by Raja T Vijaya Kumar and his associates. On much appeal, the police only recorded the attack as a non-cognizable event - CSR 876/2017[413] (Sivakanchi Police Station, Kancheepuram District), something which they need not investigate. The ASMT community filed a petition to the Court to direct the police to investigate the matter, the court even refused to accept the petition.

135. **23 November 2020:** Before His death, the 232nd Pontiff expressed His last wish to the Secretary (Mr. Ganapathy) Sekkizhar Kalvi Panpattu Kazhagam (the largest group of initiated Thondai Mandala ASMT disciples that have been given Samaya Deeksha), *"... Very good and knowledgable, and a very good age and integrated and honest character Nithyananda has and His nature of not going after others wealth is what is safe for our mutt...four Mudaliyar (from ASMT community)*

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411 https://www.youtube.com/watch?v=KSXqGB8mnzU

412 (i) Police report CSR 537/2017 PS Sivakanchi, District Kancheepuram, by G Thulasi Sub Inspector of Police, dated 3 July 2017 18:15 IST, http://eservices.tnpolice.gov.in (ii) Letter of threat dated 2 July 2017 https://drive.google.com/file/d/1AiGI1O2MuIBrIRFce6pj06v3-7wNxSNV/view?usp=sharing

413 Police report CSR 876/2017 PS Sivakanchi, District Kancheepuram, dated 25 November 2017, eservices.tnpolice.gov.in





people nominate Nithyananda's name and the name (Sundareshwara Maharaj) referred by Him is a qualified, intelligent, right age, well-disciplined and Nithyananda's well-trusted person is always what is safe to our mutt…." [414]. By **Sep 2010**, after a failed attempt by the Advisory Committee to illegally extend their tenure and illegally remove[415] the 232nd GuruMahaSannidhanam of Thondaimandala Aadheenam, and in the light of the attempts by various State and non-State actors to assassinate the SPH Nithyananda Paramashivam, the two pontiffs planned for the future of the Thondaimandala Aadheenam tradition to continue safely without disruption and decided that Sri Nithya Sundareshwarananda would be the next pontiff after the SPH. By 2016, Sri Nithya Sundareshwarananda was given all initiations and declared as the successor Pontiff. Later by 2018, the SPH Nithyananda Paramashivam was forcibly exiled from India with His rights to citizenship withdrawn by the State.[416] Though the 232nd Pontiff and the ASMT community wanted that the SPH continue the tradition directly, the persecution forced the community that the throne of Thondaimandala Aadheenam was succeeded directly by the next ordained and initiated pontiff - Sri Nithya Sundareshwarananda as the next Gurumahasannidhanam under the direct spiritual guidance of the SPH Nithyananda Paramashivam as per the 232nd Pontiff's last wish. As per both, the tradition and the law, religious coronations need not be documented in writing – a "word of mouth" by the GuruMahasannidhanam is legally sufficient and per law has to be honored by the State[417].

136. The Chinese State Religious Affairs Bureau via its Order (No. 5), passed on 1 Sept 2007 directs all Buddhist temples in China (and Tibet) to compulsorily apply to the department before they are allowed to recognize individuals as Tulkus (reincarnated teachers).[418] In a similar way, the State of Tamil Nadu through the Department of Hindu Religious and Charitable Endowments Board (HR&CE), via its scheme in OA No.1 of 1978 dated 20 Jan 1979[419], has created an unconstitutional deceptive legal framework that effectively forces the Gurumahasannidhanams (reincarnated Gurus/teachers) to be approved by the State through its appointed Advisory Committee before being considered legally valid. This unconstitutional scheme was first applied only to Thondaimandala Aadheenam and even today other Aadheenams have slightly more autonomy when compared to Thondaimanadala Aadheenam. So far Aadheenams other than

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[414] Final words of the 292nd pontiff https://drive.google.com/file/d/1WU6xlLNx77pIeU2cKHZRjqcLcoEsQdqL/view *"நல்ல நல்ல சிறந்த கல்வி அறிவும் சிறந்த வயதும் நேர்மையான குணமும் நித்யானந்தாவிற்கு ஆசபட்டவருமாக நித்யானந்தாவற்கு வர்ரது நம்ம மடத்துக்கு எப்பவும் சேப்ட்டி. முதலியார்கள் நாலுபேர் நல்லபேரு சொல்லி நித்யானந்தர் பேரை சொன்னா இப்ப நீங்க சொன்ன பேர்கள் எல்லாம் நல்ல சிறந்த கல்வி அறிவும், சிறந்த வயதும், நேர்மையான குணமும், பிரத்தியார் காசுக்கு ஆசைப்படாதவறும் நித்யானந்தாவிற்கு வற்ரது நம்ம மடத்துக்கு எப்பவும் safety. என்ன."*

[415] WP No.21665 of 2010

[416] 24 August 2018, via an illegal show cause notice issued by the External Affairs Ministry to the SPH without even the signature of the issuing officer, https://shrikailasa.github.io/persecution_evidences/2018-Aug-24_illegal_mea_notice_without_even_signature.jpg

[417] The Supreme Court of India, Sri Mahalinga Thambiran Swamigal vs His Holiness Sri La Sri Kasivasi on 19 October, 1973 *"There can be no dispute that a nomination can be made by deed or **word of mouth**"*, 1974 AIR 199, 1974 SCR (2) 74, https://indiankanoon.org/doc/307513/

[418] 国家宗教事务局令（第5号）藏传佛教活佛转世管理办法 [State Religious Affairs Bureau Order (No. 5) Measures on the Management of the Reincarnation of Living Buddhas] (in Chinese). Central People's Government of the People's Republic of China.

[419] HR&CE Scheme OA No.1 of 1978 dated 20 Jan 1979
https://drive.google.com/file/d/0B3ABqvA4BXxQZEs3YzlhcEVDS0k/view





Thondaimanadala Aadheenam has yet not been subjected to this deceptive legal framework of the Advisory Committee as defined in OA No.1 of 1978 or any of its subsequent amendments.

137. **3 December 2020**, 233rd successor Gurumahasannidhanam Sri Nithya Sundareshwarananda sent a Letter to HR&CE that he would assume the post as 233rd Pontiff as he had been training with the 232nd Guru Maha Sannidhanam for the past 15 years in all aspects of maintaining the Mutt (monastery) and had been ordained in all the rituals as per the Mutt tradition and as a disciple, looking after the personal well-being of the 232nd Gurumaha Sannidhanam also. 233rd successor Gurumahasannidhanam Sri Nithya Sundareshwarananda had received the Samaya Deeksha, Vishesha Deeksha, Mantrakashayam, Nirvana Deeksha, Acharya Abhishekam, etc from the 232nd Gurumaha Sannidhanam as part of the ordainment rituals as Ilayasannidhanam (Junior Pontiff).

138. On 5 Aug 1946, the 227th GuruMahaSannidhanam of Thondaimandala Aadheenam was disappeared. The State HR&CE Board appointed Sri Manickavasaga Thambiran from another Shaiva monastery as Guru Maha Sannidhanam. On 16 Nov 1959, in W.P.No. 261 of 1959, the said appointment by the HR&CE was challenged before the Madras High Court which canceled it on grounds of being illegal and invalid. Ignoring the past errors, on **16 Feb 2021**, the State of Tamil Nadu appointed a Kattalai Thambiran[420] from another Shaiva monastery – Dharmapuram Adheenam, as the pontiff of Thondaimandala Aadheenam. The 233rd successor pontiff Sri Nithya Sundareshwarananda was forcibly evicted, and the Deities of the deceased 232nd pontiff that as per the ASMT tradition had been worshipped each day for centuries were thrown out on the street by the State appointed Advisory committee. The 233rd successor pontiff Sri Nithya Sundareshwarananda was not even allowed to even safeguard and protect the Deities.

139. **4 March 2021**, the 233rd Gurumahasannidanam of Thondaimandala Aadheenam Sri Nithya Sundareshwarananda challenged the State in High Court of Madras in Writ Petition WP 5899 of 2021 (with Injunction Petition No. 6508 of 2021 and Stay petition No. 6509 of 2021). Though on 16 Nov 1959, in W.P. No. 261, the High Court had struck down a similar illegal appointment, on 18 March 2021, the High Court judge did not even hear the plea and disposed of the plea citing that the State had already confirmed the appointment of their alternate State compliant 233rd Pontiff.

140. On **3 March 2021**, in a public interview, PTRP Thiyagarajan (incumbent Finance Minister of State of Tamil Nadu) of the political party DMK bragged that he along with his brother PTRK Vijayarajan (Head of the State appointed Advisory Committee which decides who can and cannot be Guru Maha Sannidhanam), evicted the 233rd successor Pontiff Sri Nithya Sundareshwarananda and ASMT community members from the Thondaimandala Aadheenam. Showing no remorse for breaking the age-old tradition of Guru-disciple lineage the DMK minister and his brother vilified the SPH Nithyananda Paramashivam, the 232nd Pontiff, the 233rd successor Pontiff and the ASMT community and emphasized that the mutt would be run as per the DMK party ideology and thus they had evicted the 233rd successor Pontiff.[421]

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[420] Thambirans are clergymen ordained for various religious duties in the monastery. Kattalai Thambiran is head of the administration and can be selected to be the next successor pontiff.

[421] See the interview (from 18:20 mins to 21:20 mins) https://youtu.be/420zj4Hjn8E





141. On **5 March 2021**, the State confirmed the appointment of the State groomed pontiff and illegally nullified the religious appointment done by the 232nd pontiff.

F. Kailasounnata Shyamalapeetha Sarvajnapeetham Madurai Adheenam

142. The Meenakshi Amman temple of Madurai, South India is one of the most popular and important temples in Hinduism. It is also the spiritual seat of one of the world's most ancient monastic orders, Madurai Adheenam, whose leaders, the *Gurumahasannidanams*, were traditionally regarded as the political and religious head of Madurai (like how the Dalai Lama is traditionally regarded as the political and religious head of Tibet[422]).

143. The more than 5000-years-old[423] Madurai Aadheenam is a Hindu ASMT monastery and the world's oldest surviving monastic order. It was established by incarnations of Paramaśiva and Parashakti[424] (primordial Hindu Divinities) themselves as Lord Sundareshwara and His consort Divine Mother Meenakshi directly, followed by Guru Maha Sannidhanam Srila Sri Sivananda Yogeendra Sri ShivaJnanasambanda Desika Paramacharya Swamigal (also known as Vaakishara Shivajnananda Yogeshwarar) as the first pontiff. Around 450BCE, Adishankara (also known as Sanmathatthaban Desigar) revived the Madurai Aadheenam as its 117th Gurumahasannidhanams.[425] Around 7 century CE the child saint, Thiru Jnanasambandar, revived Madurai Aadheenam, as its 214th Guru Maha Sannidhanam.[426] Since that revival, several Gurumahasannidhanams have been selected and coronated to lead Madurai Aadheenam, with a total of 293 known Gurumahasannidhanams.

144. On April 27, 2012, the Supreme Pontiff of Hinduism (SPH) Jagat Guru Mahasannidhanam (JGM) His Divine Holiness (HDH) Bhagavan Nithyananda Paramashivam was anointed the successor and 293rd Gurumahasannidanam of Madurai Aadheenam by Sri La Sri Arunagirinatha Swamigal, the 292nd Gurumahasannidanam of Madurai Aadheenam[427]. To commemorate the occasion, the 292nd Gurumahasannidanam said: "*Our 293rd Gurumahasannidanam Sri La Sri His Divine Holiness Paramacharya Swamigal is also a deep, not only deep, the deepest disciples of Saint Thiru Jnanasambandar. Not only that, he may be called as an avatar of Thiru Jnanasambandar,*" said Sri La Sri Arunagirinatha Swamigal, when coronating the SPH, as the Junior Pontiff or the 293rd Pontiff-to-be of the Madurai Aadheenam. He would further go on to say in many interviews that the SPH His Divine Holiness Sri Nithyananda Paramashivam is the most qualified person for the post and that no one else had such knowledge, eloquence, grace, or accomplishments as him and

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[422] "His Holiness the Dalai Lama Speaks to Tibetan Students in Delhi". Office of His Holiness the Dalai Lama. 26 January 2015.

[423] From records of past few Gurumahasannidhanams it is seen that the average tenure of a Gurumahasannidhanam has been around 30 years, according to which the monastery must have started some 8700 years ago. https://shyamalapeetasarvajnapeetam.nithyananda.org/mother-doc/madurai-aadheenam-mother-document/

[424] **Paramaśiva** is the primordial Hindu Divinity; the supreme consciousness and the ultimate Lord and cosmic divinity which is the source of everything, and engages in five actions of creation, maintenance, destruction, delusion and giving liberation. Devi **Parāṣakti** the consort of Paramaśiva is the primordial energy or primordial force, denoting the Supreme Goddess or Divine Mother in Hinduism.

[425] https://shyamalapeetasarvajnapeetam.nithyananda.org/mother-doc/madurai-aadheenam-mother-document/

[426] சைவ ஆதீனங்கள் (History of Śaiva Ādīnams), by முனைவர் தவத்திரு ஊரான் அடிகள் (Professor Ūrān Adigal), வர்த்தமானன் பதிப்பக வெளியீடு (Vardamāna Publishers), 2002, pp. 545–550

[427] (i) Letter of Appointment to Hindu Religious & Charitable Endowment Board from 292nd Gurumahasannidanam dated 11 May 2012. (ii) Notorized Affidavit dated 27 April 2012, by 292nd Gurumahasannidanam Affirming Coronation of 293rd Gurmahasannidanam (Notarized by Certificate number IN-KA93558783901437K)





that he had received the divine vision of Lord Sundareshwara and Devi Meenakshi (founders of the Madurai Aadheenam millennia ago) ordering the 292nd Guru Maha Sannidhanam to appoint the SPH as his successor and the 293rd Guru Maha Sannidhanam.



27 April 2012: Coronation of the SPH as the 293rd Gurumahasannidanam by His predecessor, the 292nd Gurumahasannidanam Arunagirinatha Swamigal

145. Soon after the coronation of the 293rd Gurumahasannidanam, the Indian government, acting through its temple management agency the Hindu Religious and Charitable Endowments Board (HR&CE) filed a lawsuit objecting to the appointment and seeking to have it overturned. The HR&CE engaged in an aggressive legal and political smear campaign to undermine the 292nd Gurumahasannidanam's legitimacy by falsely accusing him of fraud and financial mismanagement, ultimately forcing him to withdraw his support for the 293rd Gurumahasannidanam. The State cited a Trust formed by the 292nd and 293rd Guru Maha Sannidhanams to be the indicator of financial mismanagement when the Trust did not have a bank account or any financial existence. Attempts were made to assassinate the 292nd Gurumahasannidanam and the SPH by mob lynching along with monks of the Nithyananda order.[428]

146. A vestige of the British colonial administration that ruled India pre-Independence, the HR&CE is a government agency that exercises financial and operational control over all major Hindu temples and institutions in India. The HR&CE has a long history of corruption, neglect, and mismanagement

[428] CounterAffidavit by 292nd Gurumahasannidanam defending appointment of 293rd Gurumahasannidanam dated 25 Sept 2012, in WP MD No. 8260 of 2012 in the Special Court of Judicature at Madras





of Hindu temples resulting in the systematic destruction and looting of temple land[429], artifacts, deities, art, and infrastructure.[430] In the same manner, like their British colonial predecessors, the Indian government's HR&CE assumes control of financial decisions, operational decisions, and even leadership succession decisions under the paternalistic guise of preventing temple mismanagement or ensuring social welfare, but often doing so for political purposes. Commentators have noted the contradiction between such government control and India's lip service to religious freedom:

> "*While the state argues that its intervention is necessary to bring about social welfare and reform as well as to correct historical social inequities, many view this kind of selective interference as aimed at 'reforming the religion out of its existence'. They say usurpation of Hindu endowments alone is against all tenets of what constitutes a 'principled separation' between the state and the religion.*
>
> *They also hold that singling out a particular religion violates not only the very secular spirit of the Indian Constitution but also the basic rights guaranteed under it. They opine that the HRCE Act infringes upon Article 25 of the Constitution, which guarantees the citizens their fundamental right to profess, practice, and propagate their religion, as well as establish and manage their religious institutions.*
>
> *They point that while this right is very much available to followers of all other religions in the country, only Hindus have been constrained by the law.*
>
> *In fact, the state governments have assumed total financial and managerial control over lakhs of Hindu temples across the country through their respective HRCE Acts, accusing their administrations of mismanagement of funds.*
>
> *However, no other religious institution (barring Jains' as, by legal definition, they are Hindus)—churches, mosques, gurudwaras, pagodas, and synagogues belonging to Christians, Muslims, Sikhs, Buddhists, and Parsis, respectively—has been brought under the Acts despite similar allegations cropping up there too.*
>
> *The fact of the matter is that in all these decades that Hindu religious institutions have been under the thumb of the HRCE departments, the ability of the Hindu community as a whole in managing its own institutions has been systematically clipped and pared down.*"[431]

147. The nomination of a spiritual leader espousing the revival of Sanatana Hindu Dharma in all its tradition in an all-inclusive manner working on a grassroots level like the SPH to a position as

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[429] https://www.thehindu.com/news/national/tamil-nadu/what-happened-to-47000-acres-of-missing-temple-land-hc-asks-tn-government/article34765670.ece

[430] "Indian govt won't be any different from British if Hindus can't manage their own temples" https://theprint.in/opinion/indian-govt-wont-be-any-different-from-british-if-hindus-cant-manage-their-own-temples/218210/

[431] "How State Control Over Temples is failing secularism in India" https://www.sundayguardianlive.com/news/state-control-temples-failing-secularism-india





important as the 293rd Gurumahasannidanam of Madurai Adheenam was completely unacceptable to the State that they had the HR&CE board immediately challenge the decision.

148. The HR&CE's campaign against the SPH is part of a decades-long attempt by both atheistic terrorist militants and right-wing Hindutva political entities to suppress Hindu and non-Hindu minorities and silence dissent. The SPH is also the leader of the more than 5,000year-old indigenous spiritual tradition known as the Adi Shaivite Minority Tradition ("ASMT") in South India. By His spiritual attainments, His systematic revival of authentic Hinduism, and its enlightened ecosystem as per the original Hindu scriptures (the *Veda-Agamas*), the SPH has made active contributions to humanity's spiritual evolution, thereby firmly establishing himself as the Pope of Hinduism. Paradoxically, in the process of taking Hinduism back to its authentic roots, He has revealed it to be the most progressive and inclusive spiritual tradition in the world. But, because of His spiritual accomplishments[432] and redefinition of Hinduism per its original scriptural roots, caste supremacist militant Hindutva elements in India view the SPH as an existential threat to their conservative, politicized version of Hinduism. As a result, the SPH has been marked for death by majoritarian political forces in India. To date, there have been 79 assassination attempts and plots on the SPH including physical attacks (such as strangulation and machete attacks), as well as poisoning, noxious asphyxiation, bombings, etc both as extra-judicial assassination attempts as well as attempts to assassinate by mob lynchings. In addition, there have been numerous death threats including public death threats on national television channels as well as on social media platforms which have incited innumerable orchestrated mob attacks on the SPH and the ASMT community resulting in gang rapes, violent assault, and battery.

149. Indeed, the SPH's bold and progressive vision for Hinduism is underscored by an emphasis on openness and inclusiveness. The SPH is not a member of a historically privileged community, He has publicly declared himself to be transcendental gender[433] with multiple gender identity components[434], worn women's clothing in public, and strongly advocates for female empowerment, LGBTQ+ rights, and caste-neutral religious traditions. However modern and progressive these stances may appear, the SPH has rooted each of them in the depths of the 5000-year-old source scriptures of Hinduism, the *Vedas,* and *Agamas*. Moreover, the SPH has consistently been an outspoken voice for social justice and has publicly challenged political corruption, caste supremacy, and patriarchy in India. ASMT community are some of the most vulnerable targets of the Neo-Hindutva[435] extremism who despise Hindu women in monastic and priestly roles[436] and are opposed[437] to ASMT's progressive stance when it comes to the rights of

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[432] http://www.sarvajnapeetha.org

[433] (i) https://nithyanandatruth.org/2017/09/10/nithyananda-is-beyond-gender-explained/

[434] https://youtu.be/PwSYdVulzq0

[435] https://southasia.ucla.edu/social-life/various-articles/hinduism-versus-hindutva/

[436] https://www.newsclick.in/Hindutva-War-Women-gendered-face-saffron-fascism

[437] *"Being gay is against Hindutva, it needs a cure,"* BJP MP Subramanian Swamy (10 June 2018) ; *"Homosexuality not a crime, but against nature"*. RSS - militant wing of neo-Hindutva extremists (SEPTEMBER 06, 2018)





women[438], including otherwise marginalized Dalit women, and the rights of members of the LGBTQ+ and transgendered communities[439] as they consider them immoral.[440]

150. This authentic revival of a progressive version of Hinduism has not gone unnoticed in India's patriarchal society, particularly its conservative caste supremacist militant elements. The SPH's subversive message to a nation steeped in caste discrimination[441] and gender violence[442] has resulted in a full spectrum campaign of hate speech, media demonization, lawfare, assassination attempts on him and his followers, gang rape of his followers, acts of terrorism, torture, and the denial of judicial recourse over 10 years that continues to this day.

151. **18 Jun 2012**, Neo-Hindutva extremists who had confiscated the temple properties of Madurai Aadheenam filed vexatious litigation against the 293rd Gurumahasannidhanam the SPH Nithyananda Paramashivam to restrain his entry into the Madurai Aadheenam and Arulmigu Meenakshi Sundareshwarar Temple.[443] This malicious litigation was dismissed in 2016[444]. This was not a sole such incidence. **On 3 May 2018**, the SPH was prohibited by the High Court of Madras itself from entering Madurai Aadheenam of which He is the successor. Though the order itself violates the constitution, Justice Mahadevan upheld the decision and even threatened the SPH that he would order the arrest of the SPH if He did not resign from His responsibility as the 293rd Pontiff of the Madurai Aadheenam. Right from 2012, the SPH was stopped from performing the essential religious rituals of the Arulmigu Meenakshi Sundareshwarar Temple, such as the Kumbha Abhishekham[445], which happens only once in several years and is one of the primary responsibilities of the Gurumahasannidhanam, who is the incarnation of Paramashiva, to directly supervise and perform. The interference of the State in rituals was not limited to stopping the Pontiff from participating. For several thousand years, Hindu rituals are performed in two ASMT languages – ancient Sanskrit and Classic (ancient) Tamil. Since modern Sanskrit and Hindi share the same written script (Devanagari), the State owing to its Hindi-antagonistic[446] policy has made laws since the 1970s altering the ancient Hindu religious practices by imposing the use of the State compatible Tamil language against age-old Hindu religious traditions, customs, and scriptures. In 1975, the State absurdly claimed that the ancient ASMT language – Sanskrit – was a source of nepotism in society and thus changed the language of ASMT Temple rituals via a notification and altered the HR&CE Scheme in OA No.2 of 1973 dated **10 Oct 1975** appointing a government executive to control religious and financial matters of the monastery and associated temples. The State of Tamil Nadu, especially under DMK, emphasizes that ASMT religious practices be altered in compliance with the DMK ideology, and has thus in 2020 the State altered essential rituals such

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[438] https://www.nithyananda.org/photo-gallery/nithyananda-diary-30th-november-2018-nithyananda-peetham-bengaluru-aadheenam-uttamotam pictures from daily rituals of ASMT temples showing ASMT nuns performing temple rituals which are ordained for all genders as per Hindu scriptures but prohibited for women by the Hindutva extremists

[439] https://timesofindia.indiatimes.com/city/madurai/transgenders-extend-support-to-nithyananda/articleshow/13159083.cms

[440] (i) Being gay is against Hindutva, it needs a cure," BJP MP Subramanian Swamy (10 June 2018) (ii) Homosexuality not a crime, but against nature: RSS - militant wing of neo-Hindutva extremists (SEPTEMBER 06, 2018)

[441] www.telegraph.co.uk/news/worldnews/asia/india/6239842/UN-says-caste-system-is-a-human-rights-abuse.html

[442] https://amnesty.org.in/projects/gender-based-violence/

[443] OS No. 83 of 2012 in the District Court Madurai (Litigant: M. Manisavagam and Sami Thiagarajan)

[444] shrikailasa.github.io/persecution_evidences/OS-83-of-2012-dismissal-order-(2016-10-05).pdf

[445] "Consecration: Kumbhabhishekam | The Pluralism Project". pluralism.org.

[446] DMK Party Manifesto - Points 4, - "*DMK will fight against Hindi imposition.*"





as Kumbha Abhishekham[447]. Though the colonial government recognized the sovereignty of the heads of Hindu monasteries – for example on 3 Jan 1893 the Guru Maha Sannidhanam of Madurai Aadheenam was conferred with the title of *Rao Bahadur* [448], a title given to Kings by the British Empire, and also had sovereign immunity from arrests and appearances in the court[449], in 2012, the Chief Minister of Karnataka said, "*We do not encourage such immoral people in Karnataka, and I am going to make an example out of Nithyananda*"[450], going to the extent of claiming that he (Chief Minister) was ready to face jail term but would not stop targeting the SPH Nithyananda Paramashivam[451] and ordered an arbitrary and illegal arrest of the SPH. The Karnataka State High Court in its order CRL.P. 3253/2012[452] implicitly exposed the State terrorism, terming the arrest of the SPH as "*illegal*", "*without any authority*", "*contrary to law*", "*without jurisdiction*". Religious freedom in the 21st century State of the Republic of India has sharply deteriorated in the past few years, which was protected even during the colonial rule which is known to be highly oppressive. It is no surprise that the U.S. Commission on International Religious Freedom has recommended for the second year in the row that the US State Department put India on a list ('Countries of Particular Concern' or CPCs) for the worst violations of religious freedoms[453]. Sweden-based V-Dem Institute has downgraded India as an "electoral autocracy".[454]

152. In 2017, the Madras High Court issued a ruling affirming the SPH's removal as the 293rd Gurumahasannidanam of the Madurai Adheenam and took the unprecedented step of forbidding him from entering the premises of the Meenakshi Amman temple or any other temple administered by the Madurai Adheenam. At the time the case was argued and ruled upon, the 292nd Gurumahasannidanam was ill and incapacitated and it remains unclear to what extent the arguments made on his behalf represented his actual opinions or those made under political pressure. Moreover, the Madras High Court's decision was inconsistent with the prior judgment of the Supreme Court in *Ambalavana Pandara Sannathi v. State of Tamil Nadu* (AIR 1983 Mad 72) that held "*the appointment of junior pontiff is a right of a religious institution and the same cannot be interfered without proper cause*."

153. Moreover, the Madras High Court's decision directly contradicted long-standing Indian Supreme Court precedence which had ruled in *Sri Mahalinga Thambiran Swamigal v. Sri La Sri His Holiness*

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[447] indianexpress.com/article/explained/how-the-old-aryan-dravidian-tussle-played-out-in-an-iconic-tn-temple-6253168/

[448] Viceroy and Governor General's letter dated 3 Jan 1893, To Saiva Samayyachariyar, Thirugnanasambhandha Pandara Sannathi Head of the Madura Saiva Samaya Chariar Thirugnana Sambhadha Disika Swami Adhina Mattam in Madras. *"I Hereby Confer Upon you The Title of 'RAO BAHADUR' as a personal Distinction."* மதுரை ஆதீன வரலாறு – History of Madurai Aadheenam - drive.google.com/file/d/1ZsfdTQkOXPWQAJxBmWKmpOn6WZJtecFu/view

[449] Judicial Department proceedings of Madras Government, Letters from the Collector of Madura, dated 4 Sep. 1880; No. 2712; order thereon 15 Sep 1880, No. 2240, *"Under Section 641 of the Code of Civil Procedure, the Governor-in-Council is pleased to exempt Saiva Samayachariar Tirugnana Sambanda Pandara Sannadhi Avergal, the Saiva High Priest of Madurai from personal appearance in the Courts of the Presidency."* G. Stokes (For Chief Secretary) – மதுரை ஆதீன வரலாறு – History of Madurai Aadheenam - drive.google.com/file/d/1ZsfdTQkOXPWQAJxBmWKmpOn6WZJtecFu/view

[450] 16 Jun 2012, India Today, indiatoday.in/magazine/nation/story/20120625-nithyananda-surrenders-in-court-sent-to-custody-758791-2012-06-16

[451] 15 Jun 2012, Times Of India, Sadananda takes on Nithyananda says he is ready to face jail term timesofindia.indiatimes.com/city/bengaluru/sadananda-takes-on-nityananda-says-he-is-ready-to-face-jail-term/articleshow/14148461.cms

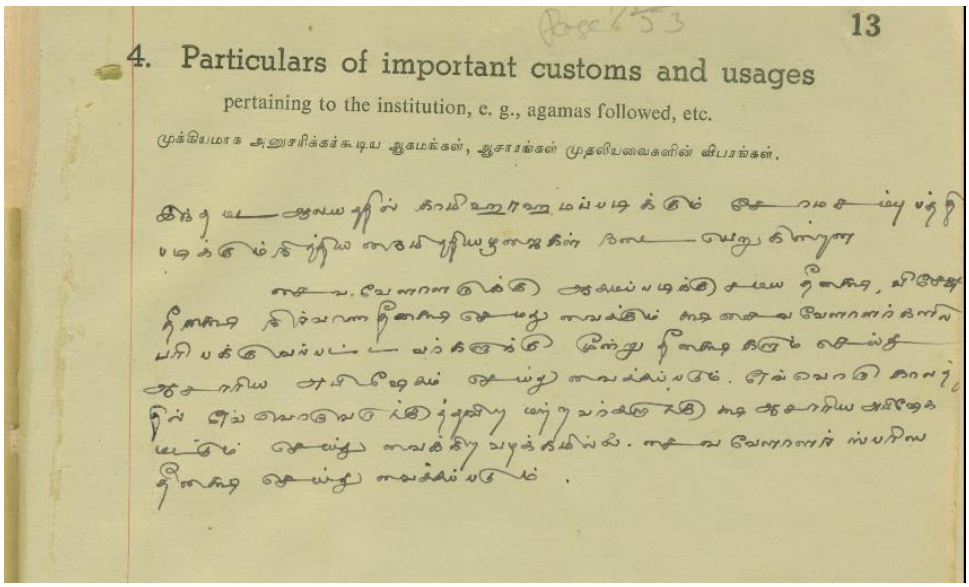
[452] CRL.P. 3253/2012 http://indiankanoon.org/doc/85011170

[453] (i) www.washingtonpost.com/religion/2020/04/28/india-receives-low-rating-us-government-watchdog-religious-freedom (ii) https://www.thehindu.com/news/international/india-should-be-a-country-of-particular-concern-for-religious-freedom-us-commission/article34379418.ece

[454] https://www.bbc.com/news/world-asia-india-56393944

Kasivasi Arulnandithambiran Swamigal[455] that the nomination of a junior Gurumahasannidanam could not be freely revoked by the senior Gurumahasannidhanam when the Madras High Court stated, "*The fact of a person being legally nominated as junior, having a peculiar relationship with the senior is status, and the capacity to succeed to the head is the incident of that status. The status, when created by a nomination, cannot be withdrawn or cancelled at the mere will of the parties. The law must determine the condition and circumstances under which it can be terminated. Merely because the status originated from the act of a senior head in making the nomination, it would not follow that the senior head can put an end to it by another act … Even if it is assumed that the position of a junior head is not a status as known to law, we think that the relationship created by the nomination is one which cannot be put an end to by the head at his sweet will and pleasure.*"

154. By tradition and custom of the Madurai Aadheenam also, the appointment of the successor Guru Maha Sannidhanam cannot be revoked as he can be appointed only once in the lifetime of the current Guru Maha Sannidhanam.



13

4. Particulars of important customs and usages

pertaining to the institution, e. g., agamas followed, etc.

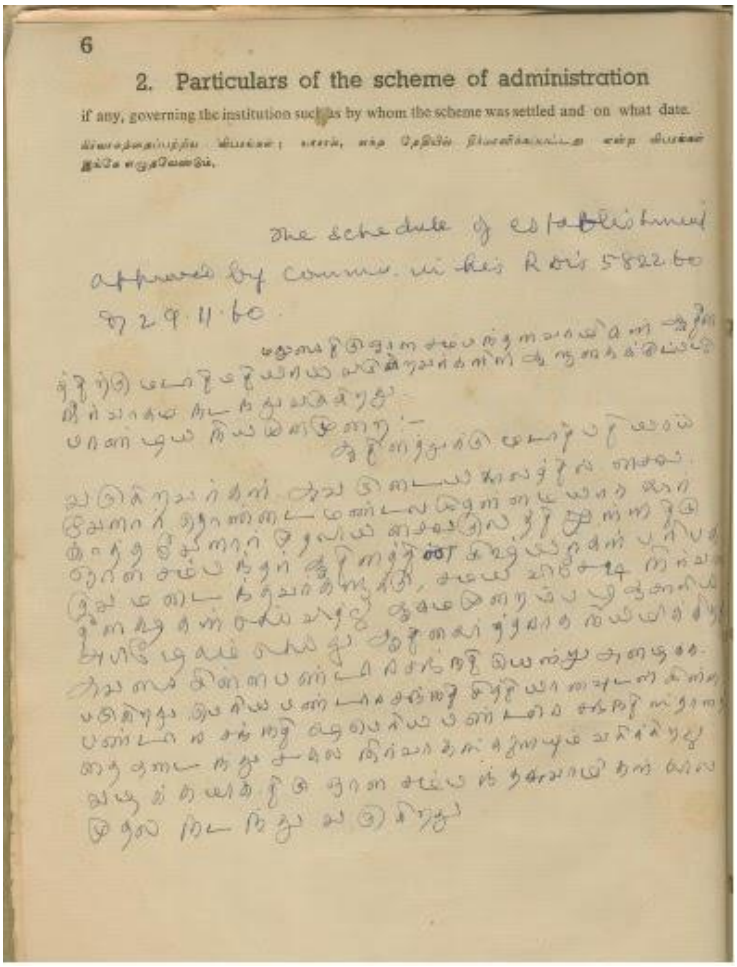
முக்கியமாக அனுசரிக்கக்கூடிய ஆகமக்கள், ஆசாரங்கள் முதலியவைகளின் விபரங்கள்.

The translation reads:

> *"Particulars of important customs and usages.*
>
> *Pertaining to the institution example agamas followed etc.*
>
> *In this mutt temple according to the Kamika Agama and according to the Soma sambupatthi the daily and periodical pujas are being conducted.*

[455] The Supreme Court of India in its judgement to Civil Appeal No. 1677 of 1969, Sri Mahalinga Thambiran Swamigal v. Sri La Sri His Holiness Kasivasi Arulnandithambiran Swamigal, dated 19 Oct 1973, interpreted the Indian Succession Act, 1925 section 2(h) and observed that the nomination of the successor pontiff is irrevocable as, *"A nomination need not partake of the character of a will in the matter of its revocability, merely because the power of nomination is exercised by a will. In other words, the nature or character of a nomination does not depend upon the type of document under which the power is exercised. If a nomination is otherwise irrevocable except for good cause, it does not become revocable without good cause, merely because the Power is exercised by a will."* (1974 AIR 199, 1974 SCR (2) 74).

The three initiations namely the Samaya Deeksha, Vishesha deeksha and Nirvana initiation are given to the mature individuals among the Saiva Vellalar community along with the consecration as Acharya. At no time other than the mentioned group the traditional practice to give Acharya consecration has been done. The initiation of the touch of Saiva Vellala will be given. At a time, only one person can be initiated as Acharya and no further person can be initiated."



6

2. Particulars of the scheme of administration

if any, governing the institution such as by whom the scheme was settled and on what date.

The schedule of establishment approved by Commr. in his R dis 5822.60 dt 29.11.60.

Translated as:

"Particulars of the scheme of administration

If any, governing the institution such as by whom the scheme was settled and on what date. The schedule of establishment approved by the Commissioner in his R is 5822.60 on 29.11.60. The administration of the mutt is under the control of the mutt head of the Thirugnanasambandar Adheenam

The Pandya procedure of appointment:

The disciple of the Thirugnanasambandar Aadheenam mutt belonging to the Saiva Vellalar family or Karkattha Vellalar family, and who have gained mental maturity is consecrated with Nirvana Deeksha according to the tradition and they have the Acharya Abhishekam done according to the rules of the agama and they are called by the name Pandara





Sannadhi. Right from the time of Thirugnanasambandar it is in practice that when the elder Pandara Sannadhi attains siddhi the junior Pandara Sannadhi assumes the responsibility of all the administration of the mutt."

155. Far from behaving as a neutral fact-finder, the Madurai Bench of the Madras High Court not only accepted unproven allegations and negative media coverage of the SPH as fact, those allegations also formed a significant basis for the court's decision to affirm the SPH's removal as the 293rd Gurumahasannidanam. Instead of relying on the near-universal legal principle of "innocent until proven guilty", the Indian court assumed unresolved and spurious civil and criminal allegations against the SPH as proven and resolved against him by repeatedly referring to him as having a "criminal background", being a "*habitual offender*", "*self-proclaimed godman*", one "*who has a criminal background and is a habitual offender, having involved in sexual abuse*" and also as one who is "*unknown to the principles of Saivism*", "*unfit to head the Mutt*", "*has not been leading a simple life, whereby the desires in life are eradicated*", "*mutt grabber*." The Judge concluded that the SPH's appointment would bring "disrepute" to the Madurai Adheenam and condemned the SPH even for approaching the Court for legal reprieve by calling the SPH a "*prolific litigant*" and "*has a quest for power*". The Judge further made over-arching statements that "*The country is mounting with self-proclaimed godmen like the eighth respondent, who claim to be spiritual gurus initially and later proclaim themselves to be god and in the process end up amassing wealth and abusing innocent and vulnerable children and women*." To date, the SPH or the ASMT community monks cannot enter their own monasteries and temples. The government and the police have been unwilling to provide protection and execute the court order and allow the community to continue the practice of sacred ASMT rituals in their temples.

156. In December 2020, in an update of its Tibetan Policy and Support Act, the US threatened to sanction any Chinese government officials who chose a reincarnation of the Dalai Lama over the wishes of the Tibetan people. To cover up the State interference in the selection process of the next Dalai Lama, the State of the People's Republic of China has been selecting and grooming a group of senior Lamas that would eventually be used for selecting CCP friendly alternative Dalai Lama and make it appear that the Dalai Lama was chosen by Tibetan Buddhist religious leaders, rather than CCP officials.[456] In a much similar way, for several years, the State of Tamil Nadu headed by the DMK has been grooming Guru Maha Sannidhanams, such as the Dharmapuram Guru Maha Sannidhanam that are friendly to the party.[457] Justice Mahadevan is a disciple of DMK groomed Dharmapuram Guru Maha Sannidhanam who has heavily lobbied[458] for arbitrarily and illegally removing the SPH as the 293rd pontiff. **On 3 May 2018**, the SPH was prohibited by an order given by Justice Mahadevan of the High Court of Madras from entering Madurai Aadheenam of which He is the successor. Though the order itself violates the constitution, Justice Mahadevan, upheld the decision and even threatened the SPH that he would order the arrest of the SPH if He did not resign from His responsibility as the 293rd Pontiff of the Madurai Aadheenam. As per the

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[456] https://www.bloomberg.com/news/articles/2021-04-14/who-will-be-the-next-dalai-lama-u-s-india-china-try-to-control-process

[457] https://thehindu.com/news/cities/Tiruchirapalli/pontiffs-of-ancient-shaivite-mutts-congratulate-stalin/article34482675.ece

[458] (i) https://timesofindia.indiatimes.com/city/madurai/Mutt-heads-join-hands-against-Nithyananda/articleshow/13128312.cms (ii) https://news.webindia123.com/news/articles/India/20120513/1983970.html

Constitution of India, a person is to be treated as innocent until proven guilty, and no one has the right to pass judgment on such a person. The SPH has never been implicated in any crime. Yet against the very Constitution of the country, He has repeatedly been treated in a prejudicial manner as assumed guilty. **Justice Mahadevan** went on to pass an order blatantly violating the fundamental rights of the SPH and against the very tenets of natural law and justice and on record said, "*Who permitted you to record court proceedings? To whom were you sending-message about the proceeding? Don't think that this court is a playground.* ***I will see that your ashram is vanished****. Hundreds of complaints are pending against the ashram.*"[459]



Justice Mahadevan of Madras High Court with GuruMahasannidhanam of Dharamapuram a leader of the committee which said: *"we will not relent until Nithyananda is removed"*[460].

157. In the very same matter, in 2012, the decision of the Division Bench of the High Court of Madras, Madurai Bench (higher authority than the single judge Justice Mahadevan) in WP 12915/2012 and WP 26567/2012, dated 31 Oct 2012, had ruled[461]:

a. In Para 56 categorically that any decisions relating to the secular matters of the Aadheenam alone would come under the jurisdiction of any suit: *"Hence, if any irregularities committed by the religions institution in administering the properties attached to the Mutt, which is a secular act and not connected with religious activities, and if there is any delay on the part of the State to take action, Public Interest Litigation could be entertained for the limited purpose to give a direction to the supervisory authority to initiate action so far as secular act is concerned."*

[459] timesofindia.indiatimes.com/city/chennai/madras-hc-warns-of-issuing-arrest-warrant-against-self-styled-godman-nithyananda/articleshow/62692301.cms

[460] (i) 14 May 2012, Dinamani, Dharmapuri edition, page 5, Meetpukulu (ii) 14 May 2012, Dinakaran, Vellore edition, page 12, Adhenathil Paraparappu (iii) 14 May 2012, Dina mathi, Chennai edition, Pathattam (iv) 14 May 2012, Dina malar, Vellore edition, page 6, Matra Adhenam (v) https://timesofindia.indiatimes.com/city/madurai/Mutt-heads-join-hands-against-Nithyananda/articleshow/13128312.cms

[461] Madras High Court in WP 12915 and 26567 of 2012, dated 31 Oct 2012 https://indiankanoon.org/doc/108698583/





b. In Para 55: *"In the instant case, on the factual aspects, we find that 10th respondent was appointed as Junior Pontiff in the month of April, 2012"*

c. In Para 52: *"So far as the appointment of successor is concerned, it is purely religious act."*

158. The attacks on the SPH took on grave proportions as on 2 February 2018, there was an attack by explosive arson on The SPH Nithyananda Paramashivam at the Madurai Meenakshi temple. The attack gutted a section of the temple and caused a whole massive length of 600 feet stone of the 3000-year-old structure to collapse and break. Though the district fire department claimed that the explosion was caused by electrical wires and whereas the police claimed that the analysis of CCTV footage suggested that the explosion was caused by camphor used in rituals[462], the examination of the nature of the cracks and fault lines along the pillars led police officers to suggest transfer of the case to CB-CID as they believed that camphor could by no means have triggered such an explosion and that they were triggered by a man-made explosion.[463] On 8 Feb 2018, another fire accident happened in the temple, this time in the CCTV room[464] destroying the CCTV records that potentially carried evidence of the previous fire.

159. The use of political, legal, and media persecution to delegitimize political dissidents and create an aura of controversy is a hallmark of authoritarian countries like China and India where the rule of law often bows to political interests. In a classic example of circular logic, state actors and their allies in the media attack the dissidents and label them as *"controversial"* in the eyes of the public. State actors such as prosecutors and courts then use the artificially generated *"controversy"* as justification for further persecution. This dynamic played out in the Madurai High Court decision against the SPH where the court held that He was *"tainted with allegations"* and therefore *"likely to bring disrepute to the mutt"* in justifying its decision to bar him from his position as 293rd Gurumahasannidanam or from entering temple premises. The court paternalistically referred to its duty, and the government Hindu Religious & Charitable Endowments agency's duty, to *"protect"* the reputation and integrity of religious institutions from spiritual leaders they deem to be unfit or corrupt. Therefore, the Indian government first delegitimized the SPH through a campaign of political persecution and then denied him fundamental constitutional rights on account of his presumed illegitimacy.

160. The Madras High Court also engaged in a lengthy analysis of Hindu Saivite traditions and scriptures with no references whatsoever before concluding that the SPH did not have the requisite lifestyle, spiritual practices, hereditary background, or even name to be eligible to be the Gurumahasannidanam of the Madurai Adheenam. Far from appropriately limiting its role as an adjudicator of matters of law, the Indian court unabashedly deemed itself to be the supreme ecclesiastical authority on matters of faith as well by blatantly opined on pure religious doctrine in

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[462] Three days after a fire at the famous Meenakshi Amman temple in Madurai, police claim that a common ritual to ward off evil may have caused the fire, according to a TOI report. According to the report, although Madurai collector Veera Raghava Rao had earlier stated that a fault in the electric wiring could have sparked the fire, police think otherwise. After scanning CCTV footage, police believe the ritual of lighting camphor on a pumpkin, which is then smashed to the ground, could have sparked the fire. thenewsminute.com/article/fire-madurai-s-meenakshi-temple-caused-ritual-ward-evil-75972

[463] thehindu.com/news/national/tamil-nadu/cb-cid-may-be-asked-to-investigate-madurai-meenakshi-temple-fire/article22672437.ece

[464] tamil.samayam.com/latest-news/state-news/once-again-fire-in-madurai-meenakshi-amman-temple-today-in-cctv-camera-room/articleshow/62841437.cms




its decision against the SPH. This farce of so-called secularism in the Indian state is as outrageous as the Chinese government published a state-approved list of Lamas authorized to represent Tibetan Buddhism.

161. Though Articles 25 and 26 of India's constitution seemingly guarantee an individual's freedom of religion and a religious institution's ability to manage its own affairs, the Madras High Court specifically qualified those rights as subject to government intervention when those institutions fail to follow their own procedures or nominate unfit individuals for positions of leadership, as determined by state officials. Therefore, in authoritarian nations like China and India where lip service is paid to religious freedom, the exception swallows the rule, and so-called fundamental rights are rendered null and void then they collide with state interests. In India, as in China, religious institutions enjoy freedom and autonomy only to the extent permitted by their government overseers.

G. The five Spiritual Kingdoms

162. On **15 Apr 2014**, The SPH Nithyananda Paramashivam was coronated as the pontiff (spiritual and administrative head) of five ancient Adi Shaivite Mutts (monasteries).

Kailasa Paramparagatha Surya Vamsa Panchanadikulam Sarvajnapeetham

- Sri Arunachala Jnanadesikar Swami Temple & Mutt (Panchanadikulam, Vedaranyam)

Kailasa Paramparagatha Surya Vamsa Vedaranya Sarvajnapeetham

- Sri Po.Ka. Sadhukkal Mutt, Vedaranyam

Kailasa Paramparagatha Sūrya Vaṃśa Chola Samrajya Sarvajnapeetham

- Sri Sankara Swami Mutt, Thanjavur
- Sri Palsamy Mutt, Thanjavur

Kailasa Paramparagatha Sūrya Vamsa Adi Chola Samrajya Kamala Peetha Sarvajnapeetham

- Sri Somanatha Swami Mutt and Temple, Thiruvarur

163. On **23 Oct 2015**, in Thiruvarur, Tamil Nadu, the neo-Hindutva extremists who had unlawfully encroached on the Thiruvarur ASMT temple (Sri Somanatha Swami Mutt and Temple) and were misusing the temple property, attacked an ASMT monk who was running the temple. The attackers gave a verbal threat to kill him and left. The police recorded a non-cognizable[465] CSR report (Community service register)[466].

164. On **27 Oct 2015,** Thiruvarur, around 8 am, a female ASMT monk Ma Nithya Jyotikananda Swami was attacked by neo-Hindutva terrorists who molested her, inappropriately took pictures of her, and attempted to rape her inside the temple premises. As she shouted people gathered to protect her and the attackers escaped. After the incident, she went to the police station and cried and begged the Superintendent of Police for protection. Despite being shown photographic evidence of the attack the Superintendent of Police refused to accept her complaint, and on the contrary, accepted a false complaint filed by her attacker over the telephone without even demanding his physical presence or any evidence. Ma Nithya Jyotikananda Swami ran from one office to another.

[465] https://www.lawnn.com/difference-cognizable-offenses-non-cognizable-offenses/
[466] CSR No. 346/2015, Tiruvarur Town, dated 24-Oct-2015 16:30





She went to the Deputy Superintendent of Police, who remarked, "*O you Nithyananda people*" and refused to register any complaint. She cried to him for protection addressing him as an elder brother showing her injuries, upon which he finally took pity and registered an FIR 587/15[467] dated 27 October 2015. This did not remedy the situation. As of 2021, the case was disposed of without fair trial and her attackers are roaming freely.

165. **7 Nov 2015, Nagapattinam,** to stop the interference in the management of the atheist and neo-Hindutva extremists, the ASMT community filed a petition in the Nagapattinam sub-court through OS 90/2015[468]. The petition prayed for an injunction to restrain neo-Hindutva extremists from encroaching the temple land and attacking the ASMT members. **21 Nov 2015**, the court passed a temporary order (IA 348/2015) in favor of the ASMT community, handing the possession to The SPH Nithyananda Paramashivam on 8 January 2016 till the suit gets over. This did not remedy the situation.

166. 26 **Nov 2015,** Thiruvarur, 10 AM, an ASMT monk, and a community member were physically assaulted by 10 militants. The injured received emergency treatment at the government hospital in Tiruvarur. The police registered a complaint.[469] This did not remedy the situation.

167. **27 Nov 2015,** Vedaranyam, Sri Po.Ka. Sadhukkal Mutt (monastery), a group of 10-15 militants forcibly entered into the monastery, taking count of the people and stock of the items in the temple property. Following this fifty more militants barged in and started brutally beating the ASMT monks, Sri Nithya Yogamayananda and Sri Nithya Jnanaprabhananda with iron rods. The militants sacrileged ASMT Hindu Deities and religious altars of the monastery. The militants lifted the heavy furniture, vessels and smashed these on the heads and bodies of the monks. Almost unconscious the monks were dragged to the street, where they continued to be beaten in front of a huge mob that had gathered around and watched the beating with bystander's apathy. One of the monks, Sri Nithya Yogamayananda had recorded the attack. The militants having realized it, chased him for more than a kilometer as he nearly escaped being mob lynched. The monks were given no ambulance or assistance by the State or civil society and had to seek even basic humanitarian first aid on their own by admitting themselves to the government hospital. The monks gave a police complaint which was rejected by the police. Only after much persistence, the police agreed to receive the complaint.[470]

168. On **Dec 6, 2015**, Thiruvarur, anti-Hindu atheists uploaded a media report[471] vilifying the ASMT community and glorifying the forceful eviction of the ASMT monks from the Sri Somanatha Swami Mutt (monastery) and Temple, Thiruvarur. The monks were seen in the video showing to the police and the media the court order from 7 Nov 2015 (to OS 90/2015), which established them as the rightful administrators of the temple. In India, court orders are neither respected nor

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[467] CC37/2015 FIR 587/2015 (27 Oct) shrikailasa.github.io/persecution_evidences/CC37-2015_FIR587-2015_MaJyotikaSwami.pdf
[468] IA 348/15 in OS 90/2015 dated 21-11-2015
[469] FIR 634/15 (Register number 5352874) dated 27 Nov 15, Thiruvarur District
[470] FIR 482/15, PS Vedaranyam, dated 27 Nov 2015
drive.google.com/file/d/1yiqDHuoQmgnWD37GiNrNfIb00QDEfWjW/view
[471] Red Pix 24x7 - Swami Nithyananda Group are Chased Out of Thiruvarur Temple – youtu.be/eRlYu2xguG8





implemented by the government.[472] The police, the media, and the militants paid no heed to the court order, and together forcibly evicted the monks from their temple. To shame the ASMT monks, the militants who had attacked the monks uploaded the footage of eviction on Youtube and hatefully commented how they assaulted the monks, inciting hatred and violence against the community especially targeting the female monks[473].

169. **8 Dec 2015**, Thanjavur, with the pretext of executing the Nagapattinam court order (OS 90/2015) the Tahsildar[474] (Executive Magistrate) called for a meeting between the ASMT monks of the SPH and the neo-Hindutva militants who had captured the temple. The neo-Hindutva militants did not show up and refused to hand over the keys to the monastery. The Tahsildar (Executive Magistrate) did not execute the court order and adjourned the meeting until the next court hearing. The ASMT monks were unable to enter their temple, despite court orders favoring them. The neo-Hindutva terrorists and the government officials colluded to ensure that the meeting never took place and never achieved the intention for which it was supposedly called for. Again, on **16 Dec 2015**, the extremist elements refused to hand over the keys to the monastery. The government officers accepted this and disregarded the court order.[475]

170. **8 Jan 2015**, Tanjore, The neo-Hindutva extremists, and atheist terrorist forces started to brutally attack the ASMT monks and violently beat them to vacate them from the property thereby denying The SPH Nithyananda Paramashivam to continue the spiritual administration of the monasteries. The first attack was in the Tanjore Palsamy mutt. The terrorist forces had sent a mob of 20 assassins armed with iron rods, wooden rods, and iron chains. They beat an ASMT member, Sri Nithyasthananda brutally till he collapsed. They then dragged him out of the mutt (monastery) and left while he was still helpless and bleeding. Nithyasthananda, with his head bleeding, pulled himself together and went on his own to the hospital. The police registered a complaint but refused to act on it.[476]

171. **16 Feb 2016,** Madras High Court, the neo-Hindutva extremists, and atheist terrorists filed a Civil Revision Petition (CRP) challenging the Nagapattinam Original Suit[477] OS90/2015 interim ordering preventing them from interfering in the administration of the mutts by the followers of the SPH.

172. **29 Feb 2016,** Thiruvarur, The Revenue Divisional Officer (RDO) of Thiruvarur called for a meeting and convinced the ASMT members to hand over the key to her. She reasoned that to maintain the peace between ASMT members and the anti-Hindu elements, the best thing to do was for the office to hold the key in possession till the revised petition in High Court concluded. Placing their full trust in the government and the government office, ASMT members handed over the key to the RDO.

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[472] https://www.thehindu.com/news/national/karnataka/no-govt-mechanism-to-implement-courts-orders/article33235504.ece

[473] The Rock / Parthasarathy J's comment, "I have hit one nithyanandha people when they try to encourage near pallavaram. I request everyone to hit them nicely. Even don't show courtesy for women in nithyanandha ashram. They are the most dangerous" youtube.com/watch?v=eRlYu2xguG8&lc=UgzPVRI09bZwNd_IaUF4AaABAg

[474] https://en.wikipedia.org/wiki/Tehsildar

[475] Tanjore District Office Letter 2925/2015,7 dated 15 Dec 2015 https://drive.google.com/file/d/1OWkSYfWB97WtIBXiTUJ-Tr7P2lg_SaNq/view https://drive.google.com/file/d/1qXU-98R-qHozALavSh3Qk3LCNOvnth4o/view

[476] FIR No.14/2015 dated 7 Jan 2015 (1PM), Thanjavur West Police Station, District Thanjavur

[477] CMP 2234/16 Madras High Court





173. 29 Jun 2017, Madras High Court, Further, The High Court Judicature Of Madras on the appeal in the form of CRP by the neo-Hindutva extremist forces passed a clear order on 29th June 2017 unequivocally establishing the Right of The SPH Nithyananda Paramashivam over the 5 mutts as the Pontiff and as the Spiritual administrator of the mutts and their properties.

174. 7 Jul 2017, Tanjore, Thiruvarur, Vedaranyam, Representatives of ASMT Community sent a petition to the police and other relevant government officers to give protection to enter the mutt. This was to avoid any unwanted attack or bloodshed by the anti-Hindu elements.

175. 26 Jul 2017, Thiruvarur, After obtaining the High Court order favoring the ASMT community, when members of the community approached the RDO, they realized how she (RDO) had been colluding with the local neo-Hindutva extremists and atheist terrorist forces from the beginning, as she refused to return the keys to ASMT members, who are the rightful owners. Instead, she had allowed the anti-Hindu elements to enter the mutt illegally, being fully aware of the Nagapattinam sub-court order and the Madras High Court Order. Till now, despite being backed up by the court orders, The SPH and ASMT members are not able to carry out the rituals or services or revival of the mutt.

176. 5 Aug 2017, Vedaranyam, The Government officers continued to work against court orders as the RDO canceled the meeting by being absent.

177. 12 Aug 2017, Tanjore, The Government officers continued to work against orders. The RDO, Tahsildar, and other Officers gave the excuse that they would not execute the court order as the opposing criminal elements were absent from the Peace meeting.

178. 12 Aug 2017, Vedaranyam, The Government officers continued to work against orders. The RDO, Tahsildar, and other Officers gave the excuse that they would not execute the court order as the opposing criminal elements were absent from the Peace meeting.

179. 19 Aug 2017, Tanjore, The Government officers continued to work against orders. The Tahsildar intentionally was absent from the meeting to create another excuse to postpone and never execute the court order.

180. 22 Aug 2017, Vedaranyam, The Government officers continued to flaunt court orders and intentionally create obstacles while pretending to execute them. The Vedaranyam RDO concluded the peace meetings citing the absence of the opposite party as the reason.

181. 26 Aug 2017, Tanjore, The Government officers continued to flaunt court orders and intentionally create obstacles while pretending to execute them.

182. 30 Apr 2019, Vedaranyam, The HR&CE passed an illegal order to bring the Sri Po.Ka. Sadhukkal Mutt in Vedaranyam under their control. This is against the interim injunction passed by the Nagapattinam Sub-court through IA 348/2015 which states clearly that The SPH is the rightful owner of the mutt till the suit comes to an end.

183. Jul 2019, although there is a High Court order in their favor the ASMT community monks cannot even dare to enter their own monasteries and temples. The government and the police have been unwilling to provide protection and execute the court order and allow the community to continue





the practice of sacred ASMT rituals in their temples. Throughout the recent five centuries or so these temples and monasteries have been constantly destroyed by successive rulers who opposed the ASMT Hindu religion. The SPH Nithyananda Paramashivam is the only hope for the community for the revival of the ancient civilizations and had been working relentlessly to revive the spiritual ASMT traditions and its temples. Now the community lives in more fear as the anti-Hindu atheistic terrorist forces and neo-Hindutva extremist extremists in the government continuously attempted assassination of The SPH Nithyananda Paramashivam. The ASMT community is thus faced with a bleak future, as they continue to battle the political and religious persecution, wherein they are not able to practice their religion and their temples and monasteries are slowly being destroyed by the government.

H. Kailasa Paramparagatha Arunagiri Yogishwara Adi Arunachala Sarvajnapeetha Samrajyam

Tiruvannamalai Aadheenam

184. On **7 Nov 2012, Tiruvannamalai,** the State government Hindu Religious and Charitable Endowments (HR&CE) Department sent a notice to the Tiruvannamalai Aadheenam (monastery) declaring the State's intent to take over the monastery. The Tiruvannamalai temple-monastery complex is private property. HR&CE (Hindu Religious and Charitable Endowments board) attempted to falsely present it as a public temple to get ownership over it and destroy its cultural heritage. It is an ancestral property of The SPH Nithyananda Paramashivam's pre-monastic family. HR&CE had no business nor jurisdiction to attempt to breach any private property. In principle the State takeover of Hindu temples by HR&CE is unconstitutional, but this was doubly illegal as they additionally falsely show the private ASMT temple as a public temple.

185. On **26 November 2012**, in response to the show-cause notice of the HR&CE that the Tiruvannamalai Aadheenam (monastery) of Nithyananda Dhyanapeetam falls under its purview, the Madras High Court ordered a status quo till the disposal of the case for both the parties – Nithyananda Dhyanapeetam, Tiruvannamalai and HR&CE. The Court clarified that Nithyananda Peetham, Tiruvannamalai can continue with all its services. The next hearing of the case was posted for **December 5, 2012**, when the HR&CE was directed to file its counter to the Writ Petition.

186. On **30 January 2013**, Chennai the Hon'ble High Court of Madras allowed the Writ Petition filed by Nithyananda Dhyanapeetam and set aside the show cause notice issued by the HR&CE claiming that the Tiruvannamalai Aadheenam of The SPH Nithyananda Paramashivam comes under the purview of HR&CE as it is a Hindu religious institution. The Hon'ble High Court order clearly said that Nithyananda Dhyanapeetam Trust Deed and its objectives show that it is a Public Charitable Trust and thus HR&CE had no legal bearing in its claim. The Trust Deed clearly shows that the institution is open to all people, irrespective of caste, creed, or religion. The various construction activities on the premises are per the objectives of the Trust to spread meditation, yoga and provide various social services to the public at large. The Hon'ble High Court allowed the Writ Petition and the show cause notice was set aside because even the show cause notice was uncalled for as it was based on a non-existent foundation.[478] This did not remedy the situation. The

[478] Nithyananda Dhyanapeetam vs The Commissioner on 30 January 2013, W.P.No.30063 of 2012 and M.P.Nos.1 and 2 of 2012 indiankanoon.org/doc/13403449/





government filed another petition challenging this order. The appeal was also in the favor of the SPH, but it had a clear prohibition on doing any Hindu religious activities in the place.[479]

187. **26 Feb 2013**, Tiruvannamalai - The ASMT Kumarakoil Murugar Temple was grabbed by Neo-Hindutva extremists. Kumaracoil Murugan Temple is a community temple that was run by the ASMT (Saiva Vellalar) community for many hundreds of years. The entire community recognized The SPH Nithyananda Paramashivam as the Incarnation of Annamalaiyar (Shiva) who descended on the planet earth and took birth in this community. The community Ordained Him as the Hereditary Trustee of Temple, who after assuming the responsibility, started major renovation work. Hindu extremists who could not tolerate this productive effort conspired to stop the project. Hindu Makkal Katchi, a Neo-Hindutva extremist political party, filed a vexatious complaint against the temple trustees, claiming that they were mishandling the temple money. Based on this accusation, the Government body, the Hindu Religious Charitable Endowment board, illegally took over the temple and appointed an Executive officer for the temple. A huge legal battle followed and in the end, the ASMT community got the order from the High Court of Chennai, that the community can run the Temple administration. Despite the court order, the community is unable to start the Temple activities because the anti-Hindu extremists are continuously attacking the temple and trustees physically. They also released false propaganda in the media about the temple trustees. To this day, the temple remains in the same state, needing renovation and authentic services for the public have not been started.

188. **7 Dec 2013**, Tiruvannamalai: Charitable free organic food service of the ASMT Tiruvannamalai monastery was stopped by the Government Food Department. Many devotees were affected by this wrongful decision. ASMT monks and community members appealed to the District Collector with evidence of the quality of service that was offered by the monastery. The Collector intervened and issued an order for Tiruvannamalai Aadheenam to continue with food offering service. Later the Food department visited Aadheenam again for an inspection and concluded that the food was of first-class quality and best practices of hygiene were being followed. This was a complete turnaround from the earlier observations it claimed. This did not remedy the situation as various vexatious litigations continued to be made to stop religious and charitable services done by the ASMT.

189. **8 Nov 2019**, the government withdrew its petition that challenged the court order dismissing the government's claim over the ASMT monastery in Tiruvannamalai.[480] Assistant Commissioner, HR & CE Department, Thiruvannamalai, filed in the court:

> "*7) It is submitted that the Ashram also has a large Kitchen area with many utensils (big & small) which is capable of preparing food for more than 500 people at once. Near the Kitchen there is also a Library and rooms for the Ashram members to stay. …*

[479] W.A.Nos.284 and 808 of 2013 and M.P.No.1 of 2013 and 2 of 2013 W.A.No.284 of 2013 indiankanoon.org/doc/20053893

[480] W.A.Nos.284 and 808 of 2013 and M.P.No.1 of 2013 and 2 of 2013 W.A.No.284 of 2013 indiankanoon.org/doc/20053893/





10) It is most humbly submitted that during the Inspection it was clear that there is no consecration of Idol in the Ashram and there is no Idol Worship there."

190. This did not remedy the damage. The memo submitted by the Government showed that if any Hindu Deities were placed in the monastery the HR&CE department could again claim ownership of the monastery by vexatious legal processes. Hinduism cannot be practiced freely in India as the government taxes the practice of Hinduism exclusively, and misappropriate all funds donated by devotees for religious and social purposes. This is done by both the Neo-Hindutva extremists and anti-Hindu atheists. The State Governments in India have been ordered time and again by the Supreme Court to withdraw themselves from Temple administration but neither the government nor the government officials respect court orders in India.[481]

Pavazhakundru

191. **24 May 1994**, a year before her death, Mata Vibhutananda Puri, declared Rajasekaran as Her successor to the spiritual seat of Arunachala Sarvajnapeetham[482], Tiruvannamalai, by Guru Parampara (Guru lineage) from Isakki Swamigal, and gave the title *"Brahmasukhi"* through a formal initiation letter[483]. She built and gifted Him a small ashram (monastery) in Pavazhakundru. Pavazhakundru is a sacred hillock in Tiruvannamalai where Devi Parashakti (primordial Hindu Mother Goddess) had Her enlightenment experience during one of Her incarnations on the planet earth. The SPH Nithyananda Paramashivam also had His first enlightenment experience in Pavalakundru. Even though all the property documents[484] show the SPH Nithyananda Paramashivam as the owner of the land, the Tamil Nadu State Government has repeatedly prevented the monks and nuns of the SPH from performing puja (worship) to the sacred hill. Monks were forcibly evacuated by authorities beaten and raped in front of the State Police by State-groomed militants of the DMK and CPI(M).

192. **16 June 2017**, Pavazhakundru, three nuns – Ma Nithya Deepikananda Swami, Ma Nithya Satyagjnananda Swami, and her per-monastic minor daughter Ma Nithya Prajnanananda, were cleaning the area around Paramashiva Shila (the sacred rock worshipped as a Deity) for worship. They were attacked and tied up by State groomed militants of CPI(M). The militants defiled the Paramashiva Shila (the rock worshipped as a Deity) with footwear and drew lewd figures on it. Ma Nithya Satyagjnananda Swami was brutally beaten. Meanwhile Ma Nithya Deepikananda Swami was trying to protect the deities and a young nun. The child was trying to protect herself by being close to the senior nun. The child expected help from the policemen, but they pushed her amongst each other, something which deeply terrorized her about the role of the police in society. ASMT monk Parabrahmananda Maharaj survived an attempted murder[485]. The community sent letters of appeal to the District Executive Officer who ignored all their appeals. Despite peacefully using

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[481] https://www.thehindu.com/news/national/karnataka/no-govt-mechanism-to-implement-courts-orders/article33235504.ece

[482] ***Sarvajnapeetha*** is the Peetha (seat of) Sarva (supreme most) Jñāna (knowledge) where Paramashiva sits and teaches to the world leading the entire humanity to the next breakthrough in spiritual research and development. It encompasses several spiritual-religious kingdoms and Hindu monasteries (Mutt).

[483] 25 May 1994, Coronation Deed from Mata Vibhutananda Puri for Arunachala Sarvajnapeetham https://drive.google.com/file/d/1wbF1hZIuJqxrWjhQfDQKoZVxVdmVlOb2/view

[484] Tiruvannamalai Town, Village number 236, III-1, 2, land area number 526,523,523 as per State Revenue records. https://drive.google.com/file/d/1GPyHDMkyQ968TBYSdg4hCxvy4iK78Cgk/view

[485] FIR 696 dated 3 Aug 2017 (6 PM), Police station - Tiruvannamalai Town, District - Tiruvannamalai, Officer in charge – Nehru, eservices.tnpolice.gov.in





the land for more than three decades, and showing all land documents, along with bills and vouchers of annual fees that were paid to the State Revenue department the State authorities headed by the district collector, declared the hut to be an illegal construction and ordered demolition. The hut where worship items were kept was torn down by police and aired in media and publicized as demolition of illegal construction. The politically owned media reported this event in a biased way, they cruelly vilified the ASMT nuns and monks and addressed them as *"cheats"*, *"landgrabbers"*[486] along with other stereotypes that the politically owned media had established to marginalize the community – *"sodomized disciples"*[487], *"witches"*[488], *"prostitutes"*[489], *"sex slaves"*[490].

193. This was not a sole incidence. Even though all the property documents[491] were shown to authorities repeatedly and they were convinced the attacks did not stop. On **5 February 2017**, ASMT monk Sri Nithya Bhaktimayananda Swami escaped an attempt to murder[492] with a bleeding head. On **22 June 2017**, nuns were forcibly evicted while worshiping the Paramashiva Shila (the sacred rock worshipped as a Deity) and taken to Police Station beyond permissible time per law[493] for women to be arrested or kept for interrogation. They were threatened by the police and released. **18 May 2018**, the Paramashiva Shila (the sacred rock worshipped as a Deity) was vandalized again – the anti-Hindu terrorists from CPI(M) and DMK urinated on the deity and defiled it with slippers, and broke the worship altars.

I. The Incitement of violence by the Chief Minister of Karnataka

194. **09 Jun 2012**, Bengaluru, **Chief Minister of Karnataka State** - D V Sadananda Gowda, went on air and declared the Government's stand to prosecute[494] the SPH and the ASMT community. He announced the State takeover of the privately owned temple monastery and the arrest of The SPH Nithyananda Paramashivam. The Chief Minister made the following statements:

a. "*Bail of Nithyananda should be canceled and he should be arrested*"[495],

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[486] https://www.youtube.com/watch?v=4Mwwzc3cvmE

[487] https://www.newindianexpress.com/states/karnataka/2010/dec/10/nithyananda-sodomised-his-disciples-209732.html

[488] Worship of divine feminine consciousness during Chandi Homa maligned as witch craft https://www.youtube.com/watch?v=M6T8GwNo8SM

[489] "'They are continuously harassed in public for no fault of theirs', said Nithyananda. According to Nithyananda, sarees of at least '17 women devotees were pulled' in public, at seven places his Brahmacharis were thrashed and the Ashram call centre received about 300 phone calls for prostitution." https://www.deccanherald.com/content/152493/cid-report-stolen-says-nithyananda.html

[490] (i) CC 25289/12, 21 Dec 2012, CMM Court Bangalore, ASMT Dalit Nun Ma Nithya Supriya Swami v. Charu (Kumudam Reporter) (ii) https://www.vikatan.com/news/coverstory/114380-the-psychology-behind-the-cults-worshippers.html Date: 24/Jan/2018

[491] Tiruvannamalai Town, Village number 236, III-1, 2, land area number 526,523,523 as per State Revenue records. https://drive.google.com/file/d/1GPyHDMkyQ968TBYSdg4hCxvy4iK78Cgk/view

[492] CSR 344 dated 9 Feb 2017, Police station - Tiruvannamalai Town, District - Tiruvannamalai, eservices.tnpolice.gov.in

[493] A woman cannot be arrested after sunset (generally, 6pm) and before sunrise (generally, 6am), even if a woman police officer is present (Section 46(4) of Criminal Procedure Code) https://indiankanoon.org/doc/1233094/

[494] The Chief Minister of the state of Karnataka came on television saying he would - 'arrest The SPH in 2 days, close the monastery, teach The SPH a lesson'. https://www.indiatoday.in/india/north/story/govt-orders-probe-against-swami-nithyananda-in-ranjitha-case-105299-2012-06-11

[495] 11 June 2012 , NDTV , Bengalur ndtv.com/south/nithyananda-ashram-to-be-sealed-chief-minister-wants-him-arrested-487763





b. "*I have asked the district administrator to seize the Dhynapeeth Ashram of Nithyananda and recover all documents and arrest him immediately*"[496],

c. "*I have asked the Police to file strong objections against his bail petition*".

d. *The arrest of Nithyananda swami should be done as early as possible and a serious mechanism should be opted for this purpose. We received the report. The Law Minister, the Home Minister and the District minister along with officers we had detailed discussion and they decided to hold a high-level inquiry headed by the regional commissioner to look into the matter in detail*"[497]

e. **He also told** on June 11: "***I have directed the investigators to frame a perfect charge sheet against Nithyananda*** *and I will ensure that this is so. We do not encourage such immoral people in Karnataka, and* ***I am going to make an example out of Nithyananda.***"[498]

f. The **Chief Minister of the State** went to the extent of claiming that he **was ready to face jail term but would not stop targeting The SPH Nithyananda Paramashivam**[499].

g. The Law Minister of Karnataka, Suresh Kumar, said, "The Karnataka government has been planning to take over the ashram of controversial self-styled godman Nithyananda at Bidadi, taking into view allegations of objectionable activities taking place there. The government is mulling to take control of the administration of Nithyananda Dhyanapeetam situated at Bidadi following allegations of objectionable activities going on in there. He said the government was also planning to appoint an administrator for the Nithyananda Dhyanapeetam, located in the Ramanagara district[500].

195. Shankarappa who is a legal expert gave his legal opinion on the matter as, "*The chief minister's order is illegal, and he acted in haste.* ***The political head of the state has no power to order anyone's arrest as it is an infringement of an individual's rights****. It is unfortunate.. he seems to have surrendered himself to some vested interests. If anyone has a grievance, he should file a complaint. Or police can take up a suo motu case and investigate what occurred in the ashram. Media reports cannot be the basis for any order*".[501]

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[496] 14 Jun 2012, Firstpost Bengaluru, Sex, tantra and video tapes - chronicles of a 'cool dude' swamy - India News , Firstpost

[497]11 Jun 2012, Newsx Video Clip, https://www.youtube.com/watch?v=3blhMe1CIE4
11 Jun 2012 , The Hindu, Karnataka, www.thehindu.com/news/national/karnataka/karnataka-chief-minister-orders-arrest-of-nithyananda/article3515274.ece

[498] 16 Jun 2012, India Today, indiatoday.in/magazine/nation/story/20120625-nithyananda-surrenders-in-court-sent-to-custody-758791-2012-06-16

[499]15 Jun 2012, Times Of India, Sadananda takes on Nithyananda says he is ready to face jail term timesofindia.indiatimes.com/city/bengaluru/sadananda-takes-on-nityananda-says-he-is-ready-to-face-jail-term/articleshow/14148461.cms

[500] 09 Jun 2012, First Post , https://www.firstpost.com/india/karnataka-govt-to-takeover-nithyanandas-ashram-337961.html

[501] 16 Jun 2012, Times Of India - CM's order on Nithyananda's arrest was improper - timesofindia.indiatimes.com/city/bengaluru/CMs-order-on-Nityanandas-arrest-was-improper/articleshow/14164890.cms





196. **11 Jun 2012**, State Police seizes temple property, seals the Monastery, enforces curfew, displacing hundreds of residents.

197. **13 Jun 2012,** The SPH came to Court to apply for anticipatory bail for a crime that He was framed on illegally – breach of peace. On the contrary, His monastery complex was trespassed into by neo-Hindutva terrorists who barged into the monastery and attempted to murder the administrator of the monastery and raped female monks, and assaulted male monks to murder them. This was broadcast live on television. But the police slapped a case of breach of peace and assault against The SPH instead. When the SPH came to apply for anticipatory bail in this false case, the police arrested Him and took Him into custody. They again attempted to assassinate The SPH taking Him to an undisclosed location. They kept Him in police custody in the night where he was again deprived of food and given poisonous food thereafter.

198. **14 Jun 2012**, The SPH Nithyananda Paramashivam was granted bail. But the SPH was immediately arrested in yet another false case. A 600 battalion police force was used to arrest and take Him into custody. Public money to the tune of 30 million INR was used and The SPH was paraded in the streets of the city, showcasing him as if He was a most wanted terrorist and enemy of the State. Ironically, the District Commissioner in the guise of protecting the SPH arrested Him. Even if the false charges under which the SPH was arrested were considered to be true, were a bailable offense, even if, which show the extent of the illegality of the government's actions.

199. The High Court in its order CRL.P. 3253/2012[502] implicitly exposed the State terrorism, where it termed the arrest of SPH in 2012 as **"illegal"**, **"without any authority"**, **"contrary to law"**, **"without jurisdiction"**. This did not remedy the situation. There were no repercussions for perpetrators of the crime who were protected by the State. This is the reason why assassination attempts, illegal imprisonment, and custodial torture was repeatedly done to SPH until 2018 when SPH was forced to withdraw from public life in India. The Chief Minister who had openly given orders to the police to use the brutal force of SPH only escalated in his position and capacity in the government and became the Central Government's Law Minister.

200. The State of the Republic of India made several attempts to illegally capture temples of the ASMT community. The land where the Adi Kailasa Bengaluru Aadheenam (temple-monastery), Bidadi, is constructed is owned by the temple trust. In 2020, the High Court of Karnataka directed the Ramanagara District court to attach all properties owned by the SPH. The SPH is a Hindu monk and following the religious practices of Aparigraha as per Hinduism (which is similar to the vow of poverty that His Holiness Supreme Pontiff of the Universal Church, the Bishop of Rome (Pope) takes[503]) has not even one piece of land or bank account to His name. The police did not attach any property unlike as directed by the court as there are none. For this, on **30 March 2021**, the court order accused the police of "*not been cooperating with the court*", as if there were properties

[502] CRL.P. 3253/2012 http://indiankanoon.org/doc/85011170

[503] "How much does one get paid for being pope? Nothing. In 2001, the Vatican confirmed that the pope 'does not and has never received a salary'. As a Jesuit, Pope Francis had already taken a vow of poverty. On his election, the pope-elect's private property is usually either donated to the church, transferred to a family member, used to endow a foundation, or placed in trust." www.irishtimes.com/life-and-style/people/pontifacts-all-the-papal-questions-you-never-thought-to-ask-1.3597284





in the name of the SPH which the police were not reporting to the court. The order has been quoted below[504] :

> *"In this case the complainant COD police has not been cooperating with the court by furnishing details of property of accused Nithyananda. It is their say that accused Nithyananda has property at Bidadi by having his own Ashram. But so far no details of such property is mentioned by the respondent COD police. Since the tenure of the P.O. of this court i.e., for the last 2 years there has been no progress in the case on hand particularly in the matter of procuring accused Nithyananda. On each and every date of hearing the officers who represent complainant COD before this court gives one or other reason without taking any satisfactory steps. On questioning the so called Nodal Officer who visits this court once in while submits that the property at Bidadi i.e., Nithyananda Ashrama Property has been in the name of the mother of accused Nithyananda. But no steps are taken by the complainant COD Police to attach other properties of Ashram at Bidadi which is in the name of accused Nithyananda. This court is not at all satisfied with the answers given by the so called Nodal Officer from time to time. Therefore, the following ORDER The Nodal Officer/the officer in-charge of this case in whatsoever capacity shall take proper steps in terms of Cr.PC by taking steps to attach the property at Bidadi Ashram so as to procure accused Nithyananda and other accused persons who are regularly remaining absent before this court. A3 to A6 are absent. EP filed. For proper steps in this behalf by 17.04.2021."*

J. Attacks in State of Uttar Pradesh

201. **6 June 2020:** Taking advantage of the lockdown due to the CORONA pandemic, and the lack of clear visibility of Government illegalities and brutalities, the State Government of Uttar Pradesh destroyed the Hindu Temple of The Kashi Sarvajnapeetha of the SPH at Manikarnika Ghat, Varanasi. At around 1 AM neo-Hindutva militants destroyed the temple using heavy machinery and earthmover machines. The Hindu monks were still inside but managed to escape from death in the collapsing temple building.

202. The demolition was completely illegal and done despite multiple High Court orders[505] that specifically had given a stay order in favor of the ASMT and forbid the government from touching the property including the High Court order to W.P. 58947/2017 (dated 11 Dec 2017) specifically prohibiting the government to demolish the Kashi Sarvajnapeetha. Both District Court and High Court orders were ridiculed by the government officials.

203. The sacrilege of the deities and destruction of the temple caused great pain to the Hindu monks to Hindus worldwide who witnessed the shocking events on social media.[506]

204. The Hindu monks tried to stop the heavy machinery by using their bodies as an obstacle. ASMT monk Sri Nithya Shantimayananda Swami's neck was broken, still, he fastened his body to the steel

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[504] Principle District Court of the III Additional District and Session Judge, Case S.C.86/2014, CNR No.: KARN010013312014, order dated 30 March 2021.
[505] W.P. 58947/2017 (dated 11 Dec 2017) in Allahabad High Court drive.google.com/file/d/1P4ydNPOjJUpCFgzfSqaLMpFqjrL8owld/view
[506] https://m.facebook.com/hashtag/stophinduholocaust ; https://m.facebook.com/hashtag/kashisarvajnapeeta

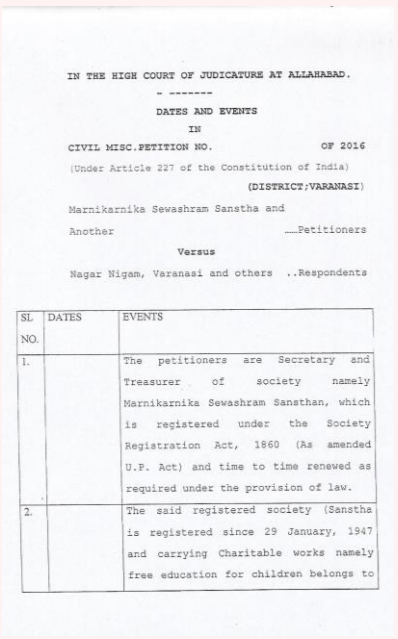
rebars to protect the Temple from the terror attack. He went live on social media in the hope of protection - here is the video.[507] Sri Nithya Shantimayananda Swami was subjected to cruel, inhuman, and degrading treatment by Police, who broke his neck and took him in custody. All legal recourse was denied. Several Hindu monks have died due to these atrocities of the police and militants.[508]



Late night at 1 am, the State Government with the neo-Hindutva militants demolished the Hindu temple despite the High Court order to not touch it. The monks were still sleeping but escaped before the temple collapsed on them.



ASMT monk Sri Nithya Shantimayananda Swami's neck was broken, still he fastened his body to the steel rebars to protect the Temple from the terror attack. He went live on social media in the hope of protection - here is the video.



IN THE HIGH COURT OF JUDICATURE AT ALLAHABAD.

DATES AND EVENTS

IN

CIVIL MISC.PETITION NO. OF 2016

(Under Article 227 of the Constitution of India)

(DISTRICT:VARANASI)

Marnikarnika Sewashram Sanstha and

Another .....Petitioners

Versus

Nagar Nigam, Varanasi and others ..Respondents

SL NO.	DATES	EVENTS
1.		The petitioners are Secretary and Treasurer of society namely Marnikarnika Sewashram Sansthan, which is registered under the Society Registration Act, 1860 (As amended U.P. Act) and time to time renewed as required under the provision of law.
2.		The said registered society (Sanstha is registered since 29 January, 1947 and carrying Charitable works namely free education for children belongs to

High Court order to W.P. 58947/2017 (dated 11 Dec 2017) specifically prohibiting the government to demolish the Kashi Sarvajnapeetha. Both District Court and High Court orders were ridiculed by the government officials.

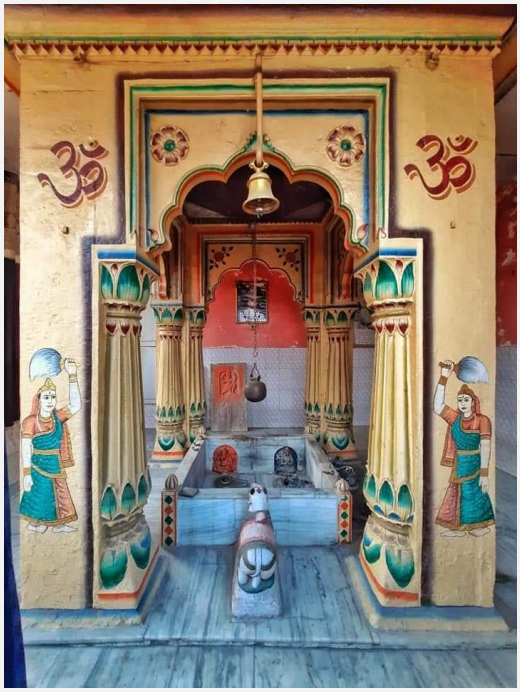
205. When the Mahant (ASMT regional head), went to the government officials in protest of what they had done and showed the High court order to them and exposed the wrong that they had done, the government officials led by Vishal Singh (Head of the government project) challenged him - "Yes, I am doing Contempt of Court, so what will you put me in jail?! Try doing and see," and threw the High Court order copy in the office dustbin.

[507] https://www.youtube.com/watch?v=nslPJvsn9JU

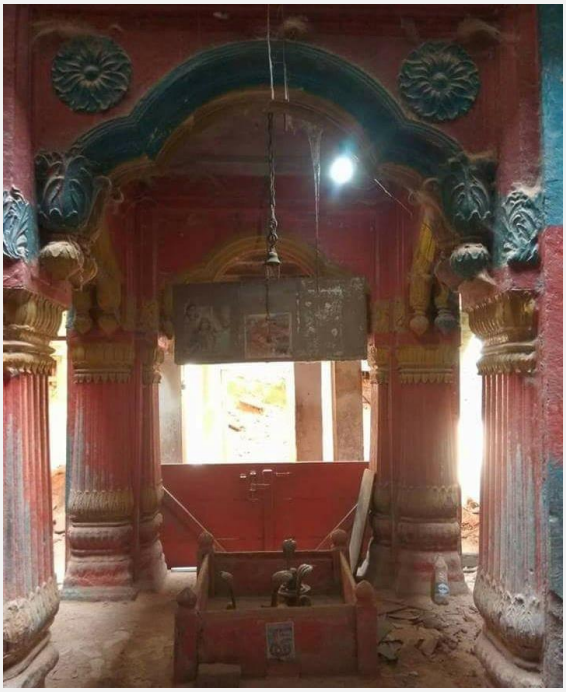
[508] hindustantimes.com/cities/3-palghar-cops-who-watched-mob-kill-3-men-including-70-yr-old-seer-sacked/story-oTlQ2oxJmHqiSuylMPUZcI.html



6 June 2020: When the Mahant (ASMT regional head), went to the government officials in protest of what they had done and showed the High court order to them and exposed the wrong that they had done, the government officials led by Vishal Singh (Head of the government project) challenged him - *"Yes I am doing Contempt of Court, so what will you put me in jail?! Try doing and see,"* and threw the High Court order copy in the office dustbin.



Picture of a temple **before** the state-sponsored destruction in Kashi.



A similar but different temple **after** the state-sponsored destruction in Kashi.

https://www.facebook.com/cvbhariharan/posts/4607247159336899







K. Attacks on Nithyananda Gurukul in Karnataka and Nithyananda University Yogini Sarvajnanapeetha Gujarat

206. In several attacks made on the ASMT monastery during 2010, 2012, 2013, and 2019 the traditional schools (Gurukuls) imparting education inside the monastery had to be shut. The Karnataka State Government was either unable to or unwilling to curtail these attacks and on the contrary, chose to vexatiously prosecute the victims.

207. The right of indigenous peoples to education is protected by the UN Declaration on the Rights of Indigenous Peoples, which in Article 14 states that *"Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning."* Similarly, many international conventions such as UNHR - Article 26; ICESCR - Articles 13 and 14; ICCPR - Article - 18 and 26 rights of religious minorities to offer religious and indigenous education to their children.





208. Similarly, the rights of ASMT schools imparting religious and indigenous education are protected under Articles 26, 29, and 30 of the Constitution of the Republic of India.

Article 26 in The Constitution Of India 1949 **26. Freedom to manage religious affairs** Subject to public order, morality, and health, every religious denomination or any section thereof shall have the right (a) **to establish and maintain institutions for religious and charitable purposes**; (b) to **manage its own affairs in matters of religion**; (c) to own and acquire movable and immovable property; and (d) **to administer such property in accordance with law**	**Article 29 in The Constitution Of India 1949** **29. Protection of interests of minorities** (1) Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script, or culture of its own **shall have the right to conserve the same** (2) No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language, or any of them
Article 30 in The Constitution Of India 1949 **30.** Right of minorities to establish and administer educational institutions (1) **All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice** (1A) In making any law providing for the compulsory acquisition of any property of an educational institution established and administered by a minority, referred to in clause (1), the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause (2) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.	In the **24 April 2012, amendment,** to the **Right to Education Act,** following clause was added to the law: **Section-1 (5) - Nothing contained in this Act shall apply to Madras as, Vedic Pathsalas** and educational institutions primarily impart religious instruction. https://mhrd.gov.in/sites/upload_files/mhrd/files/upload_document/33.pdf This amendment allowed the Vedic Pathsalas (Indigenous, religious, traditional Hindu schools; the category under which the ASMT schools operated) to function free of government interference.

209. Further to the Government circular F.No. 1-15/2010-EE-4[509], the Government of India, Ministry of Human Resource Development, Department of School Education & Literacy dated **23 Nov 2010**, clearly mentioned that in point 3. - *"Institutions. intruding Madrasa and Vedic Pathshalas especially serving religious and linguistic minorities are protected under Article 29 and 30 of the Constitution. The RTE Act does not come in the way of continuance of such institutions or the rights of children in such institutions."* This is a well-known fact and is covered by the media.[510]

[509] http://shrikailasa.github.io/persecution_evidences/gurukul/goi_circular_F.No.1-15_2010-EE-4_23-Nov-2010.png
[510] https://economictimes.indiatimes.com/news/politics-and-nation/madarsas-vedic-pathshalas-to-be-kept-out-of-rte-ambit/articleshow/12696793.cms





210. Despite various international laws, constitutions principles, central (federal) and state (provincial) laws, and policies acknowledging the right of the indigenous communities to run schools imparting religious and indigenous education, the Government of the State of Karnataka targeted the ASMT Hindu schools (Gurukuls) using a lawfare of vexatious litigation and malicious prosecution.

211. On 9 June 2012, the Chief Minister of the State, Sadananda Gowda grossly misused his power and the government machinery to execute a series of State-sponsored terror attacks on the ASMT community. The High Court in its order CRL.P. 3253/2012[511] implicitly exposed this State terrorism, where it termed the entire government process as **"illegal"**, **"without any authority"**, **"contrary to law"**, **"without jurisdiction"**. This did not remedy the situation. There were neither any repercussions for any of the state authorities responsible nor any sign of remorse or apology from perpetrators of the crime – including the Chief Minister of the State.

212. Following these illegal orders from the Chief Minister of the state, since August 2012 onwards up to date (2019), there have been consistent efforts by the Karnataka State Government to shut down the Nithyananda Gurukul (the indigenous and religious school run by the followers of The SPH Nithyananda Paramashivam as per the ASMT tradition.)

213. August 2012: The Karnataka State CWC (Child Welfare Committee) sent an independent body comprising citizens to inspect the conditions of the Nithyananda Gurukul. The government's objective was to harass the children, teachers, and parents and to make them wary, and ultimately shut down the Gurukul.

214. However, contrary to the expectations of the government the Committee that comprised a group of citizens (similar to a jury) gave a positive report:[512]

> *"We five members of Child Welfare Committee came to visit the ashram and see the students/children who are staying in the ashram. We found that all children have been taken good care and provided with good food, shelter, and education. We had an interaction with children and we are satisfied with (the) facilities offered. We thank the volunteers, staff, and disciples for cooperating (with) us to carry out our duties and responsibilities. We have advised the staff to obtain prerequisite permission from the women and child welfare department to stay fit institution approval. We wish the ashram all the best in our future endeavors."*

215. August 2012 to until about a year, July 2013 (and beyond) the Gurukul and other social and spiritual causes of The SPH Nithyananda Paramashivam were under constant attack by the media through hate speech for incitement of violence. For example, an attack was executed on 13 January 2014 on Uttarahalli monastery.[513] While all the hate propaganda against The SPH Nithyananda Paramashivam and the ASMT community was being aired non-stop on Kannada language news channels, the Karnataka State Child Rights commission came to Gurukul without notice and interrogated the children. The Karnataka State Child Rights commission bullied the children. The

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[511] CRL.P. 3253/2012 http://indiankanoon.org/doc/85011170

[512] (i) http://shrikailasa.github.io/persecution_evidences/gurukul/CWC_Report_Aug_2012-p1.jpg (ii) http://shrikailasa.github.io/persecution_evidences/gurukul/CWC_Report_Aug_2012-p2.jpg

[513] (i) http://shrikailasa.github.io/persecution_evidences/gurukul/Uttarahalli_monastery_attack_tv_13_01_2014.png (ii) http://shrikailasa.github.io/persecution_evidences/gurukul/Uttarahalli_monastery_attack_victim_13_01_2014.png




parents of the children were not present, and no prior permission of the parents or the Gurukul (the ASMT school) was ever sought by the Karnataka State Child Rights Commission. The Karnataka State Child Rights commission came uninvited, without informing, and without permission of any sort. The state authorities could not find anything wrong but the Karnataka State Child Rights Commission and Department of Women and Children and other government agencies kept on making several such visits and harassed the children, intimidating them to leave the school. The Karnataka State Child Rights commission authorities asked children inappropriate and humiliating questions, such as:

a. They mocked their traditional dressing, demanding them to wear jeans and pants instead of traditional saffron robes.

b. They mocked the organic vegetarian traditional food that the children were eating.

c. The children were sitting on the ground and eating, as that is the ancient ASMT tradition, the board questioned that and many simple ancient traditional ancient lifestyle aspects.

d. They intimidated the children by claiming that they had no future in the Nithyananda Gurukul and that they should leave. The threats were not ordinary and children reported to the Principal of being bullied and harassed by the officers.

e. The testimonials of the children of the harassment by the various government departments who made several unauthorized visits have been documented by the children and parents.

216. **17 Sep 2013**, the Karnataka State CWC officials forcibly, cruelly, and illegally interrogated children in the Gurukul. It was done without parental consent, without any video recording. CWC representative Radha. K acknowledging with a signed letter that she came to see gurukul with the police.[514] This visit was after 7:30 PM late-night beyond[515] the time permissible by law (6 PM)[516]. The State interrogators shamed, ridiculed, and humiliated the children, particularly girls for their traditional dress, pressured them to quit their spiritual-religious lifestyle.

217. 19 Sep 2013, FIR 340/2013 Bidadi PS dated 19-Sept-2013 IPC 186 against Ragasudha Vasundhara Shivanna, the legal counsel for the school and parents, for intervening in the violation of the rights of children and parents and reminding the police officers and CWC team members that it was not appropriate and illegal in fact to interrogate children in absence of their guardians that also after 6 PM (the official raided at 7:30 PM). For this, the government fabricated an accusation of IPC 186 which reads - *"Obstructing public servant in discharge of public functions. —Whoever voluntarily obstructs any public servant in the discharge of his public functions, shall be punished with imprisonment of either description for a term which may extend to three months, or with fine which may extend to five hundred rupees, or with both."*[517]

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[514] http://shrikailasa.github.io/persecution_evidences/gurukul/Letter_CWC_Representative_Radhka._K_17-Sep-2013.png
[515] http://shrikailasa.github.io/persecution_evidences/gurukul/CWC_Representatives_17-Sep-2013.png - Letter from CWC representative Radhika. K acknowledging with a signed letter that she came to see gurukul with police beyond legally permissible time (click here to see video evidence)
[516] http://shrikailasa.github.io/persecution_evidences/gurukul/Letter_CWC_Representative_Radhka._K_17-Sep-2013.png
[517] https://drive.google.com/file/d/1Jd_0HVOD9h6fUVSYMEIouX_sG5cpRBWu/view





218. 21 Sep 2013, the Karnataka Government District Children Protection Committee (Women and Children Welfare Department) issued a show-cause notice[518], wherein they made false allegations claiming that children were kept there illegally and ordered parents of all children to appear for interrogation. Parents from all over the country had to fly to meet the government demands, which they did.

219. 15 Oct 2013, the parents of the children fight against the government for their constitutional, religious, and human rights to have their children educated as per ancient ASMT tradition. The State Government officers claimed that the parents were fake and demanded them to produce all documents to prove they are the real parents. The parents established this by producing various documents such as – state issues biometric-ids, passports, birth certificates, and other documents.[519] However, the State Government officers maliciously maintained that the children were orphans. They criminally intimated the children pressurizing them to leave the Gurukul and go with their parents or they will be taken away by the Government officers.[520] The entire attack by the government was reported by various politically owned Kannada language news channels that re-iterated the false claims of the government such as the claim the children were orphans and even absurd claims such as that the parents of the children were fake.[521] About 19 children and their parents were intimidated and harassed by the Government officers to the extent that they had no choice other than to leave.[522]

220. 16 Oct 2013, in a politically owned neo-Hindutva newspaper, named Indian Express[523] it was published that the Karnataka State CWC Officer, Shivalingaiah said, *"We found the children brilliant"*. However, the Officer falsely claimed, *"But they are not receiving formal education. They (the ashram) do not have accreditation from any government agency, they do not follow the law of the land and do not have an authentic syllabus for the children."* Several other politically owned newspapers such as the Deccan Herald also spread misinformation and justified the state's legal terrorism by falsely accusing the traditional school of child rights violation whereas in reality the state was persecuted their children and their parents using vexatious proceedings.[524] The claims of the Karnataka State CWC were malicious, vindictive, and completely counterfactual. The fact that the education was not as per one of the secular state education systems and the fact that as per Right To Education (R.T.E.) Act Section-1(5) - Vedic Pathashalas (Indigenous, religious, traditional Hindu schools) are exempt from the purview of the RTE Act, it simply meant that the CWC had no jurisdiction or rights in interfering with the school. This was also later pointed out by the High Court in its order in a writ petition in 2018. This simply showed that the CWC did not follow any law or procedures and were just twisting logic and violating the law to realize their aim to shut down the Gurukul and deny the children of religious and indigenous education. The

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[518] http://shrikailasa.github.io/persecution_evidences/gurukul/CWC_show_cause_notice_17-Sep-2013.png
[519] https://indianexpress.com/article/cities/city-others/nithyananda-ashram-produces-88-students-before-child-welfare-panel/
[520] https://www.deccanherald.com/content/367261/nithyananda-ashram-scanner-child-rights.html
[521] http://shrikailasa.github.io/persecution_evidences/gurukul/Kannada_language_tv_news_channel_tv9_15-Oct-2013.png
[522] 16 Oct 2013, The Indian Express, *"Nithyananda ashram produces 88 students before child welfare panel"* http://archive.indianexpress.com/news/nithyananda-ashram-produces-88-students-before-child-welfare-panel/1183244/
[523] Ibid
[524] 6 Nov 2013, Deccan Herald, *"Nithyananda ashram under scanner for child rights violation"* https://www.deccanherald.com/content/367261/nithyananda-ashram-scanner-child-rights.html





children were receiving formal education which was as per IGCSE Edexcel. The authorities were presented the relevant documents such as:

(1) The Certificate of approval of EDEXCEL UK to the Nithyananda Gurukul to offer Non-Religious conventional education with Edexcel Academic Qualifications[525]

(2) Documents showing the recognition of EDEXCEL courses by the central education board – the Council of Boards of School Education in India[526]

(3) Documents showing the recognition by the Association of Indian Universities for EDEXCEL 10th Grade courses as equivalent to those offered by Indian boards.[527]

(4) Documents showing recognition by the Association of Indian Universities for EDEXCEL 12th grade courses as equivalent to those offered by Indian boards.[528]

None of these submissions remedy the damage and the state continued the lawfare and legal terrorism.

221. On **8 Feb 2014**, the Officers from the Department of Women and children announced their plans on television[529] to shut down the Nithyananda Gurukul. On multiple occasions - (1) order dated 29 Jan 2014, passed by the Director (2) order dated 11 Feb 2014 passed by the Commissioner - The State Public Education Department, maliciously rejected the application of ASMT community school without providing any hearing which is contrary to the provisions of law as per Karnataka Education Act. On **11 Feb 2014**, this was pointed out by the community and submitted in their Amended Writ Petition WP 8805/2013 (END RED) WP-8830-873/2014[530].

222. Subsequently, on **13 Feb 2014**, the State Government sent a notice through the State Police to the Nithyananda Gurukul to shut it down and within a timeline 7 days from receiving the notice to send the children of the Gurukul to a nearby Government school or a private school.[531]

223. **14 Feb 2014**, the State Minister of education publicly re-iterated the lies spread earlier through the media and ordered the shutdown of the Gurukula arbitrarily without any verification of facts and due process.[532] This was reported in the Hindu newspaper (politically linked to the DK/DMK anti-Hindu terrorists) Vol 45 No. 38 dated 14 Feb 2014, in an article titled *"Action to be taken against Nithyananda's gurukula"*[533] wherein the State Minister of education parroted the old same lies as earlier.

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[525] http://shrikailasa.github.io/persecution_evidences/gurukul/EDEXCEL_Approval_Certificate_Gurukul_93832.png
[526] http://shrikailasa.github.io/persecution_evidences/gurukul/EDEXCEL_Recognition_CBSE_18-Apr-2011.png
[527] http://shrikailasa.github.io/persecution_evidences/gurukul/EDEXCEL_Recognition_AIU_10th_18-Apr-2011.png | https://drive.google.com/file/d/1Ew65eySSU2UTNtLigc-BwS1nYT4sw8BH/view
[528] http://shrikailasa.github.io/persecution_evidences/gurukul/EDEXCEL_Recognition_AIU_12th_06-Dec-2013.png
[529] http://shrikailasa.github.io/persecution_evidences/gurukul/DWC_officer_tv_announced_plans_08-Feb-2014.png
[530] http://shrikailasa.github.io/persecution_evidences/gurukul/Amended_Writ_Petition_WP_8805-2013_END_RED_WP-8830-873-2014.png
[531] http://shrikailasa.github.io/persecution_evidences/gurukul/Karnataka_State_Police_Notice_Gurukul_13-Feb-2014.png
[532] http://shrikailasa.github.io/persecution_evidences/gurukul/Karnataka_State_minister_education_gurukul_shutdown_14-Feb-2014.png
[533] https://www.thehindu.com/news/national/karnataka/teacherfriendly-transfers-in-the-offing-ratnakar/article5685916.ece





224. **17 Feb 2014**, Nithyananda Gurukul appealed in the High Court for a stay order[534]; and it was granted by the High Court.[535]

225. **26 Mar 2014**, in response to the Writ Petition WP. 8805/2014 (END-RES) the State Government filed a Statement of Objection (BV/ma/26032014/2+1) dated 26-March-2014. The state government made a false statement in court[536] that IGCSE is not recognized by the Government. The state government statement was false – IGCSE is recognized as equivalent to Central and State Education Boards and this is evident by COBSE Circular number COBSE/C.280/2011 dated April 18, 2011; AIA Circular No.EV/II(281/2013/1958 dated Dec 06, 2013; AIA Circular No. EV/II(281)/2008/188 dated December 17/2008 etc.

226. The ASMT community submitted an Amended Writ Petition WP 8805/2013 (END RED) WP-8830-873/2014 to address the lies by the State Government. The community cited the proof showing that IGCSE is a recognized equivalent to Central and State Education Boards.[537] The community also exposed the malicious prosecution of ASMT by the State Public Education Department, that it rejected the application without providing any hearing which is contrary to the provisions of law as per the Karnataka Education Act. As per the Karnataka Education Act, 1983 clause (c) & (d) of Section 2(27) the institutions giving, providing, or imparting only religious instructions as well as the institutions imparting instructions for which there is no approved syllabi or course of studies of the Government. Therefore, the ASMT gurukul is excluded from the purview of the Karnataka Education Act. Despite this, the State Government of Karnataka used the sections of the Karnataka Education Act to persecute the community and its children. As per the Karnataka Education Act, the application for starting a regular school as per the State law should be processed in 3 months. However, the application which was submitted by the ASMT community in 2013 was rejected in 2014 moreover rejection no written reasons for rejection were given which was also illegal.[538] The rejection order denigrated and ridiculed the spiritual names[539] given to students as per native Hindu Vedic tradition and with the consent of parents.

227. 17 Sep 2014, even after the stay order the officers of the Department of Women and Children did not stop harassing and made another visit and interrogated the children in the same inhumane, cruel, and degrading manner.[540]

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[534] http://shrikailasa.github.io/persecution_evidences/gurukul/Karnataka_HC_Stay_Order_Gurukul_17-Feb-2014-p1.png
[535] http://shrikailasa.github.io/persecution_evidences/gurukul/Karnataka_HC_Stay_Order_Gurukul_17-Feb-2014-p2.png
[536] http://shrikailasa.github.io/persecution_evidences/gurukul/Karnataka_HC_State_Objection_false_statement_BV-ma-26032014-2-1_25-Mar-2014.png
[537] http://shrikailasa.github.io/persecution_evidences/gurukul/Writ_Petition_WP_8805-2013_END_RED_WP-8830-873-Edexcel-IGCSE-2014.png
[538] http://shrikailasa.github.io/persecution_evidences/gurukul/Writ_Petition_WP_8805-2013_END_RED_WP-8830-873-Edexcel-IGCSE-2014-p2.png ; http://shrikailasa.github.io/persecution_evidences/gurukul/Writ_Petition_WP_8805-2013_END_RED_WP-8830-873-Edexcel-IGCSE-2014-p3.png ; http://shrikailasa.github.io/persecution_evidences/gurukul/Writ_Petition_WP_8805-2013_END_RED_WP-8830-873-Edexcel-IGCSE-2014-p5.png
[539] http://shrikailasa.github.io/persecution_evidences/gurukul/Writ_Petition_WP_8805-2013_END_RED_WP-8830-873-Edexcel-IGCSE-2014-p4.png
[540] http://shrikailasa.github.io/persecution_evidences/gurukul/DoWC_harassment_visit_17-Sep-2014.png





228. 19 Nov 2014, further, the Nithyananda Gurukul kept knocking on every door for justice, and approached and submitted an appeal to the Minister for Women & Children, the Chief Minister, the Governor, State, and National Human Rights Commission.[541]

229. From 2014 to 2019 for five years the status quo was somehow maintained because of the stay order granted by the High Court on **17 Feb 2014**. Various government departments and television channels continued to harass in different ways.

230. Finally, on **12 Mar 2019**, the High Court passed an order quashing the illegal notice and proceeding of the Department. In the High Court of Karnataka, Writ Petition 8806 of 2014 (Order dated - 12-March-2019), the High Court ordered the Block Education Officer to drop all proceedings against the Nithyananda Gurukul.[542] Some highlights of the court order[543] :

   a. In point number 12, the High Court recognized that the order by the Block Education Officer was unauthorized.[544] Further, the Court recognized that since the children were not following conventional secular State Education, the notion of Class I to Class X did not apply to them so the notice to shift the children from Class I to Class X out of the Gurukul was unauthorized and did not apply to the Gurukul.

   b. The High Court ordered the Block Education Officer to drop all proceedings against the Nithyananda Gurukul.

   c. In the conclusion, the High Court directed the Nithyananda Gurukul to resubmit their application to start another school called Nithyananda Vidyalaya (as per the secular State Board apart from the traditional Nithyananda Gurukul) and directed the Block Education Officer to consider the application without prejudice as per law.

231. This did not remedy the situation. Even after March 2019, the Nithyananda Gurukul continue the struggle to run traditional and indigenous traditional schools for the ASMT children despite the hostile government. The caste supremacist media continue their hate speech, slanderous, and defamatory attacks against the Gurukul. The hate speech also continued on social media, and several children were subjected directly to such hate speech attacks. **14 August 2019**, only after six months of the court order, finally the Regional Education Officer passed the order (03/2012-13/19-20 [250/19-20 / 14/8/19]) dated 14 August 2019 to repeal the order of closure of gurukul.[545]

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[541] http://shrikailasa.github.io/persecution_evidences/gurukul/gurukul_justice_appeal_goi_MoWC_nc_19-Nov-2014.png
[542] The online copy of the Writ Petition 8806 of 2014 (Order dated - 12-March-2019) from the official High Court website http://judgmenthck.kar.nic.in/judgmentsdsp/bitstream/123456789/260974/1/WP8806-14-12-03-2019.pdf
[543] (i) shrikailasa.github.io/persecution_evidences/gurukul/HC_WP8806-2014_Order_unauthorized_Block_Education_Officer_actions_12-03-2019-p1.jpg (ii) shrikailasa.github.io/persecution_evidences/gurukul/HC_WP8806-2014_Order_unauthorized_Block_Education_Officer_actions_12-03-2019-p2.jpg (iii) shrikailasa.github.io/persecution_evidences/gurukul/HC_WP8806-2014_Order_unauthorized_Block_Education_Officer_actions_12-03-2019-p3.jpg (iv) shrikailasa.github.io/persecution_evidences/gurukul/HC_WP8806-2014_Order_unauthorized_Block_Education_Officer_actions_12-03-2019-p4.jpg
[544] http://shrikailasa.github.io/persecution_evidences/gurukul/HC_WP8806-2014_Order_unauthorized_Block_Education_Officer_actions_12-03-2019-p4.png
[545] http://shrikailasa.github.io/persecution_evidences/gurukul/Regional_EduOfficer_Order_repeal_closure_gurukul_14-Aug-2019.png

232. From 2013 up until 2019, a person named Janardhan Sharma took refuge in the monastery citing a series of heart attacks, heart surgery, and inability to work to sustain himself and his family. He, his wife, and four children were supported by the SPH Nithyananda Paramashivam and the ASMT community. The children were given free education, free health care, their traveling expenses, etc. were all borne by the monastery. The community tried to support him while his health recovered. To avoid exertion given his fragile health Janardhan Sharma was given simple tasks such as mentoring children studying Sanskrit, for which he withdrew salary but never actually conducted any classes. Janardhan Sharma pretended to be in a key position of power in the monastery during his time and tried to force himself into many negotiations of high-value contracts with external vendors, manipulated the purchase process. By 2019, his two daughters had become Hindu monks and got involved in the temple administration. His daughters (Ma Nithay Tattvapriyanadna and Ma Nithyanandita) while scrutinizing temple purchases discovered the financial irregularities done by their father. Upon being exposed for his crimes and being confronted by his daughters, Janardhan filed a complaint with the Gujarat Police, falsely alleging that his daughters had been abducted. On 2nd and 3rd November 2019, his daughter Ma Nithyanandita met the Gujarat Police officers and gave a handwritten statement denying all allegations of her father as false and baseless. She clarified she was residing in the Hindu monastery of the SPH voluntarily and happily and requested the police to close the false case. This should have officially brought the case to closure, but it did not.



03- NOVEMBER -2019

I, Nandhitha Janardhanan (Ma Nithyanandhitha), d/o Janardhan Sharma, am a major, 19 years of age.

I am living at Ahmedabad in the Jurisdiction of Vivekananda nagar.

From yesterday I am being harassed by the police, Instigated by my parents as I have expressed in my written affidavit to the police given at around 4am after a lot of mental trauma and psychological pressure which was over 10 hours.

I am a major voluntarily happily living here. I do not want to be forced to go with my parents as they are evidently trying to Kidnap me.

My parents have given a false complaint to the police that I am being held under detention.

I request the police to please close this false complaint Immediately.

nawdhitha
(03-November-2019)

(Left) 3 Nov 2019: Hindu nun Ma Nithya Nandithananda sitting on the bench on the extreme left giving her formal statement in presence of multiple police officers of the Gujarat Police. **(Right)** The photograph of the statement given by Ma Nithyanandhitha to the Gujarat State Police.

233. In **November 2019**, the State atrocity was much more appalling. On 15 November 2019, the Gujarat State government (CWC) Child Welfare Commission officials raided the female monastery and molested the children studying there, particularly the minor girls and boys studying there. The





Gujarat State CWC officials and the State policemen showed pornography to the children. When a small girl went to change her clothes the state officials peeped into the bathroom. The state officials pulled the Jattas (dreadlocks) of the children causing them physical pain and emotional pain due to the ridicule. The state officials intimidated the children threatening to put them in jail if they did not attest to the views of the state officials. Some officers pressurized the children to eat unhealthy processed substances containing non-vegetarian substances avoided by the ASMT community on religious grounds and for health reasons. Children were traumatized by these harassments and for more than a year, a few children became so afraid of going to the bathroom alone that they would otherwise keep the door open in fear somebody might suddenly barge in. The statement of the children collected by coercion by the Gujarat State CWC officials and the State police and were further manipulated by these officials wherein the officials attributed false statements against the names of the children and included the names of these children as witnesses of these claims (made by the state authorities) in the charge sheet made against the SPH Nithyananda Paramashivam and volunteer nuns working in the monastery.

234. For the abuse done to children, the CWC officials were pulled up by the parents of these children in the High Court.[546]



A security camera CCTV footage of an officer touching a minor ASMT girl's Jatta (dreadlocks) made the minor girl very uncomfortable, as per her testimony.



A security camera CCTV footage of an officer who was showing a minor girl an obscene scene with his phone.

235. Following the High Court order fourteen Gujarat State government (CWC) Child Welfare Commission officials and the Gujarat State government Police officers who had raided the female monastery on the order of a Special Protection of Children from Sexual Offences Court were booked under POCSO Act for showing pornographic material to children.

236. Unable to avail justice, the Hindu monks - Ma Nithyananditha, Ma Nithya Tattvapriyananda fled to escape police torture and enhanced interrogation aimed at forcing them to give a false confession. Ma Nithyananditha, Ma Nithya Tattvapriyananda jointly gave several video statements explaining their stand of why they wanted to continue their monastic life and how they were being harassed by the State Police to give false statements. They submitted four signed affidavits to the High Court of Gujarat from (i) Trinidad and Tobago, (ii)Virginia, (iii) Barbados, (iv) The High Commission of India of Kingston Jamaica, which the court finally accepted.[547] In their affidavits they also cited that their

[546] In High Court of Gujarat, R/SCR.A/26/2020, https://indiankanoon.org/doc/74023602/

[547] https://indianexpress.com/article/india/nithyananda-ashram-case-two-missing-women-file-affidavit-from-4th-country-6220352/





father had sided with highly influential neo-Hindutva politicians who were using the State Police to torture them into a false confession and their fair representation was impossible in India, owing to which they had no option but to flee India and submit their affidavits and video statements to the High Commission of India of Kingston Jamaica only which the courts finally accepted.

237. **25 Nov 2019,** the police arrested two female monks – Ma Nithya Pranapriyananda and Ma Nithya Priyatattvananda from the monastery on false charges of kidnap, of their sister-disciple Ma Nithyananditha. The State arrested them on these false charges without even a warrant grossly undermining their human rights and due process rights. One of the nuns Ma Nithya Pranapriyananda was undergoing catamenial fever. Both the nuns had been interrogated for more than 48 hours without break by the state authorities that had completely exhausted them. The nuns had pleaded for rest for some time but were inhumanely and cruelly treated by excessive use of force by the state police. The police even forcibly entered their room violating their rights to privacy as a person and toppled their bed violating their dignity as women and their chastity as female monks, and dragged them into the police van given that they were weak to walk by themselves. They were kept imprisoned for almost 3 months and until 7 February 2020 (75 days). For these three months of imprisonment, the state police officers several times a day dehumanized the female monks making extremely vulgar, derogatory, and threatening statements such as asking to dance naked which they wished to record live for YouTube. The cruel, inhumane, and denigrating treatment done to the female monks was normalized by publicly ridiculing them on nonsensical allegations such as knowing English better than the local dialect.[548] Upon bail, the court restrained them from leaving the city, while all hotels of the city refused accommodation to them citing fears of police reprisal. These circumstances forced the nuns to live on the streets during the COVID-19 pandemic and lockdown. The false case is still not closed.

238. **28 Dec 2019:** The State Government completely demolished the monastery infrastructure. The monastery - Yogini Sarvajnapeetha was the biggest female Hindu monastery in the world.



[548] https://timesofindia.indiatimes.com/city/ahmedabad/yoginis-speak-only-english-cops-clueless/articleshow/72214370.cms





239. The police complaint against the State authorities was closed without investigation and the petition to the Court was forced to be withdrawn by the Court. The only women monastery and Hindu University in India were demolished by the State.[549]

IV. Attempts to kill ASMT leader the Supreme Pontiff of Hinduism

Early attempts to assassinate the SPH.

240. During the birth star celebrations of the SPH on **25 December 2009**, the SPH was poisoned (through juice) by an assassin disguised as a devotee.

241. On **20th February 2010,** a lawyer (Sridhar) approached SPH as a liaison for neo-Hindutva and atheist political leaders. On **24 February 2010,** a few senior disciples went to Chennai to meet Sridhar. During the meeting terrorists (Nakkeeran, Sridhar, Lenin) coerced the SPH to resign from all His organizations and to terminate all His religious and humanitarian services. They demanded 1 Billion INR from temple and charity funds in extortion[550]. The disciples that went for the meeting were beaten up for the entire night, one of whom was above his sixties and a patient of terminal cancer.

242. On **2nd March 2010** evening SunTV - the politically owned media wing of the DMK (Dravida Munnetra Kazhagam - ruling party of the State of Tamil Nadu headed by Chief Minister of the State, **Karunanidhi**, made sensational and repeated screening of a fabricated video purporting to show The SPH with a well-known Indian film actress. The video was later proved to be false: A Judge ordered the television station to run an apology for it every two hours for 7 days, and Hansraj Saxena, COO Sun TV confessed and was jailed for extortion[551]. This did not remedy the damage.

243. On **2nd March 2010**, The SPH was in Tiruvannamalai, when a militant group headed by Shivababu came to assassinate Him[552]. The SPH escaped from a rear exit, but his disciple Sri Nithya Sharanagathananda was beaten by the militants. Overnight the disciples with SPH were forced to flee to the Bengaluru Monastery of the ASMT.

Attempts to burn the SPH.

244. **3 March 2010**, 9:00 AM 100 militants of Karnataka Rakshana Vedike and other neo-Hindutva militant groups, entered the Bengaluru monastery[553]. They ambushed the residence hut of the SPH. They pushed the SPH inside the hut and set it on fire[554]. The police were complicit in the

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[549] https://timesofindia.indiatimes.com/city/ahmedabad/got-cbse-affiliation-without-govt-noc-dps/articleshow/72267554.cms

[550] Registered as Cr.No. 782/2011 Soundhra Pandiyanar Bazaar PS; In Metropolitan Court Saidapet Chennai as CC 2068/15

[551] 18 Dec 2012 - Jaya TV - Hansraj Saxena's Statement - Jaya TV - https://youtu.be/YdLDypTvbBk
https://www.newindianexpress.com/nation/2013/sep/03/Channel-ordered-to-apologise-to-Ranjitha-512987.html
https://www.deccanherald.com/content/355108/bccc-tells-channel-apologise-airing.html
www.thehindu.com/news/national/tamil-nadu/nithyananda-cites-us-experts-to-claim-videotape-is-fake/article2999685.ece
https://www.ibfindia.com/sites/default/files/Star%20Vijay_%20Revised%20Order.pdf
https://www.presscouncil.nic.in/OldWebsite/AR_Link/Index_of_Adjudications_2010-11_.pdf
https://www.presscouncil.nic.in/OldWebsite/COMPENDIUM_OF_ADJUDICATIONS_2011-2012.pdf

[552] 3 March 2010 - Tamil Murasu - Page 1 - Chennai edition - "Nithyananda Thalaimarivu"

[553] 4 March 2010 - Dina Malar - Page 2 - Chennai - "Nithyananda Ashram Meedhu Thaaku"

[554] 4 March 2010 bangaloremirror.indiatimes.com/bangalore/others/swami-on-the-run/articleshow/21911753.cms





crime. They prevented the monastery residents from putting down the fire and threatened the monastery residents of filing fabricated accusations against them such as possession of skin of endangered animals unless they forfeited the monastery[555]. To normalize[556] the society TV9 and others news channels with neo-Hindutva affiliations aired the assassination attempt live. The SPH escaped from the bathroom window of the hut. The SPH continued to be hounded by the Police of three States[557], the neo-Hindutva media[558] , and State intelligence[559] for months. In Tiruvannamalai, Salem[560], (Bengaluru), Hosur, Pondicherry[561] attempts to mob lynch and kill the SPH occurred. The same TV channel (TV9) which captured on camera the assassination attempt of the SPH by burning Him alive, followed Him over 3000 kilometers on road till Haridwar.

245. **15 March 2010**, Haridwar, an assassin in the guise of a journalist entered the Hotel room of the SPH with a knife[562] and assaulted the SPH.

Use of State intelligence department to frame and unlawfully arrest the SPH.

Even since the beginning of His public life, the SPH had a large following of practicing Hindus who attended His spiritual courses and programs. Since 2003, the government has commissioned the intelligence department to snoop the SPH. The same was instrumental in the illegal arrest of the SPH on 21 April 2010[563].

246. **4 March 2010**, the State Police of Tamil Nadu, filed fabricated accusations on the SPH charging Him with rape without mentioning anybody as a victim of rape.

247. On **25 March 2010**, the SPH's anticipatory bail was denied by the High Court citing "apprehension of the petitioner is unfounded", saying that there was no basis on which The SPH could be arrested so He did not need bail[564].

248. On **21st April 2010**, during the hearing on another anticipatory bail petition of the SPH for the same false accusations in Ramanagara Court Bengaluru, the Police lied in the court saying they had already arrested the SPH. Around two hours later, with the help of the intelligence department, a different team of police officers entered the house where the SPH was staying in Solan (Himachal Pradesh, India) to illegally arrest Him. The DySP (CID) Hussain, used excessive force on the SPH and beat His disciples. The SPH was taken from Solan to Bengaluru. Throughout

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[555] https://www.ndtv.com/cities/seized-tiger-pelt-could-spell-more-trouble-for-sex-swami-416346

[556] IAGS Volume 12, Issue 1, Article 6 - Cold Genocide: Falun Gong in China , https://doi.org/10.5038/1911-9933.12.1.1513 - "In cold genocides, the atrocities against the victim group are normalized. Normalization means weaving genocide into the fabric of society. Normalization comes from hegemony, a mode of political domination through ideology rather than force."

[557] 4 March 2010 - Headlines Today - Report (Part 5) - https://youtu.be/GeGo0JdTEjE

[558] 5 March 2010 - Deccan Chronicle - Page 5 - "Godman vanishes into thin air, hunt on" ; 15 March 2010 - TV9 News9 Report, 21:11 PM ; https://www.deccanherald.com/content/58601/rishikesh-seer-gave-shelter-nithyananda.html

[559] 21 April 2010 - AAJ Tak - https://youtu.be/XVfcIMQw3OU - mentions State intelligence was spying on the SPH for months.

[560] 4 March 2010 - Dina Malar - Page 2 - Chennai - "Nithyananda Ashram Meedhu Thaaku" - Jananayaka Valibar Sangam

[561] 4 March 2010 - Deccan Chronicle - Pondy Ashram ransacked

[562] "Irked by Nithyananda's attitude, a local journalist allegedly slapped him for giving selective interviews to some television news channels." https://www.deccanherald.com/content/58601/rishikesh-seer-gave-shelter-nithyananda.html

[563] 21 April 2010 - AAJ Tak - https://youtu.be/XVfcIMQw3OU - mentions State intelligence was spying on the SPH for months.

[564] 25 March 2010 - https://www.deccanherald.com/content/60078/hc-rejects-nithyananda-advance-bail.html





the journey, the CID Police officers used excessive force and degrading treatment which continued even after SPH was imprisoned in the CID office. The same night, on 21st April 2010 on His way from the airport to prison, an acid egg was anonymously thrown at the SPH[565].

Attempts of the State to kill the SPH by cruel-and-inhumane medical torture

249. **22 Apr 2010, 9 PM**, District Hospital Ramanagara, the SPH was subjected to the first medical torture by inhumane arbitrary medical tests where witness accounts[566] record that an excessive amount of blood was withdrawn in the name of testing[567]. When the doctor was repeatedly asked why so much blood was required, the doctor only replied it was not required. The SPH was also injected with some unknown substances. This was followed by the SPH being unable to see properly[568], stand or relate with people. In such conditions, the SPH was left to sit on a floor covered with urine water. As per eyewitness disciple Sri Nithya Prananda, the SPH pleaded that the excessive withdrawal of blood be stopped or He may die. The police told The SPH that it would stop if He confessed (to false charges). Although multiple such inhumane arbitrary medical tests were conducted only one was reported by the Police. It is not known what the police did with the excess blood.

250. The police forced SPH in different ways to give a false confession against Himself. Different officers took turns in torturing and continuously lied to convince Him to give a false confession. Unable to force a false confession, the police officers ridiculed SPH and demanded that they receive healing as they had got tired of grilling Him and should also receive professional medical support. This was reported by multiple newspapers to mock the SPH and the Hindu community. Even a High Court judge during a hearing remarked at the police, "Under the guise of suspicion, how long can you (police) torture a person (referring to the SPH)"[569].

251. The Police torture (narrated to media as "grilling" by Police) involved bombarding SPH with powerful lights and loud shrill noises (of tile cutting machine) to inflict extreme physical and mental pain. This was done to psychologically weaken Him and make Him give a false confession about a crime that never happened and He never committed. Throughout the day the SPH continued to be subjected to cruel, inhumane and degrading treatment by different police officers (taking turns) to coerce a false confession. Later during the night, the CID would begin extremely loud construction work just a few feet away from the SPH cell where a high decibel tile cutting machine was installed which was used to cut tiles of asbestos. It had a shrill sound much worse than screaming, thereby depriving SPH of sleep or rest. The fine asbestos dust would fly towards SPH which is a known agent for causing mesothelioma (lung cancer) in the long term and which was intended to also assassinate SPH through asphyxiation.

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[565] https://www.dnaindia.com/bangalore/report-onlooker-flings-slipper-at-swami-nithyananda-in-bangalore-1374632 https://docs.google.com/presentation/d/1nLLsdeBDphEMX5GXRSlNn8jzZI1LgyOwAanMDijlm1s/edit#slide=id.g89bf76b3fc_0_1316

[566] Witness testimonial of the cook of the SPH - Sri Nithya Shantimayananda Swami

[567] CC 204/2010 Ramanagara District Court - Main chargesheet - District Hospital, Laboratory Report - Pg. 185 (Pg. 328 of pdf)

[568] Witness testimonial of the personal secretary and doctor of the SPH - Sri Nithya Prananda Swami

[569] 22 Sept 2010, Deccan Chronicle - High court Pulls up CID - https://www.daijiworld.com/news/newsDisplay.aspx?newsID=86153




252. The paper cover of the tile cutting machine was the only thing in the cell on which SPH could sit and warm His body from the cold urine-mixed-water on the cell floor. The SPH was often experiencing breathing issues and no medical support was provided. When the disciples requested for the change of cell, the prison officials told, 'This is a palace for the dog who will die in another few days.' There were no charges against SPH, there were no victims, there was not even a cogent false charge that the police had finalized to force Him to falsely accept. SPH was subjected to inhumane treatment with a sadist inexplicable motive, in no connection to aid any investigation.

Torture of witnesses and destruction of CCTV evidence by the State Police

253. The Police CID (Crime Investigation Department) created a special cell to subject the SPH to cruel, inhumane and degrading treatment. The Police issued a work-order[570] to a company where the Police explicitly demanded the installation of *"real harsh" "lighting"* to give a *"freaky"*, *"matrix"* (movie) like effect. This room was created for the single purpose of "interrogating the SPH" and never later used again. The cell was fitted with special CCTV cameras, the footage of which was given to the media which aired this video and published it on their websites[571]. The footage had no audio, as most CCTV cameras record the only video. The channel on its own added its audio and subtitles. This entire media report was false and intensified the unfair trial against the SPH. The report marginalized the SPH both in India and abroad. Without any remorse, the channels maintain their stand and to date continue to host this video on their websites. Neo-Hindutva media channels have refused to comply with any of the court orders (WP 7767/2010, 14/527/10-11-PCI, W.P. 8619/2011, BCCC Order, NBSA #32/2014, etc.) that have directed them to stop prejudicing and aiding unfair trials against SPH, leaving the SPH and ASMT community with no domestic recourse from this persecution. When the Counsel of the SPH raised the matter in the court, the police claimed in the court that the footage was obtained by the media by theft in the police office. The State Police never pursued any criminal proceedings against any media house. Instead, the police tortured their technician (Suresh) who installed the CCTV cameras as per the work order issued by them (Police), and forced Suresh to give a false confession that he stole the CCTV footage and gave it to the media illegally. Suresh could establish his innocence in court only by the end of July 2018. This is documented in the court order C.C.No. 19496/2011. By this time, the entire episode of police leaking interrogation tapes to the media became redundant as investigations in the case of SPH had been concluded and submitted to the trial court and charges framed against the SPH (5 June 2018 in SC 86/2014 before the District and Sessions Court Ramanagara)[572]. These CCTV video records also captured the cruel, inhumane, and degrading torture done to the SPH by the Police. The disciples of the SPH were pressurized by police to make false statements as a "bargain" to stop the torture of the SPH. Two female disciple nuns were eyewitnesses, who saw the footage capturing torture. They were raped and victimized by the police to give false confessions. 6 May 2010, Suresh was taken to a lodge named Raja Galaxy by the police and tied to a chair. Suresh was beaten and tortured from 9 PM to 1 AM. Suresh was forced to confess to crimes he never did. Suresh openly reported this to all available human rights

[570] https://drive.google.com/file/d/1uiHPNuyZ9b-UXNZkTgXmEksYm-Ai9fW7/view
[571] m.timesofindia.com/videos/news/Swami%20Nithyananda's%20interrogation%20on%20tape/videoshow/5890450.cms
[572] services.ecourts.gov.in/ecourtindia_v4_bilingual/cases/case_no.php?state=D&state_cd=3&dist_cd=28





forums of the country[573] but those who tortured him were never brought to book. The entire episode is rigorously and publicly documented.

254. In police custody, for over 8 days, the CID ensured that neither food nor water was given to the SPH. The police have even taken from His food (which was brought in a tiffin by His cook - Sri Nithya Shantimayananda upon court's approval) and eaten it for themselves. The food was replaced with beef and other non-vegetarian items and force-fed to SPH which is a direct violation of the religious beliefs as the cow is sacred and worshipped. Yogappa (Investigating Officer) poured water onto the floor and made the SPH lick the water from the floor when He was thirsty. Sri Nithya Shantimayananda whose role was to serve food to the SPH was not allowed to talk to Him. Even after the High court's permission for disciples to provide SPH with food, they were not allowed to serve food. A large sum of money had to be given to the police officers for them to be allowed to give food though it was already approved by the court. At one point the CID poisoned the food which Sri Nithya Shantimayananda had brought. Though Sri Nithya Shantimayananda was not allowed to talk, looking at his pale face SPH understood there may be something wrong with the food and did not eat it that day. Later that day, a rat that ate a portion of the food was found dead, proving the food was poisoned intentionally in an attempt to assassinate SPH.

Fatal potency test in secrecy and destruction of evidence by the State

255. Monday morning, **26 April 2010**, the SPH was forced into another medical torture in the name of what was official termed as "a potency test", which was scheduled at the Institute of Nephro-Urology, Victoria Hospital. However, the so-called test was done under police custody at an undisclosed location[574], instead of an equipped hospital despite security measures that were ordered by the Ramanagara Deputy Superintendent of Police already in place. This was reported by the media, however, all digital media records have been withdrawn, and only copies of the newspapers exist with the ASMT archives and some libraries of the country. The police records of the event were also destroyed by the Police. Like every other day until then, excessive blood was withdrawn from SPH. He was not allowed to meet His disciples or Legal Counsel. Unknown substances were injected into the blood vessels of the SPH. The body of SPH was sexually and physically abused. He was given no rest and taken to court where he reached at around 4 PM. A few of the disciples were able to see the SPH from far and recollect that the SPH was looking very different, He appeared exhausted but was still wearing a smile and blessing them from far. In the court when the SPH was standing in the witness box, He maintained His composure despite the acute genital and chest pain. He was profusely sweating. The judge noticed this and got alarmed and ordered immediate medical attention to be given to SPH.

Invasive endoscopy, waterboarding, other inhumane medical torture

256. **26 April 2010, 8:30 PM**, SPH was admitted by the police in Jayadeva Hospital, Bengaluru, India. Witness Sri Nithya Shantimayananda recounts - "*Swamiji (the SPH) had severe constipation where blood appeared in His stool and was undergoing chest pain. Invasive Endoscopy was done on*

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[573] Letter to Justice S R Nayak from Suresh M J dated 10th June 2010

[574] 27 April 2010 - The New Indian Express, Page 3 - Swamy Has Chest Pain
https://drive.google.com/file/d/1QYAQQIMkZsmWoACYKJA-aVLhrroGwryK





Swamiji. Swamiji developed constipation due to dehydration and other inhumane conditions that were forced on Him. Under the coverup of wanting to further diagnose His stomach problem, the officers enforced a highly invasive test called an endoscopy wherein a tube was inserted into the stomach through the mouth and esophagus to locate ulcers, foreign objects, or other sources of pain and disease. The tube which they used to insert into the mouth of Swamiji was double the normal size of the tube, less elastic. In the same medical examination room in which they performed the waterboarding treatment, again, the officers made him lie down half-naked on the table. The doctor forced the thick, 1.5-inch diameter tube into the mouth of Swamiji. Swamiji gagged audibly and winced in pain as the tube went down His throat. The entire length of His throat, from His tongue until His stomach, was burning and stretched. Water began building behind His eyes and flowing down His cheeks. Saliva leaked from His mouth, down his chin, and his neck. Swamiji appeared to be in extreme pain when the tube was completely pushed inside. The doctor pushed the pipe even more forcefully. Swamiji involuntarily thrashed on the table. For twenty long minutes, Swamiji was subject to this brutal inhuman procedure." The SPH suffered severe internal wounds, causing blood to appear in his stool even after six months of this incidence. The next morning, **27 April 2010**, it was extremely difficult for His body even to stand. SPH was forced to run on a treadmill repeatedly, more than what was required at speeds higher than needed. SPH was discharged and merely got rest for only 3 hours, from 12:30 PM to 3:30 PM. 27 April 2010, by 3:30 PM the CID, had brought back SPH in their custody for continued inhumane interrogation[575].

Gag order by the Court to stop the SPH from speaking about the police torture.

257. From **30 Apr 2010,** the SPH was transferred and kept in the Ramanagara Prison. On **11 June 2010**, The Hon'ble High Court of Karnataka while hearing the bail petition of SPH Bhagavan Sri Nithyananda Paramashivam in its order Crl. P. 2328/2010[576] observed the undue media influence against SPH Bhagavan Sri Nithyananda Paramashivam, mentioning it **in point number 13 (page number 12)** as an "**issue**" (propaganda) which "**was subsidized (funded) by the media."** Despite making the observations, the High Court inexplicably suspended the freedom of speech of the SPH. The SPH was forbidden by the court to impart any religious teachings other than conducting yoga classes. The suspension of the fundamental human right to freedom of speech by the court disabled SPH from being able to speak anything about the torture done to Him in prison. This gag order was specifically given to systematically disable SPH from being able to seek any form of remedy from torture or protection from attempts to assassinate Him. This was ridiculed in the media, where it said - the court has gagged the godman[577].

258. On **12 June 2010**, around 5:30 PM the SPH was released from prison. On **28 July 2010**, more than 10,000 Hindu pilgrims[578] had come walking from various cities and villages of Tamil Nadu to Bidadi (Bangalore) in an annual Gurupurnima pada-yatra pilgrimage. The pilgrims went around the city in a procession with a look-alike wax Deity of the SPH on a procession. This irked the Neo-Hindutva

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[575] 28 April 2010 - The Times Of India - Page 2 - Lennin quizzed comes up with fresh charges

[576] Crl. P. 2328/2010 http://judgmenthck.kar.nic.in/judgments/bitstream/123456789/388329/1/CRLP2328-10-11-06-2010.pdf

[577] 12 June 2010 - Deccan Chronicle - Nithyananda given bail but court gags 'godman' https://drive.google.com/file/d/1ssMsDehL3BAOpC0fqIS5RLqslIMu2b6q

[578] https://nithyanandapedia.org/wiki/July_24_2010 ; https://nithyanandapedia.org/wiki/July_30_2010





militants who attacked the Deity mistaking it as the SPH. The fabricated accusation of rape against the SPH was collapsing in the court and His popularity seemed to have been unaffected by the massive hate propaganda of 5,000 hours. In response, the neo-Hindutva terrorists fabricated false witnesses to sustain the lawfare (malicious prosecution) against the SPH. The media hate propaganda was increased and totaled to more than 14,000 hours of hate speech, character assassination, and defamation by 2014.

Attempts to kill the SPH for entering into Temple.

259. On **29 December 2010**, the SPH went to His birthplace, Tiruvannamalai to offer His prayers at the Arunachaleshwara Temple. Militants of DMK and CPI(M) carrying black flags[579] surrounded the SPH and His disciples. The militants cheered at verbal death threats to the SPH, "If you (the SPH) enter the temple we will kill you." The disciples tried to protect the SPH and were brutally beaten and some female disciples were sexually assaulted. The principal of His gurukul school (Rishi Sri Nithya Advaitananda) was one among those who were beaten owing to which he suffered severe back pain till date.

260. On **24 February 2011**, at 3 PM, the State Police forced their way into the monastery without any warrant[580]. On 12 June 2010, upon the release of the SPH from illegal imprisonment, the Police Circle Inspector Dharmendra had threatened the security guards that he would burn down the monastery. Sensing Police malpractice and threat to the life of the SPH, the security guards (comprising the SPH disciples and monks) stopped the police and demanded a proper search warrant before being given admission[581]. Deputy Superintendent of Police CID, Ramalingappa broke the hand of an international volunteer from Malaysia who was at security. The police arrested the volunteer including monks at security charging them with obstruction of police duty.

261. **27 April 2012**, the SPH was coronated as the 293rd Pontiff of The Shyamalapeetha Sarvajnapeetha Madurai Aadheenam, the world's most ancient monastery. The coronation of the SPH Nithyananda Paramashivam as the Supreme Pontiff of Madurai was extremely intolerable for the neo-Hindutva terrorists, who made more than eight vexatious litigations to dethrone the SPH[582]. Over the next month, they made several physical attacks and mob-lynching attempts to assassinate the SPH.

262. The neo-Hindutva terrorists despised Hindu women in monastic and priestly roles[583]. On **29 April 2012**, two female disciple monks of the SPH who used to work in the temple's charitable kitchen that served pilgrims were raped by the neo-Hindutva terrorists. **29 May 2012**, two monks of the SPH that had been posted to maintain the Kanjanur temple, were beaten by the neo-Hindutva terrorists and had to be hospitalized[584].

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[579] http://www.deccanherald.com/content/124822/nityananda-greeted-black-flags.html
[580] https://www.ndtv.com/india-news/three-disciples-of-nithyananda-arrested-448562
[581] http://archive.indianexpress.com/news/three-disciples-of-nithyananda-arrested/754742/
[582] OS 1000/2012, WP 6607/.2012, WP 8260/2012, WP 9648/2012, WP 12915/2012, WP 13751/2012, OS 83/2012, OS 621/2012
[583] https://www.newsclick.in/Hindutva-War-Women-gendered-face-saffron-fascism
[584] https://timesofindia.indiatimes.com/city/madurai/Protests-still-haunt-Nithyananda/articleshow/13184093.cms





263. **29 May 2012** – A mob of 100 anti-Hindu atheistic militants[585], who opposed the appointment of the SPH as the 293rd Pontiff of Madurai Aadheenam, came to mob lynch the SPH when he was at his Kanjanur Agneeshwara temple residence. The personal secretary monks of the SPH were assaulted. The mob smashed the SPH's car. The monks managed to escape. With injuries, they drove to the local police station for protection, filed a complaint, and got themselves hospitalized[586]. Such attacks by mobs are not isolated incidences, in 2019 a senior brother disciple (Gurubhai) of the SPH a Mahant (senior regional head) of Mahanirvani Akhada, along with his driver and intern monks were mob lynched and killed with the State police as an accomplice to the mob lynchers[587].

264. The next day on **30 May 2012**, the SPH was leaving the city of Kanjanur when again a mob of anti-Hindu atheistic militants attacked, disciples of the SPH were assaulted[588] in front of the police.

Unlawful arrest and attempts of the State to kill the SPH by poisoned food.

265. Throughout the documented history of the monastery which spans at least 3,000 years worship to the sacred Shivalinga has never even once been missed even for a single day. However, during the **14 June 2012** illegal arrest SPH was denied the right and responsibility to execute His core responsibility of offering daily worship to the Shivalinga. This broke the tradition which had even survived during the thousand-year Hindu Holocaust perpetrated as the world's bloodiest genocide that killed more than 400 million.[589] A part of this was reported by the media, although in a manipulated way to denigrate the SPH.[590] The SPH was starved over two days. At night, some food was given by the prison staff. A well-wisher in the prison staff slipped a note with the food warning SPH to not consume the food as it was poisoned. SPH did not consume the food at all. Prison mice ate the food. The next morning the mice were found to be dead confirming that the food was poisoned.

266. The High Court in its order CRL.P. 3253/2012[591] implicitly exposed the State terrorism, where it termed the arrest of SPH in 2012 as **"illegal"**, **"without any authority"**, **"contrary to law"**, **"without jurisdiction"**. This did not remedy the situation. There were no repercussions for perpetrators of the crime who were protected by the State. This is the reason why assassination attempts, illegal imprisonment, and custodial torture was repeatedly done to SPH until 2018 when SPH was forced to withdraw from public life in India. The Chief Minister who had openly given orders to the police to use the brutal force of SPH only escalated in his position and capacity in the government and became the Central Government's Law Minister.

267. Between **26 Oct 2013 and 11 Feb 2014**, Bengaluru **Aadheenam**: the deities and the Puja items were contaminated with dangerous alloys by a group of sculptors who had infiltrated the organization in the pretext of employment. This contamination causes slow poisoning to anyone who performs

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[585] 17 May 2012, Daily Thanthi, Page 4, DMK and DK party workers show black flags as warning to Nithyananda
[586] https://www.facebook.com/watch/?v=221868921865134
[587] https://youtu.be/oWImXYcYnpw
[588] https://drive.google.com/file/d/1G11aWqbWGwWJqnU31GWkP-e5SW-SinwU/view
[589] https://gov.shrikailasa.org/persecution
[590] bangaloremirror.indiatimes.com/bangalore/cover-story/denied-his-shivalinga-in-cop-custody-nithyananda-curses-igp-fasts-through-the-night/articleshow/21363014.cms
[591] CRL.P. 3253/2012 http://indiankanoon.org/doc/85011170





the daily rituals. The infiltrators also stole 40kg of silver. A **Police complaint was registered** against the group, but no action was taken.[592]

268. Samaya **Television Network Haridwar Attack**: On **January 13, 2014** - **Samaya Television** sent its crew to Haridwar to physically attack the SPH Nithyananda Paramashivam.

269. **Bengaluru Aadheenam**: Ramesh Gowda an influential politician and his more than a hundred people strong gang of militants attacked the Bengaluru Aadheenam for almost **4 continuous hours**. The attack was done on March **9, 2013**, and **March 17, 2013**. The goals were two-fold: one, to find and murder the SPH Nithyananda Paramashivam, the spiritual head of the ASMT community; and two, to ensure that the ASMT community was always in fear feeling themselves in a survival threat. Several media channels were present these media channels are owned by the same extremist political elements. With no recourse from the Police, the police refused to register any complaints. Also, on **March 9, 2013,** the leader of Nav Nirmana Sene, Bhima Shankar Patil, in an interview with Samaya TV declared that he and his group are determined in attacking all monasteries, temples, and centers of the SPH Nithyananda Paramashivam and they would not stop until they forced Him out of the state of Karnataka.

Death threats to the SPH on national television by Neo-Hindutva extremists

270. On, **9 March 2013,** Vagish Prasad, neo-Hindutva terrorist Vagish Prasad wielded a sword and issued a death threat to the SPH Nithyananda Paramashivam from a national news channel named Suvarna TV. Despite the video evidence the local police refused to register any formal complaint (FIR). A city magistrate registered the FIR[593]. The case was dismissed despite video evidence and telecast on national television.[594]

271. On **January 18, 2014**, the Nava Nirmana Sene heard from their local scouts that the SPH Nithyananda Paramashivam **was visiting a devotee whose grandmother was paralyzed** and **facing the last moments of her life.** The Nava Nirmana Sene used this opportunity to mob lynch the SPH Nithyananda Paramashivam. They gathered **a mob of 30 dressed in white and black uniform at the gate** of the Bengaluru Aadheenam with the **intent to storm inside and murder His Divine Holiness** upon Him exiting the monastery. His Divine Holiness canceled the trip to the devotee's home.

272. Bengaluru **Aadheenam**: On **July 12, 2014**, 30 caste supremacist militants attacked Bengaluru Aadheenam. They were wielding weapons such as swords, machetes, and iron rods. They **set fire** to posters and flyers of the SPH Nithyananda Paramashivam and brought down billboards in front of the gate. Then, various **burning materials and improvised explosives were thrown inside the Aadheenam to set the residences on fire**. The day was the auspicious occasion of Guru Purnima. Many devotees from all around the world had gathered to celebrate the occasion. Due to the mob attack, the celebration had to be canceled and the residents were instructed to stay indoors.

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[592] https://drive.google.com/file/d/1lZHMJJKLulaBUqXEcM1MAo9iwljRXmPR/view
[593] FIR 81/2013 dated 10/March/2013 at the 8th Addl. CMM Court. Nrupatunga Road, Bangalore City
[594] (i) CC 27325/2014, CMM Court Bangalore, order dated 13 Oct 2014. drive.google.com/file/d/1vqA2KX4Hx3lsUiaqorZZVaMIHwdBrdLo
(ii) Cr. 3708/2013, CMM Court Bangalore, dated 11 Mar 2013.
drive.google.com/file/d/1HLUNrbqy8FhEPn12PUJK9lX6TtjZn7Xs





2014 - Cruel, Inhuman, degrading murder attempt by the State in the guise of a second 'Potency Test'

273. **8 September 2014, 8 am** SPH submitted Himself to the Medical Superintendent at the Institute of Nephro-Urology Victoria Hospital. He was taken to a special ward no. 1 on the second floor. The test was not done in a room with privacy; it was done in an open ward, where anybody could just walk to see SPH's private parts. The fact that the test was done in a ward, not in any room with privacy is recorded in the medical report in writing (refer Pg. 33 of "08.03 - certified copies of the medical report from victoria").

274. The media made caricatures with vulgar defamatory narratives of this episode and aired while the test was still in progress. It was not a coincidence. In 2010, the police had leaked the CCTV footage of interrogation (without audio) to the media and used it to misreport in public as if SPH had confessed to some crime.[595] In an attempt to repeat this, and to publish humiliating pictures of SPH in the media, the medical team repeatedly pressured SPH to consent to a video recording of the test. This was not a simple matter of freedom of speech of media or mere defamation by the media, here the police were pressurizing SPH to allow videography of his venereal organs so that media can make pornographic videos to humiliate SPH. This was the third such attempt, of psychological torture and sexualized hate propaganda in four years where police were directed and openly involved.

275. The State medical team recorded this in their report (refer Pg. 34 of "08.04), "*Sri Nithyananda Swamy refused to permit Audio-video recording of the tests which* ***was conveyed to the investigating officer***." The medical team never made any clear stand (neither scientific nor rational) on why the examination of venereal organs required videography. Neither was there any directive from the Supreme Court for such recording.

276. 8 September 2014, 8 am SPH submitted Himself to the Medical Superintendent at the Institute of Nephro-Urology Victoria Hospital. He was taken to a special ward no. 1 on the second floor.

277. The Supreme Court of India, in its order to SLP 5844/2014 in point 5 had only said, "for the **limited purpose of taking his blood samples**, voice test and subjecting him to medical test and shall release him after completion of the tests." The medical team ((i) Dr. C R Chandrashekar, (ii) Dr. Chandrashekar H, (iii) Dr. Veeranna Gowda K M, (iv) Dr. Venkata Raghava S) was accompanied by Karnataka State Police Investigation Officer Lokesh. All of them put undue pressure on SPH in the guise of following the Supreme Court Order and asked SPH to accept unethical and dangerous medical procedures in writing. These procedures which involved injecting unknown substances had caused cardiac symptoms to SPH in the previous medical "test" torture (dated 26th April 2010).

278. But in the same order, the Supreme Court had also said, "**It is the prime duty of the accused to cooperate with the investigating agency**," which was used to put undue **pressure by the State**

[595] https://timesofindia.indiatimes.com/videos/news/swami-nithyanandas-interrogation-on-tape/olympicvideoshow/5890450.cms





Medical Team and State Police on SPH to attest in writing (Pg. 8 of "08.03 - certified copies of the medical report from victoria") **and to co-operate for His torture and assassination**.

279. Throughout the medical test, Police Investigation Officer Lokesh pressurized and instructed the State Medical team to conduct tests to either kill SPH or at least leave SPH with disabilities such that He is never able to walk. At a point, when Lokesh thought SPH is not conscious to hear Him and none of His disciples are around, He told - "**Inject whatever, do whatever just get a positive (potency). Or at least disable Him. He should not be able to walk.**"

280. SPH consented in writing (Pg. 13 of "08.03 - certified copies of the medical report from victoria") to the recording of history, physical examination, blood tests, ultrasound, penile doppler (without injection of vasoactive substance). 8 September 2014, 8 AM, special ward no. 1, second floor of Institute of Nephro-Urology Victoria Hospital. It was an open ward without any privacy. He was subjected to brutal sexual torture. This was narrated live in several local media channels in a defamatory way. Doctors tried to use female nurses for these tests, and it was made sure this was narrated in the media. The eyewitness (Doctor) recalls female staff was made to parade in perverted ways in the open ward. These narratives were defamatory, hateful, and extremely vulgar to ensure no sympathy was felt towards SPH. SPH was forced by the medical team to have tests done by female nurses, right from the withdrawal of blood to everything else. It was emphasized repeatedly that SPH being a lifelong celibate monk and the religious leader of 2 billion Hindus should not be subjected to such treatment which is an absolute violation of his religious and human rights. The nurse in turn violently punched the injection needle multiple times in the arm of SPH. SPH was accompanied by devotees who were professional surgeons, they narrate their eyewitness account, "The only time I have touched Swamiji (SPH) is when I had the blessed chance of reverentially touching His feet. Even as a surgeon I was not able to handle the sight of the medical assistant repeatedly punching the syringe into the body of Swamiji (SPH) pretending as if being too amateur to find the veins to properly withdraw blood."

281. SPH was forcibly masturbated, subjecting Him to excessive force. It was extremely painful physically. The pain increased as His veins in that region were swollen, due to **varicose** (also recorded in State medical report in doppler test as - **"significant varicocele seen on either side"** Pg. 16 of "08.03). Forced masturbation required higher blood flow through calcified-obstructed-veins (recorded in State medical report in doppler test as "**calcification in right scrotal sac**" Pg. 16 of "08.03), which put more stress on the veins and internally added to already unbearable pain in the veins. SPH experienced and reported deep-rooted penile pain.

282. In 2015, a panel of UN consisting of medical and forensic experts unequivocally called for the ban of forced anal examination terming it as unscientific and equivalent to rape[596]. On 8 Sept 2014, SPH was subjected to anal torture, which was described and worded in the State medical reports as "per rectal examination" a benign-sounding term that concealed the serious harm the entire team caused to His body (see Pg. 37 of "08.03). The State police officer Lokesh told the State Medical team - "**Inject whatever, do whatever just get a positive (potency). Or at least disable Him.**

[596] https://journals.plos.org/plosmedicine/article/file?id=10.1371/journal.pmed.1002536&type=printable





He should not be able to walk." Frustrated the State Medical team of doctors told the staff to kick SPH, it was reported in the media to incite hatred against SPH[597]. Because of all these tortures and the anal torture (disguised as a "per rectal examination") SPH was unable to walk, unable to urinate without pain for several months, unable to even sit in a chair without pain for several months, needing help to even walk and use the restroom for several months to come, deep-rooted penile pain.

283. In such pain, the hospital willfully denied a wheelchair to SPH and made sure to force Him to stand when He was not even able to get up. The picture above on the right side shows SPH in a brand new wheeler chair still covered in packaging which was purchased by disciples because the government hospital denied even bare minimum support. SPH only prayed "Om Namah Shivaya" repeatedly and went through the torture. The video clip linked shows similar torture at 1min28sec later during the same day in FSL Madiwala during the voice test done by the State[598].

284. SPH was subjected to unscientific tests but some scientific tests which helped in clearly establishing His impotence were omitted citing ridiculous reasons. For example, out of all the tests the most scientific potency test[599] - the Rigiscan test was not done. The Medical team cited that they did not have the Rigiscan machine, a third-party doctor offered it to the hospital, they declined to accept it and made sure to not conduct it.

285. The lab report of the State medical team established SPH is impotent. However, the state medical team in the final report concluded contradicting their own data, recorded by their own lab and published in the final report. This was pointed out by all the experts who studied the report in sworn affidavits.

286. The State Medical Team's opinion contradicted their data. **All the medical tests were done under the direct supervision of the Police (Investigating Officer - Lokesh).** Annexures and evidence:

a. The following document gives the detailed government medical reports as it was received.
b. Notarized affidavits of medical experts from all over the world on the above government report:
    i. https://drive.google.com/file/d/1Mc9cnUll6cjk9lXCw7YVOfrMvdeLKkKB/view
    ii. https://nithyanandatruth.org/wp-content/uploads/2014/10/colonel-affidavit.pdf
c. A presentation combining (1) and (2) docs.google.com/presentation/d/1L49iJhQjC2lpJsrba9RGVWSfYEe5qHg__0NLrIqwhuY/

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[597] https://www.daijiworld.com/news/newsDisplay.aspx?newsID=263353
[598] https://drive.google.com/file/d/1vi3YpN2l0Mq3GDtH-1OHB2JVYGEYRgrf/view
[599] http://epaperbeta.timesofindia.com/Article.aspx?eid=31804&articlexml=POTENCY-TEST-DOES-IT-WORK-11092014012051





287. Bengaluru Aadheenam: On the night of **October 24, 2014**, TV9 Kannada sent a large group of paid assassins to the Bengaluru Aadheenam and to kill the SPH Nithyananda Paramashivam. The assassins did not find Him. They planted false entrails of liquor, condoms, and drugs at the Bengaluru Aadheenam, which could elicit false and vexatious litigations against SPH Nithyananda Paramashivam.

288. Phuket: Participants from over 50 countries around the world had gathered for a 21-day program, conducted personally by His Divine Holiness from **December 7 to 27, 2015**, at **Phuket Thailand**. The political extremist groups from India, with the help of the local mafia, disrupted the program and tried to kill SPH Nithyananda Paramashivam.

- The staff of the hotel at which the program was organized disrupted the program. The staff took unauthorized videos of the program. They provided the video recording to the local media without consent.
- The hotel staff frequently disconnected electricity in the middle of the night in the pretext of maintenance.
- The hotel staff creates obstacles in conducting the daily program. A formal request was made to the hotel staff to relocate to a different hotel. After the formal request, the hotel authority took 50 of the participants as a hostage and prevented relocating to the new hotel. The hotel security physically assaulted a few of the program participants.
- On 22nd December 2015, Sri Nithya Sadashivananda placed an order for organic food which is meant for SPH Nithyananda Paramashivam and other team members. The food was poisoned. Sri Nithya Sadashivananda who tested the food before delivering it to others had a seizure and became unconscious. He was taken to the hospital.

289. Nithyananda **Peetham Camp, Kumbh Mela**: On **April 16, 2016**, at the Ujjain Kumbh Mela a fire accident was orchestrated to kill the SPH Nithyananda Paramashivam.

290. Lord **Cheluvanarayana Swamy Temple at Melkote**: On **November 30, 2016,** militant elements along with the media mob lynched the SPH Nithyananda Paramashivam while he was visiting **Lord Cheluvanarayana Swamy Temple**.

291. Bengaluru **Aadheenam**: On **December 25, 2017**, a false police complaint of kidnapping was registered against the SPH Nithyananda Paramashivam. The complaint was orchestrated by the police. Police kidnapped two disciples of SPH Nithyananda Paramashivam to the nearby Forest. They were threatened and beaten up to give false statements against SPH Nithyananda Paramashivam on kidnapping, one of the disciple's birth certificate was forged by the police to make the kidnapping appear to be of a minor.

292. Madurai **Meenakshi Temple, Madurai**: **On. February 02, 2018,** terrorists used explosives inside the temple to assassinate the SPH Nithyananda Paramashivam while he was visiting Madurai Meenakshi temple along with his disciples.

293. Bengaluru **Aadheenam**: On the **5th of March 2018**, militant elements along with the media mob lynched the SPH Nithyananda Paramashivam while he was visiting **Panchamukha Anjaneya temple** to celebrate the grand inauguration of the five-faced Hanuman deity During this visit a person identified as Ramesh offered poisoned food as prasad to the SPH Nithyananda Paramashivam. A police complaint was filed. So far, no action has been taken.





Assassins enter the residence of the SPH to kill Him with a sword.

294. Bengaluru Aadheenam: On **June 6, 2018**, **three militants armed** with **knives** and **machetes** and **fully covered faces**, **trespassed into Bengaluru Aadheenam,** and **barged into the residence of the** SPH Nithyananda Paramashivam to kill him**.**

295. Bengaluru Aadheenam: On the **3rd of July 2018**, at about **5:30 pm**, a **group of 10 militants trespassed** into the Bengaluru Aadheenam looking for the SPH Nithyananda Paramashivam**.** They beat up Sanyasis and harassed residents while demanding to know the whereabouts of the SPH Nithyananda Paramashivam.

296. **4 December 2019** - neo-Hindutva national television channel Republic TV runs hate propaganda - "Drag back Nithyananda" - targeting the SPH.[600]

297. **8 December 2019 -** After the sensational publicity of KAILASA by the Neo-Hindutva media channel Republic TV, a member of the legislative assembly incited Neo-Hindutva extremists and State Police to carry extrajudicial murder of the SPH.[601]

Systematic targeting of Hindu spiritual traditions by the State

298. Extrajudicial killing by state actors has been normalized in India. Mass protests rarely happen, and police are very rarely held accountable, no action is taken against them for police killings. This has created a problem of mindset - most people believe - police kill those who deserve it. The state uses disinformation and murder-by-mob against monks. Mobs create a cover for police to carry out killings of unarmed "demonstrators".[602]

299. The hangover of the colonial past continues to remain in India to date. The Criminal Tribes Act, 1871 classified monks as born criminals and continues to remain in the form of the Habitual Offenders Act, 1961, and various other anti-begging acts. These acts give arbitrary powers to police to arrest and imprison Hindu Sadhus without due process.[603]

300. ASMT monks including Guru Maha Sannidhanams are required to study and write commentaries on various scriptures (Chaturmasya). They are also expected to perform ParivarajikaYatra to ShaktiPeethas - pilgrimage to various spiritual ecosystems by seeking alms for many years. During this travel, they give discourses on scriptures, counsel people, and provide traditional healing. They often travel to remote areas underserved by the state. This spiritual process of seeking alms is designed not only to expose Sadhus to all cross-sections of society and deeply engage with them but also to show the innate goodness in people. As Guru Maha Sannidhanams are expected to

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[600] https://www.youtube.com/watch?v=WmU6Yrny48A

[601] Dec 2019: Jagga Reddy's poser to Police: Can cops kill Swami Nithyananda in encounter? www.thehansindia.com/telangana/jagga-reddys-poser-to-police-can-cops-kill-swami-nithyananda-in-encounter-588076

[602] https://scroll.in/article/848519/state-failure-why-did-haryana-allow-lakhs-of-ram-rahims-supporters-to-gather-in-panchkula , (ii) https://www.cnn.com/2020/12/02/india/police-brutality-india-dst-intl-hnk/index.html , (iii) https://www.cnn.com/2020/12/02/india/police-brutality-india-dst-intl-hnk/index.html , (iv) https://www.hrw.org/news/2017/08/21/getting-away-torture-india

[603] (i) https://www.outlookindia.com/website/story/india-news-denotification-68-years-ago-on-this-day-ex-criminal-tribes-still-fight-stigma-poverty/359558 , (ii) https://www.thehindu.com/opinion/op-ed/end-this-long-trauma/article25692853.ece , (iii) https://www.telegraphindia.com/india/sadhu-beaten-to-death-in-up/cid/1795575 (iv) https://www.jstor.org/stable/42864482




run large organizations this is an essential process to administer them with neutrality and life positivity. Anti-begging laws along with the habitual offenders act have continued to stigmatize ASMT monks as sub-humans in the eyes of the state.[604]

301. India has a massive problem of undertrials in prison. In 2019 there are around 320,000 undertrials in prison of which over 100,000 were lodged in prison for more than a year awaiting their trial. It is not uncommon for an undertrial to spend more time in prison than the prison sentence itself if convicted, and it is quite common to serve more than half the term as an undertrial. The problem is worsening every year at an alarming rate. In 1978, 54% of the prison population were undertrials by 2019 it shot up to 70%. It is the poor who languish in jails waiting for years waiting for their trial.[605]

302. Lack of accountability of police, perpetual wait as an undertrial in prison, inhuman criminalization of monks by law, and arbitrary detention powers given to police has resulted in a disproportionate percentage of ASMT monks being victims of crime and state persecution. Since ASMT monks live by wandering and begging for many years their detention by police leads to being in prison for many years without a trial. The Indian state has vilified ASMT monks in the eyes of society leading to a further increase in their persecution. It is a vicious cycle with no end in sight.[606]

V. Observations by the international agencies

303. In its 2018 annual report, the U.S. Commission on International Religious Freedom (USCIRF) stated "*conditions for religious minorities have deteriorated over the last decade due to a multifaceted campaign by Hindu-nationalist groups.... [Religious minorities] face challenges ranging from acts of violence or intimidation to the loss of political power, to increasing feelings of disenfranchisement and 'otherness'.*" USCIRF again designated India as a "Tier 2" country, defined as one where the violations engaged in or tolerated by the government are serious and are characterized by at least one of the elements of the "systematic, ongoing, and egregious" standard for "countries of particular concern" (CPCs, a formal U.S. State Department designation). USCIRF found that, in 2017, "*religious freedom conditions continued a downward trend in India.*": "*India's history as a multicultural and multireligious society remained threatened by an increasingly exclusionary conception of national identity based on religion. During the year, Hindu-nationalist groups sought to "Saffronize" India through violence, intimidation, and harassment against non-Hindus and Hindu minorities and Dalits. Both public and private actors pursued this effort. At the federal level, Prime Minister Narendra Modi has made statements decrying mob violence, but members of his own political party have affiliations with Hindu extremist groups and many have*

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[604] https://akhilkodali.medium.com/hindu-sadhu-still-carry-the-burden-of-classification-of-criminal-by-british-9d5a73f1a365

[605] (i) https://www.thehindu.com/data/data-70-prisoners-in-india-are-undertrials/article32569643.ece , (ii) https://criminallawstudiesnluj.wordpress.com/2020/10/25/the-state-of-undertrial-incarceration-in-india , (iii) https://www.indiatoday.in/india/story/undertrial-prisoners-indian-jails-ncrb-report-prison-statistics-supreme-court-1618588-2019-11-15

[606] (i) https://nationworldnews.com/naga-sadhu-was-severely-tortured-by-police-in-congress-ruled-chhattisgarh-lathi-hit-on-genitals-looted-cash/ (ii) https://www.telegraphindia.com/india/sadhu-beaten-to-death-in-up/cid/1795575 (iii) https://economictimes.indiatimes.com/news/politics-and-nation/5-accused-for-killing-2-sadhus-from-uttar-pradesh/articleshow/65466571.cms (iv) https://breakingtube.com/crime/sadhu-beaten-to-daath-in-meerut-for-wearing-bhagwa-gamchal-and-tilak/ (v) https://divyamarathi.bhaskar.com/news/NAT-OTS-police-beat-sadhu-issue-about-ganesh-visarjan-in-river-5122228-NOR.html





used discriminatory language about religious minorities. Despite Indian government statistics indicating that communal violence has increased sharply over the past two years, the Modi Administration has not addressed the problem."

304. Since 2001, USCIRF has attempted to visit India to assess religious freedom conditions on the ground. However, on three different occasions—in 2001, 2009, and 2016—the New Delhi government has refused to grant visas for a USCIRF delegation despite requests being supported by the U.S. State Department. The New Delhi government regularly *"rejects"* the findings of USCIRF reports and expresses *"serious doubts about their credibility."*

VI. Conclusions

305. It is amply evident that the Indian government interferes in the religious community leadership succession process which is a flagrant violation of both their own and international legal framework concerning religious freedom. This deprives millions of followers of the religious sanctity of their practice. Given the seriousness of the matter, an investigation into this by a reputed international body will put pressure on the Indian Central and State Governments to take corrective action.

306. The international community should support the ASMT community by condemning the interference of the State of Tamil Nadu (India) in the religious appointment of the Gurumahasannidhanam of Madurai Aadheenam and Thondaimandala Aadheenam and to stop interfering in religious succession matters.

Part VI
Appendix - Bhagavad Gita Verses




धृतराष्ट्र उवाच |
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः |
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ||**1.1**||
dhṛtarāṣṭra uvāca |
dharmakṣetre kurukṣetre samavetā yuyutsavaḥ |
māmakāḥ pāṇḍavāś caiva kim akurvata sañjaya ||
1.1 Dhṛtarāṣṭra said: O Sañjaya, assembled on this righteous holy land of pilgrimage at Kurukṣetra, what did my sons and those of Pāṇḍu, eager and ready to fight, do?

सञ्जय उवाच ।
दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा |
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ||**1.2**||
sañjaya uvāca
dṛṣṭvā tu pāṇḍavānīkaṃ vyūḍhaṃ duryodhanas tadā |
ācāryam upasaṅgamya rājā vacanam abravīt ||
1.2 Sañjaya said: O king, looking at the Pāṇḍava army in full formation, Duryodhana went to his teacher and spoke.

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ||**1.3**||
pasyai 'tāṃ pāṇḍuputrānām ācārya mahatīṃ camūm |
vyūḍhām drupada putreṇa tava śiṣyeṇa dhīmatā ||
1.3 O my teacher, behold the great army of the sons of Pāṇḍu, arrayed for battle by your intelligent disciple, the son of Drupada.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि |
युयुधानो विराटश्च द्रुपदश्च महारथः ||**1.4**||
atra śūrā maheṣvāsā bhīmārjunasamā yudhi |
yuyudhāno virāṭaś ca drupadaś ca mahā rathaḥ ||

1.4 Here in this army there are many heroes wielding mighty bows, and equal in military prowess to Bhīma and Arjuna— Yuyudhāna, Virāṭa, and the great chariot warrior Drupada.
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् |
पुरुजित्कुन्तिभोजश्च शैयश्च नरपुङ्गवः ||**1.5**||
dhṛśṭaketuś cekitānaḥ kāśirājaś ca vīryavān |
purujit kuntibhojaś ca śaibyaś ca narapuṅgavaḥ ||
1.5 There are courageous warriors like Dṛṣṭaketu, Cekitāna, the courageous Kāśīrāja, Purujit, Kuntibhoja and Śaibya, the best of men.

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् |
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ||**1.6**||
yudhāmanyuś ca vikrānta uttamaujāś ca vīryavān |
saubhadro draupadeyāś ca sarva eva mahārathāḥ ||
1.6 There are the mighty Yudhāmanyu, the brave Uttamauja, Abhimanyu, the son of Subhadrā and the sons of Draupadī, all of them great chariot warriors.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम |
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ||**1.7**||
asmākaṁ tu viśhiṣhṭā ye tānnibodha dwijottama |
nāyakā mama sainyasya sanjñārthaṁ tānbravīmi te ||
1.7 O best of the brāhmaṇas, let me tell you, who are the powerful warriors on our side—the generals of my army; for your information, I mention them.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः |
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ||**1.8**||
bhavān bhīṣmaś ca karṇaś ca kṛ paś ca samitiṁjayaḥ |
aśvatthāmā vikarṇaś ca saumadattis tathai 'va ca ||




1.8 Your goodself, Bhīṣma, Karṇa, Kṛpa, who are ever victorious in battle, an even so Aśvatthāma, Vikarṇa and the son of Somadatta.

अन्ये च बहव: शूरा मदर्थे त्यक्तजीविता: |
नानाशस्त्रप्रहरणा: सर्वे युद्धविशारदा: ||**1.9**||
anye ca bahavaḥ śūrā mad arthe tyakta jīvitāḥ |
nānā śastra praharaṇāḥ sarve yuddha viśāradāḥ ||
1.9 Many other heroes there are who are prepared to lay down their lives for my sake; all are well-equipped with different weapons, and well experienced in warfare science.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् |
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ||**1.10**||
aparyāptaṃ tad asmākaṃ balaṃ bhīṣmābhi rakṣitam |
paryāptaṃ tvidam eteṣāṃ balaṃ bhīmābhi rakṣitam ||
1.10 The strength of army of ours, protected by Bhīṣma, is invincible whereas the strength of their army carefully protected by Bhīma is limited.

अयनेषु च सर्वेषु यथाभागमवस्थिता: |
भीष्ममेवाभिरक्षन्तु भवन्त: सर्व एव हि ||**1.11**||
ayaneṣu ca sarveṣu yathā bhāgam avasthitāḥ |
bhīṣmam evā bhirakṣantu bhavantaḥ sarva eva hi ||
1.11 Stationed in your respective divisions on all fronts, all of you must give full protection to Bhīṣma

तस्य सञ्जनयन्हर्षं कुरुवृद्ध: पितामह: |
सिंहनादं विनद्योच्चै: शङ्खं दध्मौ प्रतापवान् ||**1.12**||
tasya sañjanayan harṣaṃ kuru vṛddhaḥ pitāmahaḥ |
siṃha nādaṃ vinadyoccaiḥ śaṇkhaṃ dadhmau pratāpavān ||
1.12 Then Bhīṣma, the mighty patriarch of the Kuru dynasty, their glorious grandfather, roared like a lion and blew his conch, giving Duryodhana joy.

तत: शङ्खाश्च भेर्यश्च पणवानकगोमुखा: |
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ||**1.13**||
tataḥśaṇkhāś ca bheryaś ca paṇavānaka gomukhāḥ |
sahasaivābhyahanyanta sa śabdas tumulo ’bhavat ||
1.13 Then, conches, bugles, trumpets, drums and horns were all suddenly sounded, and the combined sound was tumultuous.

तत: श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ |
माधव: पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतु: ||**1.14**||
tataḥ śvetair hayair yukte mahati syandane sthitau |
mādhavaḥ pāṇḍavaś caiva divyau śaṇkhau pradadhmatuḥ ||
1.14 Then, seated on a magnificent chariot drawn by white horses, both Mādhava (Kṛṣṇa) and Arjuna sounded their divine conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जय: |
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदर: ||**1.15**||
pāñcajanyaṃ hṛṣīkeśo devadattaṃ dhanañjayaḥ |
pauṇḍraṃ dadhmau mahā śaṅkhaṃ bhīma karmā vṛkodaraḥ ||
1.15 Then, Hṛṣikeśa (Kṛṣṇa) blew His conch, called Pāñcajanya; Dhanañjaya (Arjuna) blew his conch, called Devadatta; and Bhīma blew his mighty conch called Pauṇḍra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिर: |
नकुल: सहदेवश्च सुघोषमणिपुष्पकौ ||**1.16**||
anantavijayaṃ rājā kuntī putro yudhiṣṭhiraḥ |
nakulaḥ sahadevaś ca sughoṣa maṇipuṣpakau ||
1.16, 17, 18 King Yudhiṣṭra, the son of Kuntī, blew his conch, the Anantavijaya, and Nakula and Sahadeva blew theirs known as Sughośa and Maṇipuṣpaka. The excellent archer, the king of Kāśī, the great chariot-fighter Śikhaṇḍī, Dhṛṣṭadyumna, Virāṭa and the invincible Sātyaki, Drupada, the sons of Draupadī , and the mighty-armed Abhimanyu, son of Subhadrā, all of them, O king, blew their own conches.




काश्यश्च परमेष्वास: शिखण्डी च महारथ: |
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजित: ||**1.17**||
kāśyaś ca parameṣvāsaḥ śikhaṇḍī ca mahā rathaḥ |
dhṛṣṭadyumno virāṭaś ca sātyakiś cāparājitaḥ ||
1.16, 17, 18 King Yudhiṣṭra, the son of Kuntī, blew his conch, the Anantavijaya, and Nakula and Sahadeva blew theirs known as Sughośa and Maṇipuṣpaka. The excellent archer, the king of Kāśī, the great chariot-fighter Śikhaṇḍī, Dhṛṣṭadyumna, Virāṭa and the invincible Sātyaki, Drupada, the sons of Draupadī , and the mighty-armed Abhimanyu, son of Subhadrā, all of them, O king, blew their own conches.
द्रुपदो द्रौपदेयाश्च सर्वश: पृथिवीपते |
सौभद्रश्च महाबाहु: शङ्खान्दध्मु: पृथक् पृथक् ||**1.18**||
drupado draupadeyāś ca sarvaśaḥ pṛthivī pate |
saubhadraś ca mahābāhuh śaṅkhān dadhmuḥ pṛthak-pṛthak ||
1.16, 17, 18 King Yudhiṣṭra, the son of Kuntī, blew his conch, the Anantavijaya, and Nakula and Sahadeva blew theirs known as Sughośa and Maṇipuṣpaka. The excellent archer, the king of Kāśī, the great chariot-fighter Śikhaṇḍī, Dhṛṣṭadyumna, Virāṭa and the invincible Sātyaki, Drupada, the sons of Draupadī , and the mighty-armed Abhimanyu, son of Subhadrā, all of them, O king, blew their own conches.
स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् |
नभश्च पृथिवीं चैव तुमुलो नुनादयन् ||**1.19**||
sa ghoṣo dhārtarāṣṭrāṇāṃ hṛdayāni vyadārayat |
nabhaś ca pṛthivīṃ caiva tumulo vyanunādayan ||
1.19 The terrible sound echoing through the sky and the earth rent the hearts of the sons of Dhṛtarāṣṭra.
अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वज: |
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डव: |
हृषीकेशं तदा वाक्यमिदमाह महीपते ||**1.20**||
atha vyavasthitān dṛṣṭvā dhārtarāṣṭrān kapidhvajaḥ |
pravṛtte śastrasaṃpāte dhanur udyamya pāṇḍavaḥ |
hṛṣīkeśaṃ tadā vākyam idam āha mahīpate ||
1.20 Seeing the sons of Dhṛtarāṣṭra arrayed in the battle field, Arjuna, the son of Pāṇḍu, who was seated in his chariot, bearing the flag marked with Hanumān, took up his bow.
अर्जुन उवाच |
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ||**1.21**||
arjuna uvāca |
senayor ubhayor madhye rathaṃ sthāpaya me ’cyuta ||
1.21, 22 Arjuna said: O Acyuta (Infallible One), please place my chariot between the two armies while I may observe these warriors arrayed for battle and with whom I have to engage in fight.
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् |
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ||**1.22**||
yāvad etān nirīkṣe ’haṃ yoddhu kāmān avasthitān |
kair mayā saha yoddhavyam asmin raṇasamudyame ||
1.21, 22 Arjuna said: O Acyuta (Infallible One), please place my chariot between the two armies while I may observe these warriors arrayed for battle and with whom I have to engage in fight.
योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागता: |
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षव: ||**1.23**||
yotsyamānān avekṣe ’haṃ ya ete ’tra samāgatāḥ |
dhārtarāṣṭrasya durbuddher yuddhe priyacikīrṣavaḥ ||
1.23 Let me see these well wishers in this war of the evil-mind- ed Duryodhana, who have come together here to fight.
सञ्जय उवाच |
एवमुक्तो हृषीकेशो गुडाकेशेन भारत |
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ||**1.24**||
sañjaya uvāca |
evam ukto hṛṣīkeśo guḍākeśena bhārata |
senayor ubhayor madhye sthāpayitvā rathottamam ||
1.24, 25 Sañjaya said: O descendant of Bhārata, being thus addressed by Guḍākeśa (Arjuna), Hṛṣīkeśa (Kṛṣṇa) then drew up the fine chariot to the middle of both the armies in front of Bhīṣma, Droṇa and all the kings and said, ‘Arjuna, behold the Kauravas assembled here.’




भीष्मद्रोणप्रमुखत: सर्वेषां च महीक्षिताम् |
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ||**1.25**||
bhīṣma droṇa pramukhataḥ sarveṣāṃ ca mahīkṣitām |
uvāca pārtha paśyaitān samavetānkurūniti ||
1.24, 25 Sañjaya said: O descendant of Bhārata, being thus addressed by Guḍākeśa (Arjuna), Hṛṣīkeśa (Kṛṣṇa) then drew up the fine chariot to the middle of both the armies in front of Bhīṣma, Droṇa and all the kings and said, 'Arjuna, behold the Kauravas assembled here.'
तत्रापश्यत्स्थितान् पार्थ: पितृ नथ पितामहान् |
आचार्यान्मातुलान्भ्रातृ न्पुत्रान्पौत्रान्सखींस्तथा |
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ||**1.26**||
tatrā paśyat sthitān pārthaḥ pitṛ-n atha pitāmahān |
ācāryān mātulān bhrātṛ-n putrān pautrān sakhīṃs tathā |
śvaśurān suhṛdaś caiva senayorubhayorapi ||
1.26 There Arjuna saw, stationed there in both the armies his uncles, grand uncles, teachers, maternal uncles, brothers, sons, grandsons, and friends, as well as his fathers-in-law and well-wishers.
तान्समीक्ष्य स कौन्तेय: सर्वान्बन्धूनवस्थितान् |
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ||**1.27**||
tān samīkṣya sa kaunteyaḥ sarvān bandhūn avasthitān |
kṛpayā parayā 'viṣṭo viṣīdann idam abravīt ||
1.27 Seeing all those relatives present there, Arjuna was over- whelmed with deep pity and spoke in sadness.
अर्जुन उवाच |
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् |
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ||**1.28**||
arjuna uvāca |
dṛṣṭvemaṃ svajanaṃ kṛṣṇa yuyutsuṃ samupasthitam |
sīdanti mama gātrāṇi mukhaṃ ca pariśuṣyati ||
1.28, 29 Arjuna said: Kṛṣṇa, seeing my friends and relatives present before me, eager to wage war, my limbs are giving way, my mouth is parching and a shiver is running through my body, my hair is standing on end.
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ||**1.29**||
vepathuś ca śarīre me romaharṣaś ca jāyate ||
1.28, 29 Arjuna said: Kṛṣṇa, seeing my friends and relatives present before me, eager to wage war, my limbs are giving way, my mouth is parching and a shiver is running through my body, my hair is standing on end.
गाण्डीवं स्रंसते हस्तात्वक्चै व परिदह्यते |
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मन: ||**1.30**||
gāṇḍīvaṃ sraṃsate hastāt tvak caiva paridahyate |
na ca śaknomy avasthātuṃ bhramatīva ca me manaḥ ||
1.30 My bow gāṇḍīva is slipping from my hands and my skin is burning all over. My mind is whirling as it were, and I am now unable to stand here any longer.
निमित्तानि च पश्यामि विपरीतानि केशव |
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ||**1.31**||
| nimittāni ca paśyāmi viparī tāni keśava |
na ca śreyo 'nupaśyāmi hatvā svajanam āhave ||
1.31 I foresee only evil omens, O Kṛṣṇa, I do not see any good coming out of killing one's own kinsmen [svajanam] in this battle. I do not covet my dear Kṛṣṇa, victory or kingdom or pleasures.
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च |
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ||**1.32**||
na kāṅkṣe vijayaṃ kṛṣṇa na ca rājyaṃ sukhāni ca |
kiṃ no rājyena govinda kiṃ bhogair jīvitena vā ||
1.32—1.36 Of what use will kingdom or happiness or even life be to us? For whose sake we desire this kingdom, enjoy- ment and happiness, they stand in battle staking their lives and property. Teachers, fathers, sons as well as grandfathers, maternal uncles, fathers-inlaw, grandsons, brothers-in-law and other relatives. Madhusūdana (Kṛṣṇa), even if I am killed (by them) I do not want to kill these ones even to gain control of all three worlds, much less for the earthly lordship. What pleasure will we get by destroying the sons of Dhṛtarāṣṭra, Janārdana? Only sin will overcome us if we slay these wrong doers.
येषामर्थे काङ्क्षितं नो राज्यं भोगा: सुखानि च |
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ||**1.33**||




yeṣām arthe kāṅkṣitaṃ no rājyaṃ bhogāḥ sukhāni ca |
ta ime 'vasthitā yuddhe prāṇāṃs tyaktvā dhanāni ca ||
1.32—1.36 Of what use will kingdom or happiness or even life be to us? For whose sake we desire this kingdom, enjoy- ment and happiness, they stand in battle staking their lives and property. Teachers, fathers, sons as well as grandfathers, maternal uncles, fathers-inlaw, grandsons, brothers-in-law and other relatives. Madhusūdana (Kṛṣṇa), even if I am killed (by them) I do not want to kill these ones even to gain control of all three worlds, much less for the earthly lordship. What pleasure will we get by destroying the sons of Dhṛtarāṣṭra, Janārdana? Only sin will overcome us if we slay these wrong doers.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः |
मातुलाः श्वशुराः पौत्राः श्याला: सम्बन्धिनस्तथा ||**1.34**||
ācāryāḥ pitaraḥ putrāḥ tathaiva ca pitāmahāḥ |
mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ saṃbandhinas tathā |a ||
1.32—1.36 Of what use will kingdom or happiness or even life be to us? For whose sake we desire this kingdom, enjoy- ment and happiness, they stand in battle staking their lives and property. Teachers, fathers, sons as well as grandfathers, maternal uncles, fathers-inlaw, grandsons, brothers-in-law and other relatives. Madhusūdana (Kṛṣṇa), even if I am killed (by them) I do not want to kill these ones even to gain control of all three worlds, much less for the earthly lordship. What pleasure will we get by destroying the sons of Dhṛtarāṣṭra, Janārdana? Only sin will overcome us if we slay these wrong doers.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन |
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ||**1.35**||
etān na hantum icchāmi ghnato 'pi madhusūdan |
api trailokyarājyasya hetoḥ kiṃ nu mahīkṛ te ||
1.32—1.36 Of what use will kingdom or happiness or even life be to us? For whose sake we desire this kingdom, enjoy- ment and happiness, they stand in battle staking their lives and property. Teachers, fathers, sons as well as grandfathers, maternal uncles, fathers-inlaw, grandsons, brothers-in-law and other relatives. Madhusūdana (Kṛṣṇa), even if I am killed (by them) I do not want to kill these ones even to gain control of all three worlds, much less for the earthly lordship. What pleasure will we get by destroying the sons of Dhṛtarāṣṭra, Janārdana? Only sin will overcome us if we slay these wrong doers.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन |
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ||**1.36**||
nihatya dhārtarāṣṭrān naḥ kā prī tiḥ syāj janārdana |
pāpam evāśrayed asmān hatvaitān ātatāyinaḥ ||
1.32—1.36 Of what use will kingdom or happiness or even life be to us? For whose sake we desire this kingdom, enjoy- ment and happiness, they stand in battle staking their lives and property. Teachers, fathers, sons as well as grandfathers, maternal uncles, fathers-inlaw, grandsons, brothers-in-law and other relatives. Madhusūdana (Kṛṣṇa), even if I am killed (by them) I do not want to kill these ones even to gain control of all three worlds, much less for the earthly lordship. What pleasure will we get by destroying the sons of Dhṛtarāṣṭra, Janārdana? Only sin will overcome us if we slay these wrong doers.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् |
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ||**1.37**||
tasmān nārhā vayaṃ hantuṃ dhārtarāṣṭrān svabāndhavān |
svajanaṃ hi kathaṃ hatvā sukhinaḥ syāma mādhava ||
1.37 Therefore, it is not proper for us to kill the sons of Dhṛtarāṣṭra and our relations, for how could we be happy after killing our own kinsmen, Mādhava?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः |
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ||**1.38**||
yadyapyete na paśyanti lobhopahata cetasaḥ |
kulakṣayakṛtaṃ doṣaṃ mitradrohe ca pātakam ||
1.38 O Janārdana, these men, blinded by greed, see no fault in killing one's family or being treasonable to friends, incur sin.

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् |
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ||**1.39**||
athaṃ na jñeyam asmābhiḥ pāpād asmān nivartitu |
kulakṣaya kṛ taṃ doṣaṃ prapaśyadbhir janārdana ||
1.39 Why should we, who clearly see the sin in the destruction of a dynasty, not turn away from this crime?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः |
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ||**1.40**||




kulakṣaye praṇaśyanti kuladharmāḥ sanātanāḥ |
dharme naṣṭe kulaṃ kṛ tsnam adharmo 'bhibhavatyuta ||
1.40 With the destruction of the dynasty, the age-old family traditions die and virtue having been lost, vice overtakes the entire race.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रिय: |
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्कर: ||**1.41**||
adharmābhibhavāt kṛṣṇa praduṣyanti kula striyaḥ |
strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṃkaraḥ ||
1.41 When non-righteous practices become common, O Kṛṣṇa, the women of the family become corrupt, and with the deg- radation of womanhood, O Descendant of Vṛṣṇi, ensues inter- mixture of castes.

सङ्करो नरकायैव कुलघ्नानां कुलस्य च |
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रिया: ||**1.42**||
saṃkaro narakāyaiva kulaghnānāṃ kulasya ca |
patanti pitaro hyeṣāṃ lupta piṇḍodaka kriyāḥ ||
1.42, 43 A mixture of blood damns the destroyers of race and the race itself. Deprived of offering of oblations of rice and water the departed souls of the race also fall, the age-long caste traditions and family customs of the killers of kinmen become extinct.

दोषैरेतै: कुलघ्नानां वर्णसङ्करकारकै: |
उत्साद्यन्ते जातिधर्मा: कुलधर्माश्च शाश्वता: ||**1.43**||
doṣair etaiḥ kulaghnānāṃ varṇa saṃkarakārakaiḥ |
utsādyante jātidharmāḥ kuladharmāś ca śāśvatāḥ ||
1.42, 43 A mixture of blood damns the destroyers of race and the race itself. Deprived of offering of oblations of rice and water the departed souls of the race also fall, the age-long caste traditions and family customs of the killers of kinmen become extinct.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन |
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ||**1.44**||
utsannakula dharmāṇāṃ manuṣyāṇāṃ janārdana |
narake 'niyataṃ vāso bhavatītyanuśuśruma ||
1.44 O Janārdana, we hear that those who have lost family traditions dwell in hell for an indefinite period of time.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् |
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यता: ||**1.45**||
aho bata mahat pāpaṃ kartuṃ vyavasitā vayaṃ |
yad rājya sukha lobhena hantuṃ svajanam udyatāḥ ||
.45 Alas, we are prepared to commit greatly sinful acts of killing our kinsmen, driven by the desire to enjoy royal happiness.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणय: |
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ||**1.46**||
yadi mām apratīkāram aśastraṃ śastrapāṇayaḥ |
dhārtarāṣṭrā raṇe hanyuḥ tan me kṣemataraṃ bhavet ||
1.46 It would be better if the sons of Dhṛtarāṣṭra, armed with weapons, killed me in battle while I am unarmed and unresisting.

सञ्जय उवाच |
एवमुक्त्वार्जुन: सङ्ख्ये रथोपस्थ उपाविशत् |
विसृज्य सशरं चापं शोकसंविग्नमानस: ||**1.47**||
sañjaya uvāca |
evam uktvārjunaḥ saṃkhye rathopastha upāviśat |
visṛ jya saśaraṃ cāpaṃ śokasaṃvignamānasaḥ ||
1.47 Sañjaya said: Arjuna, whose mind was agitated by grief on the battle field, having spoken thus, cast aside his bow along with the arrow and sat down at the rear portion of the chariot.

सञ्जय उवाच |
तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् |
विषीदन्तमिदं वाक्यमुवाच मधुसूदन: ||**2.1**||
sañjaya uvāca |
taṁ tathākṛpayāviṣṭamaśrupūrṇākulekṣaṇam |
viṣīdantamidam vākyamuvāca madhusūdanaḥ ||





2.1 Sañjaya said: As Arjuna's eyes overflowed with tears of pity and despair, Madhusūdana (Kṛṣṇa) spoke to him thus.

श्रीभगवानुवाच |
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् |
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ||**2.2**||

śrībhagavānuvāca |
kutastvā kaśmalamidaṁ viṣame samupasthitam |
anārya-juṣṭam asvargyam akīrti-karam arjuna ||

2.2 Bhagavān Kṛṣṇa says: Where from has this impurity, dejection descended on you at this critical time, Arjuna! You behave unlike a noble man and this will keep you away from realization.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते |
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ||**2.3**||

klaibyaṁ mā sma gamaḥ pārtha naitattvayyupapadyate |
kṣudraṁ hṛdayadaurbalyaṁ tyaktvottiṣṭha parantapa ||

2.3 Do not yield to fear, Pārtha! It does not befit you. Drop this powerlessness of the heart and stand up, O Parantapa, destroyer of enemies!

अर्जुन उवाच |
कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन |
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ||**2.4**||

arjuna uvāca |
katham bhīṣmamahaṁ saṅkhye droṇaṁ ca madhusūdana |
iṣubhiḥ pratiyotsyāmi pūjārhāvarisūdana ||

2.4 Arjuna said: O Madhusūdana (killer of Madhu), how can I oppose, in battle, Bhīṣma and Droṇa who are worthy of my worship?

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके |
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ||**2.5**||

gurūnahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam apīha loke |
hatvārtha-kāmāṁs tu gurūnihaiva
bhuñjīya bhogān rudhira-pradigdhān ||

2.5 I would rather beg for my food in this world than kill the most noble of teachers. If I kill them, all my enjoyment of wealth and desires will be stained with blood.

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः |
यानेव हत्वा न जिजीविषाम
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ||**2.6**||

na caitadvidmaḥ kataranno garīyo
yadvā jayema yadi vā no jayeyuḥ |
yān eva hatvā na jijīviṣāmas
te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ ||

2.6 I cannot say which is better; their defeating us or us defeating them. We do not wish to live after slaying the sons of

Dhṛtarāṣṭra who stand before us.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः |
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ||**2.7**||

kārpaṇya-doṣopahata-svabhāvaḥ
pṛcchāmi tvāṁ dharma-saṁmūḍha-cetāḥ |




yacchreyaḥ syānniścitaṁ brūhi tan me
śiṣyaste'ham śādhi māṁ tvāṁ prapannam ||
2.7 My heart is overwhelmed with pity and my mind is confused about what my duty is. I beg of you, please tell me

what is best for me. I am your disciple. Instruct me as I seek refuge in you.

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् |
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ||**2.8**||
na hi prapaśyāmi mamāpanudyād
yac chokam ucchoṣaṇam indriyāṇām |
avāpya bhūmāva-sapatnam-ṛddhaṁ
rājyaṁ surāṇām api cādhipatyam ||
2.8 Even if I were to attain unrivalled dominion and prosperity on earth or even lordship over the Gods, how would that remove this sorrow that burns my senses?

सञ्जय उवाच |
एवमुक्त्वा हृषीकेशं गुडाकेश: परन्तप |
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ||**2.9**||
sañjaya uvāca |
evamuktvā hṛṣīkeśaṁ guḍākeśaḥ parantapa |
na yotsya iti govinda muktvā tūṣṇīṁ babhūva ha ||
2.9 Sañjaya said: Guḍākeśa (Arjuna) then said to Hṛṣīkeśa (Kṛṣṇa), 'Govinda, I shall not fight,' and fell silent.

तमुवाच हृषीकेश: प्रहसन्निव भारत |
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वच: ||**2.10**||
tam uvāca hṛṣīkeśaḥ prahasanniva bhārata |
senayor ubhayor madhye viṣīdantamidaṁ vacaḥ ||
2.10 Kṛṣṇa, Hṛṣikeśa, smilingly spoke the following words to the grief-stricken Arjuna, as they were placed in the middle of both armies.

श्रीभगवानुवाच |
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे |
गतासूनगतासूंश्च नानुशोचन्ति पण्डिता: ||**2.11**||
śrībhagavānuvāca |
aśocyān anvaśocas tvaṁ prajñāvādāṁś ca bhāṣase |
gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ ||
2.11 Bhagavān says: You grieve for those that should not be grieved for and yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपा |
न चैव न भविष्याम: सर्वे वयमत: परम् ||**2.12**||
na tvevāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ |
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param ||
2.12 It is not that at anytime in the past I did not exist. So did you and these rulers exist, and we shall not ever cease to be hereafter.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा |
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ||**2.13**||
dehino'sminyathā dehe kaumāraṁ yauvanaṁ jarā |
tathā dehāntara prāptir dhīras tatra na muhyati ||
2.13 Just as the spirit in this body passes through childhood, youth and old age, so does it pass into another body; the man centered in himself does not fear this.




मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदु: खदा: |
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ||**2.14**||
mātrā-sparśāśtu kaunteya śītoṣṇa-sukha-duḥka-dāḥ |
āgamāpāyino'nityās tāṁs titikṣasva bhārata ||
2.14 O Kaunteya (son of Kuntī), contact with sense objects
causes heat and cold, pleasure and pain, and these have a beginning and an end. O Bhārata, these are not
permanent;
endure them bravely.
यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ |
समदु:खसुखं धीरं सोऽमृतत्वाय कल्पते ||**2.15**||
yaṁ hi na vyathayanty ete puruṣam puruṣarṣabha |
samaduḥkhasukhaṁ dhīraṁ so'mṛtatvāya kalpate ||
2.15 O Puruṣarṣabha, chief among men, these surely do
not afflict the brave person, who is centered and complete.
Pleasure and pain are the same to him and he is certainly
ready for immortality, amṛatvā.
नासतो विद्यते भावो नाभावो विद्यते सत: |
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्वदर्शिभि: ||**2.16**||
nāsato vidyate bhāvo nābhāvo vidyate sataḥ |
ubhayorapi dṛṣṭontas tv anayos tattva-darśibhiḥ ||
2.16 The nonexistent (asat) has no being; that which exists
(sat) never ceases to exist. This truth about both is perceived
by the Seers of Truth.
अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् |
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ||**2.17**||
avināśi tu tadviddhi yena sarvamidaṁ tatam |
vināśamavyayasyāsya na kaścitkartumarhati ||
2.17 Know It to be indestructible by which all this body is
pervaded. Nothing can destroy It, the Imperishable.
अन्तवन्त इमे देहा नित्यस्योक्ता: शरीरिण: |
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ||**2.18**||
antavanta ime dehā nityasyoktāḥ śarīriṇaḥ |
anāśino 'prameyasya tasmād-yudhyasva bhārata ||
2.18 These bodies of the material energy are perishable. The
energy itself is eternal, incomprehensible and indestructible.
Therefore, fight, O Bhārata.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् |
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ||**2.19**||
ya enaṁ vetti hantāraṁ yaścainaṁ manyate hatam |
ubhau tau na vijānīto nāyaṁ hanti na hanyate ||
2.19 Neither understands; he who takes the Self to be the slayer nor he who thinks he is slain. He who knows the
Truth
understands that the Self does not slay, nor is It slain.
न जायते म्रियते वा कदाचि
नायं भूत्वा भविता वा न भूय: |
अजो नित्य: शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ||**2.20**||
na jāyate mriyate vā kadācit
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ |
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre ||
2.20 The Self is neither born nor does It ever die. After having
been, It never ceases not to be. It is unborn, eternal, changeless
and ancient. It is not killed when the body is killed.
वेदाविनाशिनं नित्यं य एनमजमव्ययम् |
कथं स पुरुष: पार्थ कं घातयति हन्ति कम् ||**2.21**||




vedāvināśinaṁ nityaṁ ya enamajamavyayam |
kathaṁ sa puruṣaḥ pārtha kaṁ ghātayati hanti kam ||
2.21 O Pārtha, how can man slay or cause others to be slain,
when he knows It to be indestructible, eternal, unborn, and unchangeable?

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि |
तथा शरीराणि विहाय जीर्णा
न्यन्यानि संयाति नवानि देही ||**2.22**||

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro ’parāṇi |
tathā śarīrāṇi vihāya jīrṇā
nyanyāni saṁyāti navāni dehī ||
2.22 Just as man casts off his worn out clothes and puts on new
ones, the Self casts off worn out bodies and enters newer ones.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावक: |
न चैनं क्लेदयन्त्यापो न शोषयति मारुत: ||**2.23**||

nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ |
na cainaṁ kledayantyāpo na śoṣayati mārutaḥ ||
2.23 Weapons do not cleave the Self, fire does not burn It,
water does not moisten It and wind does not dry It.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च |
नित्य: सर्वगत: स्थाणुरचलोऽयं सनातन: ||**2.24**||

acchedyo’yamadāhyo’yam akledyo’śoṣya eva ca |
nityaḥ sarvagataḥ sthāṇur acalo’yaṁ sanātanaḥ ||
2.24 The Self cannot be broken nor burnt nor dissolved nor dried up. It is
eternal, all-pervading, stable, immovable and ancient.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते |
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ||**2.25**||

avyakto’yamacintyo’y amavikāryo’yamucyate ||
tasmādevaṁ viditvainaṁ nānuśocitumarhasi ||
2.5 The Self is said to be unmanifest, unthinkable and unchange-
able and able. Knowing this to be such, you should not grieve.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् |
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ||**2.26**||

atha cainaṁ nityajātaṁ nityaṁ vā manyase mṛtam |
tathāpi tvaṁ mahābāho naivaṁ śocitum arhasi ||
2.26 O mighty-armed, even if you should think of the soul
as being constantly born and constantly dying, even then, you should not lament.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च |
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ||**2.27**||

jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca |
tasmādaparihārye’rthe na tvaṁ śocitumarhasi ||
2.27 Indeed, death is certain for the born and birth is certain for
the dead. Therefore, you should not grieve over the inevitable.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत |
अव्यक्तनिधनान्येव तत्र का परिदेवना ||**2.28**||

avyaktādīni bhūtāni vyaktamadhyāni bhārata |
avyakta-nidhanāny eva tatra kā paridevanā ||
2.28 O Bhārata, all beings are unmanifest in their beginning,
seemingly manifest in their middle, and unmanifest again in
their end. So, what need then for greiving?

आश्चर्यवत्पश्यति कश्चिदेन
माश्चर्यवद्वदति तथैव चान्य: |
आश्चर्यवच्चैनमन्य: शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ||**2.29**||

āścaryavatpaśyati kaścidenam
māścaryavadvadati tathaiva cānyaḥ |




āścaryavaccainamanyaḥ śṛṇoti
śrutvāpyenaṁ veda na caiva kaścit ||
2.29 One sees It as a wonder, another speaks of It as a wonder, another hears of It as a wonder. Yet, having heard, none

understands It at all.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत |
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ||**2.30**||
dehī nityamavadhyo 'yaṁ dehe sarvasya bhārata |
tasmātsarvāni bhūtāni na tvaṁ śocitumarhasi ||
2.30 O Bhārata, this that dwells in the body of everyone can never be destroyed; do not grieve for any creature.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि |
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ||**2.31**||
svadharmamapi cāvekṣya na vikampitumarhasi |
dharmyāddhi yuddhācchreyo'nyat kṣatriyasya na vidyate ||
2.31 You should look at your own responsibility [svadharma] as a kṣatriya. There is nothing higher for a kṣatriya than a righteous war. You ought not to hesitate.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् |
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ||**2.32**||
yadṛcchayā copapannaṁ svargadvāramapāvṛtam |
sukhinaḥ kṣatriyāḥ pārtha labhante yuddhamīdṛśam ||
2.32 O Pārtha, happy indeed are the kṣatriyas who are called to fight in such a battle without seeking. This opens for them the door to heaven.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि |
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ||**2.33**||
atha cettvamimaṁ dharmyaṁ saṅgrāmaṁ na kariṣyasi |
tataḥ svadharmaṁ kīrtiṁ ca hitvā pāpamavāpsyasi ||
2.33 If you will not fight this righteous war, then you will incur sin having abandoned your own responsibility [svadharma], and you will lose your reputation.

अकीर्तिं चापि भूतानि
कथयिष्यन्ति तेऽव्ययाम् |
सम्भावितस्य चाकीर्ति
र्मरणादतिरिच्यते ||**2.34**||
akīrtiṁ cāpi bhūtāni kathayiṣyanti te'vyayām |
saṁbhāvitasya cākīrtir maraṇādatiricyate ||
2.34 People too will remember your everlasting dishonor and to one who has been honored, dishonor is worse than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः |
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ||**2.35**||
bhayādraṇāduparataṁ maṁsyante tvāṁ mahārathāḥ |
yeṣāṁ ca tvaṁ bahumato bhūtvā yāsyasi lāghavam ||
2.35 The great generals will think that you have withdrawn from the battle because you are a coward. You will be looked down upon by those who had thought much of you and your heroism in the past.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः |
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ||**2.36**||
avācyavādāṁśca bahūn vadiṣyanti tavāhitāḥ |
nindantastava sāmarthyaṁ tato duḥkhataraṁ nu kim ||
2.36 Many unspeakable words would be spoken by your enemies reviling your power. Can there be anything more painful

than this?




हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् |
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चय: ||**2.37**||
hato vā prāpsyasi svargaṁ jitvā vā bhokṣyase mahīm |
tasmāduttiṣṭha kaunteya yuddhāya kṛtaniścayaḥ ||
2.37 Slain, you will achieve heaven; victorious, you will enjoy the earth. O Kaunteya (son of Kuntī), stand up determined to fight.
सुखदु:खे समे कृत्वा लाभालाभौ जयाजयौ |
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ||**2.38**||
sukhaduḥkhe same kṛtvā lābhālābhau jayājayau |
tato yuddhāya yujyasva naivaṁ pāpamavāpsyasi ||
2.38 Pleasure and pain, gain and loss, victory and defeat–treat them all the same. Do battle for the sake of battle and you shall incur no sin.
एषा तेऽभिहिता साङ्ख्ये
बुद्धिर्योगे त्विमां शृणु |
बुद्ध्या युक्तो यया पार्थ
कर्मबन्धं प्रहास्यसि ||**2.39**||
eṣā tebhihitā sānkhye buddhiryoge tvimāṁ śṛṇu |
buddhyā yukto yayā pārtha karmabandhaṁ prahāsyasi ||
2.39 Thus far, what has been taught to you concerns the wisdom of Sāṅkhya. Now, listen to the wisdom of yoga [buddhiyoga]. Having known this, O Pārtha, you shall cast off the bonds of action.
नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते |
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ||**2.40**||
nehābhikrama-nāśo 'sti pratyavāyo na vidyate |
svalpamapyasya dharmasya trāyate mahato bhayāt ||
2.40 There is no wasted effort or dangerous effect in this path of yoga. Even a little knowledge of this, even a little practice of this dharma, protects and releases one from very great fear.
व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन |
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ||**2.41**||
vyavasāyātmikā buddhir ekeha kurunandana |
bahuśākhā hyanantāś ca buddhayovyavasāyināṁ ||
2.41 Joy of the Kurus, on this path (of yoga), the intelligence is resolute with a single-pointed determination. Thoughts of the irresolute are many, branched and endlsess.
यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चित: |
वेदवादरता: पार्थ नान्यदस्तीति वादिन: ||**2.42**||
yāmimāṁ puṣpitāṁ vācaṁ pravadantyavipaścitaḥ |
vedavādaratāḥ pārtha nānyadastīti vādinaḥ ||
2.43 Men of little knowledge, who are very much attached toeulogizing the flowery words of the Vedas, O Pārtha, argue that, ‘there is nothing else’; these advocates of Vedas (vādīna) look upon and recommend various fruitful actions for elevation to heavenly planets, resulting in high birth, power, and so forth.Thus being desirous of sense gratification and opulent life, they
say that there is nothing more than this to living.
कामात्मान: स्वर्गपरा जन्मकर्मफलप्रदाम् |
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ||**2.43**||
kāmātmānaḥ svargaparā janmakarmaphalapradām |
kriyā-viśeṣa-bahulāṁ bhogaiśvarya-gatiṁ prati ||
2.43 Men of little knowledge, who are very much attached toeulogizing the flowery words of the Vedas, O Pārtha, argue that, ‘there is nothing else’; these advocates of Vedas (vādīna) look upon and recommend various fruitful actions for elevation to heavenly planets, resulting in high birth, power, and so forth.Thus being desirous of sense gratification and




opulent life, they
say that there is nothing more than this to living.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् |
व्यवसायात्मिका बुद्धि: समाधौ न विधीयते ||**2.44**||
bhogaiśvarya-prasaktānāṁ tayāpahṛtacetasām |
vyavasāyātmikā buddhiḥ samādhau na vidhīyate ||
2.44 Those whose minds are attached to sense pleasures
and lordship, who are diverted by such teachings, for them,
the determination for steady meditation and samādhi, fixed
intelligence does not happen.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन |
निर्द्वन्द्वो नित्यसत्वस्थो निर्योगक्षेम आत्मवान् ||**2.45**||
traiguṇyaviṣayā vedā nistraiguṇyo bhavārjuna |
nirdvandvo nityas-attva-stho niryogakṣema ātmavān ||
2.45 O Arjuna! Be you above the three guṇas (attributes) that
the Vedas deal in: free yourself from the pairs-of-opposites
and be always in satva (goodness), free from all thoughts of
acquisition (yoga) or preservation (kṣema), and be established
in the Self.

यावानर्थ उदपाने सर्वत: सम्प्लुतोदके |
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानत: ||**2.46**||
yāvānartha udapāne sarvataḥ saṁplutodake |
tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ ||
2.46 The Brāhmaṇa (sage), who has known the Self, has little
use for the vedic scriptures, as these are like a pool of water
in a place that is already in flood, overflowing with a great
water reservoir.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन |
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ||**2.47**||
karmaṇyevādhikāraste mā phaleṣu kadācana |
mā karmaphalaheturbhūr mā te saṅgo 'stvakarmaṇi ||
2.47 You have a right only to work, but never to the fruits
(outcome) of action. Never let the fruit of action be your
motive; and never let your attachment be to inaction.

योगस्थ: कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय |
सिद्ध्यसिद्ध्यो: समो भूत्वा समत्वं योग उच्यते ||**2.48**||
yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya |
siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate ||
2.48 O Dhanañjaya! Do your actions dropping all attachment
to the outcome, being centered and complete in Yoga. Be
balanced in success and failure. Such evenness of mind is Yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय |
बुद्धौ शरणमन्विच्छ कृपणा: फलहेतव: ||**2.49**||
dūreṇa hyavaraṁ karma buddhiyogād dhanañjaya |
buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ ||
2.49 O Dhanañjaya, beyond the action with selfish motive is
Yoga (of action) in wisdom [buddhiyoga]. Wretched are those
whose motive is the fruit (outcome); Surrender yourself fully
to the wisdom of completion.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते |
तस्माद्योगाय युज्यस्व योग: कर्मसु कौशलम् ||**2.50**||
buddhiyukto jahātīha ubhe sukṛtaduṣkṛte |
tasmādyogāya yujyasva yogaḥ karmasu kauśalam ||
2.50 Endowed with the wisdom of evenness of mind, move away from both good and evil deeds in this life.
Devote
yourself to yoga. Authenticity in action is yoga.

र्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिण: |
जन्मबन्धविनिर्मुक्ता: पदं गच्छन्त्यनामयम् ||**2.51**||




karmajaṁ buddhiyuktā hi phalaṁ tyaktvā manīṣiṇaḥ |
janmabandhavinirmuktāḥ padaṁ gacchantyanāmayam ||
2.51 The wise, having abandoned the outcome of their actions and possessed of knowledge of completion, are freed from the cycle of birth and death. They go to the state that is beyond all sorrow.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति |
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ||**2.52**||
yadā te mohakalilaṁ buddhirvyatitariṣyati |
tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca ||
2.52 When your wisdom takes you beyond delusion, you shall be indifferent to what has been heard and what is yet to be heard.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला |
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ||**2.53**||
śrutivipratipannā te yadā sthāsyati niścalā |
samādhāvacalā buddhis tadā yogamavāpsyasi ||
2.53 When you are not confused by what you have heard and your wisdom stands steady and unmoving in the Self, you shall attain Yoga, Self–realization.

अर्जुन उवाच |
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव |
स्थितधी: किं प्रभाषेत किमासीत व्रजेत किम् ||**2.54**||
arjuna uvāca |
sthitaprajñasya kā bhāṣā samādhisthasya keśava |
sthitadhīḥ kiṁ prabhāṣeta kimāsīta vrajeta kim ||
2.54 O Keśava! What is the description of one who stays in the space of completion in present moment and is merged in the restful awareness of truth and wisdom? How does one of steady wisdom speak, how does he sit, how does he walk?

श्रीभगवानुवाच |
प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् |
आत्मन्येवात्मना तुष्ट: स्थितप्रज्ञस्तदोच्यते ||**2.55**||
śrībhagavānuvāca |
prajahāti yadā kāmān sarvānpārtha manogatān |
ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate ||
2.55 Śrī Bhagavān says: O Pārtha, a man who casts off completely all the desires of the mind and is satisfied in the Self

by the Self, He is said to be Sthhitaprajña, one of steady wisdom in completion.

दु:खेष्वनुद्विग्नमना: सुखेषु विगतस्पृह: |
वीतरागभयक्रोध: स्थितधीर्मुनिरुच्यते ||**2.56**||
duḥkheṣv anudvigna-manāḥ sukheṣu vigataspṛhaḥ |
vītarāgabhayakrodhaḥ sthitadhīrmunirucyate ||
2.56 He whose mind is not disturbed by adversity and who, in prosperity, does not go after other pleasures, he who is free from attachment, fear or anger is called a sage of steady wisdom.

य: सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् |
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ||**2.57**||
yaḥ sarvatrānabhisnehas tat tat prāpya śubhāśubham |
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ||
2.57 His wisdom is fixed who is everywhere without attachment, meeting with anything good or bad and who neither rejoices nor hates.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वश: |
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ||**2.58**||




yadā saṁharate cāyaṁ kūrmo ’ṅgānīva sarvaśaḥ |
indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhit ||
2.58 As the tortoise withdraws its limbs from all sides, when a person withdraws his senses from the sense-objects, his wisdom becomes steady in completion.

विषया विनिवर्तन्ते निराहारस्य देहिन: |
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ||**2.59**||
viṣayā vinivartante nirāhārasya dehinaḥ |
rasavarjaṁ raso’pyasya paraṁ dṛṣṭvā nivartate ||
2.59 From the body, the sense objects turn away, but the desires remain; his desires also leave him on seeing the Supreme.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चित: |
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मन: ||**2.60**||
yatato hyapi kaunteya puruṣasya vipaścitaḥ |
indriyāṇi pramāthīni haranti prasabhaṁ manaḥ ||
2.60 O Kaunteya (son of Kuntī), the turbulent senses carry away the mind of a wise man, though he is striving to be in control.

तानि सर्वाणि संयम्य युक्त आसीत मत्पर: |
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ||**2.61**||
tāni sarvāṇi saṁyamya yukta āsīta matparaḥ |
vaśe hi yasyendriyāṇi tasya prajñāpratiṣṭhitā ||
2.61 Having restrained them all, he should sit steadfast, intent on Me. His mind is steady in the present whose senses are under control.

ध्यायतो विषयान्पुंस: सङ्गस्तेषूपजायते |
सङ्गात्सञ्जायते काम: कामात्क्रोधोऽभिजायते ||**2.62**||
dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate |
saṅgātsañjāyate kāmaḥ kāmātkrodhobhijāyate ||
2.62 When a man thinks of objects, it gives rise to attachment for them. From attachment, desire arises; from desire, anger is born.

क्रोधाद्भवति सम्मोह: सम्मोहात्स्मृतिविभ्रम: |
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ||**2.63**||
krodhād bhavati saṁmohaḥ saṁmohāt smṛtivibhramaḥ |
smṛtibhraṁśād buddhināśo buddhināśātpraṇaśyati ||
2.63 From anger arises delusion, from delusion, loss of memory, from loss of memory, the destruction of discrimination, from destruction of discrimination, he perishes.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् |
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ||**2.64**||
rāgadveṣaviyuktaistu viṣayānindriyaiścaran |
ātmavaśyairvidheyātmā prasādamadhigacchati ||
2.64 The self-controlled man, moving among objects with his senses under control, free from both attraction and repulsion, attains peace.

प्रसादे सर्वदु:खानां हानिरस्योपजायते |
प्रसन्नचेतसो ह्याशु बुद्धि: पर्यवतिष्ठते ||**2.65**||
prasāde sarvaduḥkhānāṁ hānirasyopajāyate |
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate ||
2.65 All pains are destroyed in that peace, for the intellect of the tranquil-minded soon becomes steady.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना |
न चाभावयत: शान्तिरशान्तस्य कुत: सुखम् ||**2.66**||
nāsti buddhirayuktasya na cāyuktasya bhāvanā |
na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham ||
2.66 A person not in self awareness cannot be wise or happy or peaceful. How can there be happiness to one without peace?




इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते |
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ||**2.67**||
indriyāṇāṁ hi caratāṁ yanmano ’nuvidhīyate |
tadasya harati prajñāṁ vāyurnāvamivāmbhasi ||
2.67 He loses his awareness of the present moment when his mind follows the wandering senses, just as the wind carries away a boat on the waters.
तस्माद्यस्य महाबाहो निगृहीतानि सर्वश: |
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ||**2.68**||
tasmādyasya mahābāho nigṛhītāni sarvaśaḥ |
indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā ||
2.68 O Mahābāho (mighty-armed one), his knowledge is therefore steady whose senses are completely detached from sense objects.
या निशा सर्वभूतानां तस्यां जागर्ति संयमी |
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुने: ||**2.69**||
yā niśā sarvabhūtānāṁ tasyāṁ jāgarti saṁyamī |
yasyāṁ jāgrati bhūtāni sā niśā paśyato muneḥ ||
2.69 The self–controlled man lies awake in that which is night to all beings. That in which all beings are awake is the night for the sage who sees.
आपूर्यमाणमचलप्रतिष्ठं
समुद्रमाप: प्रविशन्ति यद्वत् |
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ||**2.70**||
āpūryamāṇ amacala-pratiṣṭhaṁ
samudramāpaḥ praviśanti yadvat |
tadvatkāmā yaṁ praviśanti sarve
sa śāntimāpnoti na kāmakāmī ||
2.70 Just as all waters enter the ocean, he attains peace into whom all desires enter, which when filled from all sides, remains unmoved; not the desirer of desires.
विहाय कामान्य: सर्वान्पुमांश्चरति नि:स्पृह: |
निर्ममो निरहङ्कार: स शान्तिमधिगच्छति ||**2.71**||
vihāya kāmānyaḥ sarvān pumāṁścarati niḥspṛhaḥ |
nirmamo nirahaṅkāraḥ sa śāntimadhigacchati ||
2.71 The man who moves about abandoning all desires, without longing, without the sense of I and mine, attains peace.
एषा ब्राह्मी स्थिति: पार्थ नैनां प्राप्य विमुह्यति |
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ||**2.72**||
eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati |
thitvāsyāmantakāle’pi brahmanirvāṇamṛcchati ||
2.72 O Pārtha, this is the state of Brahman, Brāhmī-sthiti; none is deluded after attaining this. Even at the end of life, one attains Brahmanirvāṇa, oneness with Brahman when established in this state.
अर्जुन उवाच |
ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन |
तत्किं कर्मणि घोरे मां नियोजयसि केशव ||**3.1**||
arjuna uvāca |
jyāyasī cetkarmaṇaste matā buddhirjanārdana |
tatkiṁ karmaṇi ghore māṁ niyojayasi keśava ||
3.1 Arjuna says: O Janārdana, O Keśava, Why do You make me engage in this terrible war if You think that knowledge is superior to action?
व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे |
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ||**3.2**||




vyāmiśreṇeva vākyena buddhiṁ mohayasīva me |
tadekaṁ vada niścitya yena śreyohamāpnuyām ||
3.2 My intelligence is confused by Your conflicting words. Tell me clearly what is best for me.

श्रीभगवानुवाच |
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ |
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ||**3.3**||
śrībhagavānuvāca |
loke'smindvividhā niṣṭhā purā proktā mayānagha |
jñānayogena sāṁkhyānāṁ karmayogena yoginām ||
3.3 The Lord says, 'O sinless Arjuna, as I said before, in this world there are two paths; Self knowledge for the intellectual and the path of action of the knowing.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते |
न च संन्यसनादेव सिद्धिं समधिगच्छति ||**3.4**||
na karmaṇāmanārambhānnaiṣkarmyaṁ puruṣo'śnute |
na ca sannyasanādeva siddhiṁ samadhigacchati ||
3.4 A person does not attain freedom from action by abstaining from work, nor does he attain fulfillment by giving up action.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् |
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ||**3.5**||
na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt |
kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ ||
3.5 Surely, not even for a moment can anyone stand without doing something. He is always in action, despite himself, as this is his very nature.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् |
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ||**3.6**||
karmendriyāṇi saṁyamya ya āste manasā smaran |
indriyārthānvimūḍhātmā mithyācāraḥ sa ucyate ||
3.6 He who restrains the sense organs, but who still thinks of the objects of the senses is deluded and is called a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन |
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ||**3.7**||
yastvindriyāṇi manasā niyamyārabhate 'rjuna |
karmendriyaiḥ karmayogamasaktaḥ sa viśiṣyate ||
3.7 He who begins controlling the senses by the mind and performs selfless work through the sense organs is superior, O Arjuna.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः |
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ||**3.8**||
niyataṁ kuru karma tvaṁ karma jyāyo hyakarmaṇaḥ |
śarīrayātrāpi ca te na prasiddhyedakarmaṇaḥ ||
3.8 Do your prescribed work, as doing work is better than being idle. Even your own body cannot be maintained without work.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः |
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ||**3.9**||
yajñārthātkarmaṇo'nyatra loko'yam karmabandhanaḥ |
tadarthaṁ karma kaunteya mukta saṅgaḥ samācara ||
3.9 Work has to be performed selflessly; otherwise, work binds one to this world. O son of Kuntī, perform your work for Me and you will do it authentically, liberated and without attachment.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः |
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ||**3.10**||
sahayajñāḥ prajāḥ sṛṣṭvā puro'vāca prajāpatiḥ |
anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk ||





3.10 Brahma, the lord of creation before creating human kind as selfless sacrifice said, 'By this selfless enriching, be more and more prosperous and let it bestow all the desired gifts.'

देवान्भावयतानेन ते देवा भावयन्तु व: |
परस्परं भावयन्त: श्रेय: परमवाप्स्यथ ||**3.11**||

devān bhāvayatā'nena te devā bhāvayantu vaḥ |
parasparaṁ bhāvayantaḥ śreyaḥ paramavāpsyatha ||

3.11 The celestial beings, being pleased by this sacrifice, will also nourish you; with this mutual nourishing of one another, you will achieve supreme prosperity.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविता: |
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव स: ||**3.12**||

iṣṭānbhogān hi vo devā dāsyante yajñabhāvitāḥ |
tairdattānapradāyaibhyo yo bhuṅkte stena eva saḥ ||

3.12 Satisfied with the selfless enriching service, the celestial beings certainly award you the desired necessities of life. He who enjoys the things given by them without offering to the celestial beings is certainly a thief.

यज्ञशिष्टाशिन: सन्तो मुच्यन्ते सर्वकिल्बिषै: |
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ||**3.13**||

yajñaśiṣṭāśinaḥ santo mucyante sarvakilbiṣaiḥ |
bhuñjate te tvagharṁ pāpā ye pacantyātmakāraṇāt ||

3.13 Those who eat food after selfless enriching service are free of all sins. Those who prepare food for sense enjoyment do grievous sin.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भव: |
यज्ञाद्भवति पर्जन्यो यज्ञ: कर्मसमुद्भव: ||**3.14**||

annādbhavanti bhūtāni parjanyādannasaṁbhavaḥ |
yajñādbhavati parjanyo yajñaḥ karmasamudbhavaḥ ||

3.14 All beings grow from food grains, from rains the food grains become possible, the rains become possible from selfless sacrifice of enriching.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् |
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ||**3.15**||

karma brahmodbhavaṁ viddhi brahmākṣarasamudbhavam |
tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam ||

3.15 Know that work is born of the Creator and He is born of the Supreme. The all-pervading Supreme is eternally situated in sacrifice of enriching.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह य: |
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ||**3.16**||

evaṁ pravartitaṁ cakraṁ nānuvartayatīha yaḥ |
aghāyurindriyārāmo mogharṁ pārtha sa jīvati ||

3.16 O Pārtha, he who does not adopt the prescribed, established cycle lives a life full of sins. Rejoicing in sense gratification, he lives a useless life.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानव: |
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ||**3.17**||

yastvātmaratireva syādātmatṛptaśca mānavaḥ |
ātmanyeva ca santuṣṭastasya kāryaṁ na vidyate ||

3.17 One who takes pleasure in the Self, who is satisfied in the Self and who is content in one's Self, for him certainly, no work exists.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन |
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रय: ||**3.18**||

naiva tasya kṛtenārtho nākṛteneha kaścana |
na cāsya sarvabhūteṣu kaścidarthavyapāśrayaḥ ||




3.18 Certainly, he never has any purpose for doing his duty or for not doing his duty in this world. He does not depend on any living being.

तस्मादसक्त: सततं कार्यं कर्म समाचर |
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुष: ||**3.19**||

tasmādasaktaḥ satataṁ kāryaṁ karma samācara |
asakto hyācaran karma paramāpnoti pūruṣaḥ ||

3.19 Therefore, one should work always without attachment. Performing work without attachment, certainly, man achieves the Supreme.

कर्मणैव हि संसिद्धिमास्थिता जनकादय: |
लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ||**3.20**||

karmaṇaiva hi saṁsiddhimāsthitā janakādayaḥ |
lokasaṁgrahamevāpi sampaśyankartumarhasi ||

3.20 King Janaka and others attained perfection by selfless enriching. To guide others you too must act selflessly.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जन: |
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ||**3.21**||

yad yad ācarati śreṣṭhas tat tad evetaro janaḥ |
sa yatpramāṇaṁ kurute lokastadanuvartate ||

3.21 Whatever action is performed by a great person, others follow. They follow the example set by him.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन |
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि || 3.22 ||**3.22**||

na me pārthāsti kartavyaṁ triṣu lokeṣu kiñcana |
nānavāptamavāptavyaṁ varta eva ca karmaṇi ||

3.22 O Pārtha, there is nothing that I must do in the three worlds. Neither am I in want of anything nor do I have anything to gain. Yet, I am always in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रित: |
मम वर्त्मानुवर्तन्ते मनुष्या: पार्थ सर्वश: ||**3.23**||

yadi hyahaṁ na varteyaṁ jātu karmaṇyatandritaḥ |
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ||

3.23 If I did not engage in work with care, O Pārtha, certainly, people would follow My path in all respects.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् |
सङ्करस्य च कर्ता स्यामुपहन्यामिमा: प्रजा: ||**3.24**||

utsīdeyurime lokā na kuryāṁ karma cedaham |
sakarasya ca kartā syāmupahanyāmimāḥ prajāḥ ||

3.24 If I do not work, then these worlds would be ruined. I would be the cause of creating confusion and destruction.

सक्ता: कर्मण्यविद्वांसो यथा कुर्वन्ति भारत |
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ||**3.25**||

saktāḥ karmaṇyavidvāṁso yathā kurvanti bhārata |
kuryādvidvāṁstathāsaktaścikīrṣurlokasaṁgraham ||

3.25 As the ignorant do their work with attachment to the results, O Bhārata, the wise do so without attachment, for the enrichment (welfare) of people.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् |
जोषयेत्सर्वकर्माणि विद्वान्युक्त: समाचरन् ||**3.26**||

na buddhi bhedaṁ janayedajñānāṁ karmasaginām |
joṣayetsarvakarmāṇi vidvānyuktaḥ samācaran ||

3.26 Let not the wise disturb the minds of the ignorant who are attached to the results of work. They should encourage them to act without attachment.

प्रकृते: क्रियमाणानि गुणै: कर्माणि सर्वश: |
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ||**3.27**||




प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः |
अहंकारविमूढात्मा कर्ताहमिति मन्यते ||
3.27 People, confused by ego, think they are the doers of all kinds of work while it is being done by the energy of nature.
तत्ववित्तु महाबाहो गुणकर्मविभागयोः |
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ||**3.28**||
tattvavittu mahābāho guṇakarmavibhāgayoḥ |
guṇā guṇeṣu vartanta iti matvā na sajjate ||
3.28 One who knows the Truth, O mighty-armed one, knows the differences between the attributes of nature and work. Knowing well about the attributes and sense gratification, he never becomes attached.
प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु |
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ||**3.29**||
prakṛterguṇasaṁmūḍhāḥ sajjante guṇa karmasu |
tānakṛtsnavido mandānkṛtsnavinna vicālayet ||
3.29 Fooled by the attributes of nature, those people with less wisdom or who are lazy become engaged in actions driven by these attributes. But, the wise should not unsettle them.
मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा |
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ||**3.30**||
mayi sarvāṇi karmāṇi sannyasyādhyātmacetasā |
nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraḥ ||
3.30 Dedicating all actions to Me, with consciousness filled with spiritual knowledge of Self, without desire for gain and without sense of ownership, without being lazy, fight.
ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः |
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ||**3.31**||
ye me matamidaṁ nityamanutiṣṭhanti mānavāḥ |
śraddhāvanto 'nasūyanto mucyante tepi karmabhiḥ ||
3.31 Those persons who execute their duties according to My teaching and who follow these teachings faithfully with authenticity, without envy, become free from the bondage of fruitive actions.
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् |
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ||**3.32**||
ye tvetad abhyasūyanto nānutiṣṭhanti me matam |
sarvajñānavimūḍhāṁstānviddhi naṣṭānacetasaḥ ||
3.32 But those who do not regularly perform their duty according to My teaching, are ignorant, senseless and ruined.
सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि |
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ||**3.33**||
sadṛśaṁ ceṣṭate svasyāḥ prakṛterjñānavānapi |
prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati ||
3.33 Even the wise person tries to act according to the modes of his own nature, for all living beings go through their nature. What can restraint of the senses do?
इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ |
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ||**3.34**||
indriyasyendriyasyārthe rāgadveṣau vyavasthitau |
tayorna vaśamāgacchet tau hyasya paripanthinau ||
3.34 Attachment and repulsion of the senses for sense objects should be put under control. One should never come under their control as they certainly are the stumbling blocks on the path of self-realization.
श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् |
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ||**3.35**||




śreyānsvadharmo viguṇahparadharmātsvanuṣṭhitāt |
svadharme nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ ||
3.35 Better it is to do one's own responsibility, even if it is in a faultily, than to do someone else's responsibility perfectly. Death in the course of performing one's own responsibility is better than doing another's responsibility, as this can be dangerous.

अर्जुन उवाच |
अथ केन प्रयुक्तोऽयं पापं चरति पूरुष: |
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजित: ||**3.36**||

arjuna uvāca
atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ |
anicchannapi vārṣṇeya balādiva niyojitaḥ ||
3.36 Arjuna says, 'O descendant of Vṛṣṇi, then, by what is man forced to sinful acts, even without desiring, as if impelled by force?'

श्रीभगवानुवाच |
काम एष क्रोध एष रजोगुणसमुद्भव: |
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ||**3.37**||

śrībhagavānuvāca
kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ |
mahāśano mahāpāpmā viddhyenamiha vairiṇam ||
3.37 The Lord says, 'It is lust and anger born of the attribute of passion, alldevouring and sinful, which is one's greatest enemy in this world.'

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च |
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ||**3.38**||

dhūmenāvriyate vanhiryathādarśo malena ca |
yatholbenāvṛto garbhastathā tenedamāvṛtam ||
3.38 As fire is covered by smoke, as a mirror is covered by dust, or as the e bryo is covered by the womb, so also, the living being is covered by lust.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा |
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ||**3.39**||

āvṛtaṁ jñānametena jñānino nityavairiṇā |
kāmarūpeṇa kaunteya duṣpūreṇānalena ca ||
3.39 The knowledge of the knower is covered by this eternal enemy in the form of lust, which is never satisfied and burns like fire, O son of Kuntī

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते |
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ||**3.40**||

indriyāṇi mano buddhirasyādhiṣṭhānamucyate |
etairvimohayatyeṣa jñānamāvṛtya dehinam ||
3.40 The senses, the mind and the intelligence are the locations of this lust, which confuses the embodied being and covers the knowledge.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ |
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ||**3.41**||

tasmāttvamindriyāṇyādau niyamya bharatarṣabha |
pāpmānaṁ prajahi hyenaṁ jñānavijñānanāśanam ||
3.41 Therefore, O Bharataṛṣabha, chief amongst the descendants of Bhārata, in the very beginning, control the senses and curb

the symbol of sin, which is certainly the destroyer of knowledge and consciousness.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्य: परं मन: |
मनसस्तु परा बुद्धिर्यो बुद्धे: परतस्तु स: ||**3.42**||




indriyāṇi parāṇyāhurindriyebhyaḥ paraṁ manaḥ |
manasastu parā buddhiryo buddheḥ paratastu saḥ ||
3.42 It is said that the senses are superior to the body. The

mind is superior to the senses. The intelligence is still high-
er than the mind and the consciousness is even higher than

intelligence.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना |
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ||**3.43**||
evaṁ buddheḥ paraṁ buddhvā saṁstabhyātmānamātmanā |
jahi śatruṁ māhābāho kāmarūpaṁ durāsadam ||
3.43 Knowing the Self to be superior to mind and intelligence,
by steadying the mind by intelligence, conquer the insatiable
enemy in the form of lust, O Mahābāho, mighty-armed one.

श्रीभगवानुवाच |
इमं विवस्वते योगं प्रोक्तवानहमव्ययम् |
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ||**4.1**||
śrībhagavānuvāca
imaṁ vivasvate yogaṁ proktavānaham avyayaṁ |
vivasvānmanave prāha manurikṣvākave'bravīt ||
4.1 Bhagavān says: 'I taught the sun god, Vivasvān, the
imperishable science of yoga and Vivasvān taught Manu, the
father of mankind and Manu in turn taught Ikṣvāku.'

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः |
स कालेनेह महता योगो नष्टः परन्तप ||**4.2**||
evaṁ paraṁparāprāptamimaṁ rājarṣayo viduḥ |
sa kāleneha mahatā yogo naṣṭaḥ parantapa ||
4.2 The supreme science was thus received through the chain
of master-disciple succession and the saintly kings understood it
in that way. In the course of time, the succession was broken
and therefore the science as it was appears to have been lost.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः |
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ||**4.3**||
sa evāyaṁ mayā te'dya yogaḥ proktaḥ purātanaḥ |
bhakto 'si me sakhā ceti rahasyaṁ hyetaduttamam ||
4.3 That ancient science of Enlightenment, or entering into
eternal bliss, is today taught by me to you because you are
my devotee as well as my friend. You will certainly understand
the supreme mystery of this science.

अर्जुन उवाच |
अपरं भवतो जन्म परं जन्म विवस्वतः |
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ||**4.4**||
arjuna uvāca |
aparaṁ bhavato janma paraṁ janma vivasvataḥ |
kathametad vijānīyāṁ tvamādau proktavāniti ||
4.4 Arjuna says: 'Oh Kṛṣṇa, you are younger to the sun god

Vivasvān by birth. How am I to understand that in the begin-
ning you instructed this science to him?'

श्रीभगवानुवाच |
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन |
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ||**4.5**||
śrībhagavānuvāca |
bahuni me vyatītāni janmāni tava cārjuna |
tānyahaṁ veda sarvāṇi na tvaṁ vettha parantapa ||





4.5 Bhagavān says: Many many births both you and I have passed. I can remember all of them, but you cannot, O Parantapa!

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् |
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ||**4.6**||

ajo 'pi sannavyayātmā bhūtānām īśvaro 'pi san |
prakṛtiṁ svāmadhiṣṭhāya saṁbhavāmyātmamāyayā ||

4.6 Although I am unborn, imperishable and the lord of all living entities, by ruling my nature I reappear by my own māyā.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत |
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ||**4.7**||

yadā yadā hi dharmasya glānirbhavati bhārata |
abhyutthānam adharmasya tad ātmānaṁ sṛjāmyaham ||

4.7 Whenever positive consciousness declines, when collective negativity rises, O Bhārat, again and again, at these times, I happen Myself.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् |
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ||**4.8**||

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām |
dharma-saṁsthāpanārthāya saṁbhavāmi yuge-yuge ||

4.8 To protect the pious and to annihilate the wicked, to re-establish righteousness I Myself appear, age after age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वत: |
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ||**4.9**||

janma karma ca me divyamevaṁ yo vetti tattvataḥ |
tyaktvā dehaṁ punarjanma naiti māmeti so 'rjuna ||

4.9 One who knows or experiences My divine appearance and activities does not take birth again in this material world after leaving the body but attains Me, o Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिता: |
बहवो ज्ञानतपसा पूता मद्भावमागता: ||**4.10**||

vītarāgabhayakrodhā manmayā māmupāśritāḥ |
bahavo jñānatapasā pūtā madbhāvamāgatāḥ ||

4.10 Being freed from attachment, fear and anger, being filled with me and by taking refuge in me, many beings in the past have become sanctified by the knowledge of me and have realized me.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् |
मम वर्त्मानुवर्तन्ते मनुष्या: पार्थ सर्वश: ||**4.11**||

ye yathā māṁ prapadyante tāṁstathaiva bhajāmyaham |
mama vartmānuvartante manuṣyāḥ pārtha sarvaśah ||

4.11 I reward everyone, I show Myself to all people, according to the manner in which they surrender unto me, in the manner that they are devoted to me, O Pārtha!

काङ्क्षन्त: कर्मणां सिद्धिं यजन्त इह देवता: |
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ||**4.12**||

kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ |
kṣipraṁ hi mānuṣe loke siddhirbhavati karmajā ||

4.12 Men in this world desire success from activities and therefore they worship the gods. Men get instant results from active work in this world.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागश: |
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ||**4.13**||

cāturvarṇyaṁ mayā sṛṣṭaṁ guṇakarma vibhāgaśaḥ |
tasya kartāram api māṁ viddhyakartāramavyayam ||

4.13 Depending upon the distribution of the three attributes or guṇas and action, I have created the four castes. Yet, I am to be known as the non-doer, the unchangeable.




न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा |
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ||**4.14**||
na māṁ karmāṇi limpanti na me karmaphale spṛhā |
iti māṁ yo'bhijānāti karmabhirna sa badhyate ||
4.14 I am not affected by any work; nor do I long for the outcome of such work. One who understands this truth about me also does not get caught in the bondage of work.
एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभि: |
कुरु कर्मैव तस्मात्त्वं पूर्वै: पूर्वतरं कृतम् ||**4.15**||
evaṁ jñātvā kṛtaṁ karma pūrvairapi mumukṣubhiḥ |
kuru karmaiva tasmāttvaṁ pūrvaiḥ pūrvataraṁ kṛtam ||
4.15 All the wise and liberated souls of ancient times have acted with this understanding and thus attained liberation. Just as the ancients did, perform your duty with this understanding.
किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिता: |
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ||**4.16**||
kiṁ karma kimakarmeti kavayo'pyatra mohitāḥ |
tat te karma pravakṣyāmi yaj jñātvā mokṣyase'śubhāt ||
4.16 What is action and what is inaction, even the wise are confused. Let me explain to you what action is, knowing which you shall be liberated from all ills.
कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मण: |
अकर्मणश्च बोद्धव्यं गहना कर्मणो गति: ||**4.17**||
karmaṇo hyapi boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ |
akarmaṇaśca boddhavyaṁ gahanā karmaṇo gatiḥ ||
4.17 The complexities of action are very difficult to understand. Understand fully the nature of proper action by understanding the nature of wrong action and inaction.
कर्मण्यकर्म य: पश्येदकर्मणि च कर्म य: |
स बुद्धिमान्मनुष्येषु स युक्त: कृत्स्नकर्मकृत् ||**4.18**||
karmaṇyakarma yaḥ paśyedakarmaṇi ca karma yaḥ |
sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt ||
4.18 He who sees inaction in action and action in inaction, is wise and a yogi, Even if engaged in all activities.
यस्य सर्वे समारम्भा: कामसङ्कल्पवर्जिता: |
ज्ञानाग्निदग्धकर्माणं तमाहु: पण्डितं बुधा: ||**4.19**||
yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ |
jñānāgnidagdhakarmāṇaṁ tam āhuḥ paṇḍitaṁ budhāḥ ||
4.19 He who is determined and devoid of all desires for sense gratification, he is of perfect knowledge. The sages declare such a person wise whose actions are burnt by the fire of knowledge.
त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रय: |
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति स: ||**4.20**||
tyaktvā karmaphalāsaṅgaṁ nityatṛpto nirāśrayaḥ |
karmaṇyabhipravṛtto'pi naiva kiñcitkaroti saḥ ||
4.20 Having given up all attachment to the results of his action, always satisfied and independent, the wise man does not act, though he is engaged in all kinds of action.
निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रह: |
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ||**4.21**||
nirāśī ryatacittātmā tyaktasarvaparigrahaḥ |
śārīraṁ kevalaṁ karma kurvannāpnoti kilbiṣam ||
4.21 The person who acts without desire for the result; with his consciousness controlling the mind, giving up all sense of ownership over his possessions and body and only working, incurs no sin.
यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सर: |
सम: सिद्धावसिद्धौ च कृत्वापि न निबध्यते ||**4.22**||




yadṛcchālābhasantuṣṭo dvandvātī to vimatsaraḥ |
samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate ||
4.22 He who is satisfied with profit which comes of its own accord and who has gone beyond duality, who is free from envy, who is in equanimity both in success and failure, such a person though doing action, is never affected.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतस: |
यज्ञायाचरत: कर्म समग्रं प्रविलीयते ||**4.23**||
gatasaṅgasya muktasya jñānāvasthitacetasaḥ |
yajñāyācarataḥ karma samagraṁ pravilī yate ||
4.23 The work of a liberated man who is unattached to the modes of material nature and who is fully centered in the ultimate knowledge, who works totally for the sake of sacrifice, merges entirely into the knowledge.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् |
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ||**4.24**||
brahmārpaṇaṁ brahmahavir brahmāgnau brahmaṇā hutam |
brahmaiva tena gantavyaṁ brahmakarmasamādhinā ||
4.24 The offering, the offered butter to the supreme in the fire of the supreme is offered by the supreme. Certainly, the supreme can be reached by him who is absorbed completely in action.

दैवमेवापरे यज्ञं योगिन: पर्युपासते |
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ||**4.25**||
daivamevāpare yajñaṁ yoginaḥ paryupāsate |
brahmāgnāvapare yajñaṁ yajñenaivopajuhvati ||
4.25 Some yogis worship the gods by offering various sacrifices to them, While others worship by offering sacrifices in the fire of the supreme.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति |
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ||**4.26**||
śrotrādī nīndriyāṇyanye saṁyamāgniṣu juhvati |
śabdādī nviṣayānanya indriyāgniṣu juhvati ||
4.26 Some sacrifice the hearing process and other senses in the fire of equanimity and others offer as sacrifice the objects
of the senses, such as sound in the fire of the sacrifice.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे |
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ||**4.27**||
sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare |
ātmasaṁyamayogāgnau juhvati jñānadī pite ||
4.27 One who is interested in knowledge offers all the actions due to the senses, including the action of taking in the life breath into the fire of Yoga and is engaged in the yoga of the equanimity of the mind.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे |
स्वाध्यायज्ञानयज्ञाश्च यतय: संशितव्रता: ||**4.28**||
dravyayajñāstapoyajñā yogayajñāstathāpare |
svādhyāyajñānayajñāśca yatayaḥ saṁśitavratāḥ ||
4.28 There is the sacrifice of material wealth, sacrifice through penance, sacrific through yoga and other sacrifices while there is sacrifice through self-study and through strict vows.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे |
प्राणापानगती रुद्ध्वा प्राणायामपरायणा: ||**4.29**||
apāne juhvati prāṇaṁ prāṇe 'pānaṁ tathāpare |
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ ||
4.29 There are others who sacrifice the life energy in the form of incoming breath and outgoing breath, thus checking




the movement of the incoming and outgoing breaths and controlling the breath.

अपरे नियताहारा: प्राणान्प्राणेषु जुह्वति |
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषा: ||**4.30**||
apare niyatāhārāḥ prāṇānprāṇeṣu juhvati |
sarve'pyete yajñavido yajñakṣapitakalmaṣāḥ ||
4.30 There are others who sacrifice through controlled eating and offering the outgoing breath, life energy. All these people know the meaning of sacrifice and are purified of sin or karma.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् |
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्य: कुरुसत्तम ||**4.31**||
yajñaśiṣṭāmṛtabhujo yānti brahma sanātanam |
nāyaṁ loko'styayajñasya kuto'nyaḥ kurusattama ||
4.31 Having tasted the nectar of the results of such sacrifices, they go to the supreme eternal consciousness. This world is not for those who have not sacrificed. How can the other be, Arjuna?

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे |
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ||**4.32**||
evaṁ bahuvidhā yajñā vitatā brahmaṇo mukhe |
karmajānviddhi tānsarvānevaṁ jñātvā vimokṣyase ||
4.32 Thus, there are many kinds of sacrifices born of work mentioned in the Vedas. Thus, knowing these, one will be liberated.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञ: परन्तप |
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ||**4.33**||
śreyān-dravya-mayād yajñāj jñāna-yajñaḥ parantapa |
sarvaṁ karmā'khilaṁ pārtha jñāne parisamāpyate ||
4.33 O Parantapa (conqueror of foes), the sacrifice of wisdom is superior to the sacrifice of material wealth. After all, all activities totally end in wisdom.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया |
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिन: ||**4.34**||
tadviddhi praṇipātena paripraśnena sevayā |
upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ ||
4.34 Understand these truths by approaching a spiritual Master, by asking him your questions, by offering service. The enlightened person can initiate the wisdom unto you because he has seen the truth

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव |
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ||**4.35**||
yajjñātvā na punar moham evaṁ yāsyasi pāṇḍava |
yena bhūtāny aśeṣeṇa drakṣyasy ātmanyatho mayi ||
4.35 O Pāṇḍava, knowing this you will never suffer from desire or illusion, you will know that all living beings are in the supreme, in Me.

अपि चेदसि पापेभ्य: सर्वेभ्य: पापकृत्तम: |
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ||**4.36**||
api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ |
sarvaṁ jñānaplavenaiva vṛjinaṁ santariṣyasi ||
4.36 Even if you are the most sinful of all sinners, you will certainly cross completely the ocean of miseries through the boat of knowledge.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन |
ज्ञानाग्नि: सर्वकर्माणि भस्मसात्कुरुते तथा ||**4.37**||
yathaidhāṁsi samiddho'gnir bhasmasātkurute'rjuna |
jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā ||
4.37 Just as a blazing fire turns firewood to ashes, O Arjuna, so does the fire of wisdom burn to ashes all actions, all your karma.




न हि ज्ञानेन सदृशं पवित्रमिह विद्यते |
तत्स्वयं योगसंसिद्ध: कालेनात्मनि विन्दति ||**4.38**||
na hi jñānena sadṛśaṁ pavitramiha vidyate |
tatsvayaṁ yogasaṁsiddhah kālenātmani vindati ||
4.38 Truly, in this world, there is nothing as pure as wisdom. One who has matured to know this enjoys in himself in due course of time.
श्रद्धावान् लभते ज्ञानं तत्पर: संयतेन्द्रिय: |
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ||**4.39**||
śraddhāvāllabhate jñānaṁ tatparaḥ saṁyatendriyaḥ |
jñānaṁ labdhvā parāṁ śāntimacireṇādhigacchati ||
4.39 A person with śraddhā (courageous faith) achieves wisdom and has control over the senses. Achieving wisdom, without delay, he attains supreme peace.
अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति |
नायं लोकोऽस्ति न परो न सुखं संशयात्मन: ||**4.40**||
ajñaś cāśraddadhānaś ca saṁśayātmā vinaśyati |
nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ ||
4.40 Those who have no wisdom and faith, who always have doubts, are destroyed. There is no happiness in this world or the next.
योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् |
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ||**4.41**||
yoga-sannyasta-karmāṇaṁ jñānas-aṁchinna-saṁśayam |
ātmavantaṁ na karmāṇi nibadhnanti dhañanjaya ||
4.41 O Dhanañjaya (winner of riches), one who has renounced the fruits of his actions, whose doubts are destroyed, who is well-situated in the Self, is not bound by his actions.
तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मन: |
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ||**4.42**||
tasmād ajñāna saṁbhūtaṁ hṛtstthaṁ jñānāsināṭmanaḥ |
chittvainaṁ saṁśayaṁ yogam ātiṣṭhottiṣṭha bhārata ||
4.42 O descendant of Bhārata, therefore, stand up, be situated in yoga. Armed with the sword of knowledge; cut the doubt born of ignorance that exists in your heart.
अर्जुन उवाच |
संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि |
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ||**5.1**||
arjuna uvāca |
sannyāsaṁ karmaṇāṁ kṛṣṇa punaryogaṁ ca śaṁsasi |
yacchreya etayorekaṁ tanme brūhi suniścitaṁ ||
5.1 Arjuna says: Oh Kṛṣṇa, you asked me to renounce work first and then you asked me to work with devotion. Will you now please tell me, definetely, which of the two will be more beneficial to me?
श्रीभगवानुवाच |
संन्यास: कर्मयोगश्च नि:श्रेयसकरावुभौ |
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ||**5.2**||
śrībhagavānuvāca |
sannyāsaḥ karmayogaś ca niḥśreyasakarāvubhau |
tayostu karma-sannyāsāt karmayogo viśiṣyate ||
5.2 Bhagavān says: The renunciation of work [sannyāsa] and work in devotion [karmayoga] are both good for liberation. But, of the two, work in devotional service is better than renunciation of work.
ज्ञेय: स नित्यसंन्यासी यो न द्वेष्टि न काङ् क्षति |
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ||**5.3**||




jñeyaḥ sa nityasannyāsī yo na dveṣṭi na kāṅkṣati |
nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate ||
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!

साङ्ख्ययोगौ पृथग्बाला: प्रवदन्ति न पण्डिता: |
एकमप्यास्थित: सम्यगुभयोर्विन्दते फलम् ||**5.4**||
sāṅkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ |
ekamapyāsthitaḥ samyag ubhayorvindate phalam ||
5.4 Only the ignorant, not the wise, speaks of the path of action [karma-yoga] to be different from the path of renunciation [sāṅkhya yoga]. Those who are actually learned say that one who is firmly established in either of the paths, achieves the fruit of both.

यत्साङ्ख्यै: प्राप्यते स्थानं तद्योगैरपि गम्यते |
एकं साङ्ख्यं च योगं च य: पश्यति स पश्यति ||**5.5**||
yat sāṅkhyaiḥ prāpyate sthānaṁ tad yogairapi gamyate |
ekaṁ sāṅkhyaṁ ca yogaṁ ca yaḥ paśyati sa paśyati ||
5.5 He who knows, knows that the state reached by renunciation [sāṅkhya] and action [karma] 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 दु:खमाप्तुमयोगत: |
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ||**5.6**||
sannyāsastu mahābāho duḥkhamāptumayogataḥ |
yogayukto munirbrahma na cireṇādhigacchati ||
5.6 Renunciation without devotional service afflicts one withmisery, Oh mighty-armed one. The wise person engaged in
devotional service attains the Supreme without delay.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रिय: |
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ||**5.7**||
yogayukto viśuddhātmā vijitātmā jitendriyaḥ |
sarva-bhūtātma-bhūtātmā kurvannapi na lipyate ||
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 तत्ववित् |
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ||**5.8**||
naiva kiñcitkaromīti yukto manyeta tattvavit |
paśyan śṛṇvan spṛśañ jighrann aśnan gacchan svapañ śvasan ||
5.8, 9 One who knows the truth, though engaged in seeing, hearing, touching, smelling, eating, going, dreaming, and breathing, always knows within himself that—'I never do anything at all.' While talking, letting go, receiving, opening, closing, he considers that the senses are engaged with their sense objects.

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि |
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ||**5.9**||
pralapan visṛjan gṛhṇann unmiṣannimiṣannapi |
indriyāṇīndriyārtheṣu vartanta iti dhārayan ||
5.8, 9 One who knows the truth, though engaged in seeing, hearing, touching, smelling, eating, going, dreaming, and breathing, always knows within himself that—'I never do anything at all.' While talking, letting go, receiving, opening, closing, he considers that the senses are engaged with their sense objects.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति य: |
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ||**5.10**||




brahmaṇy ādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ |
lipyate na sa pāpena padma-patram ivāmbhasā ||
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 |
योगिन: कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ||**5.11**||
kāyena manasā buddhyā kevalairindriyairapi |
yoginaḥ karma kurvanti saṅgaṁ tyaktvātmaśuddhaye ||
5.11 The yogis, giving up attachment, act with the body, mind, intelligence, even with the senses for the purpose of self-purification.

युक्त: कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् |
अयुक्त: कामकारेण फले सक्तो निबध्यते ||**5.12**||
yuktaḥ karmaphalaṁ tyaktvā śāntimāpnoti naiṣṭhikīm |
ayuktaḥ kāma-kāreṇa phale sakto nibadhyate ||
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 ||**5.13**||
sarvakarmāṇi manasā sannyasyāste sukhaṁ vaśī |
navadvāre pure dehī naiva kurvanna kārayan ||
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 प्रभु: |
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ||**5.14**||
na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ |
na karmaphalasaṁyogaṁ svabhāvas tu pravartate ||
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 विभु: |
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तव: ||**5.15**||
nādatte kasyacitpāpaṁ na caiva sukṛtaṁ vibhuḥ |
ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ ||
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 नाशितमात्मन: |
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ||**5.16**||
jñānena tu tadajñānaṁ yeṣāṁ nāśitamātmanaḥ |
teṣāmādityavajjñānaṁ prakāśayati tatparam ||
5.16 Whose ignorance is destroyed by the knowledge, their knowledge, like the rising sun, throws light on the supreme consciousness.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणा: |
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषा: ||**5.17**||
tadbuddhayas tad-ātmānas tan-niṣṭhās tat parāyaṇāḥ |
gacchanty apunar-āvṛttiṁ jñāna-nirdhūta-kalmaṣāḥ ||
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.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि |
शुनि चैव श्वपाके च पण्डिता: समदर्शिन: ||**5.18**||




vidyā-vinaya-saṁpanne brāhmaṇe gavi hastini |
śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ ||
5.18 One who is full of knowledge and compassion sees equally the learned brāhmaṇa, the cow, the elephant, the dog and the dog-eater.

इहैव तैर्जित: सर्गो येषां साम्ये स्थितं मन: |
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिता: ||**5.19**||
ihaiva tairjitaḥ sargo yeṣāṁ sāmye sthitaṁ manaḥ |
nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te sthitāḥ ||
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 ब्रह्मविद् ब्रह्मणि स्थित: ||**5.20**||
na prahṛṣyetpriyaṁ prāpya nodvijet prāpya cāpriyam |
sthirabuddhir asaṁmūḍho brahmavid brahmaṇi sthitaḥ ||
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 ||**5.21**||
bāhyasparśeṣvasaktātmā vindatyātmani yatsukham |
sa brahma-yoga-yuktātmā sukhamakṣayamaśnute ||
5.21 One who is not attached to the outer world sense pleasures, who enjoys in the Self, in that happiness, he, having identified with his Self by engaging in the Supreme [brahma-yoga], enjoys unlimited happiness.

ये हि संस्पर्शजा भोगा दु:खयोनय एव ते |
आद्यन्तवन्त: कौन्तेय न तेषु रमते बुध: ||**5.22**||
ye hi saṁsparśajā bhogā duḥkhayonaya eva te |
ādyantavantaḥ kaunteya na teṣu ramate budhaḥ ||
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 य: सोढुं प्राक्शरीरविमोक्षणात् |
कामक्रोधोद्भवं वेगं स युक्त: स सुखी नर: ||**5.23**||
śaknotīhaiva yaḥ soḍhuṁ prākśarīravimokṣaṇāt |
kāma-krodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ ||
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.

योऽन्त:सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव य: ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ||**5.24**||
yo'ntaḥsukho'ntarārāmas tathāntar-jyotir eva yaḥ |
sa yogī brahman-irvāṇaṁ brahmabhūto'dhigacchati ||
5.24 One who is happy from within, active within as well as illumined within, surely, is a Yogi and he is liberated in the Supreme [brahma-nirvāṇa], is Self-realized and attains the Supreme.

लभन्ते ब्रह्मनिर्वाणमृषय: क्षीणकल्मषा: |
छिन्नद्वैधा यतात्मान: सर्वभूतहिते रता: ||**5.25**||
labhante brahma-nirvāṇam ṛṣayaḥ kṣīṇakalmaṣāḥ |
chinn-advaidhā yatātmānaḥ sarvabhūtahite ratāḥ ||
5.25 Those, whose sins have been destroyed, who have dispelled the dualities arising from doubts, whose minds are engaged within, and who are working for the welfare of other beings, attain the eternal liberation in the Supreme [brahma-nirvāṇa].




कामक्रोधवियुक्तानां यतीनां यतचेतसाम् |
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ||**5.26**||
kāmakrodhaviyuktānāṁ yatīnāṁ yatacetasām |
abhito brahmanirvāṇaṁ vartate viditātmanām ||
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 [brahma-nirvāṇa].
स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवो: |
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ||**5.27**||
sparśān kṛtvā bahir bāhyāṁś cakṣuś caivāntare bhruvoḥ |
prāṇāpānau samau kṛtvā nāsābhyantara-cāriṇau ||
5.27,28 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.
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायण: |
विगतेच्छाभयक्रोधो य: सदा मुक्त एव स: ||**5.28**||
yatendriya-mano-buddhir munir mokṣaparāyaṇaḥ |
vigatecchā-bhaya-krodho yaḥ sadā mukta eva saḥ ||
5.27,28 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 ||**5.29**||
bhoktāraṁ yajñatapasāṁ sarva-loka-maheśvaram |
suhṛdaṁ sarvabhūtānāṁ jñātvā māṁ śāntimṛcchati ||
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.
श्रीभगवानुवाच |
अनाश्रित: कर्मफलं कार्यं कर्म करोति य: |
स संन्यासी च योगी च न निरग्निर्न चाक्रिय: ||**6.1**||
śrībhagavānuvāca |
anāśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ |
sa sanyāsī ca yogī ca na niragnirna cā'kriyaḥ ||
6.1 Bhagavān says: One who performs his actions without being
attached to their fruit (outcome) of his work is a Sannyāsi, and
he is truly an ascetic; a Yogi also.; not the one who renounces
to light the fire and performs no action.
यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव |
न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ||**6.2**||
yaṃ sannyāsamiti prāhur yogaṃ taṃ viddhi pāṇḍava |
na hyasannyastasaṅkalpo yogī bhavati kaścana ||
6.2 O Pāṇḍava, what is called renunciation, or sannyāsa, you
must know to be the same as yoga, or uniting oneself with
the Supreme., for never can anyone become a yogī, until he
renounces the desire for self-gratification [saṅkalpa].
आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते |
योगारूढस्य तस्यैव शम: कारणमुच्यते ||**6.3**||
ārurukṣormuner yogaṃ karma kāraṇamucyate |
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate ||





6.3 A one desirious of achieving the state of yoga or no-mind state, action is said to be the means and for the one who is already elevated in yoga, cessation from all actions is said to be the means.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते |
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ||**6.4**||

yadā hi nendriyārtheṣu na karmasvanuṣajjate |
sarvasankalpasannyāsī yogārūḍhastadocyate ||

6.4 Any one is said to have attained the state of yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in result focused activities.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् |
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मन: ||**6.5**||

uddhared ātmanātmānaṃ natmānam avasādayet |
ātmaiva hyātmano bandhur ātmaiva ripurātmanaḥ ||

6.5 You are your own friend; you are your own enemy. Evolve yourself through the Self and do not degrade yourself.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जित: |
अनात्मनस्तु शत्रुत्वे वर्ते तात्मैव शत्रुवत् ||**6.6**||

bandhur ātmātmanas tasya yenātmaivātmanā jitaḥ |
anātmanastu śatrutve vartetātmaiva śatruvat ||

6.6 For him who has conquered the Self, the Self is the best of friends; for one who has failed to do so, his Self will remain the greatest enemy.

जितात्मन: प्रशान्तस्य परमात्मा समाहित: |
शीतोष्णसुखदु:खेषु तथा मानापमानयो: ||**6.7**||

jitātmanaḥ praśāntasya paramātmā samāhitaḥ |
śītoṣṇa-sukha duḥkheṣu tathā mānāpamānayoḥ ||

6.7 For one who has conquered the self, who has attained tranquility, the Supreme is already reached. Such a person remains in this state in happiness or distress, heat or cold, honor or dishonor.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रिय: |
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चन: ||**6.8**||

jñāna-vijñāna-tṛptātmā kūṭastho vijitendriyaḥ |
yukta ityucyate yogī sama-loṣṭāśma-kāñcanaḥ ||

6.8 A person whose mind is contented because of spiritual knowledge, who has subdued his senses and to whom stone and gold are same and who is satisfied with what he is having, is said to be established in Self-realization and is called an enlightened being.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु |
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ||**6.9**||

suhṛn-mitrāry-udāsīna madhyastha-dveṣya bandhuṣu |
sadhuṣvapi ca pāpeṣu sama-buddhir viśiṣyate ||

6.9 A person is considered truly advanced when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners all with an equal mind.

योगी युञ्जीत सततमात्मानं रहसि स्थित: |
एकाकी यतचित्तात्मा निराशीरपरिग्रह: ||**6.10**||

yogī yuñjīta satatam ātmānaṃ rahasi sthitaḥ |
ekākī yatachittātmā nirāśīraparigrahaḥ ||

6.10 A Yogī should always try to concentrate his mind on the Supreme Self; situated in a secluded place, he should carefully control his mind without being attracted by anything and should be free from the feeling of possessiveness.




शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मन: |
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ||**6.11**||
śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ |
nātyucchritaṃ nātinīcaṃ cailājina-kuśottaram ||
6.11 On a clean and pure place, one should establish his seat by laying kuśa grass, a deer skin and a cloth, one over another, neither too high nor too low.
तत्रैकाग्रं मन: कृत्वा यतचित्तेन्द्रियक्रिय: |
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ||**6.12**||
tatraikāgraṃ manaḥ kṛtvā yata-cittendriya-kriyaḥ |
upaviśyāsane yuñjyād yogamātmaviśuddhaye ||
6.12 Sitting firmly on that pure seat, the yogi should practice the purification of the self by controlling the activities of mind and the senses
समं कायशिरोग्रीवं धारयन्नचलं स्थिर: |
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ||**6.13**||
samaṃ kāyaśirogrīvaṃ dhārayannacalaṃ sthiraḥ |
samprekṣya nāsikāgraṃ svaṃ diśaścānavalokayan ||
6.13 Holding the body, head and neck steady, look at the tip of your nose without looking in any other direction.
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थित: |
मन: संयम्य मच्चित्तो युक्त आसीत मत्पर: ||**6.14**||
praśāntātmā vigatabhīr brahmacārivrate sthitaḥ |
manaḥ saṃyamya maccitto yukta āsī ta matparaḥ ||
6.14 Sit with an unagitated mind, free from fear and in tune with Existence, controlling the mind, focusing it on Me and make Me the supreme goal.
युञ्जन्नेवं सदात्मानं योगी नियतमानस: |
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ||**6.15**||
yuñjannevaṃ sadātmānaṃ yogī niyatamānasaḥ |
śāntiṃ nirvāṇa paramāṃ mat-saṃsthām adhigacchati ||
6.15 Always practising control over the mind and situated in the Self, the yogi attains peace, the supreme liberation and My kingdom.
नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नत: |
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ||**6.16**||
nātyaśnatastu yogosti na caikāntamanaśnataḥ |
na cāti svapnaśīlasya jāgrato naiva cārjuna ||
6.16 Yoga is neither eating too much nor eating too little; it is neither sleeping too much nor sleeping too little, Oh Arjuna.
युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु |
युक्तस्वप्नावबोधस्य योगो भवति दु:खहा ||**6.17**||
yuktāhāra vihārasya yuktaceṣṭasya karmasu |
yukta-svapnāvabodhasya yogo bhavati duḥkhahā ||
6.17 One who is regulated in food, rest, recreation and work, sleep and wakefulness, can reduce misery.
यदा विनियतं चित्तमात्मन्येवावतिष्ठते |
नि:स्पृह: सर्वकामेभ्यो युक्त इत्युच्यते तदा ||**6.18**||
yadā viniyataṃ cittam ātmanyevāvatiṣṭhate |
niḥspṛhaḥ sarvakāmebhyo yukta ityucyate tadā ||
6.18 When the mind is disciplined and one is situated in the Self, free from all desires, then one is said to be situated in yoga.
यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता |
योगिनो यतचित्तस्य युञ्जतो योगमात्मन: ||**6.19**||
yathā dīpo nivātastho neṅgate sopamā smṛ tā |
yogino yatacittasya yuñjato yogamātmanaḥ ||




6.19 As a lamp in a place without wind does not waver, so also the yogi, whose mind is controlled remains steady, engaged in yoga, in the Self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥**6.20**॥
yatroparamate cittaṃ niruddhaṃ yogasevayā |
yatra caivātmanātmānaṃ paśyannātmani tuṣyati ||

6.20 In yoga, the mind becomes quiet and the Self is satisfied by the Self in the Self.

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्वत: ॥**6.21**॥
sukhamātyantikaṃ yat tad buddhigrāhyamatīndriyam |
vetti yatra na caivāyaṃ sthitaścalati tattvataḥ ||

6.21 Supreme bliss is grasped by intelligence transcending the senses. The person who knows this is based in reality.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं तत: ।
यस्मिन्स्थितो न दु:खेन गुरुणापि विचाल्यते ॥**6.22**॥
yaṃ labdhvā cāparaṃ lābhaṃ manyate nādhikaṃ tataḥ |
yasminsthito na duḥkhena guruṇāpi vicālyate ||

6.22 By attaining that Supreme, one does not consider any other gain as being greater. By being situated in the Supreme, one is not shaken by the greatest of misery.

तं विद्याद् दु:खसंयोगवियोगं योगसञ्ज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥**6.23**॥
taṃ vidyād duḥkhasaṃ yogaviyogaṃ yoga-saṃjñitam |
sa niścayena yoktavyo yogo'nirviṇṇacetasā ||

6.23 When yoga is practiced with determination without deviating, the misery by contact with material senses is removed.

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषत: ।
मनसैवेन्द्रियग्रामं विनियम्य समन्तत: ॥**6.24**॥
saṅkalpa-prabhavān kāmāṃs tyaktvā sarvānaśeṣataḥ |
manasaivendriya-grāmaṃ viniyamya samantataḥ ||

6.24 Giving up completely all the fantasies born of the mind, one can regulate all the senses from all the sides by the mind.

शनै: शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मन: कृत्वा न किञ्चिदपि चिन्तयेत् ॥**6.25**॥
śanaiḥ śanairuparamed buddhyā dhṛtigṛhītayā |
ātmasaṃsthaṃ manaḥ kṛtvā na kiñcidapi cintayet ||

6.25 Gradually, step by step, one should become established in the Self, held by the conviction of intelligence, with the mind not thinking of anything else.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥**6.26**॥
yato yato niścarati manaś cañcalamasthiram |
tatas tato niyamyaitad ātmanyeva vaśaṃ nayet ||

6.26 From wherever the mind becomes agitated due to its wandering and unsteady nature, from there, one must certainly bring it under the control of the Self.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥**6.27**॥
praśānta-manasaṃ hy enaṃ yoginaṃ sukhamuttamam |
upaiti śāntarajasaṃ brahma-bhūtam akalmaṣam ||

6.27 The yogi whose mind is peaceful attains the highest happiness; his passion is pacified and he is free from sins as he is liberated by the Supreme.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मष: ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥**6.28**॥




युञ्जन्नेवम् सदात्मानम् योगी विगतकल्मषः |
सुखेन ब्रह्म-संस्पर्श अत्यन्तम् सुखमश्नुते ||
6.28 The yogi always engaged in the Self and free from material contamination, is in touch with the Supreme and attains the highest happiness.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि |
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ||**6.29**||
sarvabhūtastham-ātmānaṃ sarvabhūtāni cātmani |
īkṣate yogayuktātmā sarvatra samadarśanaḥ ||
6.29 The Yogī sees the Supreme situated in all beings and also all beings situated in the Supreme. One established in the Self sees the Supreme everywhere.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति |
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ||**6.30**||
yo māṃ paśyati sarvatra sarvaṃ ca mayi paśyati |
tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati ||
6.30 For one who sees Me everywhere and who sees everything in Me, for him I am never lost nor is he lost to Me.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः |
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ||**6.31**||
sarvabhūtasthitaṃ yo māṃ bhajatyekatvamāsthitaḥ |
sarvathā vartamānopi sa yogī mayi vartate ||
6.31 He who is in oneness with Me in all respects, worships Me situated in all beings and remains present in Me.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन |
सुखं वा यदि वा दुःखं स योगी परमो मतः ||**6.32**||
ātmaupamyena sarvatra samaṃ paśyati yorjuna |
sukhaṃ vā yadi vā duḥkhaṃ sa yogī paramo mataḥ ||
6.32 One who, by comparision to his own Self, sees the true oneness of all beings, in both their happiness or misery, is Supreme Yogi in My opinion, Arjuna.

अर्जुन उवाच |
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन |
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ||**6.33**||
arjuna uvāca |
yoyaṃ yogastvayā proktaḥ sāmyena madhusūdana |
etasyāhaṃ na paśyāmi cañcalatvātsthitiṃ sthirām ||
6.33 Arjuna says: O Madhusūdana, I am not able to see this system of yoga as told by You in the situation of the mind being restless and not steady.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् |
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ||**6.34**||
cañcalaṃ hi manaḥ kṛṣṇa pramāthī balavad dṛḍham |
tasyāhaṃ nigrahaṃ manye vāyoriva suduṣkaram ||
6.34 O Kṛṣṇa, the wavering mind is agitated, strong and firm. I think it is difficult to control the mind like it is difficult to control the wind.

श्रीभगवानुवाच |
असंशयं महाबाहो मनो दुर्निग्रहं चलम् |
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ||**6.35**||
śrībhagavānuvāca |
asaṃśayaṃ mahābāho mano durnigrahaṃ calam |
abhyāsena tu kaunteya vairāgyeṇa ca gṛhyate ||
6.35 Bhagavān says: O mighty-armed Kaunteya (son of Kuntī), it is undoubtedly difficult to control the wavering mind but by practice and detachment, it can be controlled.




असंयतात्मना योगो दुष्प्राप इति मे मति: |
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायत: ||**6.36**||
asaṃyatātmanā yogo duṣprāpa iti me matiḥ |
vaśyātmanā tu yatatā śakyo vāptum upāyataḥ ||
6.36 For one whose mind is uncontrolled, it is difficult to attain yoga in My opinion. But, it is practical to achieve control over the mind by appropriate means.
अर्जुन उवाच |
अयति: श्रद्धयोपेतो योगाच्चलितमानस: |
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ||**6.37**||
arjuna uvāca |
ayatiḥ śraddhayopeto yogāc calita mānasaḥ |
aprāpya yoga-saṃsiddhiṃ kāṃ gatiṃ kṛṣṇa gacchati ||
6.37 Arjuna says: O Kṛṣṇa, if a person is engaged in yoga with faith but does not attain yoga because of the wavering mind, what destination does he achieve
कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति |
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मण: पथि ||**6.38**||
kaccinnobhayavibhraṣṭaś chinnābhramiva naśyati |
apratiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi ||
6.38 O mighty-armed Kṛṣṇa, does the person who deviated from the path perish, torn like a cloud without any position?
एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषत: |
त्वदन्य: संशयस्यास्य छेत्ता न ह्युपपद्यते ||**6.39**||
etanme saṃśayaṃ kṛṣṇa chettumarhasyaśeṣataḥ |
tvadanyaḥ saṃśayasyāsya chettā na hyupapadyate ||
6.39 This is my doubt, O Kṛṣṇa and I request You to dispel it completely. Certainly, there is no one to be found other than You who can remove this doubt.
श्रीभगवानुवाच |
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते |
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ||**6.40**||
śrībhagavānuvāca |
pārtha naiveha nāmutra vināśastasya vidyate |
na hi kalyāṇakṛtkaścid durgatiṃ tāta gacchati ||
6.40 Bhagavān says: O Pārtha, the person engaged in activities for good does not meet with destruction either in this world or the next life; he never faces degradation.
प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वती: समा: |
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ||**6.41**||
prāpya puṇyakṛtāṃ lokān uṣitvā śāśvatiḥ samāḥ |
śucīnāṃ śrī matāṃ gehe yogabhraṣṭo’bhijāyate ||
6.41 The person who has fallen from yoga {yogabṛasṭa] after many years of living in the planets of the pious and doing virtuous deeds, takes birth in the house of the virtuous and prosperous.
अथवा योगिनामेव कुले भवति धीमताम् |
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ||**6.42**||
athavā yoginām eva kule bhavati dhī matām |
etaddhi durlabhataraṃ loke janma yadīdṛśam ||
6.42 Or the Yogī certainly takes birth in a family of wise people. Certainly, such a birth is rare in this world.
तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् |
यतते च तो भूय: संसिद्धौ कुरुनन्दन ||**6.43**||
tatra taṃ buddhisaṃyogaṃ labhate paurva dehikam |
yatate ca tato bhūyaḥ saṃsiddhau kurunandana ||




6.43 O son of Kuru, on taking such a birth, he revives the intelligence, consciousness of the previous body, and tries again to attain complete success [yoga].

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥**6.44**॥
pūrvābhyāsena tenaiva hriyate hyavaśo'pi saḥ |
jijñāsurapi yogasya śabda-brahmātivartate ||

6.44 Due to the practice in his previous life, he certainly gets attracted automatically to yoga and he is inquisitive about yoga and transcends the scriptures.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥**6.45**॥
prayatnādyatamānastu yogī saṃśuddhakilbiṣaḥ |
aneka-janmasaṃ-siddhas tato yāti parāṃ gatim ||

6.45 And when the Yogī engages himself with sincere endevour in progressing further, being cleansed of all incompletions, then ultimately, achieving perfection [saṁsiddhi] after many births of practice, he attains the highest state [parām-gati].

तपस्विभ्योऽधिकोयोगी
ज्ञानिभ्योऽपिमतोऽधिकः।
कर्मिभ्यश्चाधिकोयोगी
तस्माद्योगीभवार्जुन॥**6.46**॥
tapasvibhyodhiko yogī jñānibhyo'pi mato 'dhikaḥ |
karmibhyaścādhiko yogī tasmādyogī bhavārjuna ||

6.46 A Yogī is greater than the ascetic [tapasvi], greater than the wise [jñāni] and greater than the fruitive worker. Therefore, Arjuna, do become a Yogī.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥**6.47**॥
yogināmapi sarveṣāṃ madgatenāntarātmanā |
śraddhāvān bhajate yo māṃ sa me yuktatamo mataḥ ||

6.47 Of all Yogīs, one who always lives in Me, thinking of Me within himself, who worships Me in full faith, he is the most intimately united with Me in Yoga and is the highest of all Yogīs; that is My opinion.

श्रीभगवानुवाच ।
मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥**7.1**॥
śrībhagavānuvāca
mayyāsaktamanāḥ pārtha yogaṃ yuñjanmadāśrayaḥ |
asaṃśayaṃ samagraṃ māṃ yathā jñāsyasi tacchṛṇu ||

7.1 Bhagavān Kṛṣṇa says, Arjuna, Listen to Me, you can know Me completely and without doubt by practicing yoga in true consciousness of Me, with your mind attached to Me.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥**7.2**॥
jñānaṃ te'haṃ savijñānam idaṃ vakṣyāmyaśeṣataḥ |
yajjñātvā neha bhūyo'nyaj jñātavyamavaśiṣyate ||

7.2 Let Me explain to you in detail this phenomenal and absolute knowledge along with its realization; by knowing which, there shall remain nothing further to be known.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्वतः ॥**7.3**॥
manuṣyāṇāṃ sahasreṣu kaścidyatati siddhaye |
yatatāmapi siddhānāṃ kaścinmāṃ vetti tattvataḥ ||

7.3 Out of many thousands of men, hardly one endeavors or strives to achieve perfection of self-realization; of those so endeavoring, hardly one achieves the perfection of self-realization




and of those, hardly one knows Me in truth or reaches that state of oneness with Me.

भूमिरापोऽनलो वायु: खं मनो बुद्धिरेव च |
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ||**7.4**||
bhūmirāpo'nalo vāyuḥ khaṃ mano buddhireva ca |
ahankāra itīyaṃ me bhinnā prakṛtiraṣṭadhā ||
7.4 Earth, water, fire, air, ether, mind, intelligence and false ego all together these eight constitute My separated external energies.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् |
जीवभूतां महाबाहो ययेदं धार्यते जगत् ||**7.5**||
apare'yamitastvanyāṃ prakṛtiṃ viddhi me parām |
jīvabhūtāṃ mahābāho yayedaṃ dhāryate jagat ||
7.5 Besides these external energies, which are inferior in nature, O mighty-armed Arjuna, there is a superior energy of Mine. This comprises all the embodied souls of all the living entities by which this material world is being utilized or exploited.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय |
अहं कृत्स्नस्य जगत: प्रभव: प्रलयस्तथा ||**7.6**||
etadyonī ni bhūtāni sarvāṇītyupadhāraya |
ahaṃ kṛ tsnasya jagataḥ prabhavaḥ pralayastathā ||
7.6 Know for certain that everything living is manifested by these two energies of Mine. I am the Creator, the Sustainer and the Destroyer of them.

मत्त: परतरं नान्यत्किञ्चिदस्ति धनञ्जय |
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ||**7.7**||
mattaḥ parataraṃ nānyat kiñcidasti dhanañjaya |
mayi sarvamidaṃ protaṃ sūtre maṇigaṇā iva ||
7.7 O Dhanañjaya (conqueror of wealth), there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययो: |
प्रणव: सर्ववेदेषु शब्द: खे पौरुषं नृषु ||**7.8**||
raso'hamapsu kaunteya prabhāsmi śaśisūryayoḥ |
praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṃ nṛṣu ||
7.8 O Kaunteya (son of Kuntī), I am the taste of water, the radiance of the sun and the moon, the sacred syllable 'Om' in the vedic mantras. I am the sound in ether and ability in man.

पुण्यो गन्ध: पृथिव्यां च तेजश्चास्मि विभावसौ |
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ||**7.9**||
puṇyo gandhaḥ pṛthivyāṃ ca tejaścāsmi vibhāvasau |
jīvanaṃ sarvabhūteṣu tapaścāsmi tapasviṣu ||
7.9 I am the original fragrance of the earth, and I am the heat in fire. I am the life of all living beings, and I am the penances of all ascetics.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् |
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ||**7.10**||
bījaṃ māṃ sarvabhūtānāṃ viddhi pārtha sanātanam |
buddhirbuddhimatāmasmi tejastejasvināmaham ||
7.10 O Pārtha (son of Prithā), I am the eternal source of all creatures, the intelligence of the intelligent, and the brilliance of all those who are brilliant.

बलं बलवतां चाहं कामरागविवर्जितम् |
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ||**7.11**||
balaṃ balavatāṃ cāhaṃ kāmarāgavivarjitaṃ |
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha ||




7.11 I am the strength of the strong, and I am procreative energy in living beings, devoid of lust and in accordance with religious principles, O Bharatarṣabha (Lord of Bhārata).

ये चैव सात्विका भावा राजसास्तामसाश्च ये |
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ||**7.12**||

ye caiva sāttvikā bhāvā rājasāstāmasāśca ye |
matta eveti tānviddhi na tvahaṃ teṣu te mayi ||

7.12 All states of being—be they of goodness (sāttvika), passion (rajas) or ignorance (tamas)—all emanate from Me. I am independent of them but they are dependent on Me.

त्रिभिर्गुणमयैर्भावैरेभि: सर्वमिदं जगत् |
मोहितं नाभिजानाति मामेभ्य: परमव्ययम् ||**7.13**||

tribhirguṇamayair bhāvairebhiḥ sarvamidaṃ jagat |
mohitaṃ nābhijānāti māmebhyaḥ paramavyayam ||

7.13 The whole world is deluded by the three modes (goodness, passion and ignorance), and thus does not know Me. I am above the modes and unchangeable

दैवी ह्येषा गुणमयी मम माया दुरत्यया |
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ||**7.14**||

daivī hyeṣā guṇamayī mama māyā duratyayā |
māmeva ye prapadyante māyāmetām taranti te ||

7.14 My Divine energy, consisting of the three modes of material nature, is difficult to overcome. But those who surrender unto Me can cross beyond it with ease.

न मां दुष्कृतिनो मूढा: प्रपद्यन्ते नराधमा: |
माययापहृतज्ञाना आसुरं भावमाश्रिता: ||**7.15**||

na māṃ duṣkṛ tino mūḍhāḥ prapadyante narādhamāḥ |
māyayāpahṛtajñānā āsuraṃ bhāvamāśritāḥ ||

7.15 Those miscreants who are foolish, lowest among mankind, whose knowledge is stolen by māyā, illusion, and who have taken shelter in demonic nature, do not surrender unto Me.

चतुर्विधा भजन्ते मां जना: सुकृतिनोऽर्जुन |
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ||**7.16**||

caturvidhā bhajante māṃ janāḥ sukṛtino'rjuna |
ārto jijñāsurarthārthī jñānī ca bharatarṣabha ||

7.16 O Bharatarṣabha, best among Bhārata, four kinds of pious men begin to render devotional service unto Me. They are:
the distressed, the desirer of wealth, the inquisitive, and those searching for knowledge of the Absolute.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते |
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रिय: ||**7.17**||

teṣāṃ jñānī nityayukta eka-bhaktir viśiṣyate |
priyo hi jñānino'tyartham ahaṃ sa ca mama priyaḥ ||

7.17 Of these, the wise one who is in full knowledge and ever united with Me through single-minded devotion is the best. I am very dear to him, and he is dear to Me

उदारा: सर्व एवैते ज्ञानी त्वात्मैव मे मतम् |
आस्थित: स हि युक्तात्मा मामेवानुत्तमां गतिम् ||**7.18**||

udārāḥ sarva evaite jñānītvātmaiva me matam |
āsthitaḥ sa hi yuktātmā māmevānuttamāṃ gatim ||

7.18 All these devotees are indeed noble; one who knows Me, dwells in Me. Being engaged in My mission, he attains Me.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते |
वासुदेव: सर्वमिति स महात्मा सुदुर्लभ: ||**7.19**||

bahūnāṃ janmanām ante jñānavānmāṃ prapadyate |
vāsudevaḥ sarvamiti sa mahātmā sudurlabhaḥ ||





7.19 After many births and deaths, he who knows Me surrenders to Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

कामैस्तैस्तैर्हृतज्ञाना: प्रपद्यन्तेऽन्यदेवता: |
तं तं नियममास्थाय प्रकृत्या नियता: स्वया ||**7.20**||

kāmais tais tair hṛta-jñānāḥ prapadyante'nyadevatāḥ |
taṃ taṃ niyamamāsthāya prakṛtyā niyatāḥ svayā ||

7.20 Those whose discrimination has been distorted by various desires, surrender unto deities. They follow specific rules and regulations of worship according to their own nature.

यो यो यां यां तनुं भक्त: श्रद्धयार्चितुमिच्छति |
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ||**7.21**||

yo yo yāṃ yāṃ tanuṃ bhaktaḥ śraddhayārcitumicchati |
tasya tasyācalāṃ śraddhāṃ tāmeva vidadhāmyaham ||

7.21 I am in everyone's heart as the super soul. As soon as one desires to worship some deity, I make his faith steady so that he can devote himself to that particular deity.

स तया श्रद्धया युक्तस्तस्याराधनमीहते |
लभते च तत: कामान्मयैव विहितान्हि तान् ||**7.22**||

sa tayā śraddhayā yuktas tasyārādhanamīhate |
labhate ca tataḥ kāmān mayaiva vihitānhi tān ||

7.22 Endowed with such a faith, he endeavors to worship a particular demigod and obtains his desires; In reality, these benefits are granted by Me alone.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् |
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ||**7.23**||

antavattu phalaṃ teṣāṃ tadbhavatyalpamedhasām |
devāndevayajo yānti madbhaktā yānti māmapi ||

7.23 Men of limited intelligence worship the demigods and their fruits are limited and temporary. Those who worship the demigods go only to the planets of the demigods, but My devotees reach My supreme planet.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धय: |
परं भावमजानन्तो ममाव्ययमनुत्तमम् ||**7.24**||

avyaktaṃ vyaktimāpannaṃ manyante māmabuddhayaḥ |
paraṃ bhāvamajānanto mamāvyayam anuttamam ||

7.24 Unintelligent men, who do not know Me perfectly, think that I, the supreme personality of godhead, the Bhagavān, who was impersonal before, have become a human being now. They do not know that I am imperishable and supreme, even when I assume the body.

नाहं प्रकाश: सर्वस्य योगमायासमावृत: |
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ||**7.25**||

nāhaṃ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ |
mūḍhoyaṃ nābhijānāti loko māmajamavyayam ||

7.25 I am never revealed to the foolish and unintelligent, covered as I am by My divine power ; the ignorant do not know Me, unborn and eternal.

वेदाहं समतीतानि वर्तमानानि चार्जुन |
भविष्याणि च भूतानि मां तु वेद न कश्चन ||**7.26**||

vedāhaṃ samatī tāni vartamānāni cārjuna |
bhaviṣyāṇi ca bhūtāni māṃ tu veda na kaścana ||

7.26 O Arjuna, as the supreme personality of Godhead, I know all that has happened, all that is happening, and all that is to happen. I also know all living entities; but no one knows Me.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत |
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ||**7.27**||

icchādveṣasamutthena dvandvamohena bhārata |
sarvabhūtāni saṃmohaṃ sarge yānti parantapa ||




7.27 O scion of Bhārata (Arjuna), O conqueror of the foe, Parantapa, all living entities are born into delusion, overcome by the dualities of attachment and aversion.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् |
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रता: ||**7.28**||
yeṣāṃ tvantagataṃ pāpaṃ janānāṃ puṇyakarmaṇām |
te dvandvamohanirmuktā bhajante māṃ dṛḍhavratāḥ ||
7.28 Persons who have acted virtuously, whose sinful actions are completely eradicated and who are freed from the duality of reality and unreality, engage themselves in My worship with firm resolve.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये |
ते ब्रह्म तद्विदु: कृत्स्नमध्यात्मं कर्म चाखिलम् ||**7.29**||
jarāmaraṇa mokṣāya māmāśritya yatanti ye |
te brahma tadviduḥ kṛtsnam adhyātmaṃ karma cākhilam ||
7.29 Persons who are striving for liberation from the cycle of birth, old age and death, take refuge in Me. They are actually Brahman because they comprehend everything about activities that transcend these.

साधिभूताधिदैवं मां साधियज्ञं च ये विदु: |
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतस: ||**7.30**||
sādhibhūtādhidaivaṃ māṃ sādhiyajñaṃ ca ye viduḥ |
prayāṇakāle ’pi ca māṃ te vidur yuktacetasaḥ ||
7.30 Those who know Me as the Supreme Lord, as the governing principle of the material manifestation, who know Me as the one underlying all the demigods and as the one sustaining all sacrifices, can with steadfast mind, understand and know Me, even at the time of death.

अर्जुन उवाच |
किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम |
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ||**8.1**||
arjuna uvāca |
kiṃ tadbrahma kimadhyātmaṃ kiṃ karma puruṣottama |
adhibhūtaṃ ca kiṃ proktam adhidaivaṃ kimucyate ||
8.1 Arjuna says: O my Lord, O supreme person, what is Brahman? What is the Self? What are result-based actions? What is this material manifestation? And what are the demi-gods? Please explain all this to me.

अधियज्ञ: कथं कोऽत्र देहेऽस्मिन्मधुसूदन |
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभि: ||**8.2**||
adhiyajñaḥ kathaṃ ko’tra dehe’smin madhusūdana |
prayāṇakāle ca kathaṃ jñeyo’si niyatātmabhiḥ ||
8.2 How does this Lord of sacrifice live in the body, and in which part does He live, O Madhusūdana? How can those engaged in devotional service know You at the time of their death?

श्रीभगवानुवाच |
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते |
भूतभावोद्भवकरो विसर्ग: कर्मसञ्ज्ञित: ||**8.3**||
śrībhagavānuvāca |
akṣaraṃ brahma paramaṃ svabhāvo’dhyātmamucyate |
bhūta-bhāvodbhava-karo visargaḥ karmasañjñitaḥ ||
8.3 Bhagavān says: The indestructible, transcendental living entity is called Brahman and his eternal nature is called the self. Action pertaining to the development of the material bodies is called karma, or result based activities.

अधिभूतं क्षरो भाव: पुरुषश्चाधिदैवतम् |
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ||**8.4**||




adhibhūtaṃ kṣaro bhāvaḥ puruṣaś cādhidaivatam |
adhiyajño'ham evātra dehe dehabhṛtāṃ vara ||
8.4 Physical nature is known to be endlessly changing. The universe is the cosmic form of the supreme Lord, and I am that Lord represented as the super soul, dwelling in the heart of every being that dwells in a body.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् |
य: प्रयाति स मद्भावं याति नास्त्यत्र संशय: ||**8.5**||
antakāle ca māmeva smaranmuktvā kalevaram |
yaḥ prayāti sa madbhāvaṃ yāti nā'styatra saṃśayaḥ ||
8.5 Whoever, at the time of death, quits his body, remembering Me alone, attains My nature immediately. Of this there is no doubt.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् |
तं तमेवैति कौन्तेय सदा तद्भावभावित: ||**8.6**||
yaṃ yaṃ vāpi smaranbhāvaṃ tyajatyante kalevaram |
taṃ taṃ evaiti kaunteya sadā tadbhāvabhāvitaḥ ||
8.6 Whatever state of being one remembers when he quits his body, it is that state one will attain without fail.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च |
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ||**8.7**||
tasmāt sarveṣu kāleṣu mām anusmara yudhya ca |
mayy arpita-mano-buddhir mām evaiṣy asyasaṃśayam ||
8.7 Arjuna, think of Me in the form of Kṛṣṇa always, while continuing with your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on. Me, you will attain Me without doubt.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना |
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ||**8.8**||
abhyāsa yoga yuktena cetasā nānyagāminā |
paramaṃ puruṣaṃ divyaṃ yāti pārthānucintayan ||
8.8 He who meditates on the supreme person, his mind constantly engaged in remembering Me, not deviating from the path, O Pārtha, He is sure to reach Me.

कविं पुराणमनुशासितार
मणोरणीयांसमनुस्मरेद्य: |
सर्वस्य धातारमचिन्त्यरूप
मादित्यवर्णं तमस: परस्तात् ||**8.9**||
kaviṃ purāṇaṃ anuśāsitāram
aṇoraṇī yām sam anusmared yaḥ |
sarvasya dhātāram acintya-rūpam
ādityavarṇaṃ tamasaḥ parastāt ||
8.9 One should meditate on the Supreme as the one who knows everything, as He is the most ancient, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person.

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव |
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ||**8.10**||
prayāṇakāle manasācalena
bhaktyā yukto yogabalena caiva |
bhruvor madhye prāṇam āveśya samyak
sa taṃ paraṃ puruṣam upaiti divyam ||
8.10 One, who at the time of death, fixes his mind and life air between the eyebrows without being distracted, by the power




of yoga and in full devotion, engages himself in dwelling on Me, He will certainly attain Me.

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागा: |
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये ||**8.11**||

yad akṣaraṃ vedavido vadanti
viśanti yadyatayo vītarāgāḥ |
yad icchanto brahmacaryaṃ caranti
tatte padaṃ sangraheṇa pravakṣye ||

8.11 Persons who are learned in the Veda and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices brahmacarya. I shall now explain to you this process by which one may attain liberation.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च |
मूर्ध्न्याधायात्मन: प्राणमास्थितो योगधारणाम् ||**8.12**||

sarva-dvārāṇi saṃyamya mano hṛdi nirudhya ca |
mūrdhny ādhāyātmanaḥ prāṇam āsthito yogadhāraṇām ||

8.12 Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् |
य: प्रयाति त्यजन्देहं स याति परमां गतिम् ||**8.13**||

om ity ekākṣaraṃ brahma vyāharan mām anusmaran |
yaḥ prayāti tyajandehaṃ sa yāti paramāṃ gatiṃ ||

8.13 Centered in this yoga practice and vibrating the sacred syllable OM, the supreme combination of letters, if one dwells in the Supreme and quits his body, he certainly achieves the supreme destination.

अनन्यचेता: सततं यो मां स्मरति नित्यश: |
तस्याहं सुलभ: पार्थ नित्ययुक्तस्य योगिन: ||**8.14**||

ananyacetāḥ satataṃ yo māṃ smarati nityaśaḥ |
tasyāhaṃ sulabhaḥ pārtha nityayuktasya yoginaḥ ||

8.14 I am always available to anyone who remembers Me constantly Pārtha, because of his constant engagement in devotional service.

मामुपेत्य पुनर्जन्म दु:खालयमशाश्वतम् |
नाप्नुवन्ति महात्मान: संसिद्धिं परमां गता: ||**8.15**||

māmupetya punarjanma duḥkhālayam aśāśvatam |
nāpnuvanti mahātmānaḥ saṃsiddhiṃ paramāṃ gatāḥ ||

8.15 After attaining Me, the great souls who are devoted to Me in yoga are never reborn in this world. This world is temporary and full of miseries and they have attained the highest perfection.

आब्रह्मभुवनाल्लोका: पुनरावर्तिनोऽर्जुन |
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ||**8.16**||

ā-brahma-bhuvanāl lokāḥ punarāvartinorjuna |
māmupetya tu kaunteya punarjanma na vidyate ||

8.16 From the highest planet in the material world [brahmaloka] down to the lowest, all are places of misery wherein repeated birth and death take place. One who reaches My abode, O Kaunteya, is never reborn.

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदु: |
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जना: ||**8.17**||

sahasrayuga-paryantam aharyad brahmaṇo viduḥ |
rātriṃ yuga-sahasrāntāṃ te'ho-rātravido janāḥ ||

8.17 By human calculation, a thousand ages taken together is the duration of Brahma's one day. His night is just as long.




अव्यक्ताद्व्यक्तय: सर्वा: प्रभवन्त्यहरागमे |
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ||**8.18**||
avyaktād vyaktayaḥ sarvāḥ prabhavanty aharāgame |
rātryāgame pralīyante tatraivāvyakta-saṃjñake ||
8.18 From the unmanifest, all living entities come into being at the beginning of Brahma's day. With the coming of Brahma's night, they dissolve into the same unmanifest.
भूतग्राम: स एवायं भूत्वा भूत्वा प्रलीयते |
रात्र्यागमेऽवश: पार्थ प्रभवत्यहरागमे ||**8.19**||
bhūtagrāmaḥ sa evāyaṃ bhūtvā bhūtvā pralīyate |
rātryāgame'vaśaḥ pārtha prabhavaty aharāgame ||
8.19 Again and again the day comes, and this host of beings is active; and again the night falls, O Pārtha, and they are
automatically annihilated.
परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातन: |
य: स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ||**8.20**||
paras tasmāttu bhāvo'nyo 'vyakto'vyaktātsanātanaḥ |
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati ||
8.20 Yet there is another nature, which is eternal and is beyond this manifest and unmanifest matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains the same.
अव्यक्तोऽक्षर इत्युक्तस्तमाहु: परमां गतिम् |
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ||**8.21**||
avyakto'kṣara ity uktas tamāhuḥ paramāṃ gatim |
yaṃ prāpya na nivartante tad dhāma paramaṃ mama ||
8.21 That Supreme abode is said to be unmanifest and indestructible and is the Supreme destination. When one gains this state one never comes back. That is My supreme abode.
पुरुष: स पर: पार्थ भक्त्या लभ्यस्त्वनन्यया |
यस्यान्त:स्थानि भूतानि येन सर्वमिदं ततम् ||**8.22**||
puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā |
yasyāntaḥ sthāni bhūtāni yena sarvam idaṃ tatam ||
8.22 O Pārtha (son of Prithā), the supreme person, who is greater than all, is attainable by undeviating devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him.
यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिन: |
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ||**8.23**||
yatra kāle tv anāvṛttim āvṛttim caiva yoginaḥ |
prayātā yānti taṃ kālaṃ vakṣyāmi bharatarṣabha ||
8.23 O best of the Bhārata, I shall now explain to you the different times when passing away from this world, one returns or does not return.
अग्निर्ज्योतिरह: शुक्ल: षण्मासा उत्तरायणम् |
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जना: ||**8.24**||
agnir-jyotir ahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam |
tatra prayātā gacchanti brahma brahmavido janāḥ ||
8.24 Those who pass away from the world during the influence of the fire god, during light, at an auspicious moment, during the fortnight of the moon ascending and the six months when the sun travels in the north, and have realized the supreme Brahman do not return.
धूमो रात्रिस्तथा कृष्ण: षण्मासा दक्षिणायनम् |
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ||**8.25**||
dhūmo rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam |
tatra cāndramasaṃ jyotir yogī prāpya nivartate ||





8.25 The mystic who passes away from this world during the smoke, the night, the moonless fortnight, or the six months when the sun passes to the south, have done good deeds go to the cosmic layer and again comes back.

शुक्लकृष्णे गती ह्येते जगत: शाश्वते मते |
एकया यात्यनावृत्तिमन्ययावर्तते पुन: ||**8.26**||

śukla kṛṣṇe gatī hy ete jagataḥ śāśvate mate |
ekayā yāty anāvṛttim anyayāvartate punaḥ ||

8.26 According to the Vedas, there are two ways of passing from this world: one in the light and one in darkness. When one passes in light, he does not return; but when one passes in darkness, he again comes back.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन |
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ||**8.27**||

naite sṛtī pārtha jānan yogī muhyati kaścana |
tasmātsarveṣu kāleṣu yogayukto bhavārjuna ||

8.27 O Pārtha (son of Prithā), the devotees who know these different paths are never bewildered. O Arjuna, be always fixed in devotion.

वेदेषु यज्ञेषु तप:सु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् |
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ||**8.28**||

vedeṣu yajñeṣu tapaḥsu caiva
dāneṣu yat puṇyaphalaṃ pradiṣṭam |
atyeti tat sarvam idaṃ viditvā
yogī paraṃ sthānam upaiti cādyam ||

8.28 A person who accepts the path of devotional service is not denied the results derived from studying the Vedas, performing austerities and sacrifices, giving charity or pursuing pious and result based activities. At the end he reaches the supreme abode.

श्रीभगवानुवाच |
इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे |
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ||**9.1**||

śrī bhagavānuvāca |
idaṁ tu te guhyatamaṁ pravakṣyāmy anasūyave |
jñānaṁ vijñāna-sahitaṁ yajjñātvā mokṣyase’śubhāt ||

9.1 Kṛṣṇa says: Dear Arjuna, because you trust Me and you are not envious of Me; I shall therefore impart to you this profound and secret wisdom and experience; This will free you of all miseries of material existence.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् |
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ||**9.2**||

rājavidyā rājaguhyaṁ pavitram idam uttamam |
pratyakṣāvagamaṁ dharmyaṁ su-sukhaṁ kartum avyayam ||

9.2 This knowledge is king of all knowledge and the most secret of all secrets. It is the purest knowledge, sacred, and because it gives direct perception of the Self by Self-realization, it is the perfection of religion, dharma. It is eternal, easy and it is very joyfully performed.

अश्रद्दधाना: पुरुषा धर्मस्यास्य परन्तप |
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ||**9.3**||

aśraddadhānāḥ puruṣā dharmasyāsya parantapa |
aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani ||




9.3 Those who have no faith in this knowledge cannot attain Me, O Parantapa, conqueror of foes. They will return to the path of birth and death in this material world.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना |
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थित: ||**9.4**||

mayā tatam idaṁ sarvam jagadavyakta mūrtinā |
matsthāni sarvabhūtāni na cahaṁ teṣv-avasthitaḥ ||

9.4 By Me, the entire Universe is pervaded in My formless form. All beings are based in Me, but I am not in them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् |
भूतभृन्न च भूतस्थो ममात्मा भूतभावन: ||**9.5**||

na ca matsthāni bhūtāni paśya me yogam aiśvaram |
bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāvanaḥ ||

9.5 And yet everything that is created does not rest in Me. Look at My mystic powers! Although, I am the Creator and Sustainer of all living entities, I do not depend the Cosmic manifestation; for My Self is the very source of all creation.

यथाकाशस्थितो नित्यं वायु: सर्वत्रगो महान् |
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ||**9.6**||

yathākāśasthito nityaṁ vāyuḥ sarvatrago mahān |
tathā sarvāṇi bhūtāni matsthānīty upadhāraya ||

9.6 As the mighty wind, blowing everywhere, always rests in eternal space, all beings rest in Me.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् |
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ||**9.7**||

sarvabhūtāni kaunteya prakṛtiṁ yānti māmikām |
kalpakṣaye punas tāni kalpādau visṛjāmyaham ||

9.7 O Kaunteya (son of Kuntī), at the end of every age all beings merge into Me, at the beginning of every new age I create them again.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुन: पुन: |
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ||**9.8**||

prakṛtiṁ svāmavaṣṭabhya visṛjāmi punaḥ punaḥ |
bhūtagrāmam imaṁ kṛtsnam avaśaṁ prakṛtervaśāt ||

9.8 The whole Cosmic order is under Me and My material nature creates the beings again and again, and it is controlled by My material nature.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय |
उदासीनवदासीनमसक्तं तेषु कर्मसु ||**9.9**||

na ca māṁ tāni karmāṇi nibadhnanti dhanañjaya |
udāsīna-vad āsīnam asaktaṁ teṣu karmasu ||

9.9 O Dhanañjaya, all this work does not bind Me. I am ever unattached from these activities, seated as though neutral.

मयाध्यक्षेण प्रकृति: सूयते सचराचरम् |
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ||**9.10**||

mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram |
hetunānena kaunteya jagad viparivartate ||

9.10 The material nature or prakṛti works under My direction, O Kaunteya, and creates all moving and unmoving beings through My energies. By its cause, this manifestation is created and annihilated again and again.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् |
परं भावमजानन्तो मम भूतमहेश्वरम् ||**9.11**||

avajānanti māṁ mūḍhā mānuṣīṁ tanumāśritam |
paraṁ bhāvam ajānanto mama bhūta-maheśvaram ||

9.11 Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord [maheśavara] of the entire creation.




मोघाशा मोघकर्माणो मोघज्ञाना विचेतस: |
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिता: ||**9.12**||
moghāśā moghakarmāṇo moghajñānā vicetasaḥ |
rākṣasīmāsurīṁ caiva prakṛtiṁ mohinīṁ śritāḥ ||
9.12 Those who are thus deluded are demonic and atheistic. In their deluded condition, their hopes for liberation, their result oriented actions and their culture of knowledge become false and useless.
महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिता: |
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ||**9.13**||
mahātmānastu māṁ pārtha daivīṁ prakṛtimāśritāḥ |
bhajanty ananya-manaso jñātvā bhūtādim avyayam ||
9.13 O Pārtha (son of Prithā), the great souls, who are not deluded, are under the protection of My Divine nature. They are fully devoted to Me with a single-pointed mind as they know Me as the origin of all creation, the unchangeable.
सततं कीर्तयन्तो मां यतन्तश्च दृढव्रता: |
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ||**9.14**||
satataṁ kīrtayanto māṁ yatantaśca dṛḍhavratāḥ |
namasyantaśca māṁ bhaktyā nityayuktā upāsate ||
9.14 Always chanting My names and glories, fully striving with great determination, bowing down onto Me, these great devotees of firm resolve, perpetually worship Me with devotion.
ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते |
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ||**9.15**||
jñānayajñena cāpyanye yajanto māmupāsate |
ekatvena pṛthaktvena bahudhā viśvatomukham ||
9.15 Some worship Me by acquiring and spreading wisdom of the Self [jñāna-yajña]. Others worship Me in My non-dual form in oneness, in My infinite form as many, and in My Universal form.
अहं क्रतुरहं यज्ञ: स्वधाहमहमौषधम् |
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ||**9.16**||
ahaṁ kraturahaṁ yajñaḥ svadhāham ahamauṣadham |
mantro 'hamahamevājyaṁ aham agnir ahaṁ hutam ||
9.16, 17, 18, 19 I am the ritual, I am the sacrifice, I am the offering, I am the herb, I am the mantra, I am the clarified butter, I am the fire, and I am the oblation. I am the supporter of the universe, the father, the mother, and the grandfather. I am the object of knowledge, the sacred syllable "OM", and also the Ṛg, the Yajur, and the Sāma Vedas. I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the foundation, the substra-
tum, and the immutable seed. I give heat. I send, as well as withhold, the rain. I am immortality, as well as death. I am also both the Eternal and the temporal, O Arjuna.
पिताहमस्य जगतो माता धाता पितामह: |
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ||**9.17**||
pitāhamasya jagato mātā dhātā pitāmahaḥ |
vedyaṁ pavitram oṁkāra ṛksāma yajureva ca ||
9.16, 17, 18, 19 I am the ritual, I am the sacrifice, I am the offering, I am the herb, I am the mantra, I am the clarified butter, I am the fire, and I am the oblation. I am the supporter of the universe, the father, the mother, and the grandfather. I am the object of knowledge, the sacred syllable "OM", and also the Ṛg, the Yajur, and the Sāma Vedas. I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the foundation, the substra-




tum, and the immutable seed. I give heat. I send, as well as withhold, the rain. I am immortality, as well as death. I am also both the Eternal and the temporal, O Arjuna.

गतिर्भर्ता प्रभु: साक्षी निवास: शरणं सुहृत् |
प्रभव: प्रलय: स्थानं निधानं बीजमव्ययम् ||**9.18**||

gatirbhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṁ suhṛt |
prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījamavyayam ||

9.16, 17, 18, 19 I am the ritual, I am the sacrifice, I am the offering, I am the herb, I am the mantra, I am the clarified butter, I am the fire, and I am the oblation. I am the supporter of the universe, the father, the mother, and the grandfather. I am the object of knowledge, the sacred syllable “OM”, and also the Ṛg, the Yajur, and the Sāma Vedas. I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the foundation, the substra-

tum, and the immutable seed. I give heat. I send, as well as withhold, the rain. I am immortality, as well as death. I am also both the Eternal and the temporal, O Arjuna.

तपाम्यहमहं वर्षं निगृह्णम्युत्सृजामि च |
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ||**9.19**||

tapāmy aham ahaṁ varṣaṁ nigṛhṇāmy utsṛjāmi ca |
amṛtaṁ caiva mṛtyuśca sadasac cāham arjuna ||

9.16, 17, 18, 19 I am the ritual, I am the sacrifice, I am the offering, I am the herb, I am the mantra, I am the clarified butter, I am the fire, and I am the oblation. I am the supporter of the universe, the father, the mother, and the grandfather. I am the object of knowledge, the sacred syllable “OM”, and also the Ṛg, the Yajur, and the Sāma Vedas. I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the foundation, the substra-

tum, and the immutable seed. I give heat. I send, as well as withhold, the rain. I am immortality, as well as death. I am also both the Eternal and the temporal, O Arjuna.

त्रैविद्या मां सोमपा: पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते |
ते पुण्यमासाद्य सुरेन्द्रलोक
मश्नन्ति दिव्यान्दिवि देवभोगान् ||**9.20**||

traividyā māṁ somapāḥ pūtapāpā
yajñairiṣṭvā svargatiṁ prārthayante |
te puṇyam āsādya surendra-lokam
aśnanti divyāndivi devabhogān ||

9.20 Those who practice the vedic rituals and drink the soma juice worship Me indirectly seeking the heavenly pleasures. They go to heaven and enjoy sensual delights.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति |
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ||**9.21**||

te taṁ bhuktvā svargalokaṁ viśālaṁ
kṣīṇe puṇye martyalokaṁ viśanti |
evaṁ trayīdharmam anuprapannā
gatāgataṁ kāmakāmā labhante ||

9.21 Once they have thus enjoyed heavenly sense pleasure, they are reborn on this planet again. By practicing vedic rituals as result oriented actions, they are bound by the cycle of birth and death.

अनन्याश्चिन्तयन्तो मां ये जना: पर्युपासते |
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ||**9.22**||




ananyāścintayanto māṁ ye janāḥ paryupāsate |
teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmy aham ||
9.22 When you reside in My consciousness, always fixed in undivided remembrance, whatever you lack I give [yoga]. And whatever you have, I preserve [kṣema].

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विता: |
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ||**9.23**||
ye'pyanyadevatā bhaktā yajante śraddhayā'nvitāḥ |
te'pi mām eva kaunteya yajanty avidhipūrvakam ||
9.23 Even those who worship other deities, they too worship Me, O Kaunteya (son of Kuntī), but without true understanding.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च |
न तु मामभिजानन्ति तत्वेनातश्च्यवन्ति ते ||**9.24**||
ahaṁ hi sarvayajñānāṁ bhoktā ca prabhureva ca |
na tu mām abhijānanti tattvenātaścyavanti te ||
9.24 I am the only enjoyer [bhokta] and the only Lord [prabhu] of all sacrifices. Those who do not recognize My true transcendental nature are born again and again.

यान्ति देवव्रता देवान्पितृ न्यान्ति पितृव्रता: |
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ||**9.25**||
yānti devavratā devān pitṛān yānti pitṛ vratāḥ |
bhūtāni yānti bhūtejyā yānti madyājino'pi mām ||
9.25 Those who worship the deities will take birth among the deities; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; those who worship Me will live with Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति |
तदहं भक्त्युपहृतमश्नामि प्रयतात्मन: ||**9.26**||
patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati |
tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ ||
9.26 Whoever offers Me with love and devotion a leaf, a flower, fruit or water, I will accept and consume what is offered by the pure-hearted.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् |
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ||**9.27**||
yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat |
yat tapasyasi kaunteya tat kuruṣva madarpaṇam ||
9.27 O Kaunteya (son of Kuntī), all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, give them as an offering to Me.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनै: |
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ||**9.28**||
śubhāśubha-phalair evaṁ mokṣyase karma-bandhanaiḥ |
sannyāsa-yoga-yuktātmā vimukto māmupaiṣyasi ||
9.28 You will be freed from all reactions to good and evil deeds by this renunciation, You will be liberated and come to Me.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रिय: |
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ||**9.29**||
samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ |
ye bhajanti tu māṁ bhaktyā mayi te teṣu cā'pyaham ||
9.29 I am equal to all beings. No one to Me is hateful or dear. But, whoever worships, offers enriching service onto Me in devotion, is in Me and I am also indeed in him.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् |
साधुरेव स मन्तव्य: सम्यग्व्यवसितो हि स: ||**9.30**||
api cet sudurācāro bhajate māmananyabhāk |
sādhureva sa mantavyaḥ samyag vyavasito hi saḥ ||




9.30 Even if the most sinful person engages himself in devotional service, He is to be considered saintly because he is properly situated in his determination.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति |
कौन्तेय प्रतिजानीहि न मे भक्त: प्रणश्यति ||**9.31**||

kṣipraṁ bhavati dharmātmā śaśvacchāntiṁ nigacchati |
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati ||

9.31 He quickly becomes righteous and attains lasting peace. O Kaunteya (son of Kuntī), declare it boldly that My devotee never perishes.

मां हि पार्थ व्यपाश्रित्य येऽपि स्यु: पापयोनय: |
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ||**9.32**||

mām hi pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ |
striyo vaiśyāstathā śūdrās te'pi yānti parāṁ gatim ||

9.32 O Pārtha (son of Prithā), anyone who takes shelter in Me, women, traders, workers or even sinners can approach the Supreme destination.

किं पुनर्ब्राह्मणा: पुण्या भक्ता राजर्षयस्तथा |
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ||**9.33**||

kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā |
anityam asukhaṁ lokam imaṁ prāpya bhajasva mām ||

9.33 How easier then it is for the learned, the righteous, the devotees and saintly kings who in this temporary miserable world engage in loving service unto Me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु |
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायण: ||**9.34**||

manmanā bhava madbhakto madyājī māṁ namaskuru |
māmevaiṣyasi yuktvaivam ātmānaṁ matparāyaṇaḥ ||

9.34 Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me. Thus, uniting yourself with Me by setting Me as the supreme goal and the sole refuge, you shall certainly come to Me.

श्रीभगवानुवाच |
भूय एव महाबाहो शृणु मे परमं वच: |
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ||**10.1**||

śrībhagavānuvāca |
bhūya eva mahābāho śṛṇu me paramaṁ vacaḥ |
yatte'haṁ prīyamāṇāya vakṣyāmi hitakāmyayā ||

10.1 Lord Kṛṣṇa says: Listen carefully again, Oh mighty-armed Arjuna! Because you are My dear friend, I shall speak further on the Supreme knowledge for your welfare.

न मे विदु: सुरगणा: प्रभवं न महर्षय: |
अहमादिर्हि देवानां महर्षीणां च सर्वश: ||**10.2**||

na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ |
ahamādirhi devānāṁ maharṣīṇāṁ ca sarvaśaḥ ||

10.2 Neither the hosts of deities nor the great sages know My origin, My opulence. I am the source of the deities and the sages.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् |
असम्मूढ: स मर्त्येषु सर्वपापै: प्रमुच्यते ||**10.3**||

yo māmajamanādiṁ ca vetti lokamaheśvaram |
asaṁmūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate ||

10.3 He who knows Me as the unborn, without beginning, and supreme Lord of all the worlds, Only he, who has this clarity, is wise and freed from all bondage.

बुद्धिर्ज्ञानमसम्मोह: क्षमा सत्यं दम: शम: |
सुखं दु:खं भवोऽभावो भयं चाभयमेव च ||**10.4**||




buddhirjñānam asaṁmohaḥ kṣamā satyaṁ damaḥ śamaḥ |
sukhaṁ duḥkhaṁ bhavo ’bhāvo bhayaṁ cābhayameva ca ||
10.4,5 Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness, distress, birth, death, fear, fearlessness, non-violence, equanimity, satisfaction, austerity, charity, fame and infamy, all these various qualities of living beings are created by Me alone.

अहिंसा समता तुष्टिस्तपो दानं यशोऽयश: |
भवन्ति भावा भूतानां मत्त एव पृथग्विधा: ||**10.5**||
ahiṁsā samatā tuṣṭis tapo dānaṁ yaśo ’yaśaḥ |
bhavanti bhāvā bhūtānāṁ matta eva pṛthagvidhāḥ ||
10.4,5 Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness, distress, birth, death, fear, fearlessness, non-violence, equanimity, satisfaction, austerity, charity, fame and infamy, all these various qualities of living beings are created by Me alone.

महर्षय: सप्त पूर्वे चत्वारो मनवस्तथा |
मद्भावा मानसा जाता येषां लोक इमा: प्रजा: ||**10.6**||
maharṣayaḥ sapta pūrve catvāro manavastathā |
madbhāvā mānasā jātā yeṣāṁ loka imāḥ prajāḥ ||
10.6 The seven great sages and before them, the four great Manus, endowed with My power, They arose from My mind and all the living beings populating the planet descend from them.

एतां विभूतिं योगं च मम यो वेत्ति तत्वत: |
सोऽविकम्पेन योगेन युज्यते नात्र संशय: ||**10.7**||
etāṁ vibhūtiṁ yogaṁ ca mama yo vetti tattvataḥ |
so ’vikampena yogena yujyate nātra saṁśayaḥ ||
10.7 He who knows all this glory and powers of mine, truly, he is fully united in Me; Of that there is no doubt.

अहं सर्वस्य प्रभवो मत्त: सर्वं प्रवर्तते |
इति मत्वा भजन्ते मां बुधा भावसमन्विता: ||**10.8**||
ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate |
iti matvā bhajante māṁ budhā bhāvasamanvitāḥ ||
10.8 I am the source of all the spiritual and material worlds. Everything arises from Me. The wise who know this are devoted to Me and surrender their heart to Me.

मच्चित्ता मद्गतप्राणा बोधयन्त: परस्परम् |
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ||**10.9**||
maccittā madgataprāṇā bodhayantaḥ parasparam |
kathayantaśca māṁ nityaṁ tuṣyanti ca ramanti ca ||
10.9 With mind and lives absorbed on Me, always enlightening one another and talking about My glories, the wise are content and blissful.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् |
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ||**10.10**||
teṣāṁ satatayuktānāṁ bhajatāṁ prītipūrvakam |
dadāmi buddhiyogaṁ taṁ yena māmupayānti te ||
10.10 To those who are always engaged in Me with love, I give them enlightenment by which they come to Me.

तेषामेवानुकम्पार्थमहमज्ञानजं तम: |
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ||**10.11**||
teṣāṁ evānukampārtham aham ajñānajaṁ tamaḥ |
nāśayāmy ātma-bhāvastho jñānadīpena bhāsvatā ||
10.11 Out of compassion to them, I destroy the darkness born out of their ignorance by the shining lamp of knowledge.




अर्जुन उवाच |
परं ब्रह्म परं धाम पवित्रं परमं भवान् |
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ||**10.12**||
arjuna uvāca
paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān |
puruṣaṁ śāśvataṁ divyam ādidevamajaṁ vibhum ||
10.12 Arjuna says: You are the supreme truth, supreme sustenance, supremely purifier, the primal, eternal and glorious Lord.
आहुस्त्वामृषय: सर्वे देवर्षिर्नारदस्तथा |
असितो देवलो व्यास: स्वयं चैव ब्रवीषि मे ||**10.13**||
āhustvāmṛṣayaḥ sarve devarṣiṛnāradastathā |
asito devalo vyāsaḥ svayaṁ caiva bravīṣi me ||
10.13 All the sages like Nārada, Asita, Devala, and Vyāsa have explained this. Now you are personally explaining to me.
सर्वमेतदृतं मन्ये यन्मां वदसि केशव |
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवा: ||**10.14**||
sarvametadṛtaṁ manye yanmāṁ vadasi keśava |
na hi te bhagavanvyaktiṁ vidurdevā na dānavāḥ ||
10.14 Oh Keśava, I accept all these truths that You have told me. Oh Lord, neither he gods nor the demons know You.
स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम |
भूतभावन भूतेश देवदेव जगत्पते ||**10.15**||
svayamevātmanātmānaṁ vettha tvaṁ puruṣottama |
bhūtabhāvana bhūteśa devadeva jagatpate ||
10.15 Surely, You alone know Yourself by Yourself, Oh Perfect One, the origin of beings, Oh Lord of beings, Oh God of
gods, Oh Lord of the world.
वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतय: |
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ||**10.16**||
vaktumarhasyaśeṣeṇa divyā hyātmavibhūtayaḥ |
yābhirvibhūtibhirlokān imāṁstvaṁ vyāpya tiṣṭhasi ||
10.16 Only You can describe in detail Your divine glories by which You pervade this universe.
कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् |
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ||**10.17**||
kathaṁ vidyāmahaṁ yogiṁs tvāṁ sadā paricintayan |
keṣu keṣu ca bhāveṣu cintyo'si bhagavanmayā ||
10.17 How may I know You by contemplation? In which forms should I contemplate on You, Oh Lord?
विस्तरेणात्मनो योगं विभूतिं च जनार्दन |
भूय: कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ||**10.18**||
vistareṇātmano yogaṁ vibhūtiṁ ca janārdana |
bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam ||
10.18 Tell me in detail of your powers and glories, Oh Janārdana. Again, please tell for my satisfaction as I do not tire of hearing your sweet words.
श्रीभगवानुवाच |
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतय: |
प्राधान्यत: कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ||**10.19**||
śrībhagavānuvāca |
hanta te kathayiṣyāmi divyā hyātmavibhūtayaḥ |
prādhānyataḥ kuruśreṣṭha nāstyanto vistarasya me ||
10.19 Kṛṣṇa says, 'Yes, Oh kuruśreṣṭha, I will talk to you surely of My divine glories; but only of the main ones as there is no end to the details of My glories.
अहमात्मा गुडाकेश सर्वभूताशयस्थित: |
अहमादिश्च मध्यं च भूतानामन्त एव च ||**10.20**||




ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ |
ahamādiśca madhyaṁ ca bhūtānāmanta eva ca ||
10.20 I am the Spirit, Oh Guḍākeśā, situated in all living beings. I am surely the beginning, middle and end of all beings.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् |
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ||**10.21**||
ādityānāmahaṁ viṣṇur jyotiṣāṁ raviraṁśumān |
marīcirmarutāmasmi nakṣatrāṇāmahaṁ śaśī ||
10.21 Of the Ādityas, I am Viṣṇu. Of the luminaries, I am the bright sun. Of the Maruts, I am Marīcī. Of the Nakṣatras, I am the moon.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः |
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ||**10.22**||
vedānāṁ sāmavedo'smi devānāmasmi vāsavaḥ |
indriyāṇāṁ manaścāsmi bhūtānāmasmi cetanā ||
10.22 Of the Vedas, I am the Sāma Veda. Of the gods, I am Indra. Of the senses, I am the mind and in living beings, I am the consciousness.

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् |
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ||**10.23**||
rudrāṇāṁ śaṅkaraścāsmi vitteśo yakṣarakṣasām |
vasūnāṁ pāvakaścāsmi meruḥ śikhariṇāmaham ||
10.23 Of the Rudras, I am Sankara and of the Yakṣas and Rākṣasas, I am Kubera, god of wealth. Of the Vasus, I am fire and of the peaks, I am Meru.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् |
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ||**10.24**||
purodhasāṁ ca mukhyaṁ māṁ viddhi pārtha bṛhaspatim |
senānīnāmahaṁ skandaḥ sarasāmasmi sāgaraḥ ||
10.24 Of the priests, understand, O Pārtha, that I am the chief Brihaspati. Of the warriors, I am Skanda. Of the water bodies, I am the ocean.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् |
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ||**10.25**||
maharṣīṇāṁ bhṛguraham girāmasmyekamakṣaram |
yajñānāṁ japayajño'smi sthāvarāṇāṁ himālayaḥ ||
10.25 Of the great sages, I am Bhrigu. Of the vibrations, I am the OM. Of the sacrifices, I am the chanting of holy names. Of the immovable objects, I am the Himālayas.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः |
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ||**10.26**||
aśvatthaḥ sarvavṛkṣāṇāṁ devarṣīṇāṁ ca nāradaḥ |
gandharvāṇāṁ citrarathaḥ siddhānāṁ kapilo muniḥ ||
10.26 Of all the trees, I am the Banyan tree and of all the sages of the gods, I am Nārada. Of the Gandharvas, I am Chitraratha. Of the realized souls, I am the sage Kapila.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् |
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ||**10.27**||
uccaiḥśravas amaśvānāṁ viddhi mām amṛtodbhavam |
airāvataṁ gajendrāṇāṁ narāṇāṁ ca narādhipam ||
10.27 Of the horses, know me to be Ucchaiṣravas born of the nectar generated from the churning of the ocean; Of the elephants, Airāvata and of men, the king.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् |
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ||**10.28**||
āyudhānāmahaṁ vajraṁ dhenūnāmasmi kāmadhuk |
prajanaścāsmi kandarpaḥ sarpāṇāmasmi vāsukiḥ ||





10.28 Of the weapons, I am the thunderbolt. Of the cows, I am Kamadhenu; For begetting children, I am the god of love. Of the snakes, I am Vasuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् |
पितृणामर्यमा चास्मि यम: संयमतामहम् ||**10.29**||

anantaścāsmi nāgānāṁ varuṇo yādasām aham |
pitṛṇāmaryamā cāsmi yamaḥ saṁyamatāmaham ||

10.29 Of the serpents, I am Ananta. Of the water deities, I am Varuṇa. Of the ancestors, I am Aryama and of the ones who ensure discipline, I am Yama.

प्रह्लादश्चास्मि दैत्यानां काल: कलयतामहम् |
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ||**10.30**||

prahlādaścāsmi daityānāṁ kālaḥ kalayatāmaham |
mṛgāṇāṁ ca mṛgendro'haṁ vainateyaśca pakṣiṇām ||

10.30 Of the Daitya (demons), I am Prahlad and of the reckoners, I am time. Of the animals, I am the king of animals (lion) and of the birds, I am Garuda.

पवन: पवतामस्मि राम: शस्त्रभृतामहम् |
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ||**10.31**||

pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmaham |
jhaṣāṇāṁ makaraścāsmi srotasāmasmi jānhavī ||

10.31 Of the purifiers, I am the wind. Of the wielders of weapons, I am Rāma. Of the water beings, I am the shark and of the flowing rivers, I am Jahnavi (Gaṅgā).

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन |
अध्यात्मविद्या विद्यानां वाद: प्रवदतामहम् ||**10.32**||

sargāṇāmādirantaśca madhyaṁ caivāhamarjuna |
adhyātmavidyā vidyānāṁ vādaḥ pravadatāmaham ||

10.32 Of all creations, I am surely the beginning and end and the middle, O Arjuna. Of all knowledge, I am the spiritual knowledge of the Self. Of all arguments, I am the logic.

अक्षराणामकारोऽस्मि द्वन्द्व: सामासिकस्य च |
अहमेवाक्षय: कालो धाताहं विश्वतोमुख: ||**10.33**||

akṣarāṇāmakāro'smi dvandvaḥ sāmāsikasya ca |
ahaṁevākṣayaḥ kālo dhātāhaṁ viśvatomukhaḥ ||

10.33 Of the letters, I am the 'A'. Of the dual words, I am the compounds and surely I am the never-ending time. I am the Omniscient who sees everything.

मृत्यु: सर्वहरश्चाहमुद्भवश्च भविष्यताम् |
कीर्ति: श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृति: क्षमा ||**10.34**||

mṛtyuḥ sarva-haraś cāham udbhavaśca bhaviṣyatāï |
kīrtiḥ śrīrvākca nāriṇāṁ smṛtirmedhā dhṛtiḥ kṣamā ||

10.34 I am the all-devouring death and I am the creator of all things of the future. Of the feminine, I am fame, fortune, beautiful speech, memory, intelligence, faithfulness and patience.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् |
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकर: ||**10.35**||

bṛhatsāma tathā sāmnāṁ gāyatrī chandasām aham |
māsānāṁ mārgaśīrṣo'ham ṛtūnāṁ kusumākaraḥ ||

10.35 Of the Sāma Veda hymns, I am the Bṛhat Sāma and of all poetry, I am the Gāyatrī. Of the months, I am Mārgaśīrṣa and of the seasons, I am Spring.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् |
जयोऽस्मि व्यवसायोऽस्मि सत्वं सत्ववतामहम् ||**10.36**||

dyūtaṁ chalayatām asmi tejas tejasvināṁ aham |
jayo'smi vyavasāyo'smi sattvaṁ sattvavatām aham ||




10.36 Of all the cheating, I am Gambling. Of the effulgent things, I am the Effulgence. I am Victory, I am Effort, I am the Goodness (sattva) of those who are with satva (good) quality.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जय: |
मुनीनामप्यहं व्यास: कवीनामुशना कवि: ||**10.37**||
vṛṣṇīnāṁ vāsudevo'smi pāṇḍavānāṁ dhanañjayaḥ |
munīnāmapyahaṁ vyāsaḥ kavīnāmuśanā kaviḥ ||

10.37 Of the descendants of Vṛṣṇi, I am Vāsudeva Kṛṣṇa. Of the Pāṇḍavas, I am Arjuna. Of the sages, I am also Vyāsa and of the seer, I am Uśāna.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् |
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ||**10.38**||
daṇḍo damayatām asmi nītirasmi jigīṣatām |
maunaṁ caivāsmi guhyānāṁ jñānaṁ jñānavatāmaham ||

10.38 Of rulers, I am their Sceptre. Of the victorious, I am Statesmanship. Of all secrets, I am also Silence. Of the wise, I am Wisdom.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन |
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ||**10.39**||
yaccāpi sarvabhūtānāṁ bījaṁ tadahamarjuna |
na tadasti vinā yat syān mayā bhūtaṁ carācaram ||

10.39 Also, of whatever beings exist, I am the seed, O Arjuna. There is nothing that exists without Me in all creations, moving and unmoving.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप |
एष तूद्देशत: प्रोक्तो विभूतेर्विस्तरो मया ||**10.40**||
nānto'sti mama divyānāṁ vibhūtīnāṁ parantapa |
eṣa tūddeśataḥ prokto vibhūtervistaro mayā ||

10.40 There is no end to My Divine glories, Oh Parantapa. What have been says by Me are examples of My detailed glories.

यद्यद्विभूतिमत्सत्वं श्रीमदूर्जितमेव वा |
तत्देवावगच्छ त्वं मम तेजोंऽशसम्भवम् ||**10.41**||
yad yad vibhūtimat sattvaṁ śrīmad ūrjitameva vā |
tat tad evā'vagaccha tvaṁ mama tejoṁśa saṁbhavam ||

10.41 You should know that whatever glories exist or whatever beautiful and glorious exists, all that surely is born of just a portion of My splendour.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन |
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ||**10.42**||
athavā bahunaitena kiṁ jñātena tavārjuna |
viṣṭabhyāhamidaṁ kṛtsnam ekāṁśena sthito jagat ||

10.42 Of what use is to know about the many manifestations of this kind, O Arjuna? I pervade this entire world with just a part of Myself.

अर्जुन उवाच |
मदनुग्रहाय परमं गुह्यमध्यात्मसञ्ज्ञितम् |
यत्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ||**11.1**||
arjuna uvāca |
madanugrahāya paramaṁ guhyaṁ adhyātma-saṁjñitam |
yat tvayoktaṁ vacas tena moho'yaṁ vigato mama ||

11.1 Arjuna says: 'O Lord! By listening to Your wisdom on the supreme secret of Existence and your glory, I feel that my delusion has disappeared.'

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया |
त्वत्त: कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ||**11.2**||
bhavāpyayau hi bhūtānāṁ śrutau vistaraśo mayā |
tvattaḥ kamalapatrākṣa māhātmyamapi cāvyayam ||




11.2 O Lotus-eyed Kṛṣṇa! I have listened from You in detail about the creation and destruction of all living beings, also Your inexhaustible greatness.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर |
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ||**11.3**||

evaṁetadyathāttha tvam ātmānaṁ parameśvara |
draṣṭumicchāmi te rūpam aiśvaraṁ puruṣottama ||

11. O Parameśvara, Lord Supreme, though You are here before Me as You have declared Yourself, I wish to see the Divine Cosmic Form of Yours, Puruṣottama, Supreme Being.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो |
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ||**11.4**||

manyase yadi tacchakyaṁ mayā draṣṭumiti prabho |
yogeśvara tato me tvaṁ darśayātmānamavyayam ||

11.4 O Prabhu, my Lord, if You think it is possible for me to see Your Cosmic Form, then please, O Yogeśvara, Lord of Yoga and all mystic power, kindly show me that Imperishable Universal Self.

श्रीभगवानुवाच |
पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रश: |
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ||**11.5**||

śrībhagavānuvāca |
paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ |
nānāvidhāni divyāni nānāvarṇākṛtīni ca ||

11.5 Bhagavān says: O My dear Pārtha, behold now My hundreds and thousands of forms, of infinite divine sorts, of infinite colors and shapes.

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा |
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ||**11.6**||

paśyādityān vasūn rudrān aśvinau marutastathā |
bahūny adṛṣṭa-pūrvāṇi paśyāścaryāṇi bhārata ||

11.6 O Bhārata, see here the different manifestations of the Ādityas, the Vasus, the Rudras, the Aśvins, the Māruts and all other gods. Behold the many wonderful forms which noone has ever seen before.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् |
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ||**11.7**||

ihaikasthaṁ jagat kṛtsnaṁ paśyādya sacarācaram |
mama dehe guḍākeśa yac cānyad draṣṭumicchasi ||

11.7 O Arjuna, see at once now in this body of Mine, the whole Universe completely in this one place, all the moving and the unmoving, and see everything else you desire to see also.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा |
दिव्यं ददामि ते चक्षु: पश्य मे योगमैश्वरम् ||**11.8**||

na tu māṁ śakyase draṣṭum anenaiva svacakṣuṣā |
divyaṁ dadāmi te cakṣuḥ paśya me yogamaiśvaram ||

11.8 But you cannot see Me with your own physical eyes. Let Me give you the Divine eye; Behold My Divine power and opulence!

सञ्जय उवाच |
एवमुक्त्वा ततो राजन्महायोगेश्वरो हरि: |
दर्शयामास पार्थाय परमं रूपमैश्वरम् ||**11.9**||

sañjaya uvāca |
evamuktvā tato rājan mahāyogeśvaro hariḥ |
darśayāmāsa pārthāya paramaṁ rūpamaiśvaram ||

11.9 Sañjaya said: O King, having spoken thus, the great Lord of Yoga, Mahā Yogeśvara Hari (Kṛṣṇa), showed to Arjuna His supreme Cosmic form.




अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् |
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ||**11.10**||
aneka-vaktra-nayanam anekādbhuta darśanam |
aneka-divyābharaṇaṁ divyānekodyatāyudham ||
11.10 Infinite mouths and eyes, with infinite wonderful sights, infinite divine ornaments, with numerous divine weapons uplifted.
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् |
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ||**11.11**||
divya-mālyāmbara-dharaṁ divya-gandhānulepanam |
sarvāścarya-mayaṁ devam anantaṁ viśvatomukham ||
11.11 Arjuna saw this Universal form wearing divine garlands and clothing, anointed with celestial fragrances, wonderful, resplendent, endless, with faces on all sides.
दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता |
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ||**11.12**||
divi sūryasahasrasya bhaved yugapad utthitā |
yadi bhāḥ sadṛśī sā syād bhāsastasya mahātmanaḥ ||
11.12 If the splendor of a thousand suns were to blaze all together in the sky, it would be like the splendor of that mighty Being.
तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा |
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ||**11.13**||
tatraikastham jagat kṛtsnaṁ pravibhaktamanekadhā |
apaśyad devadevasya śarīre pāṇḍavastadā ||
11.13 There, in the body of the God of gods, the Pāṇḍava then saw the whole universe resting in one, with all its infinite parts.
ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः |
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ||**11.14**||
tataḥ sa vismayāviṣṭo hṛṣṭaromā dhanañjayaḥ |
praṇamya śirasā devaṁ kṛtāñjalirabhāṣata ||
11.14 Dhanañjaya, filled with wonder, his hair standing on end, then bowed his head to the God and spoke with joined palms.
अर्जुन उवाच |
पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसङ्घान् |
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ||**11.15**||
arjuna uvāca
paśyāmi devāṁstava deva dehe
sarvāṁstathā bhūta-viśeṣa-saṅghān ||
brahmāṇam īśaṁ kamalāsana-sthaṁ
ṛṣīṁś ca sarvān uragāṁśca divyān ||
11.15 Arjuna says; O God, I see all the gods in Your body and many types of beings. Brahma, the Lord of creation seated on the lotus, all the sages and celestial serpents.
अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् |
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ||**11.16**||
aneka-bāhūdara-vaktranetraṁ
paśyāmi tvām sarvato’nantarūpam |
nāntaṁ na madhyaṁ na punastavādiṁ
paśyāmi viśveśvara viśvarūpa ||
11.16 I see Your infinite form on every side, with many arms, stomachs, mouths and eyes; Neither the end, nor the middle nor the beginning do I see, O Lord of the Universe, O cosmic form.




किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् |
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयम् ||**11.17**||
kirīṭinaṁ gadinaṁ cakriṇaṁ ca
tejorāśiṁ sarvato dīptimantam |
paśyāmi tvāṁ durnirīkṣyaṁ samantād
dīptānalārka-dyutim-aprameyam ||
11.17 I see You with crown, club and discus; a mass of radiance shining everywhere, difficult to look at, blazing all round like the burning fire and sun in infinite brilliance.
त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् |
त्वमव्यय: शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ||**11.18**||
tvamakṣaraṁ paramaṁ veditavyaṁ
tvamasya viśvasya paraṁ nidhānam |
tvamavyayaḥ śāśvata-dharma-goptā
sanātanastvaṁ puruṣo mato me ||
11.18 You are the imperishable; the supreme being worthy to be known. You are the great treasure house of this Universe. You are the imperishable protector of the eternal order. I believe You are the eternal being.
अनादिमध्यान्तमनन्तवीर्य-
मनन्तबाहुं शशिसूर्यनेत्रम् |
पश्यामि त्वां दीप्तहुताशवक्त्रं-

स्वतेजसा विश्वमिदं तपन्तम् ||**11.19**||
anādi-madhyāntam ananta-vīryam
ananta-bāhuṁ śaśisūrya netram |
paśyāmi tvāṁ dīpta-hutāśavaktraṁ
svatejasā viśvam idaṁ tapantam ||
11.19 I see you without a beginning, middle or end, infinite in power and many arms, The sun and the moon being Your eyes, the blazing fire your mouth, the whole universe scorched by Your radiance.
द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वा: |
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ||**11.20**||
dyāvāpṛthivyor idam antaraṁ hi
vyāptaṁ tvayaikena diśaśca sarvāḥ ||
dṛṣṭvādbhutaṁ rūpamugraṁ tavedaṁ
lokatrayaṁ pravyathitaṁ mahātman ||
11.20 This space between earth and the heavens and everything is filled by You alone O great Being, having seen Your wonderful and terrible form, the three worlds tremble with fear.
अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भीता: प्राञ्जलयो गृणन्ति |
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घा:
स्तुवन्ति त्वां स्तुतिभि: पुष्कलाभि: ||**11.21**||
amī hi tvāṁ surasaṅghā viśanti
kecidbhītāḥ prāñjalayo gṛṇanti ||
svastī tyuktvā maharṣisiddhasaṅghāḥ
stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ ||




11.21 Many celestials enter into You; some praise You in fear with folded hands; many great masters and sages hail and adore you.

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च |
गन्धर्वयक्षासुरसिद्धसङ्घा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ||**11.22**||

rudrādityā vasavo ye ca sādhyā
viśve'śvinau marutaś coṣmapāśca |
gandha-rvayakṣāsura siddhasaṅghā
vīkṣante tvaṁ vismitāś caiva sarve ||

11.22 The Rudra, Āditya, Vasu, Sādhyā, Viśvedeva, aśvin, Marut, Ūṣmapa and a host of Gandharva, yakṣa, Asura and Sidhha are all looking at You in amazement.

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् |
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोका: प्रव्यथितास्तथाहम् ||**11.23**||

rūpaṁ mahatte bahuvaktranetraṁ
mahābāho bahubāhūrupādam |
bahūdaraṁ bahu-daṁṣṭrā-karālaṁ dṛṣṭvā
lokāḥ pravyathitās tathāham ||

11.23 Having seen Your immeasurable form with many mouths and eyes, with many arms, thighs and feet, with many stomachs and frightening tusks, O mighty-armed, the worlds are terrified and so am I.

नभ:स्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् |
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ||**11.24**||

nabhaḥspṛśaṁ dīptamanekavarṇaṁ
vyāttānanaṁ dīptaviśāla netram |
dṛṣṭvā hi tvāṁ pravyathitāntarātmā
dhṛtiṁ na vindāmi śamaṁ ca viṣṇo ||

11.24 Seeing You, Your form touching the sky, flaming in many colors, mouths wide open, large fiery eyes, O Viṣṇu, I find neither courage nor peace; I am frightened.

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि |
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ||**11.25**||

daṁṣṭrākarālāni ca te mukhāni
dṛṣṭvaiva kālānalasannibhāni |
diśo na jāne na labhe ca śarma
prasīda deveśa jagannivāsa ||

11.25 Having seen your fearsome mouths with blazing tusks like the fire of the end of the universe, I know not the four directions nor do I find peace. O Lord of the Deva, O refuge of the Universe, be gracious.

अमी च त्वां धृतराष्ट्रस्य पुत्रा:
सर्वे सहैवावनिपालसङ्घै: |
भीष्मो द्रोण: सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यै: ||**11.26**||

amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ
sarve sahaivāvanipālasaṅghaiḥ |
bhīṣmo droṇaḥ sūtaputrastathāsau
sahāsmadīyairapi yodhamukhyaiḥ ||





11.26 All the sons of Dhṛtarāṣṭra with many kings of the earth, Bhīṣma, Droṇa, the son of the charioteer, Karṇa, with our warrior chieftains.

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि |
केचिद्विलग्ना दशनान्तरेषु
सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गै: ||**11.27**||

vaktrāṇi te tvaramāṇā viśanti
daṁṣṭrā-karālāni bhayānakāni |
kecidvilagnā daśanāntareṣu
sandṛśyante cūrṇitair uttamāṅgaiḥ ||

11.27 Into Your mouths with terrible tusks, fearful to behold, they enter. Some are seen caught in the gaps between the tusks and their heads crushed.

यथा नदीनां बहवोऽम्बुवेगा:
समुद्रमेवाभिमुखा द्रवन्ति |
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ||**11.28**||

yathā nadīnāṁ bahavo'mbuvegāḥ
samudram evābhimukhā dravanti |
tathā tavāmī naralokavīrā
viśanti vaktrāṇy abhivijvalanti ||

11.28 Even as many torrents of rivers flow towards the ocean, so too these warriors in the world of men enter Your flaming mouths.

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगा: |
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगा: ||**11.29**||

yathā pradīptaṁ jvalanaṁ pataṅgā
viśanti nāśāya samṛddhavegāḥ |
tathaiva nāśāya viśanti lokās
tavāpi vaktrāṇi samṛddhavegāḥ ||

11.29 Just as moths hurriedly rush into the fire for their own destruction, So too these creatures rush hastily into Your mouths of destruction.

लेलिह्यसे ग्रसमान: समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भि: |
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्रा: प्रतपन्ति विष्णो ||**11.30**||

lelihyase grasamānaḥ samantāl
lokān samagrān vadanair jvaladbhiḥ |
tejobhir āpūrya jagatsamagraṁ
bhāsastavo'grāḥ pratapanti viṣṇo ||

11.30 Swallowing all worlds on every side with your flaming mouths You lick in enjoyment. O Viṣṇu, Your fierce rays are burning, filling the whole world with radiance.

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद |
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ||**11.31**||

ākhyāhi me ko bhavānugrarūpo
namo'stu te devavara prasīda |
vijñātum icchāmi bhavantam ādyaṁ
na hi prajānāmi tava pravṛttim ||




11.31 Tell me who You are, so fierce in form; salutations to You, O Supreme; have mercy. Indeed I know not Your purpose but I desire to know You, the Original Being.

श्रीभगवानुवाच |
कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्त: |
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिता: प्रत्यनीकेषु योधा: ||**11.32**||

śrī bhagavānuvāca |
kālo'smi loka-kṣaya-kṛt pravṛddho
lokān samāhartumiha pravṛttaḥ |
ṛte'pi tvāṁ na bhaviṣyanti sarve
ye'vasthitāḥ pratyanīkeṣu yodhāḥ ||

11.32 Śrī Bhagavān says: I am the mighty world-destroying Time, I am now destroying the worlds. Even without you, none of the warriors standing in the hostile armies shall live.

तस्मात्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् |
मयैवैते निहता: पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ||**11.33**||

tasmāt tvamuttiṣṭha yaśo labhasva
jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham |
mayaivaite nihatāḥ pūrvameva
nimittamātraṁ bhava savyasācin ||

11.33 Get up and gain glory. Conquer the enemies and enjoy the prosperous kingdom. I have slain all these warriors; you are a mere instrument, Arjuna.

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् |
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ||**11.34**||

droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ
ca karṇaṁ tathānyānapi yodhavīrān |
mayā hatāṁstvaṁ jahi mā vyathiṣṭā
yudhyasva jetāsi raṇe sapatnān ||

11.34 Droṇa, Bhīṣma, Jayadratha, Karṇa and other brave warriors have already been slain by Me; destroy them. Do not be be afraid; fight and you shall conquer your enemies in battle.

सञ्जय उवाच |
एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमान: किरीटी |
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीत: प्रणम्य ||**11.35**||

sañjaya uvāca
etacchrutvā vacanaṁ keśavasya
kṛtāñjalirvepamānaḥ kirīṭī |
namaskṛtvā bhūya evāha kṛṣṇaṁ
sagadgadaṁ bhītabhītah praṇamya ||

11.35 Sañjaya said: Having heard this speech of Keśava, the crowned Arjuna with joined palms, trembling, prostrating himself, again addressed Kṛṣṇa, voice choking, bowing down, overwhelmed with fear.

अर्जुन उवाच |
स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च |
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घा: ||**11.36**||




arjuna uvāca
sthāne hṛṣīkeśa tava prakīrtyā
jagat prahṛṣy atyanurajyate ca |
rakṣāṁsi bhītāni diśo dravanti
sarve namasyanti ca siddhasaṅghāḥ ||
11.36 Arjuna says: O Hṛṣīkeśā, it is but right that the world delights and rejoices in Your praise. Rākṣasas fly in fear in all directions and all hosts of sages bow to You.

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे |
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसतत्परं यत् ||**11.37**||
kasmācca te na nameran mahātman
garīyase brahmaṇo'pyādikartre |
ananta deveśa jagan-nivāsa
tvam akṣaraṁ sad-asat tat paraṁ yat ||
11.37 And why should they not bow to Thee, O great soul, greater than all else, the Creator of even Brahma the Creator. O Lord of Lords, O infinite Being, O Abode of the Universe, You are the imperishable, that which is beyond both seen and the unseen.

त्वमादिदेव: पुरुष: पुराण-
स्त्वमस्य विश्वस्य परं निधानम् |
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ||**11.38**||
tvamādidevaḥ puruṣaḥ purāṇas
tvamasya viśvasya paraṁ nidhānam |
vettāsi vedyaṁ ca paraṁ ca dhāma
tvayā tataṁ viśvam ananta rūpa ||
11.38 You are the primal God, the ancient Being, the supreme refuge of the universe. You are the knower and the One to be known. You are the supreme abode. O Being of infinite forms, by You alone is the universe pervaded.

वायुर्यमोऽग्निर्वरुण: शशाङ्क:
प्रजापतिस्त्वं प्रपितामहश्च |
नमो नमस्तेऽस्तु सहस्रकृत्व:
पुनश्च भूयोऽपि नमो नमस्ते ||**11.39**||
vāyur yamo'gnir varuṇaḥ śaśāṅkaḥ
prajāpatis tvaṁ prapitāmahaś ca |
namo namaste'stu sahasrakṛtvaḥ
punaśca bhūyo'pi namo namaste ||
11.39 You are Vāyu, Yama, Agni, Varuṇa, the moon, Prājapati and the greatgrandfather of all. Salutations unto You a thousand times and again, salutations unto You!

नम: पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व |
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्व: ||**11.40**||
namaḥ purastādatha pṛṣṭataste
namo'stu te sarvata eva sarva |
ananta-vīryāmita-vikramas tvaṁ
sarvaṁ samāpnoṣi tato'si sarvaḥ ||
11.40 Salutations to You, before and behind! Salutations to You on every side! O All! Infinite in power and Infinite in prowess, You are everything and everywhere.

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति |




अजानता महिमानं तवेदं
मया प्रमादात्प्रणयेन वापि ||**11.41**||
sakheti matvā prasabhaṁ yaduktaṁ
he kṛṣṇa he yādava he sakheti |
ajānatā mahimānaṁ tavedaṁ
mayā pramādāt praṇayena vāpi ||
11.41 Whatever I have rashly says from carelessness or love, addressing You as Kṛṣṇa, Yādava, my friend regarding You merely as a friend, unaware of this greatness of Yours.
यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु |
एकोऽथवाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ||**11.42**||
yac cāvahāsārtham asatkṛto'si
vihāraśayyāsana bhojaneṣu |
eko'tha va'py acyuta tat samakṣaṁ
tat kṣāmaye tvām aham aprameyam ||
11.42 In whatever way I may have insulted You in fun, while at play, resting, sitting or at meals, when alone with You or in company, O Acyuta, O immeasurable One, I implore You to forgive me.
पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् |
न त्वत्समोऽस्त्यभ्यधिक: कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ||**11.43**||
pitāsi lokasya carācarasya
tvamasya pūjyaśca gururgarīyān |
na tvatsamo'sty abhyadhikaḥ kuto'nyo
lokatraye'py apratima-prabhāva ||
11.43 You are the father of this world, moving and unmoving. You are to be adored by this world. You are the greatest guru; there is none who exists equal to You. O Being of unequalled power, how then can there be another, superior to You in the three worlds?
तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् |
पितेव पुत्रस्य सखेव सख्यु:
प्रिय: प्रियायार्हसि देव सोढुम् ||**11.44**||
tasmātpraṇamya praṇidhāya kāyaṁ
prasādaye tvāṁaham īśam īḍyam |
pite'va putrasya sakhe'va sakhyuḥ priyaḥ
priyāyārhasi deva soḍhum ||
11.44 Therefore, bowing down, I prostrate my body before You and crave Your forgiveness, adorable Lord. Even as a father forgives his son, a friend his friend, a lover his beloved, You should, O Deva, forgive me.
अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे |
तदेव मे दर्शय देवरूपं
प्रसीद देवेश जगन्निवास ||**11.45**||
adṛṣṭa-pūrvaṁ hṛṣito'smi dṛṣṭvā
bhayena ca pravyathitaṁ mano me |
tadeva me darśaya devarūpaṁ
prasīda deveśa jagannivāsa ||
11.45 After seeing this form that I have never seen before, I am filled with gladness but at the same time I am disturbed by fear. Please bestow Your grace upon me and show me Your




form as the supreme personality, O Lord of Lords, O refuge of the Universe.

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव |
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ||**11.46**||

kirīṭinaṁ gadinaṁ cakra-hastam
icchāmi tvāṁ draṣṭumahaṁ tathaiva |
tenaiva rūpeṇa caturbhujena
sahasrabāho bhava viśvamūrte ||

11.46 O thousand armed Universal Form! I wish to see Your form with crown, fourarmed with mace, disc in Your hand. I yearn to see You in that form.

श्रीभगवानुवाच |
मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् |
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ||**11.47**||

śrī bhagavānuvāca |
mayā prasannena tavārjunedaṁ
rūpaṁ paraṁ darśitam ātma-yogāt |
tejo-mayaṁ viśvamam anantamādyaṁ
yanme tvad anyena na dṛṣṭa-pūrvam ||

11.47 Bhagavān says: Dear Arjuna, I happily show you this transcendental form within the material world of My internal power. No one before you has seen this unlimited, brilliant form.

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रै: |
एवंरूप: शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ||**11.48**||

na veda-yajñādhyayanairna dānaiḥ
na ca kriyābhir na tapobhir ugraiḥ |
evaṁ-rūpaḥ śakya ahaṁ nṛ-loke
draṣṭuṁ tvadanyena kuru-pravīra ||

11.48 O best among Kuru warriors, no one had ever before seen this Universal form of mine, for neither by studying the Vedas nor by performing sacrifices or charities, can this form be seen. Only you have seen this form.

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् |
व्यपेतभी: प्रीतमना: पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ||**11.49**||

mā te vyathā mā ca vimūḍhabhāvo dṛṣṭvā
rūpaṁ ghoramīdṛṅmamedam |
vyapetabhīḥ prītamanāḥ punastvaṁ
tadeva me rūpamidaṁ prapaśya ||

11.49 Do not be disturbed any longer by seeing this terrible form of Mine. Dear devotee, be free from all disturbances. With a peaceful mind, you can now see the form you wish to see.

सञ्जय उवाच |
इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूय: |
आश्वासयामास च भीतमेनं
भूत्वा पुन: सौम्यवपुर्महात्मा ||**11.50**||

sañjaya uvāca |
ityarjunaṁ vāsudevastatho'ktvā
svakaṁ rūpaṁ darśayāmāsa bhūyaḥ |




āśvasayām āsa ca bhītam enaṁ
bhūtvā punaḥ saumya-vapur-mahātmā ||
11.50 Sañjaya said: Kṛṣṇa, while speaking to Arjuna, revealed His form with four arms, Then assuming His human form He consoled the terrified Arjuna.

अर्जुन उवाच |
दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन |
इदानीमस्मि संवृत्त: सचेता: प्रकृतिं गत: ||**11.51**||
arjuna uvāca |
dṛṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana |
idānīmasmi saṁvṛttaḥ sacetāh prakṛtiṁ gataḥ ||
11.51 Arjuna says: Seeing this wonderful human form, My mind is now calm and I am restored to my original nature.

श्रीभगवानुवाच |
सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम |
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिण: ||**11.52**||
śrībhagavānuvāca |
sudurdarśamidaṁ rūpaṁ dṛṣṭavānasi yanmama ||
devā apyasya rūpasya nityaṁ darśanakāṅkṣiṇaḥ ||
11.52 Bhagavān says: The four-armed form that you have seen is rare to behold. Even the celestials are forever aspiring to see this form.

नाहं वेदैर्न तपसा न दानेन न चेज्यया |
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ||**11.53**||
nāhaṁ vedairna tapasā na dānena na cejyayā |
śakya evaṁvidho draṣṭuṁ dṛṣṭavānasi māṁ yathā ||
11.53 The four armed form which you have seen with your transcendental eyes cannot be understood simply by study of the Vedas, nor by undergoing penances or charity or worship; one cannot see Me as I am by these means.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन |
ज्ञातुं द्रष्टुं च तत्वेन प्रवेष्टुं च परन्तप ||**11.54**||
bhaktyā tvananyayā śakya aham evaṁ vidho'rjuna |
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa ||
11.54 My dear Arjuna, only by undivided devotional service can you understand Me as I am, standing before you, be seen directly. Only in this way can you reach Me, O Parantapa.

मत्कर्मकृन्मत्परमो मद्भक्त: सङ्गवर्जित: |
निर्वैर: सर्वभूतेषु य: स मामेति पाण्डव ||**11.55**||
mat-karma-kṛn mat-paramo mad-bhaktaḥ saṅgavarjitaḥ |
nirvairaḥ sarvabhūteṣu yaḥ sa māmeti pāṇḍava ||
11.55 My dear Arjuna, one who is engaged entirely in My devotional service, who surrenders to Me as the Supreme, free from attachment, full of love for every entity, surely comes to Me.

अर्जुन उवाच |
एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते |
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमा: ||**12.1**||
arjuna uvāca |
evaṁ satata-yuktā ye bhaktāstvāṁ paryupāsate |
ye cā'py akṣaram avyaktaṁ teṣāṁ ke yoga-vittamāh ||
12.1 Arjuna asked: Who are considered perfect, those who are always engaged sincerely in Your worship in form, or those who worship the imperishable, the unmanifest formless You?

श्रीभगवानुवाच |
मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते |
श्रद्धया परयोपेतास्ते मे युक्ततमा मता: ||**12.2**||




śrī Bhagavānuvāca |
mayyāveśya mano ye māṁ nityayuktā upāsate |
śraddhayā parayo'petās te me yuktatamā matāḥ ||
12.2 Lord Kṛṣṇa says: Those, who by fixing their mind on Me eternally, and those who are steadfast in worshipping Me with supreme faith, I consider them to be perfect in Yoga, ready to be united with Me.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते |
सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ||**12.3**||
ye tv akṣaram anirdeśyam avyaktaṁ paryupāsate |
sarvatragam acintyaṁ ca kūṭa-stham acalaṁ dhruvam ||
12.3,4 But those who worship with awareness the imperishable, the unmanifest, that which lies beyond the perception of senses,
the all pervading, inconceivable, unchanging, the non-moving and permanent, those who worship by restraining their senses,
and are working with even mind for the benefit of mankind,
they too attain Me.

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धय: |
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रता: ||**12.4**||
sanniyamyendriya-grāmaṁ sarvatra samabuddhayaḥ |
te prāpnuvanti mām eva sarvabhūta-hite ratāḥ ||
12.3,4 But those who worship with awareness the imperishable, the unmanifest, that which lies beyond the perception of senses,
the all pervading, inconceivable, unchanging, the non-moving and permanent, those who worship by restraining their senses,
and are working with even mind for the benefit of mankind,
they too attain Me.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् |
अव्यक्ता हि गतिर्दु:खं देहवद्भिरवाप्यते ||**12.5**||
kleśo'dhikatarasteṣām avyaktāsakta-cetasām |
avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate ||
12.5 For those whose minds are set on the unmanifest, the formless, it is more difficult to advance; attaining the formless unmanifest is difficult for the embodied.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पर: |
अनन्येनैव योगेन मां ध्यायन्त उपासते ||**12.6**||
ye tu sarvāṇi karmāṇi mayi sannyasya matparāḥ |
ananyenaiva yogena māṁ dhyāyanta upāsate ||
12.6,7 But those who worship me with single minded devotion, renouncing all activities unto Me, regarding Me as their

supreme goal, whose minds are set in Me, I shall deliver them soon from their ocean of the birth and death cycle.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् |
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ||**12.7**||
teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt |
bhavāmi na cirātpārtha mayy āveśita cetasām ||
12.6,7 But those who worship me with single minded devotion, renouncing all activities unto Me, regarding Me as their supreme goal, whose minds are set in Me, I shall deliver them soon from their ocean of the birth and death cycle.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय |
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशय: ||**12.8**||
mayyeva mana ādhatsva mayi buddhiṁ niveśaya |
nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ ||
12.8 You fix your mind on Me alone, establish your mind in Me. You will live in Me always. There is no doubt in it.




अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् |
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ||**12.9**||
atha cittaṁ samādhātuṁ na śaknoṣi mayi sthiram |
abhyāsayogena tato mām icchāptuṁ dhanañjaya ||
12.9 If you are not able to fix your mind upon Me then
Arjuna, with the constant practice of Yoga, you try to attain Me.
अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव |
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ||**12.10**||
abhyāse'pyasamartho'si matkarmaparamo bhava |
madarthamapi karmāṇi kurvan-siddhim avāpsyasi ||
12.10 If you are not able to practice even this yoga then
performing your duties and surrendering all your actions to
Me, you will attain perfection.
अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रित: |
सर्वकर्मफलत्यागं तत: कुरु यतात्मवान् ||**12.11**||
athaitad apy aśakto'si kartuṁ madyogamāśritaḥ |
sarva-karma-phalatyāgaṁ tataḥ kuru yatātmavān ||
12.11 If you are not able to work even this way, surrender-
ing unto Me, give up all the results of your actions to Me without ego.
श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते |
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ||**12.12**||
śreyo hi jñānamabhyāsāj jñānāddhyānaṁ viśiṣyate |
dhyānāt karma-phala-tyāgas tyāgāc chāntir anantaram ||
12.12 Knowledge is better than mere practice. Meditation is
superior to knowledge. Renunciating the fruit of actions is
better than meditation. After renouncing of fruits of actions,
one immediately attains peace.
अद्वेष्टा सर्वभूतानां मैत्र: करुण एव च |
निर्ममो निरहङ्कार: समदु:खसुख: क्षमी ||**12.13**||
adveṣṭā sarvabhūtānāṁ maitraḥ karuṇa eva ca |
nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī ||
12.13,14 One who has no dislike or envy for any being, who
is friendly and compassionate to everyone, free from the sense
of I and mine, the ego, maintains equanimity of mind both
in joy and sorrow, forgiving, ever satisfied, united with Yoga,
has a strong commitment to Me and has fixed his mind and
intellect upon Me, such a devotee of Mine is very dear to Me.
सन्तुष्ट: सततं योगी यतात्मा दृढनिश्चय: |
मय्यर्पितमनोबुद्धिर्यो मद्भक्त: स मे प्रिय: ||**12.14**||
santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ |
mayy arpita-mano-buddhir yo madbhaktaḥ sa me priyaḥ ||
12.13,14 One who has no dislike or envy for any being, who
is friendly and compassionate to everyone, free from the sense
of I and mine, the ego, maintains equanimity of mind both
in joy and sorrow, forgiving, ever satisfied, united with Yoga,
has a strong commitment to Me and has fixed his mind and
intellect upon Me, such a devotee of Mine is very dear to Me.
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च य: |
हर्षामर्षभयोद्वेगैर्मुक्तो य: स च मे प्रिय: ||**12.15**||
yasmānnodvijate loko lokānnodvijate ca yaḥ |
harṣāmarṣabha-yodvegair mukto yaḥ sa ca me priyaḥ ||
12.15 He, by whom the world is not affected adversely, and
who in turn does not affect the world adversely, and he, who
is free from joy, anger, and anxiety, he is dear to Me.
अनपेक्ष: शुचिर्दक्ष उदासीनो गतव्यथ: |
सर्वारम्भपरित्यागी यो मद्भक्त: स मे प्रिय: ||**12.16**||
anapekṣaḥ śucirdakṣaḥ udāsīno gatavyathaḥ ||
sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ ||




12.16 He, who is free from wants, who is pure and skilled, unconcerned, untroubled, who is selfless in whatever he does, he who is devoted to Me, he is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति |
शुभाशुभपरित्यागी भक्तिमान्य: स मे प्रिय: ||**12.17**||

yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati |
śubhāśubhaparityāgi bhaktimānyaḥ sa me priyaḥ ||

12.17 He who does not rejoice or hate or grieve or desire, renounces both good and evil and who is full of devotion, he is dear to Me.

सम: शत्रौ च मित्रे च तथा मानापमानयो: |
शीतोष्णसुखदु:खेषु सम: सङ्गविवर्जित: ||**12.18**||

samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ |
śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ ||

12.18,19 One who treats friends and enemies the same, who faces in the same manner honor and dishonor, heat and cold, happiness and sorrow, fame and infamy, one who is always free from attachment, always silent and satisfied with anything, without a fixed home, who is fixed in mind and who is devoted to Me, such a person is very dear to Me.

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् |
अनिकेत: स्थिरमतिर्भक्तिमान्मे प्रियो नर: ||**12.19**||

tulyanindāstutir maunī santuṣṭo yena kenacit |
aniketaḥ sthira-matir bhaktimānme priyo naraḥ ||

12.18,19 One who treats friends and enemies the same, who faces in the same manner honor and dishonor, heat and cold, happiness and sorrow, fame and infamy, one who is always free from attachment, always silent and satisfied with anything, without a fixed home, who is fixed in mind and who is devoted to Me, such a person is very dear to Me.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते |
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रिया: ||**12.20**||

ye tu dharmyāmṛtam idaṁ yathoktaṁ paryupāsate |
śraddadhānā matparamā bhaktās te 'tīva me priyāḥ ||

12.20 Those who truly follow this imperishable path of righteousness with great faith, making Me the supreme goal, are

very dear to Me.

अर्जुन उवाच |
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च |
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ||**13.1**||

arjuna uvāca |
prakṛtiṁ puruṣaṁ caiva kṣetraṁ kṣetrajñameva ca |
etad veditum icchāmi jñānaṁ jñeyaṁ ca keśava ||

13.1 Arjuna says: O Keśava, I wish to know and understand about prakṛti and puruṣa, passive and active energies. The field [kṣetra] and the knower of the field [kṣetrajña], and of knowledge [jñānaṁ] and of the end of knowledge [jñeyaṃ].

श्रीभगवानुवाच |
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते |
एतद्यो वेत्ति तं प्राहु: क्षेत्रज्ञ इति तद्विद: ||**13.2**||

śrībhagavānuvāca |
idam śarīraṁ kaunteya kṣetram ity abhidhīyate |
etadyo vetti taṁ prāhuḥ kṣetrajña iti tadvidaḥ ||

13.2 Bhagavān Kṛṣṇa replies: This body, O Kaunteya, is called the field, kṣetra. Anyone who knows this body is called the knower of the field, kṣetrajña.




क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत |
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ||**13.3**||
kṣetrajñaṁ cāpi māṁ viddhi sarvakṣetreṣu bhārata |
kṣetra-kṣetrajñayor jñānaṁ yat taj jñānaṁ mataṁ mama ||
13.3 O Bhārata, know that I am the Knower in all bodies [kṣetrajña], the witness. In my opinion knowledge means the understanding of this body or the field of activity as well as the Knower of this field.
तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् |
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ||**13.4**||
tat kṣetraṁ yac ca yādṛk ca yadvikāri yataś ca yat |
sa ca yo yat prabhāvaś ca tat samāsena me sṛṇu ||
13.4 Understand my summary of this field of activity and how it is constituted, what its changes are, how it is produced, who that knower of the field of activities is, and what his influences are.
ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् |
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ||**13.5**||
ṛṣibhir bahudhā gītaṁ chandobhir vividhaiḥ pṛthak |
brahma-sūtra padaiś caiva hetumadbhir viniścitaiḥ ||
13.5 That knowledge of the field of activities and of the knower of activities is described by various sages with chants in the scriptures It is presented with all reasoning as to cause and effect.
महाभूतान्यङ्कारो बुद्धिरव्यक्त मेव च |
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ||**13.6**||
mahā-bhūtāny ahaṅkāro buddhir avyaktam eva ca |
indriyāṇi daśaikaṁ ca pañca cendriya gocarāḥ ||
13.6,7 The field of activities and its interactions are said to be: the five elements of nature, ego, intelligence, the mind, the formless, the ten senses of perception and action, as well as the five objects of senses and desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions.
इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः |
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ||**13.7**||
icchādveṣaḥ sukhaṁ duḥkhaṁ saṅghātaścetanā dhṛtiḥ |
etatkṣetraṁ samāsena savikāram udāhṛtam ||
13.6,7 The field of activities and its interactions are said to be: the five elements of nature, ego, intelligence, the mind, the formless, the ten senses of perception and action, as well as the five objects of senses and desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions.
अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् |
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ||**13.8**||
amānitvam adambhitvam ahimsā kṣāntir ārjavam |
ācāryopāsanaṁ śaucaṁ sthairyam ātma-vinigrahaḥ ||
13.8,9,10,11,12 Humility, absence of pride, nonviolence, tolerance, simplicity, service to an enlightened spiritual Master, cleanliness, steadiness and self-control; renunciation
of the objects of sense gratification; absence of ego, the perception of the pain of the cycle of birth and death, old age and disease; nonattachment to children, wife, home and the rest and even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting the importance of self realization, and philosophical search for the absolute truth: All these I thus declare to be knowledge and anything contrary to these is ignorance.




इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च |
जन्ममृत्युजराव्याधिदु:खदोषानुदर्शनम् ||**13.9**||
indriyārtheṣu vairāgyam anahaṁkāra eva ca |
janma-mṛtyu-jarā-vyādhi- duḥkha-doṣānudarśanam ||
13.8,9,10,11,12 Humility, absence of pride, nonviolence,
tolerance, simplicity, service to an enlightened spiritual Master, cleanliness, steadiness and self-control;
renunciation
of the objects of sense gratification; absence of ego, the
perception of the pain of the cycle of birth and death, old age
and disease; nonattachment to children, wife, home and the
rest and even-mindedness amid pleasant and unpleasant events;
constant and unalloyed devotion to Me, resorting to solitary
places, detachment from the general mass of people; accepting
the importance of self realization, and philosophical search for
the absolute truth: All these I thus declare to be knowledge
and anything contrary to these is ignorance.
असक्तिरनभिष्वङ्ग: पुत्रदारगृहादिषु |
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ||**13.10**||
asaktir anabhiṣvaṅgaḥ putra-dāra-gṛhādiṣu |
nityaṁ ca sama-cittatvam iṣṭāniṣṭopapattiṣu ||
13.8,9,10,11,12 Humility, absence of pride, nonviolence,
tolerance, simplicity, service to an enlightened spiritual Master, cleanliness, steadiness and self-control;
renunciation
of the objects of sense gratification; absence of ego, the
perception of the pain of the cycle of birth and death, old age
and disease; nonattachment to children, wife, home and the
rest and even-mindedness amid pleasant and unpleasant events;
constant and unalloyed devotion to Me, resorting to solitary
places, detachment from the general mass of people; accepting
the importance of self realization, and philosophical search for
the absolute truth: All these I thus declare to be knowledge
and anything contrary to these is ignorance.
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी |
विविक्तदेशसेवित्वमरतिर्जनसंसदि ||**13.11**||
mayi cānanya-yogena bhaktir avyabhicāriṇī |
vivikta-deśa-sevitvam aratirjana saṁsadi ||
13.8,9,10,11,12 Humility, absence of pride, nonviolence,
tolerance, simplicity, service to an enlightened spiritual Master, cleanliness, steadiness and self-control;
renunciation
of the objects of sense gratification; absence of ego, the
perception of the pain of the cycle of birth and death, old age
and disease; nonattachment to children, wife, home and the
rest and even-mindedness amid pleasant and unpleasant events;
constant and unalloyed devotion to Me, resorting to solitary
places, detachment from the general mass of people; accepting
the importance of self realization, and philosophical search for
the absolute truth: All these I thus declare to be knowledge
and anything contrary to these is ignorance.
अध्यात्मज्ञाननित्यत्वं तत्वज्ञानार्थदर्शनम् |
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ||**13.12**||
adhyātma-jñāna-nityatvaṁ tattva-jñānārtha-darśanam |
etaj-jñānam iti proktam ajñānaṁ yad atonyathā ||
13.8,9,10,11,12 Humility, absence of pride, nonviolence,
tolerance, simplicity, service to an enlightened spiritual Master, cleanliness, steadiness and self-control;
renunciation
of the objects of sense gratification; absence of ego, the
perception of the pain of the cycle of birth and death, old age
and disease; nonattachment to children, wife, home and the
rest and even-mindedness amid pleasant and unpleasant events;





constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting the importance of self realization, and philosophical search for the absolute truth: All these I thus declare to be knowledge and anything contrary to these is ignorance.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते |
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ||**13.13**||

jñeyaṁ yat tat pravakṣyāmi yaj jñātvāmṛtam aśnute |
anādi matparaṁ brahma na sat tan nāsad ucyate ||

13.13 I shall fully give you the understanding about the know-able with which one can taste eternal bliss or the being or the

consciousness that has no beginning. A life beyond the cause and effect and the material world.

सर्वत: पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् |
सर्वत: श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ||**13.14**||

sarvataḥ pāṇipādaṁ tat sarvato 'kṣiśiromukham |
sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati ||`1

13.14 With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the worlds, enveloping all. The Paramātman (supreme spirit) is all pervading.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् |
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ||**13.15**||

sarvendriya-guṇābhāsaṁ sarvendriya-vivarjitam |
asaktaṁ sarva-bhṛccaiva nirguṇaṁ guṇabhoktṛ ca ||

13.15 The Paramātman is the original source of all the senses. Yet, He is beyond all the senses. He is unattached. Although the consciousness is the maintainer of all the living beings, yet He transcends the modes of the nature and at the same time He is the master of the modes of our material nature.

बहिरन्तश्च भूतानामचरं चरमेव च |
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ||**13.16**||

bahir antaśca bhūtānām acaraṁ carameva ca |
sūkṣmatvāt tad avijñeyaṁ dūrasthaṁ cāntike ca tat ||

13.16 The supreme truth exists both within and without, it is present in everything mobile or immobile. It is not knowable through the senses as it is very subtle. Though far, yet it is the nearest.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् |
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ||**13.17**||

avibhaktaṁ ca bhūteṣu vibhaktamiva ca sthitam |
bhūta-bhartṛ ca tajjñeyaṁ grasiṣṇu prabhaviṣṇu ca ||

13.17 Though appearing fragmented it is indivisible whole. Though He is the maintainer of every living entity, it is to be understood that He consumes and creates all.

ज्योतिषामपि तज्ज्योतिस्तमस: परमुच्यते |
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ||**13.18**||

jyotiṣām api tajjyotis tamasaḥ paramucyate |
jñānaṁ jñeyaṁ jñāna-gamyaṁ hṛdi sarvasya viṣṭhitam ||

13.18 He is the source of light in all luminous objects. He is beyond the darkness of matter and is formless. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासत: |
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ||**13.19**||

iti kṣetraṁ tathā jñānaṁ jñeyaṁ co 'ktaṁ samāsataḥ |
madbhakta etadvijñāya madbhāvāyopapadyate ||





13.19 Thus the field of activities, knowledge and the knowable has been summarily described by Me. It is only when we can understand the true nature of our supreme Self and the material world with which we have created false identities that we can go beyond this and attain the supreme Self itself.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि |
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ||**13.20**||

prakṛtiṁ puruṣaṁ caiva viddhyanādī ubhāvapi |
vikārāṁś ca guṇāṁś caiva viddhi prakṛti saṁbhavān ||

13.20 Prakṛti or the field and its attributes and the puruṣa or the knower or the supreme consciousness are both without beginning. All the transformations of nature that we see are produced by the field or prakṛti.

कार्यकारणकर्तृत्वे हेतु: प्रकृतिरुच्यते |
पुरुष: सुखदु:खानां भोक्तृत्वे हेतुरुच्यते ||**13.21**||

kārya-kāraṇa-kartṛtve hetuḥ prakṛtirucyate |
puruṣaḥ sukha-duḥkhānāṁ bhoktṛtve heturucyate ||

13.21 In the production of the body and the senses, prakṛti is said to be the cause; In the experience of pleasure and pain, puruṣa is said to be the cause.

पुरुष: प्रकृतिस्थो हि भुङक्ते प्रकृतिजान्गुणान् |
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ||**13.22**||

puruṣaḥ prakṛtistho hi bhuṅkte prakṛti-jān-guṇān |
kāraṇaṁ guṇasaṅgosya sadasadyonijanmasu ||

13.22 The living entity in the material nature follows the way of life, enjoying the moods of nature. Due to association with the material nature it meets the good or evil among various species.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वर: |
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुष: पर: ||**13.23**||

upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ |
paramātmeti cāpyukto dehe’sminpuruṣaḥ paraḥ ||

13.23 Yet, in this body there is a transcendental energy. He who is divine, who exists as a owner or the witness, supporter, enjoyer and the pure witnessing consciousness, is known as the Paramātman.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणै: सह |
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ||**13.24**||

ya evaṁ vetti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha |
sarvathā vartamānopi na sa bhūyobhijāyate ||

13.24 One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना |
अन्ये साङ् ख्येन योगेन कर्मयोगेन चापरे ||**13.25**||

dhyānenātmani paśyanti kecidātmānamātmanā |
anye sāṅkhyena yogena karmayogena cāpare ||

13.25 Some perceive the Paramātman in their inner psyche through mind and intellect that have been purified by meditation or by metaphysical knowledge or by karma yoga.

अन्ये त्वेवमजानन्त: श्रुत्वान्येभ्य उपासते |
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणा: ||**13.26**||

anye tv evam ajānantaḥ śrutvānyebhya upāsate |
te ’pi ’cātitaranty eva mṛtyuṁ śrutiparāyaṇāḥ ||

13.26 There are those who, although not conversant in spiritual knowledge, begin to worship the supreme personality upon hearing about Him from others. Through the process of




hearing about the supreme Self, they also transcend the path of birth and death.

यावत्सञ्जायते किञ्चित्सत्वं स्थावरजङ्गमम् |
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ||**13.27**||

yāvatsañjāyate kiñcit sattvaṁ sthāvarajaṅgamam |
kṣetra-kṣetrajña-saṁyogāt tadviddhi bharatarṣabha ||

13.27 Bhārata, know that whatever that is movable or immovable is born, It comes into existence by combination of kṣetra and kṣetrajña

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् |
विनश्यत्स्वविनश्यन्तं य: पश्यति स पश्यति ||**13.28**||

samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram |
vinaśyatsvavinaśyantaṁ yaḥ paśyati sa paśyati ||

13.28 One who sees the supreme Spirit accompanying the individual soul in all bodies, who understands that neither the individual soul nor the supreme Spirit is ever destroyed, actually sees.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् |
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ||**13.29**||

samaṁ paśyanhi sarvatra samavasthitamīsvaram |
na hinastyātmanā ’tmanaṁ tato yāti parāṁ gatim ||

13.29 When one does not get degraded or influenced by the mind and when he can see the Supreme Spirit in all living and non-living things, One reaches the transcendental destination.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वश: |
य: पश्यति तथात्मानमकर्तारं स पश्यति ||**13.30**||

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ |
yaḥ paśyati tathātmānam akartāraṁ sa paśyati ||

13.30 One who can see that all activities are performed by the body, which is created of material nature, sees that the Self does nothing, actually sees.

यदा भूतपृथग्भावमेकस्थमनुपश्यति |
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ||**13.31**||

yadā bhūta-pṛthag-bhāvam ekasthamanupaśyati |
tata eva ca vistāraṁ brahma saṁpadyate tadā ||

13.31 When a person can see the supreme Self in all living entities then he will cease to see the separateness among the living entities. He will see that the whole universe is an expansion and expression of the same truth.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्यय: |
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ||**13.32**||

anāditvānnirguṇa tvāt paramātmāyamavyayaḥ |
śarīrastho’pi kaunteya na karoti na lipyate ||

13.32 Those with the vision of eternity can see that the soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is attached.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते |
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ||**13.33**||

yathā sarvagataṁ saukṣmyād ākāśaṁ nopalipyate |
sarvatrāvasthito dehe tathātmā nopalipyate ||

13.33 The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, the soul, situated in Brahman, does not mix with the body, though situated in that body.

यथा प्रकाशयत्येक: कृत्स्नं लोकमिमं रवि: |
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ||**13.34**||




yathā prakāśayatyekaḥ kṛtsnaṁ lokamimaṁ raviḥ |
kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata ||
13.34 O son of Bhārata, as the Sun alone illumines the entire Universe, so does the living entity, one within the body, illumines the entire consciousness.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा |
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ||**13.35**||
kṣetrakṣetrajñayor evam antaraṁ jñāna-cakṣuṣā |
bhūta-prakṛti-mokṣaṁ ca ye viduryānti te param ||
13.35 Those, who see with the eyes of knowledge the difference between the body-mind, kṣetra and the knower of the body-mind, kṣetrajña, can understand the process. Are liberated from the bondages of the material nature and attain the Paramātman.

श्रीभगवानुवाच |
परं भूय: प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् |
यज्ज्ञात्वा मुनय: सर्वे परां सिद्धिमितो गता: ||**14.1**||
śrībhagavānuvāca |
paraṁ bhūyaḥ pravakṣyāmi jñānānāṁ jñānamuttamam |
yajjñātvā munayaḥ sarve parāṁ siddhimito gatāḥ ||
14.1 Bhagavān Śrī Kṛṣṇa says: I will declare to you again the Supreme wisdom, The knowledge of which has helped all sages attain Supreme perfection.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागता: |
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ||**14.2**||
idaṁ jñānamupāśritya mama sādharmyamāgatāḥ |
sarge'pi nopajāyante pralaye na vyathanti ca ||
14.2 By becoming fixed in this knowledge, one can attain the transcendental nature, like my own, and establish in his Eternal Consciousness, that one is not born at the time of creation, or disturbed at the time of dissolution.

मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम् |
सम्भव: सर्वभूतानां ततो भवति भारत ||**14.3**||
mama yonir-mahad-brahma tasmingarbhaṁ dadhāmyahaṁ |
saṁbhavaḥ sarvabhūtānāṁ tato bhavati bhārata ||
14.3 The total material substance, called Brahman, is the source of birth, It is that Brahman that I impregnate, making possible the births of all living beings, O son of Bhārata.

सर्वयोनिषु कौन्तेय मूर्तय: सम्भवन्ति या: |
तासां ब्रह्म महद्योनिरहं बीजप्रद: पिता ||**14.4**||
sarvayoniṣu kaunteya mūrtayaḥ saṁbhavanti yāḥ |
tāsāṁ brahma mahad yonir ahaṁ bījapradaḥ pitā ||
14.4 Arjuna, understand that all species of life are made possible by birth in this material nature, and I am the seed-giving father.

सत्वं रजस्तम इति गुणा: प्रकृतिसम्भवा: |
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ||**14.5**||
sattvaṁ rajastama iti guṇāḥ prakṛtisaṁbhavāḥ |
nibadhnanti mahābāho dehe dehinamavyayam ||
14.5 Material nature consists of the three modes—goodness, passion and ignorance. When the living entity comes in contact with nature, it becomes conditioned by these modes.

तत्र सत्वं निर्मलत्वात्प्रकाशकमनामयम् |
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ||**14.6**||
tatra sattvaṁ nirmalatvāt prakāśakamanāmayam |
sukhasaṅgena badhnāti jñānasaṅgena cānagha ||
14.6 O Sinless One, the mode of goodness, satva, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness.




रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् |
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ||**14.7**||
rajo rāgātmakaṁ viddhi tṛṣṇāsaṅgasamudbhavam |
tannibadhnāti kaunteya karmasaṅgena dehinam ||
14.7 Kaunteya, know that the mode of passion, rajas, is characterized by intense craving and is the source of desire and attachment. Rajas binds the living entity by attachment to work.
तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् |
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ||**14.8**||
tamas tv ajñānajaṁ viddhi mohanaṁ sarvadehinām |
pramādālasya-nidrābhis tannibadhnāti bhārata ||
14.8 Know, O Arjuna, that the mode of ignorance, tamas, the deluder of the living entity is born of inertia. Tamas binds the living entity by carelessness, laziness, and excessive sleep.
सत्वं सुखे सञ्जयति रज: कर्मणि भारत |
ज्ञानमावृत्य तु तम: प्रमादे सञ्जयत्युत ||**14.9**||
sattvaṁ sukhe sañjayati rajaḥ karmaṇi bhārata |
jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta ||
14.9 The mode of goodness conditions one to happiness, passion conditions him to fruits of action, and veiling the knowledge, tamas binds one to carelessness.
रजस्तमश्चाभिभूय सत्वं भवति भारत |
रज: सत्वं तमश्चैव तम: सत्वं रजस्तथा ||**14.10**||
rajas tamaś cābhibhūya sattvaṁ bhavati bhārata |
rajaḥ sattvaṁ tamaścaiva tamaḥ sattvaṁ rajastathā ||
14.10 Sometimes the mode of passion becomes prominent, defeating the mode of goodness, O son of Bhārata. And sometimes the mode of goodness defeats passion, and at other times the mode of ignorance defeats goodness and passion. In this way there is always competition for supremacy.
सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते |
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्वमित्युत ||**14.11**||
sarvadvāreṣu dehesmin prakāśa upajāyate |
jñanaṁ yadā tadā vidyād vivṛddhaṁ sattvamityuta ||
14.11 When the light of Self-knowledge illumines all the senses (or gates) in the body, then it should be known that goodness is predominant.
लोभ: प्रवृत्तिरारम्भ: कर्मणामशम: स्पृहा |
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ||**14.12**||
lobhaḥ pravṛttirārambhaḥ karmaṇāmaśamaḥ spṛhā |
rajasyetāni jāyante vivṛddhe bharatarṣabha ||
14.12 O Bharatarṣabha, chief of the Bhārata, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.
अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च |
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ||**14.13**||
aprakāśo'pravṛttiś ca pramādo moha eva ca |
tamasyetāni jāyante vivṛddhe kurunandana ||
14.13 O son of Kuru, when there is an increase in the mode of ignorance, madness, illusion, inertia and darkness are manifested.
यदा सत्वे प्रवृद्धे तु प्रलयं याति देहभृत् |
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ||**14.14**||
yadā sattve pravṛddhe tu pralayaṁ yāti dehabhṛt |
tadottamavidāṁ lokānam alānpratipadyate ||
14.14 When one dies in the mode of goodness [satva], He goes to the highest of worlds.




रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते |
तथा प्रलीनस्तमसि मूढयोनिषु जायते ||**14.15**||
rajasi pralayaṁ gatvā karmasaṅgiṣu jāyate |
tathā pralīnas tamasi mūḍhayoniṣu jāyate ||
14.15 When one dies in the mode of passion [rajas], he takes birth among those engaged in activities. When he dies in the mode of ignorance [tamas], he takes birth in the space of the ignorant.
कर्मण: सुकृतस्याहु: सात्विकं निर्मलं फलम् |
रजसस्तु फलं दु:खमज्ञानं तमस: फलम् ||**14.16**||
karmaṇaḥ sukṛtasyāhuḥ sāttvikaṁ nirmalaṁ phalam |
rajasastu phalaṁ duḥkham ajñānaṁ tamasaḥ phalam ||
14.16 By acting in the mode of goodness, one becomes purified. Work done in the mode of passion results in distress, and
actions performed in the mode of ignorance result in foolishness.
सत्वात्सञ्जायते ज्ञानं रजसो लोभ एव च |
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ||**14.17**||
sattvātsañjāyate jñānaṁ rajaso lobha eva ca |
pramādamohau tamaso bhavato'jñānameva ca ||
14.17 From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; from the mode of ignorance develops foolishness, madness and illusion.
ऊर्ध्वं गच्छन्ति सत्वस्था मध्ये तिष्ठन्ति राजसा: |
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसा: ||**14.18**||
ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā adho gacchanti tāmasāḥ ||
14.18 Those situated in the mode of goodness gradually go upward to the higher world; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the worlds below.
नान्यं गुणेभ्य: कर्तारं यदा द्रष्टानुपश्यति |
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ||**14.19**||
nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati |
guṇebhyaśca paraṁ vetti madbhāvaṁ so'dhigacchati ||
14.19 When we see that there is nothing beyond these modes of nature in all activities and that the supreme Lord is transcendental to all these modes, the seeker can know My spiritual nature.
गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् |
जन्ममृत्युजरादु:खैर्विमुक्तोऽमृतमश्नुते ||**14.20**||
guṇānetānatītya trīn dehī dehasamudbhavān |
janma-mṛtyu-jarā-duḥkhair vimukto'mṛtamaśnute ||
14.20 When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.
अर्जुन उवाच |
कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो |
किमाचार: कथं चैतांस्त्रीन्गुणानतिवर्तते ||**14.21**||
arjuna uvāca |
kair liṅgais trīnguṇān etān atīto bhavati prabho |
kim ācāraḥ kathaṁ caitāṁs trīnguṇānativartate ||
14.21 Arjuna inquires: O my Lord, by what symptoms is one known who is transcendental to those modes? What is his behavior? And how does he transcend the modes of nature?
श्रीभगवानुवाच |
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव |
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ||**14.22**||




śrībhagavānuvāca |
prakāśaṁ ca pravṛttiṁ ca mohameva ca pāṇḍava |
na dveṣṭi saṁpravṛttāni na nivṛttāni kāṅkṣati ||
14.22,23,24,25 Śrī Bhagavān says: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; He who regards alike pleasure and pain, and looks on a lump of earth, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all result based undertakings—such a man is said to have transcended the modes of nature.

उदासीनवदासीनो गुणैर्यो न विचाल्यते |
गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ||**14.23**||
udāsīnavadāsīno guṇairyo na vicālyate |
guṇā vartanta ityeva yo'vatiṣṭhati neṅgate ||
14.22,23,24,25 Śrī Bhagavān says: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; He who regards alike pleasure and pain, and looks on a lump of earth, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all result based undertakings—such a man is said to have transcended the modes of nature.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः |
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ||**14.24**||
sama-duḥkha-sukhaḥ svasthaḥ sama-loṣṭāśma-kāñcanaḥ |
tulya-priyāpriyo dhīras tulya-nindātma-saṁstutiḥ ||
14.22,23,24,25 Śrī Bhagavān says: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; He who regards alike pleasure and pain, and looks on a lump of earth, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all result based undertakings—such a man is said to have transcended the modes of nature.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः |
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ||**14.25**||
mānāpamānyos tulyastulyo mitrāri-pakṣayoḥ |
sarvārambha-parityāgī guṇātitaḥ sa ucyate ||
14.22,23,24,25 Śrī Bhagavān says: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; He who regards alike pleasure and pain, and looks on a lump of earth, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame




to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all result based undertakings—such a man is said to have transcended the modes of nature.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते |
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ||**14.26**||
maṁ ca yo'vyabhicāreṇa bhaktiyogena sevate |
sa guṇān-samatītyaitān brahmabhūyāya kalpate ||
14.26 One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च |
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ||**14.27**||
brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca |
śāśvatasya ca dharmasya sukhasyaikāntikasya ca ||
14.27 And I am the basis of Brahman, which is the rightful state of ultimate happiness, and which is immortal, imperishable and eternal.

श्रीभगवानुवाच |
ऊर्ध्वमूलमध:शाखमश्वत्थं प्राहुरव्ययम् |
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ||**15.1**||
śrī bhagavan uvāca |
ūrdhvamūlamadhaḥ śākham aśvatthaṁ prāhuravyayam |
chandāṁsi yasya parṇāni yastaṁ veda sa vedavit ||
15.1 Śrī Bhagavān says, The imperishable banyan tree of life, symbolized by the Aśvattha, has its roots above, with the leaves and branches spreading below the earth. The leaves are said to be the Vedic hymns. One who knows this eternal tree becomes the knower of the Vedas.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवाला: |
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ||**15.2**||
adhaś cordhvaṁ prasṛtās tasya śākhā
guṇa-pravṛddhā viṣaya-pravālāḥ |
adhaśca mūlāny anusaṁtatāni
karmānubandhīni manuṣya-loke ||
15.2 The branches of this tree extend below and above the earth, nourished by the three human attributes, guṇa. Its buds are the sense objects. This tree also has roots going down and these are bound to the resultant actions of humans.

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा |
अश्वत्थमेनं सुविरूढमूल
मसङ्गशस्त्रेण दृढेन छित्वा ||**15.3**||
na rūpam asyeha tathopalabhyate
nānto na cādirna ca saṁpratiṣṭhā |
aśvatthamenaṁ su-virūḍha-mūlam
asaṅga-śastreṇa dṛḍhena chittvā ||
15.3 The real form of this tree cannot be perceived. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this strongly rooted tree with the weapon of detachment.

तत: पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूय: |
तमेव चाद्यं पुरुषं प्रपद्ये
यत: प्रवृत्ति: प्रसृता पुराणी ||**15.4**||




tataḥ padaṁ tat parimārgitavyaṁ
yasmingatā na nivartanti bhūyaḥ |
tameva cādyaṁ puruṣaṁ prapadye
yataḥ pravṛittiḥ prasṛtā purāṇī ||
15.4 One must then seek that place from which having gone, one never returns and surrender to the Supreme Being from whom all activities started from ancient times.

निर्मानमोहा जितसङ्गःदोषा
अध्यात्मनित्या विनिवृत्तकामा: |
द्वन्द्वैर्विमुक्ता: सुखदु:खसंज्ञै
र्गच्छन्त्यमूढा: पदमव्ययं तत् ||**15.5**||
nirmāna-mohā jita-saṅga-doṣā
adhyātma-nityā vinivṛitta-kāmāḥ |
dvandvair vimuktāḥ sukha-duḥkha-sañjñair
gacchanty amūḍhāḥ padam avyayaṁ tat ||
15.5 Those who are free from pride, delusion, and attachment, those who dwell in the Self, who are done with lust, who are free from dualities of joy and sorrow, not confused and those who know how to surrender to the supreme person, attain the eternal consciousness.

न तद्भासयते सूर्यो न शशाङ्को न पावक: |
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ||**15.6**||
na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ |
yadgatvā na nivartante taddhāma paramaṁ mama ||
15.6 That supreme space of eternal consciousness, My consciousness, is not illumined by the Sun or the Moon, or by fire. Those who enter that space never return to this material world.

ममैवांशो जीवलोके जीवभूत: सनातन: |
मन:षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ||**15.7**||
mamai'vā'ṁśo jīvaloke jīvabhūtaḥ sanātanaḥ |
manaḥ ṣaṣḍhānī'ndriyāṇi prakṛitisthāni karṣati ||
15.7 The living entities in this conditioned material world are a portion of My eternal Self; in this conditioned material world they are attracted by the six senses, which include the mind, dwelling in prakṛti, the active energy principle.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वर: |
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ||**15.8**||
śarīraṁ yadavāpnoti yaccāpyutkrāmatīśvaraḥ |
gṛihītvai'tāni saṁyāti vāyurgandhānivāśayāt ||
15.8 The spirit in the mind-body living in this material world moves from one body to another carrying these just as air carries aroma.

श्रोत्रं चक्षु: स्पर्शनं च रसनं घ्राणमेव च |
अधिष्ठाय मनश्चायं विषयानुपसेवते ||**15.9**||
śrotraṁ cakṣuḥ sparśanaṁ ca rasanaṁ ghrāṇaṁ eva ca |
adhiṣṭhāya manaścāyaṁ viṣayānupasevate ||
15.9 The living entity, the spirit, leaves one body, takes some other body and gets new eyes, ears, nose, tongue and sensing body according to the samskāras it had in its causal layer and enjoys the new mental setup.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् |
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुष: ||**15.10**||
utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇānvitam |
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ ||
15.10 Fools in ignorance do not perceive the spirit being united with the guṇās as its enters, enjoys and leaves the body. The one whose inner eye is open clearly perceives everything.




यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् |
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ||**15.11**||
yatanto yoginaścainaṁ paśyantyātmanyavasthitam |
yatanto'pyakṛtātmāno nainaṁ paśyantyacetasaḥ ||
15.11 The serious practitioner of Yoga, with an understanding of his self, can see all this clearly. But those who do not have an understanding of the self, however much they try, cannot see.
यदादित्यगतं तेजो जगद्भासयतेऽखिलम् |
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ||**15.12**||
yad āditya-gataṁ tejo jagad bhāsayate'khilam |
yac candramasi yaccāgnau tattejo viddhi māmakam ||
15.12 The light of the sun, the light of the moon and the light of fire, all their radiance is also from Me.
गामाविश्य च भूतानि धारयाम्यहमोजसा |
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ||**15.13**||
gāmāviśya ca bhūtāni dhārayāmy aham ojasā |
puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ ||
15.13 Entering into earth, I support all beings with My energy; becoming the watery moon I nourish all plant life.
अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः |
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ||**15.14**||
ahaṁ vaiśvānaro bhūtvā prāṇināṁ dehamāśritaḥ |
prāṇāpāna-samāyuktaḥ pacāmy annaṁ caturvidham ||
15.14 I am the fire of digestion in every living body and I am the breath of life, exhaled and inhaled, with which I digest the four-fold food.
सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च |
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ||**15.15**||
sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca |
vedaiśca sarvairahameva vedyo
vedānta-kṛd vedavid eva cāham ||
15.15 I am seated in everyone's heart and from Me came memory, knowledge and their loss. I am known by the Vedas; indeed, I am the Creator of Vedānta and I am the knower of the Vedas.
द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च |
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ||**15.16**||
dvāvimau puruṣau loke kṣaraścākṣara eva ca |
kṣaraḥ sarvāṇi bhūtāni kūṭasthokṣara ucyate ||
15.16 There are two things, the perishable and the imperishable, in this world. There are the living beings who are perishable while there is the unchangeable, the imperishable.
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः |
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ||**15.17**||
uttamaḥ puruṣastv anyaḥ paramātmetyudāhṛtaḥ |
yo lokatrayamāviśya bibhartyavyaya īśvaraḥ ||
15.17 Besides these two, there is the supreme Puruṣa the Lord Himself, who pervades and sustains these three worlds.
यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः |
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ||**15.18**||
yasmāt kṣaram atīto'ham akṣarād api cottamaḥ |
atosmi loke vede ca prathitaḥ puruṣottamaḥ ||




15.18 As I am transcendental, beyond both the perishable and the imperishable, and the best, I am declared both in the world and in the Vedas as that supreme person, Puruṣottama.

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् |
स सर्वविद्भजति मां सर्वभावेन भारत ||**15.19**||

yo mām evam asammūḍho jānāti puruṣottamam |
sa sarva-vidbhajati mām sarvabhāvena bhārata ||

15.19 Whoever knows Me as the supreme without a doubt, is to be understood as the knower of everything and he worships Me with all his being, O son of Bhārata.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ |
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ||**15.20**||

iti guhyatamaṁ śāstram idam uktaṁ mayānagha |
etad buddhvā buddhimān syāt kṛtakṛtyaśca bhārata ||

15.20 This is the most confidential teaching disclosed by Me, O Sinless One, and whoever knows this will become wise and his actions will bear fruit.

श्रीभगवानुवाच |
अभयं सत्वसंशुद्धिर्ज्ञानयोगव्यवस्थिति: |
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ||**16.1**||

śrī bhagavan uvāca |
abhayaṁ sattva-saṁśuddhir jñānayogavyavasthitiḥ |
dānaṁ damaśca yajñaś ca svādhyāyastapa ārjavam ||

16.1,2,3 Bhagavān Kṛṣṇa says: Fearlessness, purification of the being, cultivation of spiritual knowledge, charity and being centered on the being, performance of sacrifices, and accumulation of knowledge, austerity, simplicity, non-violence, truthfulness, freedom from anger, renunciation, tranquility, aversion to fault finding, compassion for all living entities, freedom from covetousness, gentleness, modesty, studied determination, vigor, more forgiveness, fortitude, cleanliness, freedom from envy, and from the passion of honor, these transcendental qualities, O Son of Bhārata (Arjuna), belong to divine men, endowed with divine nature.

अहिंसा सत्यमक्रोधस्त्याग: शान्तिरपैशुनम् |
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ||**16.2**||

ahiṁsā satyam akrodhas tyāgaḥ śāntir apaiśunam |
dayā bhūteṣv aloluptvaṁ mārdavaṁ hrīracāpalam ||

16.1,2,3 Bhagavān Kṛṣṇa says: Fearlessness, purification of the being, cultivation of spiritual knowledge, charity and being centered on the being, performance of sacrifices, and accumulation of knowledge, austerity, simplicity, non-violence, truthfulness, freedom from anger, renunciation, tranquility, aversion to fault finding, compassion for all living entities, freedom from covetousness, gentleness, modesty, studied determination, vigor, more forgiveness, fortitude, cleanliness, freedom from envy, and from the passion of honor, these transcendental qualities, O Son of Bhārata (Arjuna), belong to divine men, endowed with divine nature.

तेज: क्षमा धृति: शौचमद्रोहोनातिमानिता |
भवन्ति सम्पदं दैवीमभिजातस्य भारत ||**16.3**||

tejaḥ kṣamā dhṛtiḥ śaucam adroho nātimānitā |
bhavanti saṁpadaṁ daivīm abhijātasya bhārata ||

16.1,2,3 Bhagavān Kṛṣṇa says: Fearlessness, purification of the being, cultivation of spiritual knowledge, charity and being centered on the being, performance of sacrifices, and accumulation of knowledge, austerity, simplicity, non-violence, truthfulness, freedom from anger, renunciation, tranquility, aversion to fault




finding, compassion for all living entities, freedom from covetousness, gentleness, modesty, studied determination, vigor, more forgiveness, fortitude, cleanliness, freedom from envy, and from the passion of honor, these transcendental qualities, O Son of Bhārata (Arjuna), belong to divine men, endowed with divine nature.

दम्भो दर्पोऽभिमानश्च क्रोध: पारुष्यमेव च |
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ||**16.4**||
dambho darpo'bhimānaś ca krodhaḥ pāruṣyameva ca |
ajñānaṁ cābhijātasya pārtha sampadamāsurīm ||
16.4 Pride, arrogance, conceit, anger, harshness or cruelty, and ignorance—these qualities belong to those born with demonic nature, O Pārtha (Arjuna).

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता |
मा शुच: सम्पदं दैवीमभिजातोऽसि पाण्डव ||**16.5**||
daivī sampadvimokṣāya nibandhayāsuri matā |
mā śucāḥ sampadaṁ daivīm abhijātosi pāṇḍava ||
16.5 The transcendental qualities are conducive to liberation, whereas the demonic qualities make for bondage. Do not worry, Pāṇḍava (Arjuna), you are born with Divine qualities.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च |
दैवो विस्तरश: प्रोक्त आसुरं पार्थ मे शृणु ||**16.6**||
dvau bhūtasargau loke'smin daiva āsura eva ca |
daivo vistaraśaḥ prokta āsuraṁ pārtha me śṛṇu ||
16.6 Pārtha (Arjuna), in this world there are two kinds of created beings, one is divine and the other, demonic. I have explained at length to you the Divine qualities, now understand
the demonic qualities also, so that you will understand and live your life blissfully and happily.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुरा: |
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ||**16.7**||
pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsurāḥ |
na śaucaṁ nāpi cācāro na satyaṁ teṣu vidyate ||
16.7 Persons with demonic nature do not know what is bondage and what is liberation; not what is cleanliness; truthful behavior is not in them.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् |
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ||**16.8**||
asatyamapratiṣṭhaṁ te jagad āhura nīśvaram |
aparaspara-saṁbhūtaṁ kim anyat kāmahaitukam ||
16.8 People with such qualities think there is no ultimate energy or intelligence that is running this planet earth, that is running the universe, and that this whole creation is produced out of lust and desire, and is unreal.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धय: |
प्रभवन्त्युग्रकर्माण: क्षयाय जगतोऽहिता: ||**16.9**||
etāṁ dṛṣṭimavaṣṭabhya naṣṭātmāno'lpabuddhayaḥ |
prabhavanty ugra-karmāṇaḥ kṣayāya jagato'hitāḥ ||
16.9 Following this material view of creation, these degraded souls with small intellect, lost in themselves and committing cruel deeds are engaged in the destruction of the world.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विता: |
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रता: ||**16.10**||
kāmamāśritya duṣpūraṁ dambhamānamadānvitāḥ |
mohādgṛhītvā 'sadgrāhān pravartante'śucivratāḥ ||
16.10 Filled with insatiable desires, hypocrisy, pride, and arrogance; holding wrong views due to delusion, they act with impure motives and for impermanent objectives.




चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिता: |
कामोपभोगपरमा एतावदिति निश्चिता: ||**16.11**||
cintāmaparimeyāṁ ca pralayāntāmupāśritāḥ |
kāmopabhogaparamā etāvaditi niścitāḥ ||
16.11,12 Obsessed with endless anxiety lasting until death, considering sense gratification their highest aim, and convinced that sense pleasure is everything; bound by hundreds of ties of desire and enslaved and filled with anger, they strive to obtain wealth by unlawful means to fulfill sensual pleasures.
आशापाशशतैर्बद्धा: कामक्रोधपरायणा: |
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ||**16.12**||
āśāpāśaśatairbaddhāḥ kāmakrodhaparāyaṇāḥ |
īhante kāmabhogārtham anyāyenā'rthasañcayān ||
16.11,12 Obsessed with endless anxiety lasting until death, considering sense gratification their highest aim, and convinced that sense pleasure is everything; bound by hundreds of ties of desire and enslaved and filled with anger, they strive to obtain wealth by unlawful means to fulfill sensual pleasures.
इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् |
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ||**16.13**||
idamadya mayā labdham imaṁ prāpsye manoratham |
idamastīdamapi me bhaviṣyati punardhanam ||
16.13 They think: This has been gained by me today; I shall fulfill this desire; I have this much wealth and will have more wealth in the future;
असौ मया हत: शत्रुर्हनिष्ये चापरानपि |
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ||**16.14**||
asau mayā hataḥ śatrur haniṣye cāparānapi |
īśvaro'hamahaṁ bhogī siddho'haṁ balavānsukhī ||
16.14, 15 That enemy has been slain by me, and I shall slay others also. I am the Lord. I am the enjoyer. I am successful, powerful, and happy; I am rich and born in a noble family. Who is equal to me? I shall perform sacrifice, I shall give charity, and I shall rejoice. Thus deluded by ignorance.
आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया |
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिता: ||**16.15**||
āḍhyo'bhijanavānasmi ko'nyo'sti sadṛśo mayā |
yakṣye dāsyāmi modiṣya ity ajñānavimohitāh ||
16.14, 15 That enemy has been slain by me, and I shall slay others also. I am the Lord. I am the enjoyer. I am successful, powerful, and happy; I am rich and born in a noble family. Who is equal to me? I shall perform sacrifice, I shall give charity, and I shall rejoice. Thus deluded by ignorance.
अनेकचित्तविभ्रान्ता मोहजालसमावृता: |
प्रसक्ता: कामभोगेषु पतन्ति नरकेऽशुचौ ||**16.16**||
aneka-citta-vibhrāntā mohajālasamāvṛtāḥ |
prasaktāḥ kāmabhogeṣu patanti narake'śucau ||
16.16 Thus confused by various anxieties and caught in a net of illusions, one becomes too deeply attached to sensory pleasures and falls into hell.
आत्मसम्भाविता: स्तब्धा धनमानमदान्विता: |
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ||**16.17**||
ātmasaṁbhāvitāḥ stabdhā dhana-māna-madānvitāḥ |
yajante nāma-yajñais te dambhenā'vidhipūrvakam ||
16.17 Self-complacent and always conceited, deluded by wealth and false pride, they perform superficial sacrifices in name only, without following the vedic rules or regulations.




अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिता: |
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयका: ||**16.18**||
ahaṁkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ |
mām-ātma-paradeheṣu pradviṣanto'bhyasūyakāḥ ||
16.18 The demonic person, consumed by ego, power, pride, lust and anger, becomes envious of the supreme personality of godhead, who is situated in his own body and in the bodies of others, and blasphemes against Him.
तानहं द्विषत: क्रूरान्संसारेषु नराधमान् |
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ||**16.19**||
tānahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |
kṣipāmy ajasram aśubhān āsurīṣveva yoniṣu ||
16.19 Those who are envious (of Him) and cruel, who are the lowest among men, I repeatedly cast into the ocean of material existence, into various lowly, demonic forms of life.
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि |
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ||**16.20**||
āsurīṁ yonimapannā mūḍhā janmani janmani |
māmaprāpyaiva kaunteya tato yāntyadhamāṁ gatim ||
16.20 These foolish beings attain repeated birth amongst the species of demoniac life. Without ever achieving Me, O Kaunteya (Son of Kuntī), they sink into the most abominable existence.
त्रिविधं नरकस्येदं द्वारं नाशनमात्मन: |
काम: क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ||**16.21**||
trividhaṁ narakasyedaṁ dvāraṁ nāśanamātmanaḥ |
kāmaḥ krodhastathā lobhas tasmādetattrayaṁ tyajet ||
16.21 There are three gates leading to this hell: lust, anger and greed. As they lead to the degradation of the soul, these three are to be abandoned.
एतैर्विमुक्त: कौन्तेय तमोद्वारैस्त्रिभिर्नर: |
आचरत्यात्मन: श्रेयस्ततो याति परां गतिम् ||**16.22**||
etairvimuktaḥ kaunteya tamodvāraistribhirnaraḥ |
ācaratyātmanaḥ śreyas tato yāti parāṁ gatim ||
16.22 Those who have escaped these three gates of hell, O Kaunteya, behave in a manner beneficial to the (evolution of the) soul, and thus (gradually) attain the supreme destination.
य: शास्त्रविधिमुत्सृज्य वर्तते कामकारत: |
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ||**16.23**||
yaḥ śāstravidhimutsṛjya vartate kāmakārataḥ |
na sa siddhimavāpnoti na sukhaṁ na parāṁ gatim ||
16.23 But he who discards scriptural injunctions and acts according to his base impulses attains neither perfection, nor happiness, nor the supreme destination.
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ |
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ||**16.24**||
tasmācchāstraṁ pramāṇaṁ te kāryākāryavyavasthitau |
jñātvā śāstravidhānoktaṁ karma kartumihārhasi ||
16.24 By the regulations of the scriptures, one should understand what is duty and what is not duty. After being versed in scriptural injunctions, one should act accordingly.
अर्जुन उवाच |
ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विता: |
तेषां निष्ठा तु का कृष्ण सत्वमाहो रजस्तम: ||**17.1**||
arjuna uvāca
ye śāstravidhim utsṛjya yajante śraddhayānvitāḥ |
teṣāṁ niṣṭhā tu kā kṛṣṇa sattvamāho rajastamaḥ ||
17.1 Arjuna says: What is the mode of devotion of those who perform spiritual practices with authenticity, but without




following the scriptural injunctions, O Kṛṣṇa? Is it in the mode of goodness, aggression or ignorance?

श्रीभगवानुवाच |
त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा |
सात्विकी राजसी चैव तामसी चेति तां शृणु ||**17.2**||

śrībhagavānuvāca |
trividhā bhavati śraddhā dehināṁ sā svabhāvajā |
sāttvikī rājasī caiva tāmasī ceti tāṁ śṛṇu ||

17.2 The Supreme Lord says: The natural authenticity (faith) of embodied beings is of three kinds: goodness, aggression, and ignorance. Now hear about these from Me.

सत्वानुरूपा सर्वस्य श्रद्धा भवति भारत |
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ||**17.3**||

sattvānurūpā sarvasya śraddhā bhavati bhārata |
śraddhāmayo'yam puruṣo yo yacchraddhaḥ sa eva saḥ ||

17.3 O Arjuna, the authenticity of each is in accordance with one's own natural disposition. One is known by one's authenticity. One can become whatever one wants to be.

यजन्ते सात्विका देवान्यक्षरक्षांसि राजसाः |
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ||**17.4**||

yajante sāttvikā devān yakṣarakṣāṁsi rājasāḥ |
pretān-bhūta-gaṇāṁś cānye yajante tāmasā janāḥ ||

17.4 Men in the nature of goodness worship the deities; those in the nature of aggression worship the demons and those in the nature of ignorance worship ghosts and spirits.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः |
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ||**17.5**||

aśāstravihitaṁ ghoraṁ tapyante ye tapo janāḥ |
dambhāhaṅkārasamyuktāḥ kāmarāgabalānvitāḥ ||

17.5,6 Ignorant persons of demonic nature are those who practice severe austerities without following the prescription of the scriptures, who are full of hypocrisy and egotism, who are impelled by the force of desire and attachment and who senselessly torture the elements in their body and also Me who dwells within the body.

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः |
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ||**17.6**||

karśayantaḥ śarīrasthaṁ bhūtagrāmamacetasaḥ |
māṁ caivāntaḥ śarīrastham tān viddhy āsura-niścayān ||

17.5,6 Ignorant persons of demonic nature are those who practice severe austerities without following the prescription of the scriptures, who are full of hypocrisy and egotism, who are impelled by the force of desire and attachment and who senselessly torture the elements in their body and also Me who dwells within the body.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः |
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ||**17.7**||

āhārastvapi sarvasya trividho bhavati priyaḥ |
yajñastapastathā dānaṁ teṣāṁ bhedamimaṁ śṛṇu ||

17.7 Food that we consume is of three kinds, according to the three types of material nature. So are the sacrifice, austerity and charity. Hear the difference between these three.

आयुःसत्वबलारोग्यसुखप्रीतिविवर्धनाः |
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्विकप्रियाः ||**17.8**||

āyuḥsattvabalārogy- asukhaprītivivardhanāḥ |
rasyāḥ snigdhāḥ sthirā hṛdyā āhārāḥ sāttvikapriyāḥ ||




17.8 The foods that promote longevity, virtue, strength, health, happiness, and joy are juicy, smooth, substantial, and nutritious. Such foods are liked by persons in the mode of goodness.

कट्वम्ललवणात्युष्णातीक्ष्णरूक्षविदाहिन: |
आहारा राजसस्येष्टा दु:खशोकामयप्रदा: ||**17.9**||

kaṭv-amla-lavaṇāty-uṣṇa- tīkṣṇa rūkṣa vidāhinaḥ |
āhārā rājasasyeṣṭā duḥkha-śokāmaya-pradāḥ ||

17.9 People in the mode of aggression like foods that are very bitter, sour, salty, hot, pungent, dry, and burning, and cause pain, grief, and disease.

यातयामं गतरसं पूति पर्युषितं च यत् |
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ||**17.10**||

yātayāmaṁ gatarasaṁ pūti paryuṣitaṁ ca yat |
ucchiṣṭam api cā medhyaṁ bhojanaṁ tāmasapriyam ||

17.10 People in the mode of ignorance like foods that are stale, tasteless, putrid, rotten, refuse, and of impure energy.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते |
यष्टव्यमेवेति मन: समाधाय स सात्विक: ||**17.11**||

aphalākāṅkṣibhir yajño vidhidṛṣto ya ijyate |
yaṣṭavyam eveti manaḥ samādhāya sa sāttvikaḥ ||

17.11 Sacrifice without expectation of results, as stipulated in the scriptures, with a firm belief and conviction that it is a duty, is in the mode of goodness.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् |
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ||**17.12**||

abhisandhāya tu phalaṁ dambhārthamapi caiva yat |
ijyate Bhārataśreṣṭha taṁ yajñaṁ viddhi rājasam ||

17.12 O Arjuna, that sacrifice that is performed with expectation of result or for show out of pride, is of the nature of aggression.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् |
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ||**17.13**||

vidhihīnam asṛṣṭānnaṁ mantrahīnamadakṣiṇam |
śraddhā-virahitaṁ yajñaṁ tāmasaṁ paricakṣate ||

17.13 Sacrifice that is performed without following the scripture, in which no food is distributed, which is devoid of mantra, authenticity, and gift, is said to be in the mode of ignorance.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् |
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ||**17.14**||

deva-dvija-guru-prājña- pūjanaṁ śaucamārjavam |
brahmacaryamahiṁsā ca śārīraṁ tapa ucyate ||

17.14 The worship of deities, the priest, the guru, and the wise; purity, honesty, living in reality, and nonviolence are said to be austerity of deed.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् |
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ||**17.15**||

anudvegakaraṁ vākyaṁ satyaṁ priyahitaṁ ca yat |
svādhyāyābhyasanaṁ caiva vāṅmayaṁ tapa ucyate ||

17.15 Speech that is non-offensive, truthful, pleasant, beneficial, and is used for the regular study of scriptures is called austerity of word.

मन: प्रसाद: सौम्यत्वं मौनमात्मविनिग्रह: |
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ||**17.16**||

manaḥ prasādaḥ saumyatvaṁ maunamātmavinigrahaḥ |
bhāva-saṁśuddhir ity etat tapo mānasam ucyate ||

17.16 Serenity of mind, gentleness, equanimity, self-control, and purity of thought are called austerity of thought.




श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः |
अफलाकाङ्क्षिभिर्युक्तैः सात्विकं परिचक्षते ||**17.17**||
śraddhayā parayā taptaṁ tapastattrividhaṁ naraiḥ |
aphalākāṅkṣibhiryuktaiḥ sāttvikaṁ paricakṣate ||
17.17 The above mentioned threefold austerity (of thought, word, and deed), practiced by yogis with supreme authenticity, without a desire for the fruit, is said to be in the mode of goodness.
सत्कारमानपूजार्थं तपो दम्भेन चैव यत् |
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ||**17.18**||
satkāra-māna-pūjārthaṁ tapo dambhena caiva yat |
kriyate tadiha proktaṁ rājasaṁ calamadhruvam ||
17.18 Austerity that is performed for gaining respect, honor, reverence, and for the sake of show, yielding an uncertain and temporary result, is said to be in the mode of aggression.
मूढग्राहेणात्मनो यत्पीडया क्रियते तपः |
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ||**17.19**||
mūḍhagrāheṇātmano yat pīḍayā kriyate tapaḥ |
parasyotsādanārthaṁ vā tattāmasamudāhṛtam ||
17.19 Austerity performed with foolish stubbornness or with self-torture or for harming others, is said to be in the mode of ignorance.
दातव्यमिति यद्दानं दीयतेऽनुपकारिणे |
देशे काले च पात्रे च तद्दानं सात्विकं स्मृतम् ||**17.20**||
dātavyamiti yaddānaṁ dīyate'nupakāriṇe |
deśe kāle ca pātre ca tad dānaṁ sāttvikaṁ smṛtam ||
17.20 Charity that is given at the right place and time as a matter of duty to a deserving candidate who does nothing in return, is considered to be in the mode of goodness.
यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः |
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ||**17.21**||
yattu pratyupakārārthaṁ phalamuddiśya vā punaḥ |
dīyate ca parikliṣṭaṁ tad dānaṁ rājasaṁ smṛtam ||
17.21 Charity that is given unwillingly or to get something in return or to gain some result is in the mode of aggression.
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते |
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ||**17.22**||
adeśa-kāle yad dānam apātrebhyaś ca dīyate|
asat-kṛtam avajñātaṁ tat tāmasamudāhṛtam ||
17.22 Charity that is given at a wrong place and time to unworthy persons or without paying respect to the receiver or with ridicule is in the mode of ignorance.
ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः |
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ||**17.23**||
Oṁ tat sad iti nirdeśo brahmaṇastrividhaḥ smṛtaḥ |
brāhmaṇās tena vedās ca yajñāśca vihitāḥ purā ||
17.23 'OṀ Tat Sat' is said to be the threefold name of the eternal Being (Brahma). Persons with good (brahminic) qualities, the Vedas, and the selfless service (seva, yajña) were created by and from Brahma in the ancient time.
तस्माद् ॐ इत्युदाहृत्य यज्ञदानतपःक्रियाः |
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ||**17.24**||
tasmād oṁ ity udāhṛtya yajña-dāna-tapaḥ-kriyāḥ |
pravartante vidhānoktāḥ satataṁ brahmavādinām ||
17.24 Therefore, acts of sacrifice, charity, and austerity prescribed in the scriptures are always commenced by uttering 'OM' by the knowers of the supreme Being.




तदित्यनभिसन्धाय फलं यज्ञतप:क्रिया: |
दानक्रियाश्च विविधा: क्रियन्ते मोक्षकाङ्क्षिभि: ||**17.25**||
tad ity anabhisandhāya phalaṁ yajñatapaḥkriyāḥ |
dāna-kriyāś ca vividhāḥ kriyante mokṣak-āṅkṣibhiḥ ||
17.25 Various types of sacrifice, charity, and austerity are performed by the seekers of liberation by uttering 'Tat' (or He is all) without seeking a reward.
सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते |
प्रशस्ते कर्मणि तथा सच्छब्द: पार्थ युज्यते ||**17.26**||
sadbhāve sādhubhāve ca sad ity etat prayujyate |
praśaste karmaṇi tathā sac-chabdaḥ pārtha yujyate |
17.26,27 The word 'Sat' is used in the sense of reality and goodness. The word 'Sat' is also used for an auspicious act, O Pārtha (Arjuna). Authenticity in sacrifice, charity, and austerity is also called 'Sat'. Selfless service for the sake of the Supreme is, in truth, termed as 'Sat'.
यज्ञे तपसि दाने च स्थिति: सदिति चोच्यते |
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ||**17.27**||
yajñe tapasi dāne ca sthitiḥ sad iti cocyate |
karma caiva tad arthīyaṁ sadityevābhidhīyate ||
17.26,27 The word 'Sat' is used in the sense of reality and goodness. The word 'Sat' is also used for an auspicious act, O Pārtha (Arjuna). Authenticity in sacrifice, charity, and austerity is also called 'Sat'. Selfless service for the sake of the Supreme is, in truth, termed as 'Sat'.
अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् |
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ||**17.28**||
aśraddhayā hutaṁ dattaṁ tapastaptaṁ kṛtaṁ ca yat |
asadityucyate pārtha na ca tatpretya no iha ||
17.28 Whatever is done without authenticity whether it is sacrifice, charity, austerity, or any other act is called 'asat.' It has no value here or hereafter, O Pārtha (Arjuna).
अर्जुन उवाच |
सन्न्यासस्य महाबाहो तत्वमिच्छामि वेदितुम् |
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ||**18.1**||
arjuna uvāca |
sannyāsasya mahābāho tattvamicchāmi veditum |
tyāgasya ca hṛṣīkeśa pṛthak keśiniṣūdana ||
18.1 O mighty armed Kṛṣṇa, I wish to understand what is the essence, tattva of renunciation, tyāga and the renounced order of life, sannyāsa, and the difference between the two, O Hriśikeṣa, O Killer of the demon Keśī.'
श्रीभगवानुवाच |
काम्यानां कर्मणां न्यासं सन्न्यासं कवयो विदु: |
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणा: ||**18.2**||
śrībhagavānuvāca |
kāmyānāṁ karmaṇāṁ nyāsaṁ sannyāsaṁ kavayo viduḥ |
sarvakarmaphalatyāgaṁ prāhus tyāgaṁ vicakṣaṇāḥ ||
18.2 Bhagavān Kṛṣṇa says, the renouncing of all selfish work based on desire, is what the learned ones call as sannyāsa, the renounced order of life. And renunciatig the attachment to fruit or result of one's actions is what the wise ones call as tyāga, renunciation.
त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिण: |
यज्ञदानतप:कर्म न त्याज्यमिति चापरे ||**18.3**||
tyājyaṁ doṣavadity eke karma prāhurmanīṣiṇaḥ |
yajña-dāna-tapaḥ-karma na tyājyamiticāpare ||




18.3 Some learned men say that all kinds of result-based activities are faulty and should be given up, but there are yet

other sages who maintain that acts of enriching sacrifice [yajña], charity [dāna] and austerity [tapaḥ] should never be given up.

निश्चयं श्रृणु मे तत्र त्यागे भरतसत्तम |
त्यागो हि पुरुषव्याघ्र त्रिविध: सम्प्रकीर्तित: ||**18.4**||
niścayaṁ śṛṇu me tatra tyāge bharatasattama |
tyāgo hi puruṣavyāghra trividhaḥ samprakīrtitaḥ ||
18.4 Arjuna, best of Bhāratas, now listen from Me certainly about renunciation or tyāga; O tiger among men, renunciation or tyāga is declared to be of three kinds.

यज्ञदानतप:कर्म न त्याज्यं कार्यमेव तत् |
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ||**18.5**||
yajñadānatapaḥ karma na tyājyaṁ kāryameva tat |
yajño dānaṁ tapaścaiva pāvanāni manīṣiṇām ||
18.5 Acts of enriching sacrifice [tyāga], charity [dāna] and austerity [tapaḥ] are not to be given up; they should be performed. Indeed, even the Sages are purified by enriching sacrifice, charity and penance.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च |
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ||**18.6**||
etānyapi tu karmāṇi saṅgaṁ tyaktvā phalāni ca |
kartavyānīti me pārtha niścitaṁ matamuttamam ||
18.6 O Pārtha (Arjuna), all these acts of responsibility must also be performed without any expectation of result. That is My final and ultimate opinion.

नियतस्य तु सन्न्यास: कर्मणो नोपपद्यते |
मोहात्तस्य परित्यागस्तामस: परिकीर्तित: ||**18.7**||
niyatasya tu sannyāsaḥ karmaṇo nopapadyate |
mohāttasya parityāgas tāmasaḥ parikīrtitaḥ ||
18.7 Prescribed duties should never be renounced. If one gives up his prescribed duties through the illusion of renunciation, this is said to be in the state of ignorance.

दु:खमित्येव यत्कर्म कायक्लेशभयात्यजेत् |
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ||**18.8**||
duḥkhamityeva yat karma kāyakleśabhayāttyajet |
sa kṛtvā rājāsaṁ tyāgaṁ nai'va tyāgaphalaṁ labhet ||
18.8 Anyone who gives up prescribed duties as troublesome, or out of fear, is said to be in the state of aggression, does not benefit from renunciation.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन |
सङ्गं त्यक्त्वा फलं चैव स त्याग: सात्विको मत: ||**18.9**||
kāryam ity eva yat karma niyataṁ kriyate'rjuna |
saṅgaṁ tyaktvā phalaṁ caiva sa tyāgaḥ sāttviko mataḥ ||
18.9 But he who performs what is prescribed, as a matter of duty, without expectation or attachment to the results, his renunciation is of the nature of satva, goodness, O Arjuna.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते |
त्यागी सत्वसमाविष्टो मेधावी छिन्नसंशय: ||**18.10**||
na dveṣṭyakuśalaṁ karma kuśale nā'nuṣajjate |
tyāgī sattvasamāviṣṭo medhāvī chinnasaṁśayaḥ ||
18.10 Those who neither hate disagreeable work nor are attached to pleasant work are in a state of intelligence, goodness and renunciation, free of all doubts.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषत: |
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ||**18.11**||
na hi dehabhṛtā śakyaṁ tyaktuṁ karmāṇyaśeṣataḥ |
yastu karma-phala-tyāgī sa tyāgītyabhidhīyate ||





18.11 Human beings cannot give up all activities. Therefore the one who has renounced the fruits of such activity is one who has truly renounced.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मण: फलम् |
भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां क्वचित् ||**18.12**||

aniṣṭamiṣṭaṁ miśraṁ ca trividhaṁ karmaṇaḥ phalam |
bhavatyatyāgināṁ pretya na tu sannyāsināṁ kvacit ||

18.12 For one who is not renounced, the three kinds of fruits of action—desirable, undesirable and mixed—acrue after death, but not to one who has renounced.

पञ्चैतानि महाबाहो कारणानि निबोध मे |
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ||**18.13**||

pañcai'tāni mahābāho kāraṇāni nibodha me |
sāṅkhye kṛtānte proktāni siddhaye sarvakarmaṇām ||

18.13,14 Learn from Me Arjuna, the five causes that bring about the accomplishment of all action, as described in Sāṅkhya philosophy. These are: physical body that is the seat of action; the attributes of nature or guṇa, which is the doer; the eleven organs of perception and action by the life forces and finally the Divine.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् |
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ||**18.14**||

adhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthagvidham |
vividhāśca pṛthakceṣṭā daivaṁ caivātra pañcamam ||

18.13,14 Learn from Me Arjuna, the five causes that bring about the accomplishment of all action, as described in Sāṅkhya philosophy. These are: physical body that is the seat of action; the attributes of nature or guṇa, which is the doer; the eleven organs of perception and action by the life forces and finally the Divine.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नर: |
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतव: ||**18.15**||

śarīra-vāṅ-manobhir yat karma prārabhate naraḥ |
nyāyyaṁ vā viparītaṁ vā pañcai 'te tasya hetavaḥ ||

18.15 These five factors are responsible for whatever right or wrong actions a man performs by deed, word and thought.

तत्रैवं सति कर्तारमात्मानं केवलं तु य: |
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मति: ||**18.16**||

tatraivam sati kartāram ātmānaṁ kevalaṁ tu yaḥ |
paśyatyakṛtabuddhitvān na sa paśyati durmatiḥ ||

18.16 Those who think they, their spirit, are the doers, are ignorant and do not see things as they are.

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते |
हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ||**18.17**||

yasya nāhaṅkṛto bhāvo buddhir yasya na lipyate |
hatvā 'pi sa imāl lokān na hanti na nibadhyate ||

18.17 One who is egoless, whose intelligence is not of attachment, though he may kill, is not the slayer and is never bound by his actions.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना |
करणं कर्म कर्तेति त्रिविध: कर्मसंग्रह: ||**18.18**||

jñānaṁ jñeyaṁ parijñātā trividhā karmacodanā |
karaṇaṁ karma karteti trividhaḥ karmasaṁgrahaḥ ||

18.18 Knowledge, object of the knowledge and the subject of the knowledge, the knower, are the three factors that stimulate action; the senses, the action and the performer comprise the three components of action.




ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदत: |
प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ||**18.19**||
jñānaṁ karma ca kartā ca tridhaiva guṇabhedataḥ |
procyate guṇa-sañkhyāne yathāvac chṛṇu tānyapi ||
18.19 According to the science of guṇas, there are three types in knowledge, action, and performers of action. Listen as I describe them.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते |
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्विकम् ||**18.20**||
sarvabhūteṣu yenaikaṁ bhāvamavyayamīkṣate |
avibhaktaṁ vibhakteṣu taj jñānaṁ viddhi sāttvikam ||
18.20 That knowledge by which one imperishable reality is seen in all Existence, undivided in the divided, is knowledge in the state of goodness.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् |
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ||**18.21**||
pṛthaktvena tu yajjñānaṁ nānābhāvān pṛthagvidhān |
vetti sarveṣu bhūteṣu taj jñānaṁ viddhi rājasam ||
18.21 The knowledge by which one sees different realities of various types among all beings as separate from one another; such knowledge is in the mode of aggression.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् |
अतत्वार्थवदल्पं च तत्तामसमुदाहृतम् ||**18.22**||
yat tu kṛtsnavad ekasmin kārye saktaṁ ahaitukam |
atattvārthavadalpaṁ ca tat tāmasamudāhṛtam ||
18.22 The irrational, baseless, and worthless knowledge by which one clings to one single effect as if it is everything, such knowledge is in the mode of darkness of ignorance.

नियतं सङ्गरहितमरागद्वेषत: कृतम् |
अफलप्रेप्सुना कर्म यतत्सात्विकमुच्यते ||**18.23**||
niyataṁ saṅgarahitam arāgadveṣataḥ kṛtam |
aphalaprepsunā karma yat tat sāttvikamucyate ||
18.23 Obligatory duty performed without likes and dislikes and without selfish motives and attachment to the fruit, is in the mode of goodness.

यत्तुकामेप्सुना कर्म साहङ्कारेण वा पुन: |
क्रियते बहुलायासं तद्राजसमुदाहृतम् ||**18.24**||
yat tu kāmepsunā karma sāhaṁkāreṇa vā punaḥ |
kriyate bahulāyāsaṁ tad rājasamudāhṛtam ||
18.24 Action performed with ego, with selfish motives, and with too much effort, is in the mode of aggression.

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् |
मोहादारभ्यते कर्म यतत्तामसमुच्यते ||**18.25**||
anubandhaṁ kṣayaṁ hiṁsām anapekṣya ca pauruṣam |
mohād ārabhyate karma yat tat tāmasamucyate ||
18.25 Action that is undertaken because of delusion, disregarding consequences, loss, injury to others, as well as one's own ability, is in the mode of ignorance.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वित: |
सिद्ध्यसिद्ध्योर्निर्विकार: कर्ता सात्विक उच्यते ||**18.26**||
muktasaṅgo'nahaṁvādī dhṛtyutsāhasamanvitaḥ |
siddhyasiddhyor nirvikāraḥ kartā sāttvika ucyate ||
18.26 The performer who is free from attachment, non-egotistic, endowed with resolve and enthusiasm, and unperturbed in success or failure is called sātvika.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचि: |
हर्षशोकान्वित: कर्ता राजस: परिकीर्तित: ||**18.27**||




rāgī karmaphalaprepsur lubdho hiṁsātmako ‘śuciḥ |
harṣaśokānvitaḥ kartā rājasaḥ parikīrtitaḥ ||
18.27 The performer who is impassioned, who desires the fruits of work, who is greedy, violent, impure, and affected by joy and sorrow, is called aggressive.

अयुक्त: प्राकृत: स्तब्ध: शठो नैष्कृतिकोऽलस: |
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ||**18.28**||
ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho naiṣkṛtiko ‘lasaḥ |
viṣādī dīrghasūtrī ca kartā tāmasa ucyate ||
18.28 The performer who is undisciplined, vulgar, stubborn, wicked, malicious, lazy, depressed, and procrastinating is called ignorant or tamasic.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु |
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ||**18.29**||
buddherbhedaṁ dhṛteś cai ‘va guṇatastrividhaṁ śṛṇu |
procyamānamaśeṣeṇa prthaktvena dhanañjaya ||
18.29 Now hear Me explain, fully and separately, the threefold division of intellect and resolve, based on modes of material Nature, O Dhanañjaya.

प्रवृत्तिंच निवृत्तिं च कार्याकार्ये भयाभये |
बन्धं मोक्षं च या वेत्तिबुद्धि: सा पार्थ सात्विकी ||**18.30**||
pravṛttiṁ ca nivṛttiṁ ca kāryakārye bhayābhaye |
bandhaṁ mokṣaṁ ca yā vetti buddhiḥ sā pārtha sāttvikī ||
18.30 O Arjuna, that intellect is in the mode of goodness which understands the path of work and the path of renunciation, right and wrong action, fear and fearlessness, bondage and liberation.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च |
अयथावत्प्रजानाति बुद्धि: सा पार्थ राजसी ||**18.31**||
yayā dharmamadharmaṁ ca kāryaṁ cākāryam eva ca |
ayathāvat prajānāti buddhiḥ sā pārtha rājasī ||
18.31 That intellect is in the mode of passion that cannot distinguish between principles of right conduct and wrong doing, and right and wrong action, O Pārtha (Arjuna).

अधर्मं धर्ममिति या मन्यते तमसावृता |
सर्वार्थान्विपरीतांश्च बुद्धि: सा पार्थ तामसी ||**18.32**||
adharmaṁ dharmamiti yā manyate tamasā ’vṛtā |
sarvārthānviparītāṁśca buddhiḥ sā pārtha tāmasī ||
18.32 That intellect is in the mode of ignorance that accepts unrighteousness as righteousness and thinks everything to be that which it is not, O Pārtha.

धृत्या यया धारयते मन:प्राणेन्द्रियक्रिया: |
योगेनाव्यभिचारिण्या धृति: सा पार्थ सात्विकी ||**18.33**||
dhṛtyā yayā dhārayate manaḥ-prāṇendriya-kriyāḥ |
yogenāvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī ||
18.33 Consistent and continuous determination in controlling the mind, breath and senses for uniting with the Divine is
goodness, Pārtha.

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन |
प्रसङ्गेन फलाकाङ् क्षी धृति: सा पार्थ राजसी ||**18.34**||
yayā tu dharma kāmārthān dhṛtyā dhārayate ‘rjuna |
prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī ||
18.34 Craving for results of action while clinging to goals of proper conduct, pleasure and wealth is the state of passion, Arjuna.

यया स्वप्नं भयं शोकं विषादं मदमेव च |
न विमुञ्चति दुर्मेधा धृति: सा पार्थ तामसी ||**18.35**||
yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madameva ca |
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī ||





18.35 Ignorant resolve which cannot go beyond dreaming, fear, grief, despair and, delusion—such is in darkness, Pārtha.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ |
अभ्यासाद्रमते यत्र दु:खान्तं च निगच्छति ||**18.36**||

sukhaṁ tvidānīṁ trividhaṁ śṛṇu me bharatarṣabha |
abhyāsād ramate yatra duḥkhāntaṁ ca nigacchati ||

18.36,37 And now hear from Me, O Arjuna, about three kinds of pleasure. The pleasure that one enjoys from spiritual practice results in cessation of all sorrows. The pleasure that appears as poison in the beginning, but is like nectar in the end, comes by the grace of Self-knowledge and is in the mode of goodness.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् |
तत्सुखं सात्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ||**18.37**||

yat tad agre viṣaṁ iva pariṇāme ‘mṛtopamam |
tat sukhaṁ sāttvikaṁ proktaṁ ātma-buddhi-prasādajam ||

18.36,37 And now hear from Me, O Arjuna, about three kinds of pleasure. The pleasure that one enjoys from spiritual practice results in cessation of all sorrows. The pleasure that appears as poison in the beginning, but is like nectar in the end, comes by the grace of Self-knowledge and is in the mode of goodness.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् |
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ||**18.38**||

viṣayendriya-saṁyogadyat tad agre ‘mṛtopamam |
pariṇāme visam iva tat sukhaṁ rājasaṁ smṛtam ||

18.38 Sensual pleasures that appear as nectar in the beginning, but become poison in the end, are in the mode of passion.

यदग्रे चानुबन्धे च सुखं मोहनमात्मन: |
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ||**18.39**||

yadagre cānubandhe ca sukhaṁ mohanamātmanaḥ |
nidrālasyapramādotthaṁ tat tāmasamudāhṛtam ||

18.39 Pleasure that is delusion from beginning to end and born out of sleep, laziness and illusion is said to be of the nature of ignorance.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुन: |
सत्वं प्रकृतिजैर्मुक्तं यदेभि: स्यात्त्रिभिर्गुणै: ||**18.40**||

na tad asti pṛthivyāṁ vā divi deveṣu vā punaḥ |
sattvaṁ prakṛti-jair-muktaṁ yad ebhiḥ syāt tribhirguṇaiḥ ||

18.40 No one, either here or among the celestials in the higher planetary systems, is free from these three states of material nature.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप |
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणै: ||**18.41**||

brāhmaṇa-kṣatriya-viśāṁ śūdrāṇāṁ ca parantapa |
karmāṇi pravibhaktāni svabhāva-prabhavair-guṇaiḥ ||

18.41 Brāhmaṇas, kṣatriyas, vaiśyas and śūdras are divided in the work they do based on their nature, Parantapa (Arjuna).

शमो दमस्तप: शौचं क्षान्तिरार्जवमेव च |
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ||**18.42**||

śamo damastapaḥ śaucaṁ kṣāntirārjavameva ca |
jñānaṁ vijñānam āstikyaṁ brahmakarma svabhāvajaṁ ||

18.42 The nature of Brāhmaṇa is characterized by their calmness, discipline, austerity, tolerance, honesty, knowledge, wisdom and belief in God.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् |
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ||**18.43**||

śauryaṁ tejo dhṛtir dākṣyaṁ yuddhe cāpyapalāyanam |
dānamīśvarabhāvaś ca kṣātraṁ karma svabhāvajam ||




18.43 Kṣatriya are characterized by their qualities of heroism, vigor, firmness, dexterity, steadfastness in battle, leadership and generosity.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् |
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ||**18.44**||

kṛṣi gaurakṣya vāṇijyaṁ vaiśya-karma svabhāvajam |
paricaryātmakaṁ karma śūdrasyā api śvabhāvajam ||

18.44 Those who are good at cultivation, cattle rearing, and trade are known as Vaiśya. Those who are very good in service are classed as śūdra.

स्वे स्वे कर्मण्यभिरत: संसिद्धिं लभते नर: |
स्वकर्मनिरत: सिद्धिं यथा विन्दति तच्छृणु ||**18.45**||

sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ |
svakarmaniratah siddhiṁ yathā vindati tacchṛṇu ||

18.45 One can attain the highest perfection by devotion to one's natural work. Listen to Me how one attains perfection while engaged in one's natural work.

यत: प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् |
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानव: ||**18.46**||

yataḥ pravṛttirbhūtānāṁ yena sarvamidaṁ tatam |
svakarmaṇā tamabhyarcya siddhiṁ vindati mānavaḥ ||

18.46 One attains perfection by worshipping the supreme Being from whom all beings originate and by whom all this universe is pervaded through performance of one's natural duty for Him.

श्रेयान्स्वधर्मो विगुण: परधर्मात्स्वनुष्ठितात् |
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ||**18.47**||

śreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt |
svabhāva-niyataṁ karma kurvannāpnoti kilbiṣam ||

18.47 It is better to engage in one's rightful conduct [svadharma], even though one may not perform it to perfection, rather than to accept another's conduct and perform it perfectly. Responsibility prescribed according to one's nature, are never affected by sinful reactions.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् |
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृता: ||**18.48**||

sahajaṁ karma kaunteya sadoṣamapi na tyajet |
sarvārambhā hi doṣeṇa dhūmenā gnirivā vṛtāḥ ||

18.48 Every work has some defect, just as fire is covered by smoke. One should not give up the work that is born of his own nature, even if such work is full of fault, O Kaunteya (Arjuna).

असक्तबुद्धि: सर्वत्र जितात्मा विगतस्पृह: |
नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ||**18.49**||

asaktabuddhiḥ sarvatra jitātmā vigataspṛhaḥ |
naiṣkarmyasiddhiṁ paramāṁ sannyāsenādhigacchati ||

18.49 One whose intelligence is always free from selfish attachment, who has controlled the mind and who is free from desires, by practicing renunciation [sannyāsa], attains the ultimate state of perfection of selfless work or actionlessness [naiṣkarma siddhi].

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे |
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ||**18.50**||

siddhiṁ prāpto yathā brahma tathāpnoti nibodha me |
samāsenaiva kaunteya niṣṭhā jñānasya yā parā ||

18.50 Understand from Me, how one who has achieved this perfection, can attain the Supreme state of Truth, Brahman, by acting in the way I shall now summarize, Kaunteya.




बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च |
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ||**18.51**||
buddhyā viśuddhayā yukto dhṛtyātmānaṁ niyamya ca |
śabādīnviṣayāṁstyaktvā rāgadveṣau vyudasya ca ||
18.51,52,53 Endowed with purified intellect; subduing the mind
with firm resolve; turning away from the objects of senses;
giving up likes and dislikes; living in solitude; eating lightly;
controlling the mind, speech, and organs of action; ever absorbed in meditation; taking refuge in detachment;
and relinquishing
egotism, violence, pride, lust, anger, and proprietorship, one
becomes peaceful, free from the notion of "I" and "mine", and
fit for attaining oneness with the Supreme Being.
विविक्तसेवी लघ्वाशी यतवाक्कायमानस: |
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रित: ||**18.52**||
viviktasevī laghvāśī yat-avāk-kāyamānasaḥ |
dhyāna-yoga-paro nityaṁ vairāgyaṁ samupāśritaḥ ||
18.51,52,53 Endowed with purified intellect; subduing the mind
with firm resolve; turning away from the objects of senses;
giving up likes and dislikes; living in solitude; eating lightly;
controlling the mind, speech, and organs of action; ever absorbed in meditation; taking refuge in detachment;
and relinquishing
egotism, violence, pride, lust, anger, and proprietorship, one
becomes peaceful, free from the notion of "I" and "mine", and
fit for attaining oneness with the Supreme Being.
अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् |
विमुच्य निर्मम: शान्तो ब्रह्मभूयाय कल्पते ||**18.53**||
ahaṁkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigraham |
vimucya nirmamaḥ śānto brahmabhūyāya kalpate ||
18.51,52,53 Endowed with purified intellect; subduing the mind
with firm resolve; turning away from the objects of senses;
giving up likes and dislikes; living in solitude; eating lightly;
controlling the mind, speech, and organs of action; ever absorbed in meditation; taking refuge in detachment;
and relinquishing
egotism, violence, pride, lust, anger, and proprietorship, one
becomes peaceful, free from the notion of "I" and "mine", and
fit for attaining oneness with the Supreme Being.
ब्रह्मभूत: प्रसन्नात्मा न शोचति न काङ्क्षति |
सम: सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ||**18.54**||
brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati |
samaḥ sarveṣu bhūteṣu madbhaktiṁ labhate parāṁ ||
18.54 Absorbed in the supreme Being, the serene one neither
grieves nor desires. Becoming impartial to all beings, one ob-
tains My highest devotional love.
भक्त्या मामभिजानाति यावान्यश्चास्मि तत्वत: |
ततो मां तत्वतो ज्ञात्वा विशते तदनन्तरम् ||**18.55**||
bhaktyā mām abhijānāti yāvān yaścāsmi tattvataḥ |
tato māṁ tattvato jñātvā viśate tad-anantaram ||
18.55 By devotion one truly understands what and who I am
in essence. Having known Me in essence, one immediately
merges with Me.
सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रय: |
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ||**18.56**||
sarvakarmāṇy api sadā kurvāṇo madvyapāśrayaḥ |
mat-prasādād avāpnoti śāśvataṁ padamavyayam ||
18.56 My devotee occupied in everyday life still reaches under
My protection the imperishable ultimate abode through my
mercy, through devotion to Me.




चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः |
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ||**18.57**||
cetasā sarvakarmāṇi mayi sannyasya matparaḥ |
buddhiyogam upāśritya maccittaḥ satataṁ bhava ||
18.57 While being engaged in activities just depend upon Me, and being fully conscious of Me, work always under My protection.
मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि |
अथ चेत्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ||**18.58**||
maccittaḥ sarvadurgāṇi matprasādāt tariṣyasi |
atha cet tvam ahaṁkārān na śroṣyasi vinaṅkṣyasi ||
18.58 When your mind becomes fixed on Me, you shall overcome all difficulties by My grace. But if you do not listen to Me due to ego, you shall perish.
यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे |
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ||**18.59**||
yad ahaṁkāram āśritya na yotsya iti manyase |
mithyaiṣa vyavasāyas te prakṛtis tvāṁ niyokṣyati ||
18.59 If due to ego you think: 'I shall not fight,' your resolve is useless, and your own nature will compel you.
स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा |
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ||**18.60**||
svabhāvajena kaunteya nibaddhaḥ svena karmaṇa |
kartuṁ necchasi yan mohāt kariṣyasyavaśo 'pi tat ||
18.60 O Kaunteya, you are controlled by your own natural conditioning. Therefore, you shall do even against your will, what you do not wish to do out of delusion.
ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति |
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ||**18.61**||
īśvaraḥ sarvabhūtānāṁ hṛddeśe 'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā ||
18.61 The Supreme Lord resides in everyone's heart, O Arjuna, and is directing the activities of all living entities who are acting as machines under the illusion of the material world.
तमेव शरणं गच्छ सर्वभावेन भारत |
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ||**18.62**||
tameva śaraṇaṁ gaccha sarvabhāvena bhārata |
tatprasādātparāṁ śāntiṁ sthānaṁ prāpsyasi śāśvatam ||
18.62 Surrender to Him completely with all your being. By His grace you will attain supreme peace and the eternal abode.
इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया |
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ||**18.63**||
iti te jñānamākhyātaṁ guhyād guhyataraṁ mayā |
vimṛśyai tadaśeṣeṇa yathecchasi tathā kuru ||
18.63 I have explained the knowledge that is the secret of secrets. After fully reflecting on this, do as you wish.
सर्वगुह्यतमं भूयः शृणु मे परमं वचः |
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ||**18.64**||
sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ |
iṣṭo 'si me dṛḍhamiti tato vakṣyāmi te hitam ||
18.64 Because you are My dear friend, I express this truth to you. This is the most confidential of all knowledge. Hear this from Me. It is for your benefit.
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु |
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ||**18.65**||
manmanā bhava madbhakto madyājī māṁ namaskuru |
māmevaiṣyasi satyaṁ te pratijāne priyo 'si me ||





18.65 Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will certainly attain to Me. This I promise you because you are My very dear friend.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज |
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुच: ||**18.66**||

sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja |
ahaṁ tvāṁ sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ||

18.66 Abandon all principles and concepts of right conduct and simply surrender unto Me. I shall deliver you from all sinful reaction. Have no worry.

इदं ते नातपस्काय नाभक्ताय कदाचन |
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ||**18.67**||

idaṁ te nā ‘tapaskāya nā ‘bhaktāya kadācana |
na cā ‘śuśrūṣave vācyaṁ na ca māṁ yo ‘bhyasūyati ||

18.67 This knowledge should never be spoken by you to one who is devoid of austerity, who is without devotion, who does not desire to listen, or who speaks ill of Me.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति |
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशय: ||**18.68**||

ya idaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati |
bhaktiṁ mayi parāṁ kṛtvā māmevaiṣyaty asaṁśayaḥ ||

18.68 One who communicates the supreme secret to the devotees performs the highest devotional service to Me, and at the end he will without doubt, come back to Me.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तम: |
भविता न च मे तस्मादन्य: प्रियतरो भुवि ||**18.69**||

na ca tasmānmanuṣyeṣu kaścin me priya kṛttamaḥ |
bhavitā na ca me tasmād anyaḥ priyataro bhuvi ||

18.69 No other person shall do a more pleasing service to Me, and no one on the earth shall be more dear to Me.

अध्येष्यते च य इमं धर्म्यं संवादमावयो: |
ज्ञानयज्ञेन तेनाहमिष्ट: स्यामिति मे मति: ||**18.70**||

adhyeṣyate ca ya imaṁ dharmyaṁ saṁvādamāvayoḥ |
jñānayajñena tenāham iṣṭaḥ syāmiti me matiḥ ||

18.70 I declare that One who studies this sacred dialogue worships Me by sacrifice of his intelligence.

श्रद्धावाननसूयश्च श्रृणुयादपि यो नर: |
सोऽपि मुक्त: शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ||**18.71**||

śraddhāvānanasūyaś ca śṛṇuyādapi yo naraḥ |
so ‘pi muktaḥ śubhāṁl lokān prāpnuyāt puṇyakarmaṇām ||

18.71 One who listens with faith and without envy becomes free from sinful reactions and attains to the planets where those of merit dwell.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा |
कच्चिदज्ञानसम्मोह: प्रनष्टस्ते धनञ्जय ||**18.72**||

kaccid etac chrutaṁ pārtha tvayaikāgreṇa cetasā |
kaccid ajñāna-saṁmohaḥ pranaṣṭaste dhanañjaya ||

18.72 O Pārtha, did you listen to this with single-minded attention? Has your delusion born of ignorance been completely destroyed, Dhanañjaya?

अर्जुन उवाच |
नष्टो मोह: स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत |
स्थितोऽस्मि गतसन्देह: करिष्ये वचनं तव ||**18.73**||

Arjuna uvāca |
naṣṭo mohaḥ smṛtirlabdhā tvat-prasādān mayā’cyuta |
sthito ‘smi gata-sandehaḥ kariṣye vacanaṁ tava ||





18.73 Arjuna says: O dear Acyuta (infallible lord), my illusion is now gone. I have regained my memory by Your Grace, and I am now firm and free from doubt, and ready to act as per your instructions.

सञ्जय उवाच |
इत्यहं वासुदेवस्य पार्थस्य च महात्मन: |
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ||**18.74**||

sañjaya uvāca |
ityahaṁ vāsudevasya pārthasya ca mahātmanaḥ |
saṁvādam imam aśrauṣam adbhutaṁ roma-harṣaṇam ||

18.74 Sañjaya said: Thus have I heard the conversation of two great souls, Kṛṣṇa and Arjuna. And so wonderful is that message that my hair stands on end.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् |
योगं योगेश्वरात्कृष्णात्साक्षात्कथयत: स्वयम् ||**18.75**||

vyasā-prasādāc chrutavān etad guhyam ahaṁ param |
yogaṁ yogeśvarāt kṛṣṇāt sākṣāt kathayataḥ svayam ||

18.75 By the mercy of Vyāsa, I have heard these most confidential words directly from Kṛṣṇa, the master of all mysticism, who was speaking personally to Arjuna.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् |
केशवार्जुनयो: पुण्यं हृष्यामि च मुहुर्मुहु: ||**18.76**||

rājan saṁsmṛtya-saṁsmṛtya saṁvādam imam adbhutam |
keśavārjunayoḥ puṇyaṁ hṛṣyāmi ca muhur-muhuḥ ||

18.76 O King, as I repeatedly recall this wondrous and holy dialogue between Keśava (Kṛṣṇa) and Arjuna, I take pleasure, being thrilled at every moment.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरे: |
विस्मयो मे महानराजन्हृष्यामि च पुन: पुन: |**18.77**||

tacca saṁsmṛtya-saṁsmṛtya rūpam atyadbhutaṁ hareḥ |
vismayo me mahān rājan hṛṣyāmi ca punaḥ-punaḥ ||

18.77 O King, when I remember the wonderful form of Lord Kṛṣṇa, I am struck with even greater wonder, and I rejoice again and again.

यत्र योगेश्वर: कृष्णो यत्र पार्थो धनुर्धर: |
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ||**18.78**||

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ |
tatra śrīrvijayo bhūtir dhruvā nītirmatirmama ||

18.78 Wherever there is Yogeśvara Kṛṣṇa, the Master of all mystics, and wherever there is Pārtha, the supreme carrier of bow and arrow, there will certainly be opulence, victory, extraordinary power, and morality. That is my opinion.