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TITLE	Raise Your Taste To Subtler Levels - Bhagavad Gita Chapter 5, Verse 22 - Sanyasa Yoga – Kailash Yatra			LANGUAGE	English
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(0:27)

Swamiji -

sadāshiva samārambhām jñānasambandācharya madhyamām |
 asmat āchārya paryantām vande guru paramparām ||

I welcome you all with My love and respects. Let's enter into today's Satsang

In Bhagavad Gita 5th Chapter, Sanyasa Yoga, 22nd verse.

Ma Jnanaatma Swami -

ye hi sansparśha-jā bhogā duḥkha-yonaya eva te
 ādyantavantaḥ kaunteya na teṣhu ramate budhaḥ
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(2:07)

Swamiji -

ye hi sansparśha-jā bhogā duḥkha-yonaya eva te
ādyantavantaḥ kaunteya na teṣhu ramate budhaḥ

The translation - “The wise man does not amuse himself with the experiences born of the contact with the senses, Oh son of Kunti, for indeed they are the source of all troubles and they have a beginning and an end.”

Important sacred secret you need to know from this verse, Bhagawan is insisting on growing in subtle planes. Please understand. **Anything which is gross, matter, which has beginning and end, will bring only suffering in your life. Anything!** The more subtle you grow, the beginning and the end, the gap between the beginning and the end expands, means the longevity becomes more. The more subtle you go, there are some things, which has no beginning but which has end. But the subtlest level when you go, there are some things which has beginning but no end. But when you go more subtle than that, there are some things which has neither beginning nor end.

(3:58)

Please understand.

In the gross level, first level, there are things which has beginning and end which you can see. You can see the beginning of it and end of it.

Second, second level, there are things which has beginning and end, but you can't see. Like a 300 year old tree. You know there is a beginning, there is a end, only by logical conclusion; you yourself won't see it. For example: Some temples - You know there would have been beginning, there will be an end, but you yourself will not see. You are not going to see it. That is second level.

Third level, there are some things which has no beginning but end will be there. For example: delusion, maya – You can't try to find the beginning of the maya. If you try to find the beginning of this whole Cosmic maya - “How did it start? When did it start?” You will only break your head. You will never find the beginning, but, there is an end for it. If you become enlightened, the moment you are enlightened - maya ends. So the third level, there are things which has no beginning, but which has end.

The fourth level, there are things which has beginning but no end. For example: Enlightenment. We know the moment, it is going to become your life, which has the beginning, but it has not end. Once you achieve - over!

There are some things, next level, which has neither beginning nor end.

Understand. The subtler and subtler you grow, you experience the subtler and subtler dimensions of this.

(6:24)

I'll explain once more... catch it; because it is such a subtle truth. Catch the truth.

First – which has a beginning and end, which you will be able to perceive.

Second – which has a beginning and end, but you will not be able to perceive - which was born 300 years before and which is going to die after 500 years.

Third – which has no beginning but end - Maya.

Fourth – which has only beginning no end - Enlightenment.

Last – the Ultimate, which has neither beginning nor end.

When you go subtle and subtle in your life, you experience the next, next, next levels in the life. Bhagawan Shri Krishna was taking us through the earlier sutras, to the subtle and subtle truths. Now He is taking us to the Ultimate Truth, with a straight one statement. I can say this statement, the 22nd verse in Bhagavad Gita, is the conclusion of last ten slokas, ten verses. Through last ten verses, Bhagawan was preparing our logic, by leading it to the subtle and subtle subjects. Now He is giving the ultimate conclusion. Please understand. Let me define 'teaching'. **Teaching means leading your logic to a subtler and subtler planes and finally making you get the subtlest truth, the unison of Existence.**

When you listen the Truth from the right teacher, the very listening makes it as an experience to you. Teaching means, let me define once more, teaching means raising your logic to the subtle and subtle and subtle space, finally, making you experience the subtlest existence, the unison of Cosmos, unison of Universe.

(9:27)

Here Bhagawan is leading us to that unison. He is very clear, "Oh Kunti...Oh son of Kunti...Kaunteya" Bhagawan is using the word "Kaunteya" here, Oh son of Kunti, to address Arjuna. Bhagawan is so beautiful and intelligent. For each subject He will change the Arjuna's name. Now He is talking about suffering, He is using the word, "Oh son of Kunti", because Kunti's whole life is nothing but suffering... a long suffering! And Kunti asked Krishna a boon. "Oh Krishna, let the suffering from all the 4 corners of the world, come to Kunti, but let her not be distracted, removed, from your remembrance." Kunti's life is a long suffering. That is why, very subtle way Bhagawan is saying, "Oh, extension of Kunti" 😊 "Oh, extension of Kaunteya, let you not allow that same patterns to be repeated in your system."

Why, Kunti's life was a long suffering? Because too many attachments.... too many attachments – Attachment to the name and fame. First thing, her attachment to the name and fame, is responsible for Karna being orphan. Otherwise she could have been open. She has not done anything illegal; calling a Divine energy and having a son through the Divine energy, was acceptable in those days, because it was not a physical relationship. Please understand, when Surya came, He did not have a physical relationship with Kunti, to deliver Karna; because the Surya appearing and

Karna delivering, the whole thing has happened within three Kshana, 3 second. So it was not a physical relationship; nobody is going to question virginity of Kunti. It was a blessing and that energy came out as Karna. She could have explained to the father.

Because, if you know the whole story, you will understand, the Durvasa comes and Kunti serves him, takes care of Durvasa. Durvasa was so pleased, He gives this as a boon to Kunti, "Oh my daughter, you have served me so beautifully, so well, I give you this as a boon. So use this mantra to any God, they will appear and give you whatever you ask and their own energy as a child." So it was a complete straightforward. There is nothing illegal in this whole thing. There is nothing illegitimate. There is nothing immoral, because nobody is going to question the virginity of Kunti. Nobody is going to say, "Oh, you did not get married! How did you get a child?" Because it's after all a straight spiritual experience and Kunti's father is not such a guy, who will not understand the Durvasa's boon! She could have openly told the father. Somehow did not have the courage and she was too attached to her name. So Kunti...the Karna has to be orphan and then from there starts her suffering.

(13:28)

Understand. Keeping a secret inside is not a joke. It is not a joke. Many time people ask Me, "Swamiji, what is the reason for your joy?" I tell you, one - **person who constantly speaks, will not be able to keep secret, will not have any load on the heart, will always be joyful.** I tell you, because I have to constantly speak, I never tell a lie; maintaining a lie is very difficult. Once it is a truth, no question, no problem. I can repeat this any hundred number of times.

You can listen to all My mystical experiences whether Ganesha eating the food or Arunagiri Yogeshwara giving Me Kavi shawl, any of those experience you can listen. Every time I may be giving you more detail, but there will never be a conflict between the facts; because I have described exactly as it happened. I don't need to remember and repeat. It is very difficult to maintain a lie, understand; not very difficult – impossible... especially a person who talks day in and day out. You don't know when you said what... how will you keep it in your memory!

Best thing, to check whether I am telling a Truth, only Truth or not is, check Me out during the Akashic Reading. Put the same question after 2 years, I'll be giving the same answer. From memory you cannot answer. Even if the same question is put by the same person, after 2 years the answer will be same; exact word, even the word will not change. This is the evidence, the **Akashic Reading is not from the ordinary mind or logic - I am reading from the Cosmic Archives.** If any of you are here who put 2 years before some question, during the Akashic Reading and got the answer, may be in the next Akashic Reading, put the same question by the same person. See - even the letter or the way the answer comes out, will not be different. That's the way to check whether whatever comes out is from the some other plane.

(16:20)

Keeping a secret is very difficult. Kunti, the poor lady, has to live with that secret.... almost till the war beginning, please understand, till the war beginning! Just before the war, Krishna goes and reveals the secret to Karna... then she goes and meets Karna; not as a mother to shower the love, but to take the boon to protect other five sons. There is a fight between the elder son and other five sons. If she is a mother, she must be sitting in the centre and trying to patch it up. But she goes there to protect these five sons and then, finally, even her death, when she hears Krishna left the body, in the deep suffering she has cardiac arrest and leaves the body. Her whole life is a long suffering.

Now Krishna reminds Arjuna, “Oh Kaunteya...son of Kunti”, who is extension of a long suffering, “do not let that pattern repeat in your life. Come out, wake up”; because mother’s patterns are very important. Please understand. **After 14th year, your father’s patterns do not affect your life directly, but till you die your mother’s patterns affects you directly. Mother’s patterns are very important, because that becomes very physical core, part of your very physical existence. Once you have an independent logical education in society, the father’s part in you does not have any more power over you, but till you die, you mother’s part in you has power over you.** Only if you become enlightened, you are liberated from both patterns. Even then, **as long as body is there, your Guru’s pattern stays in you.** 😊

(19:20)

Here Bhagawan is reminding Arjuna, “kaunteya na teshu ramate budhaḥ.” – “Anything which has beginning and end is a source of all troubles”. Does it mean Bhagawan is saying, “Don’t have anything which has beginning and end?” No! He says, **“Don’t be affected by the things which has beginning and end.” Let your inner space not be too much affected, occupied by the things which has beginning and end.** In this one verse Bhagawan is giving, a straight, clear conclusion; please understand, He is delivering the conclusion; He is not giving any philosophy or poetry, as I said yesterday.... no philosophy, no poetry - fact, straight Truth. So understand, let your inner space raise to more and more subtle tastes.

A person whose inner space is raised to the subtle taste will not enjoy the rumours and scandals about others. **If your taste becomes subtle and subtle, your intake will become of the same quality.** When I say ‘intake’, not just the food even the visuals you see through the eyes - the channel you watch, the message you receive, the website you browse.... everything will change.

Somebody came and told Me, just 2 days before, “Swamiji, I don’t know what happened, suddenly last 6 months I am getting all the informations about the spiritual channels, spiritual websites, spiritual books; so much of spiritual material is gathering around me. I think world is becoming more spiritual Swamiji.” I said, “No, you are becoming more spiritual. That is why you are attracting only that kind of a things around you!” If your taste is very gross, dirty, you will be sitting only with yellow journals - that scandal shows. If your taste raises to the little subtle level you may just enjoy music channels, if it raises more, it becomes more subtle, then maybe

philosophical thought trends, when it becomes more subtle - the spiritual ideas;
based on your taste your intake quality changes.

(22:53)

Bhagawan is insisting here to change your taste. Let it become more and subtle and subtle and subtle, so that you are not affected by gross level things which has beginning and end.

ye hi sansparśha-jā bhogā duḥkha-yonaya eva te
ādyantavantaḥ kaunteya na teṣhu ramate budhaḥ

Bhagavatam has beautiful sloka, which is very close to this Gita verse.

Sukhasya antaram dukham, dukhasya antaram sukham
Chakravat parivartete, sukhadukhe nirantram

Let Me give you the translation -

Sorrow follows the pleasure and pleasure follows sorrow, in this manner sorrow and pleasure keep moving in a never ending circle. Only this never ending circle is nirantharam.

Impermanence is only permanent. The essence, the sacred secret from this verse - let you raise your taste to more subtle and subtle and subtle level, so that you are not influenced, affected by the gross matters.

(24:48)

Let you all achieve, experience, live, express, radiate, share and explode in Eternal Bliss - Nithyananda.

Thank you.

(24:57)