

Bhagavad Gita

commentary by

N i t h y a n a n d a

Beauty of Purposelessness - the meaning of living



Bhagavad Gita

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Bhagavad Gita Demystified

Nithyananda

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

Beyond Scriptures

Beauty of Purposelessness

CHAPTER 3

Life is to enjoy living, not to chase goals. There is no other purpose to life; life, in fact, is purposeless. Once we create goals to fulfill, we create sorrow to follow.

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Bhagavad Gita: A Background

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

The Gita is the ultimate practical teaching on the inner science of spirituality. It is not as some scholars



incorrectly claim, a promotion of violence. It is about the impermanence of the mind, body, and the need to destroy the mind, ego and logic.

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

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

Nithyananda explains the inner metaphorical meaning of Mahabharata thus:

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

The various commanders who led the Kaurava army represent the major blocks that the individual

consciousness faces in its journey to enlightenment. Bhishma represents parental and societal conditioning. Drona represents the conditioning from teachers who provide knowledge including spiritual guidance. Karna represents the restrictive influence of good deeds such as charity and compassion, and finally Duryodhana represents the ego, which is the last to fall.

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

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

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



Finally one reaches Duryodhana, one's ego, the most difficult to conquer. One needs the full help of the Master here. It is subtle work and even the Master's help may not be obvious, since at this point, sometimes the ego makes one disconnect from the Master as well.

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

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

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

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

Introduction

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

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



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

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

Sankara, the great master philosopher said:

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

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

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

Beauty of Purposelessness

The whole of Existence, the whole universe, is purposeless.

Of course, it would be very shocking to hear this. From a very young age, you are taught and socially conditioned to believe that life has got some purpose. Always you are made to run towards some goal, towards some purpose.

‘What is life without purpose?’ you may ask. You may wonder, ‘How can it have any meaning?’ Any activity, let alone one’s entire life, has to have a purpose, a definition, and an end point.



Then it becomes meaningful. That purpose is what drives us, motivates us and provides spice to our day-to-day activities.

‘You are making us confused,’ you would say. ‘All our lives we have been brought up to believe that we are here for a purpose. As children we are expected to do well at school, and later at college. Once we grow up, we are supposed to get married happily and bring up children. At each phase of our life, at each stage of our life, we have specific templates, specific guidelines that society and our families have set up for us. How can we let them down? How can we believe that all these expectations are wrong, and that there is no purpose to life?’

You would say, ‘You are turning our life upside down. You are driving us crazy!’

The more you run towards a goal, the more you are considered a successful person. The greater the speed, the more you are respected. The greater the speed, more the rewards. From your birth, again and again, you are taught, society teaches you, that life has got some purpose and that life has some goal. Life without purpose seems meaningless to us. We cannot even comprehend such a possibility.

Understand that this is what you have been brought up to believe. This is not the truth of Existence. Life does not need a defined goal to make living worthwhile, meaningful and happy. The absence of purpose makes our

life meaningful. Absence of goals in life makes living worthwhile.

The universe, nature, has no purpose. It just is. It exists. A river runs downhill towards the ocean because it is its nature to run downhill. It is not because it has a purpose to meet the ocean. Our life, too, has no purpose. We were not born for a purpose. We were born to live, to enjoy life and to be happy. Instead, we set ourselves up for unhappiness; we set goals for ourselves, and almost always these goals are based on fantasies and not on realities. In the process, we stop enjoying life.

The more you run towards the goal, the more you miss life itself!

A person who is continuously bothered about goals will never be able to enjoy his life. He lives in the future and ignores the present. When we are in the present moment, the here and now, we do not need a goal to guide us.

Just the awareness of the present moment will help us decide what needs to be done at that point in time. When the present moment is taken care of with awareness, the future gets resolved on its own. As long as the path is right, whatever destination we reach will be right. We do not need to define the destination; the right path defines its own destination.

However, we constantly worry about the future. We constantly think of the past, relate it to our future and define our expectations based on what we have missed in



the past, or what we believe will provide us happiness in the future.

For example, when you are studying you always think, 'When I have a job, my life will be happy.' When you have your job you think, 'After marriage my life will be happy.' After marriage, you think, 'When we have kids and our own house, my life will be happy.' After you have kids and your own house you think, 'When the kids grow up and all my responsibilities are over, I will be happy.' By the time your kids are settled, by the time your responsibilities are over, when you want to relax, your being is conditioned so much that you can't relax!

With this mental attitude, we are constantly running to stay in the same spot. Happiness is where we are. It is not where we think we should be.

A small story:

A very successful investment banker from New York was getting burnt-out. He had been earning millions since young age by constantly running behind goals and targets. Seeing him getting burnt-out, his friends advised him to take a break.

Knowing that the word 'relaxation' was not in his dictionary, they advised him to go to a distant rural spot well known for fishing. They told him that fishing was very good for his health so he could come back even more energetic.

The man agreed and he went out and bought designer gear - clothes, shoes, hat, and, of course, the most expensive fishing gear, including designer bait. He took a flight, flew to the nearby city and then drove from there to the village. He booked himself in the most comfortable place to stay.

Early next morning, he dressed up and with all his gear went to the fishing spot. He sat under a shady tree, made himself comfortable and put his fishing line into the water and waited. He waited and waited. An hour passed. There was no sign of any fish being caught. He was getting impatient but he could not accept that he was not successful at something as simple as fishing when he could handle such complex businesses.

Just then, an old man, a local, dressed in crumpled shorts and a simple shirt came by and sat a few meters downstream from him.

The banker watched this old man with amusement, convinced that this simple man would also not be able to catch any fish. The old man had a fishing rod, which was nothing but a long, sturdy twig and a can of worms for attracting the fish. He settled down and put his fishing rod into the stream.

Within minutes, the old man was catching fish; not just one, but one after another. Without hesitation, the old man was throwing the fish back into the water and laughing. He was thoroughly enjoying himself.



Suddenly, the old man became aware of the young banker staring at him. He turned to him with a broad smile and greeted him, 'Hi', he said, 'Why don't you shift over here? This is a better place to catch them.'

The young banker quickly moved next to the old man who guided him as to where to cast his rod. Soon, the young banker was also catching fish. He was very excited.

The banker was a typical businessman. As soon as he started catching fish, he got the idea about how this could be used to make money. He said to the old man, 'You are so brilliant at what you do. You should come to New York. I can introduce you to rich people who you can teach and you can make a lot of money.'

The old man listened attentively to the banker. He then asked the banker, 'Are you rich?' The banker said, 'Yes, sir. I earn a lot of money.'

The old man asked, 'What do you plan to do now, now that you have a lot of money?' The banker replied, 'I am married to a lovely lady and hope to have a couple of children.'

The old man continued, 'Then?' The banker said, 'Oh, we shall build a lovely house. We shall take vacations. When we need to take a vacation to get relief from my stressful work, I shall come here and fish.'

The old man simply said, 'But that is exactly what I am doing now!'

Most of us need to get stressed out before we can relax. We do not understand what it is to relax. When I tell people to relax during meditation, they ask me, 'Master, please give us detailed guidelines how to relax!' What a sad state of affairs! We feel we need to lose our happiness before we can start searching for it.

The tension of running behind something has become a part of our being. It has become part of our conditioning. After that, resting will not be rest anymore. It will not be relaxation anymore. It will be a state of loneliness!

When we run behind goals, all that seems to matter is the achievement of that goal. Any sacrifice seems to be worth achieving it. We do not feel connected to people around us anymore, even those who we claim we love and care for.

When we have rest at the end of our lives, we will feel lonely because we have been conditioned to run behind something. We have been conditioned to live with something. We have been conditioned to associate ourselves with some activity.

The more you run the more titles you receive. You always say with respect and a trace of envy, 'He is a multi-dimensional personality.' You praise people who run more and call them multidimensional personalities. Please be very clear, they are schizophrenics, not multidimensional personalities!



Only a person who has deeply experienced himself, who rests in himself, who experiences inaction in action, only such a person can be a multidimensional personality. Only such a person understands himself and his many personalities, and is comfortable with all of them.

Only a Krishna can be a multidimensional personality. A man who completely rests in himself, who knows how to relax within himself, can be a multidimensional personality.

A person who runs for society, who is made to run by society, can never experience peace. Be very clear - the more you run, the greater is the possibility for you to become mad. But society wants you to run. Only then you will be useful to society.

Society doesn't want you as you are. It wants you as it thinks you should be. It wants you as a useful member of society. If you are a doctor, if you are a lawyer, if you are an accountant, if you are useful to society in some way, then you are rewarded, you are praised. That is why society gives so much importance to your title. It ignores you and belittles you if you are a homeless person or a bankrupt person.

You are respected just based on your title, for what you are. The more titles you have, the more respect you get. The fewer titles you have, the lesser is the respect. The more useful you are to the society, the more you are respected.

Again and again, you are made to run. You are taught that life has got a purpose. Please understand: life is purposeless. Look into your life deeply. Whatever you think as the goal of your life, even if it were fulfilled, do you think you would be able to rest? Do you think you will be able to relax? Do you think you will be in bliss? Do you think you will feel fulfilled? No! You will only feel depressed.

As each goal is fulfilled, another springs up in its place. There is no resting point. There is not even any time to appreciate what you have achieved and enjoy your achievement and acquisitions. You are driven from one goal to another, from one desire to another. In the process, there is no fulfillment. There is always a feeling of discontentment. You are driven not because your being tells you to, but because society drives you so.

One guy came to me and said, 'Earlier I used to smoke and drink. My wife used to fight with me all the time. She always blamed me whenever things went wrong. She would connect anything and everything with my smoking and drinking and blame me. If the kids did not study well, she would say, 'You are a drunkard. You don't care for your kids. That is why they are not studying well.' If something went wrong in the house, again she would find some way of connecting it with my smoking and drinking. Continuously I was blamed this way. I was totally disturbed. So, finally, somehow, I gave up smoking and drinking.'



I asked, 'Oh! Is she happy now?'

He said, 'No, no! Now she is not able to complain about anything. So she is suffering. She is struggling because she is not able to complain about anything. She is not able to blame me. She is not able to put responsibility on anyone.'

When you have something or someone to blame, you can always put responsibility on them and feel comfortable. You can feel relaxed. When you can't put responsibility on something else, when you can't put responsibility on somebody, you suffer.

It is easy to escape reality by putting responsibility on someone else. We look for convenient excuses to hide from reality when we can't handle it. Here, Arjuna is doing the same thing by asking Krishna this question in the third chapter of the Bhagavad Gita. Arjuna is shifting responsibility.

Q: Master, you say that skepticism is a big hindrance to learning. But you also urge us to voice our doubts. Why?

You can raise questions due to either skepticism or doubt. But there is a world of difference between the two.

Skepticism is a state where one refuses to believe in anything at all. Just like that! The skeptic will raise

arguments just for the sake of raising them. In this sense, skepticism itself is an unconscious belief; it is a foregone negative conclusion against anything and everything.

The skeptic has no opinions and no ideology of his own. He only has an argument against whatever idea you place before him. He will argue against an idea for hours, and if you present another idea that is just the opposite, he will argue against it equally emphatically!

Actually, he has already settled into a permanent attitude of NO towards everything. In this sense, skepticism marks the end of the journey for the learner, because with this attitude it is impossible to get anywhere. The skeptic has closed himself to all possibility of change.

Skepticism arises from inner violence. It surfaces as questions that require no answers, since each answer will automatically be followed by another question. In fact, the questioner will not even be listening to the answer to the first question. He would have already assumed that whatever is the answer will not be the right answer for him.

This is why when I answer questions I always say that I do not answer the questions but the questioner.

Doubt, on the other hand, is a state of openness and receptivity. Doubt is an acceptance of 'I don't know, but I can learn.' This marks the beginning of the learner's pilgrimage. Doubt is the path of the seeker; it simply



seeks to eliminate all that is untrue in order to perceive the Truth.

A man with doubt listens with respect, not with defiance. He possesses the humility of the ignorant. His is the attitude of YES. He is only waiting to experience so that he can trust.

Doubts seek the truth. Doubts arise out of faith.

When a person of sharp intellect turns to skepticism, it is a dangerous sign because it can be very ego fulfilling to put down all ideas in an effective manner. But ultimately, the skeptic is only burning his own bridges.

Especially with a Master, if you adopt the attitude of skepticism, there is just no way He can get through to you. There is no point in going to a doctor just to question the value of every pill in his prescription, is there?

So ask your questions, by all means. Just watch the attitude with which you ask them!

To Act or Not to Act is the Question

3.1 Arjuna said:

*O Janardana, O Kesava, Why do
You make me engage in this terrible
war*

*If You think that knowledge is
superior to action?*

*3.2 My intelligence is confused by
Your conflicting words.*

Tell me clearly what is best for me.

3.3 The Lord said,



'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.

3.4 A person does not attain freedom from action by abstaining from work,

Nor does he attain fulfillment by giving up action.

In the previous chapter, the second chapter of the Bhagavad Gita, Krishna tells Arjuna that knowledge of the Self is the supreme path to enlightenment. Krishna explains to Arjuna about the nature of the indestructible Self, which cannot be destroyed. 'It cannot be cleaved by weapons, burnt by fire, dried by the wind, and wetted by water,' says Krishna. The Self is untouched and untouchable.

Krishna explains to Arjuna that those whom he thinks he is about to slay have already been slain. It is the nature of the perishable body to be destroyed. The indestructible spirit moves on. This spirit takes on a new body as if one changes an outer garment. Krishna tells Arjuna to shed all fears and desires, and to focus on the reality of the Self.

A few days ago, a young man came to me and asked, 'Master, should I marry as per my wish or should I listen to my father?'

I said, 'Listen to your father's words and go for an arranged marriage.'

He asked, 'Why Master? Won't I be happy if I marry as per my wish?'

I told him, 'You see, with arranged marriage, at least you will have somebody you can continuously blame!'

If you marry as per your wish, you can't blame anybody! So it is better to go for an arranged marriage. After two to three years, continuously, you can blame your parents and be happy. You will feel you are not responsible for the misery. At least you will have somebody on whom you can put the blame! With your own decision you can't blame anybody. At least if you have somebody to blame, you will be a little relaxed.

When you have somebody to blame you will feel safe in some way.

Arjuna is still very much in this mode. He is confused as to what he should do. At one level, he understands what Krishna says to him. However, all this philosophical talk about the spirit living on while the body dies and that all those he is about to fight with and destroy having been destroyed already in the cosmic sense, does not appeal to him. Arjuna is a warrior. To him, what is seen in front of him exists. He sees all his elders and relatives arrayed against him in battle and he has to make a choice to kill or be killed. This is the physical reality that he faces.



On the other hand, Krishna tells him not to take this reality seriously. Krishna says that all the living people in front of him are already dead, and therefore there is no sin that he is committing by killing them again. In fact, if he does not fight them, he incurs the calumny of having run away from battle as a coward.

Krishna advises Arjuna to control his senses and shed his desires. One who controls all his senses is like the ocean in which all rivers are consummated. Krishna advises Arjuna that from anger arises delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; and from destruction of discrimination, one perishes.

Krishna also tells Arjuna that he has the right only to do his duty, but no right to its results. 'Let not the fruit of action be your motive or let your attachment be to inaction,' Krishna warns him.

Arjuna is totally confused.

He asks Krishna, 'I do not understand what you are saying. You are telling me to fight. Then you are telling me to shed anger. You say I must kill my enemies, who are my elders and relatives, but then you say I should not worry about the end result.' Arjuna says. 'All I need to know is whether I should act or not. You say that knowledge is superior to action, and yet, you say I must act. What should I do?' he asks plaintively.

What Arjuna leaves unsaid is, 'What use is knowledge if it cannot be used in action?' Arjuna is a *kshatriya*, a

warrior, not a *brahmin*, a scholar philosopher. Philosophers can keep arguing from both sides of an issue, without bothering about any logic. Philosophers are only interested in advertising their knowledge, their so-called knowledge. But, warriors are men of action. They have no time to waste in idle talk.

So, Arjuna says, 'Cut out all this superficiality; tell me as it is; tell me the truth. Tell me what I should do.'

Your whole life is purposeless, but again and again, you are conditioned to run towards something, to go towards something, some goal! From a young age, some goals are always put in front of you, whether it is in material life or spiritual life. Both ways, always some goal is put in front of you. The so-called goals in material life or the so-called goals in spiritual life, both continuously make you feel that you are not enough.

Just understand, whatever you think as your purpose in life, whether it is money or relationships or name and fame, even if you have complete fulfillment in that dimension, you will not rest!

For example, if money is your goal, if you become a multimillionaire as you want to, do you think you will be able to rest? Or if name and fame are your goal, and you become a person with many people following you, if you become a person who is world famous as you wished to become, do you think you will be able to rest? Never!

By the time you reach the top rung of the ladder, climbing will become your habit. When climbing becomes



your habit, you can't rest within yourself. Please be very clear, climbing or running will become your lifestyle. Running will become your trend. When running has become your trend, you don't even know *what for* you are running, but you will start running. You will be running even if you don't know *why* you are running. You will be continuously running, running, running; the reason 'why' you will not know.

Some one told me this, I believe a management consultant said it, 'If you place a ladder somewhere and climb as fast as you can, you will quickly reach the top of the ladder. But, unless the ladder is placed where you want, where you reached will be of no consequence.' Climbing as fast as you can is *efficiency*. We all think we are very efficient. Placing the ladder where you want is *effectiveness*. Not all of us know where to place the ladder. So, the consultant says to focus on where to place the ladder.

But the management guru is mistaken.

It does not matter where you place the ladder, as long as you enjoy the climb. The trouble is that we spend the entire climbing time being obsessed about where we will reach and what we will do. If we spend time enjoying 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 is.

A small story:

One guy wanted to have one acre of land so that he could do some agriculture and live happily. He prayed to the Goddess of Earth, 'Oh Mother! Please give me one acre of land so that I can do some agriculture and live happily.'

Goddess appeared and said, 'Don't worry my son. Why only an acre? From sunrise to sunset tomorrow whatever you cover by foot, however much land you can cover, that land will belong to you.'

This is a big problem. Boons create very big problems. Blessings without maturity, or power without maturity, always create problems. Let me tell you one more story and then I will continue with this story.

A man once hit a jackpot of ten million dollars in a lottery. This person had a heart problem, so his wife was very worried about how to break this news to him. He might get a cardiac arrest and die! She was afraid to break this news to him.

She thought and thought, but somehow she felt it was too dangerous. She could not take the risk of giving him the news. She went to the priest at the local church.

She said, 'Father, can you help me?' and told him the problem. He said, 'Don't worry. I have known your husband for the last thirty years. I can surely come and tell him the news in a very nice way.'



She said, 'Oh, no! It is too risky. Please understand. He is a heart patient, so you have to be careful.' The priest said, 'I will take care, don't worry.' The priest went up to this man and started a conversation, 'My son, I think you are going to be blessed with a great fortune by God.'

This man said, 'What are you saying Father? My whole life I have lived in poverty.'

The Father said, 'No, no! Don't think like that. God is going to bless you. Alright, suddenly, if you got ten million dollars in lottery what would you do with it?'

The priest was giving a hint before breaking the news. 'Suddenly if you got ten million dollars in the lottery what would you do?' he again asked.

The man said, 'Ten million dollars? I will give half of it to your church!'

The priest fell down and died!

The priest fell down and died on hearing that! So please be very clear, even if a blessing comes, without maturity, it will be very difficult to handle it.

Coming back to the earlier story, Earth Goddess tells the man who had prayed to her, 'run as much as you can tomorrow. You will have all that land for yourself.'

This man thought, 'Alright! I will run through ten acres so that I can do farming and have a small farmhouse and live happily.' After half an hour, he thought, 'Why only ten acres? If I can walk up to hundred acres, not only me, but my kids also will have enough land.'

Late at night, he started thinking, 'Why walk just a hundred acres? Why not walk as much as possible? Then I can even sell some of it and become a multimillionaire! I will need money for construction. I can sell a little bit of land. Why not walk as much as possible?'

He decided that the next day he would walk as much as possible. Early next morning, the moment the sun rose, he started. He started his journey: walking, walking, walking, and walking with all his energy and enthusiasm.

After five hours, suddenly he realized, 'Why should I walk, why not start running?' So, he started running. He was running, running and running. At around three in the evening, his body was asking for some food. His body was hungry, asking for food, but he said, 'No, today I should not waste time in eating. Today I will make money. Today I will get land. Today I will work as much as possible so that from tomorrow onwards I can sit and enjoy.'

He started running faster. Running, running, running... around four in the afternoon, his body was begging for at least a glass of water.



He decided, 'Today I don't have time for anything, I should not waste even a single moment. I cannot waste even a single minute. No water, no food. Today I have to cover as much land as possible.'

He started running at full speed, running, running, running. By evening 6:30, the sun was about to set. By that time he had come near a beautiful river. He had almost covered enough land for one full state. He was near the river and the sun was about to set; in half an hour the sun would set.

This man thought, 'If I cross this river also it will be really nice. I will have both sides of the river for myself, in my country.' He started crossing the river.

After crossing the river, just nearby he saw a burial ground. He thought, 'Now I have enough land for people to live. I should get the burial ground also; only then I will have enough land for people who are dead. Now I have enough land for people who are going to live in my state. Next I should have enough land for people who will die.'

He wanted to cover that place also. He started running, running, running. The sun was about to set. His body said, 'No! Enough! I can't run anymore. Enough, relax!' He said, 'No, no, just ten minutes, ten more minutes. Let me cross this cemetery also.'

He was running, running. His body said, 'No! I cannot put even another single step forward; I am exhausted.'

He said, 'No, let me just finish this one part.' As he ran, the sun was about to set. Suddenly, he hit a stone and his body was not able to balance; he fell and died. He simply dropped dead!

Exactly the same thing happens in our lives. Please be very clear. You may be thinking in your mind, 'What a fool! How could he miss his whole life?'

Don't think he is a fool. We are also doing the same thing in our lives.

Maybe we are doing it in a slightly more polished way. He has done it in a physical way; we are doing the same thing in a mental way. But be very clear, we are also doing exactly the same thing.

You never relax within yourself. You never settle within yourself; you never sit with yourself. That is the reason, even in your old age, when you want to relax; you will not be able to relax.

Have you seen a single man above seventy relaxing? Never! At the most he will be sitting with the television. They can never sit with themselves. If they have company, they will start talking about their golden past.

If they don't have company, they will be sitting watching television, or with a big magnifying glass they



will be reading the same old newspaper, first line to the last! They can't sit with themselves.

I have seen many elderly people in India - their sons will be married, daughters will be married, grandchildren also married! But they will be sitting and reading the matrimonial column in the newspaper! They will be sitting and reading the classified ads for brides, not for any purpose; but because they can't sit with themselves.

A man who can't sit with himself misses one of the major dimensions of his being. Continuously running, running, running, thinking that there is some purpose, his whole being is conditioned for tension, conditioned for running. Ego means thinking that there is some purpose in life.

Ego is nothing but social conditioning which gives you the idea that there is some purpose in 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. Nothing will come with you.

There is no exchange offer, please be very clear. If you give forty rupees in India, you will have one dollar in USA. But no matter how much money you give in this world, you cannot have a single rupee in heaven. There is no exchange counter or exchange offer. Please be very clear, no exchange offer exists!

A small story:

In some remote village there lived a man. He distributed his property among his three sons and told them, 'Each of you should put one million rupees in my coffin when I die. Please put one million rupees each with my body and bury me.'

All three agreed, 'Yes, we will do so father.' One was an accountant, another one was a doctor and the third one was a lawyer. After the father's death, the first son came and said, 'I should be honest. Father has given me so much property.' Saying so, he put one million rupees in cash in the coffin.

The second son came and said, 'I also should be honest. Let me put my share.' He thus put his share of one million rupees in cash into the coffin.

The third son came. He just put in a cheque for three million rupees and took back the two million rupees cash his brothers had put in and said, 'Let him cash this cheque out there and spend it!'

You can't carry anything. No cheque will be useful. Your money will not be useful and nothing of it can be carried over to the next world.

As of now, this whole world, this material world, looks to be four-dimensional as you enjoy it with all your senses. The moment you leave the body, the whole experience will become black and white, uni-dimensional, flat and uninteresting. For example, as of now, the dream



which you dreamt last night, that dream looks black and white and this world looks real. However, when you were dreaming, the dream looked like reality and this world had become black and white.

Please be very clear, when you are dreaming, your dreams look real and the world outside of it seems black and white. When you are awake, this world around you looks like reality and the dream is black and white. But there is no scale to measure which is reality and which is a dream.

A small story:

A great Zen Master, an enlightened Master, one morning comes out of his bedroom and suddenly starts crying, weeping.

His disciples ask him, 'What is this Master? You are an enlightened man. How can you weep? Why are you weeping? What happened?'

He says, 'Last night I dreamt that I became a butterfly.'

The disciples laugh and say, 'What is the problem? It is after all a dream. Why are you weeping for that? It is after all a dream. Why do you bother? Forget about it'.

He says, 'No, no! Now I have a big problem. I don't know whether I dreamt that I have become a butterfly or whether that butterfly is now dreaming that it has become a Zen Master!'

Please be very clear, there is no scale. There is no scale to prove whether the dream is reality, or what you think as reality is really the reality. We don't know!

As of now, the material world looks like a 4D, four-dimensional one. 3D movies are no longer the ultimate; now there are 4D movies. At Universal Studios, where they took me, they showed a film called Shrek in 4D. They show the Shrek movie and while watching some scenes not only do you see it in 3D with the spectacles provided, they also rock your chair and sprinkle water on you to give some more special effects! You really feel that the movie is happening around you; you really feel you are given the experience. That is what 4D is.

Now, as of now, when you are here, it looks as if this is 4D and dreams look like black and white. But when you enter into the dream, this becomes black and white and that looks like 4D.

Please be very clear, we don't know which is true, which is reality. You may be dreaming that you are sitting in a temple and listening to the Gita. We don't know! There is no scale with which we can measure and say whether it is dream or reality.

People tell me, 'No, no, everyday when we enter into the dream we are not entering into the same dream. On the other hand, everyday when we come to reality we are entering into the same reality. So with this scale we can say when it is reality and when it is a dream.'



Please be very clear, in one night's dream you live even 20 years of life, am I right? In one night's dream don't you live even 20 years of life? In that 20-year span, you are in the same consistent dream, is it not?

Be very clear, this whole life, this whole time span, which you think is reality may be part of one dream! This whole span, which you imagine to be real, can be part of one dream. So be very clear, there is no scale to prove which one is reality and which one is a dream. When you leave the body, whatever you see now, the whole thing will become black and white.

As I stated earlier, nothing can be carried with you at the time of leaving the body. You can't take anything with you. You can't sign your cheque! You can't talk to your relatives. If you speak they will run away! Your car will not be useful anymore. When you are not able to take anything with you, what is the purpose of life?

What is the purpose of life? The moment you understand life is purposeless, the moment you accept the beauty of purposelessness, you will realize the meaning of living.

Life has no purpose, but it has meaning to it.

Purpose is different; meaning is different. Purpose means goal orientation. You always think about the goal; running, running, running and suddenly one day you just drop dead! The more goal-oriented you are, the more you will miss life.

Purpose is different and meaning is different. When I say the word 'meaning', living itself becomes meaningful. Come to this present moment and the path itself is life; the path itself is a meaningful thing.

There is no such thing as, 'in the end you will be happy'. You always postpone joy; you always postpone bliss and you always postpone living. Life is lived in a very superficial way because you think life has got purpose.

Be very clear: the man who works just for his salary, just for money, for him only the payday will be a beautiful day. He will be happy only on that one day. He is selling his 29 days for that one day. He is selling his 29 days just for that one day of happiness.

Please be very clear: the man who is running behind some goal will never be able to live life happily. If you are working just for a salary, you will never be able to experience the meaning of living; you will only be able to run behind the purpose.

I don't say, 'Don't take the salary.' But let it not be the only goal in your life. Let it not play a major role in your consciousness. That is what Krishna says, that is what Krishna means by these words: *karmanye vaa adhikaaraste maa phaleshu kadaachana* - you can do only your duty, you have no right to its fruit. If you think of the fruit, you will lose the joy of living!

The meaning of living is experienced only when you understand the beauty of purposelessness. The beauty of



purposelessness makes you realize the meaning of living. This is a beautiful verse! It is the essence of the Gita!

Two things you need to understand from this: one, He says, let your inner space be not contaminated by the purpose of life. Please understand, when I say inner space, I mean your mind. When you close your eyes, what comes in 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 fulfillment. He says, 'Let your inner space be not disturbed or filled with purposes.'

One important thing you must understand, by nature your inner space is filled with energy; your inner space, what you refer to as *atman*, spirit or soul is filled with blissful energy, eternal bliss. The more you free your inner space of other furniture or 'purposes', the more you empty yourself of goals, the larger is your inner space of bliss.

For example, this room is filled with space. The more furniture you put in it, the more space will leave this room. Please understand this room is not empty; no place is empty. It is filled with space. It is filled with ether. This room is filled with the energy of ether. The more furniture you bring in, the more ether will be taken away; the ether will be moved away. It will be less filled with ether; it will be less filled by space and air energy.

Your inner space by nature is filled with bliss. The more furniture you bring in, meaning more 'purposes of

life' you bring in, more you think life has got purpose, and hence, more furniture you will bring in and arrange. The more you furnish your inner space, the less blissful it will be.

In the outer place, if you furnish your home, it will look very nice. In the inner space, if you furnish, it will look very ugly.

Don't furnish your inner space. Don't bring more furniture into your inner space. Let your inner space be empty. Of course, it will never be empty. It will be filled with bliss. The more inner space you create, the more your life will be blissful, the more it will be ecstatic, the more it will be joyful. Your inner space needs to be empty. That is what Krishna means by, 'Don't be attached to results.'

Continuously, if you think about money, you will never be able to perform your action completely; you will always be goal-oriented; you will never enjoy the path. Not enjoying the path is the greatest hell, the worst hell that can happen to any human being!

Again and again Krishna says, '*Paritraanaaya saadhunaam vinaashaaya cha dushkrutaam dharma samsthaapanaarthaaya sambhavaami yuge yuge*', I come down to save the innocent, good people, and to destroy the evil-minded people again and again.

People ask me, 'You also say *dharma* (duty) is the only thing to be practiced, but in our lives, we see people who



are not living according to *dharma*, but who are living more happily; they have more property, more wealth. Why is that?

Please be very clear, they may have more property, they may have more things in the outer space, but never think they are happy; never think they are blissful. When does someone not follow *dharma*? When he follows his ambition! Ambition is the thing that causes you to commit all mistakes, do all possible sins. Ambition is hell.

Don't think we will go to hell by making mistakes. No! We make mistakes because we *are* in hell. The very ambitiousness is hell; there is no need for a separate hell. Don't think we will reach a separate place called 'hell' at the end of life. The very ambitiousness is hell. People make mistakes because they are in hell.

If you are happy and blissful, you will never disturb others. If you are unhappy, naturally you will vomit that violence on others. Ambitiousness itself is hell. The very ambitiousness is enough punishment. You don't need to curse the guy who is not following *dharma* and you don't need to think that he should be punished. Just because of ambitiousness, he misses his whole life.

You can easily miss life by having a purpose to life. If you have salary as the purpose, you will miss twenty-nine days of your life just for that one day, your payday. If you work just for the sake of the weekend, you will miss five days for those two days. Unless your life itself becomes joyful, unless your working itself becomes

ecstasy, unless that *itself* becomes bliss, you cannot experience what Krishna says in this verse: *karmanyē vaa adhikaaraste maa phaleshu kadaachana*.

Be very clear, even if you think you have the right to the outcome of your action, even if you acquire the outcome as per your wish, what have you achieved? How long do you think you will be able to carry that? Nowhere can it come with you. And your life will not be fulfilled just by purpose. 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. In your young age somebody teaches you some purpose, 'You should become a lawyer, or you should become a doctor.' You are given a purpose and that purpose is fulfilled through your life, but you will never feel fulfilled.

Never make the mistake of thinking you will be fulfilled when your purpose is fulfilled. No! Your fulfillment is completely different from the fulfillment of your purpose.

If you want to feel fulfillment, you have to work separately in a different direction. It is a totally different achievement. It is a totally different dimension of your life. Fulfilling your purpose cannot give you the feeling of fulfillment. If you want fulfillment of your being, listen to what Krishna says here.

I think Krishna is the first and the last Master, as far as I know, who declared the Truth as it is. No statement



can be the ultimate, so I am saying it is only as far as I know. Krishna is the first and last Master who declared the truth as it is.

Two things: always people who are in politics, people in the outer world, know the techniques to achieve success in the outer world. People who are in the spiritual world know the techniques to achieve success in the spiritual world.

But Krishna is both. He is the only Master who is an enlightened man and a king. He knows how to give a technique to achieve total success in the outer world and in the inner world. He shows you how to furnish your outer space and how to keep your inner space empty. That is life in totality.

The whole of Gita is only about this one idea: how to furnish your outer space to the ultimate luxury level and how to keep your inner space at the ultimate blissful level.

Keeping your inner space in eternal bliss and keeping your outer space in ultimate luxury, Krishna is the only one who has produced a formula for inner space and outer space together.

You can't expect this from a Buddha because Buddha gave up the outer space. He lived with just three pieces of clothing and he lived the life of a monk. So whatever he produced, whatever formula he created, will lead you only to that state.

But Krishna lived as a king. Krishna lived not like a king, but as a king. Only Krishna can give practical instructions. Only Krishna can give a manual for practical spiritual living. With all other Masters, their manual is useful only for monks who are sitting in monasteries. Only Krishna's manual is useful for people who are living a regular lifestyle.

Here He says, 'Not merely by abstaining from work can one achieve freedom from reaction.' You can't achieve freedom from reaction by moving away from work.

I saw a monk who was considered a great Paramahansa because he never got angry. His greatness was that people thought he never got angry. There was no need to get angry because he was sitting in the Himalayas!

He was sitting in the Himalayas and people were there to give food for him everyday. In the morning somebody brought breakfast, at noon somebody brought lunch, at nighttime somebody brought dinner. Somebody gave him clothes. What was the need to get angry? There was no need! He was respected because he never got angry.

Usually, human beings respect somebody who does something that they cannot do. If you want to have the respect of society, just do something that others can't do, that's all. Such foolishness!



So this person was considered to be a great person because he never shouted at anybody. Of course, nobody thought that there was any need for him to shout at anybody because he was sitting in the Himalayas and being taken care of by his devotees and disciples.

Somehow, somebody inspired him by saying, 'Master, let us go to the *Kumbh Mela* in Nasik.' The biggest gathering in the whole of humanity happens in India during the *Kumbh Mela*. Once in four years it happens. Every four years the biggest gathering in humanity happens in India at this event. It is not just the biggest spiritual gathering, but it is the biggest gathering in the world - of millions of people, tens of millions of people. Seventy million people attended the last *Kumbh Mela*. Seventy million!

Anyhow, they convinced the monk to go to the *Kumbh Mela*. After he attended the *Kumbh Mela* and was about to return to his Himalayan abode, all his disciples left him. That's because when he came down from the Himalayas, his routine got disturbed. Only then did his disciples experience his anger. He could also shout at others, get irritated and be angry.

Please be very clear, as long as a difficult situation doesn't come, all are great saints. Everyone is a saint until the opportunity comes. Only when the opportunity comes can you judge whether one is a real saint or just an escapist.

Abstaining from work or moving away from work cannot give you freedom from reaction. To have freedom from reaction, your inner space needs to be purified. Your inner space should become empty. You need to remove furniture from your inner space. Renouncing furniture in the outer world is not going to help you. Only renouncing furniture from the inner world is going to help you.

The idea of purposes, thinking that life has got a purpose, should be renounced. That is why Krishna says, 'Just by renouncing, just by outer renunciation, perfection can never be achieved; perfection can never happen.'

One more thing, if you renounce the outer world, you will be thinking about the outer world all the more. If you renounce the outer world, the outer world will fill your inner space even more.

A small story:

One enlightened Master and his disciple were walking near a river. They were supposed to cross the river to go to their monastery, their ashram. On the way, a young lady was standing. She wanted to cross the river, but was afraid to do so. She asked the Master, 'Master, can you help me cross this river?'

He said, 'Why not? Please come.'

He just lifted her, crossed the river, left her at the other bank, bade goodbye, and reached the ashram. The disciple was observing the whole scene. He was



not able to digest what he saw. He was burning. May be he was jealous! He was not able to digest it.

After reaching the ashram he was not able to control himself and asked his Master, 'Master, you are a *sanyasi* (monk). How can you touch a woman, in fact, a young woman and carry her through the river? How can you do that?'

The Master just turned, smiled at him and said, 'I left her long ago. Why are you still carrying her? I left her at the riverbank. Why are you still carrying her?'

Please be very clear, renouncing in the inner space, or emptying your inner space is the real thing to be achieved. That is what Krishna says here.

Q: If we are to drop the memories of what happened in the past as the Master indicates to his disciple, won't there be more problems? People do learn from their past, from their past mistakes. If they drop their impressions of the past, they will suffer. Wouldn't they?

A good assumption, but unfortunately not a correct one!

Think for a moment about your own self. Think about all the problems you have. Think about the most serious problems you have. You will find that these are repetitive. They are caused by the same conditions.

You have walked the path before, you have faced the problem, the same problem many times, and yet you act in the same manner as before, resulting in the same problem. Do you really ever learn?

Have you learnt to keep quiet when your wife says something to incite you? You know from the past that she is baiting you and you always have fallen for that bait. Yet, you rise to the same bait again. You know that you get angry easily and that makes you do irrational things. Does that knowledge stop you from getting angry?

You may say 'That is my nature, how can I change it?' If you cannot change it who can? Who suffers as a result? The truth is that you do not have the intelligence to learn from your past behavior and past errors and to rectify them. You act out of your unconsciousness based on judgments that your unconscious mind has already made for you.

Carrying the load of your memories does not in any manner help you prevent mistakes being made again. In fact it ensures that you make the same mistakes again.

When the Master tells his disciple that he left the woman behind a long time ago but the disciple was still carrying her, the Master refers to the judgment that the disciple had made. It is not the mere memory of the incident, which in fact is neutral, but the emotion attached to that memory, the judgment that you pass as a result of that emotion, that needs to be dropped.



As long as you retain these memories as emotional laden memories, they have the power to rule you and influence your decisions. Since these decisions are based on memories retained in your unconscious mind, they can rarely be useful. They cause you more suffering.

Dropping the memories is really about dropping your judgments about these events and the emotions connected to these memories. Dropping them enables you to drop your negativities. You feel clean and you feel liberated.

These emotional laden memories are embedded in our unconscious and drive our decisions and actions. What we think are rational decisions are in fact totally illogical decisions driven by unconscious embedded memories. I call these *samskaras*.

Samskaras are memories of experiences, mainly of unfulfilled desires, which are buried deep with our unconscious mind and are extremely powerful. Many of our emotional and physical disturbances are caused by these *samskaras*, also called engrams by some psychologists. These are a collection of value systems and beliefs that we accumulate from childhood based on upbringing and experiences.

These *samskaras*, whether you believe or not, are also carried over from previous lives. Our energy bodies, the spirits or souls, when they disengage from the material body mind system at death carry the mindset arising from the experiences of our current life. This mindset defines the way we are born again. I can tell you in all

honesty that based on my experience that this is absolutely true.

In our Life Bliss programs, we teach you how to identify and dissolve these *samskaras*. In the Life Bliss Level Two Program, previously called the Nithyananda Spurana Program, the entire program process is one of eliminating your unconscious, embedded memories. Wasteful *samskaras* are dissolved and those that you brought with you at birth are revealed.

The *samskaras* that you were born with have the energy needed for fulfillment. Once you understand what these are, you can pursue them to fulfillment. This fulfillment is the ultimate liberation that is actually the meaning of your life. This is why you took birth.

Dissolution of the wasteful memories is the cleansing of the emotions attached to these memories. In these Life Bliss Programs you are led through techniques to relive your past experiences in a super conscious meditative state. This reliving helps in relieving the memories of the emotional baggage.

Look at it this way. These emotion-filled memories, energetically caught in your cells as biomemory, are like heavy video files that occupy huge amounts of space. When these emotions are stripped away, the files reduce in size and become text files!

This is what happens. Your memories still remain so that they can be useful. However, all the emotions



attached to these memories are stripped off and destroyed. So, when these memories do come back, they do not haunt you. You just witness them and move on.

When this process is internalized, all your negativities are removed. You are no longer judgmental based on your past experiences and memories. Judgmental behavior is not caused by memories, but by the positive and negative emotions attached to these memories. Even what we imagine to be positive is never positive. The positive attribute is a result of our ego and conditioning. An experience that gave you pleasure at one time and is remembered as being positive rarely brings you the same pleasure when repeated!

Dissolution of these emotions, removal of these *samskaras* transforms you. It is as if a veil is lifted from your face and as if cataracts are removed from your eyes. You start understanding the true meaning of life. You start figuring out who you are and why you are here.

This is what I have defined as my mission. My mission is your transformation.

To Be in Action 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 by the mind and performs*



selfless work through the sense organs 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.

Usually people ask, 'Master, you say that life is purposeless. Then I may as well just lie down and relax. Who will give me food? Who will pay my bills?'

Let me tell you, you can never lie down forever. You may lie down for the next four or five days, because you always go to the extreme, like a pendulum. Now the pendulum is in one extreme.

If you remove your hand, it will swing to the other extreme. For a maximum of one week you will be able to lie down. After that, you won't be able to lie down. By your very nature you will start doing some work. I tell you that by your very nature you will start doing work.

When I say life is purposeless, I am not asking you to just lie down and relax in your house. All I am saying is, 'Let your body and mind work without disturbing your inner space. You don't have to sell your inner space to have outer place. You don't have to sell your inner bliss to have outer comforts.'

'By your very nature,' Krishna gives the assurance here, 'By your very nature, your body and mind will work; if

you just keep quiet that is enough; they will function beautifully.'

Somebody asked me, 'Master, what should I do to do the right thing? How should I keep my mind in order to do the right thing?'

I told him, 'Just keep quiet. Automatically your body and mind will do the right thing. If you just get out of your system, that is enough, the Divine will get in.'

All we need to do is to just get out for the Divine to enter.

'By nature,' He says, '*Prakriti-jair gunaiho* - by their very nature your body and mind know the right thing to do.' The problem however is that you never trust your body and mind. You never follow your body and mind fully. You always trust your ego and it finally dumps you in the dustbin. Yet you never trust your body and mind.

Be very clear, your body and mind by nature will do the work. All you need to do is keep quiet, relax from your ego. Don't think your inner space is needed for the outer work. The person who understands what *nithya*, eternal is, and what *anithya*, transient is, the person who understands what is eternal and what is ephemeral and relaxes into existence is always in eternal consciousness. He always resides in *nithya ananda* - eternal bliss.

Krishna says, 'A *karma yogi* (one who follows the path of action) is a man who relaxes into *nithya ananda* and does his work.'



Just relax into your inner space, and automatically you will be guided. You always think, 'If I relax in my mind thinking that life is purposeless, how will I know what is right and what is wrong?'

Please be very clear, when you worry about what is right and what is wrong, you will not make small mistakes; you will commit big blunders. The person who doesn't worry, who never bothers, may make small mistakes. But the person who continuously worries will never make small mistakes; he will commit big blunders. And I tell you, to take this jump of not worrying needs courage. Even if you make one or two mistakes, what is wrong?

Taking the risk and jumping, and living without worrying is what I call courage, courage to enter into spiritual life. When you take the jump, you will naturally make one or two small mistakes. Don't worry about them.

Putting up with that mistake is what I call penance. Penance is nothing but accepting the small mistakes which you make when the conscious transition happens in your being.

When you move from ephemeral consciousness to eternal consciousness, when you move from worry to bliss, when you move from falsehood to truth, you will make one or two mistakes.

You will fall and rise just like a small child learning to walk. When children learn to walk, they always fall once

or twice. But just because of that, can you say they should never start walking? No! Even if they make one or two small mistakes, they have to stand up and start walking. Those one or two small mistakes of falling and trying to stand up are the penance done to learn how to walk.

In the same way when you start living without the ego, initially you may commit one or two mistakes. But don't worry about that. That is penance.

Have courage and just enter into the zone of no-ego. Enter into the zone of eternal consciousness. Simply start living and realize the purposelessness of Existence.

Decide, 'Today onwards I will live without worrying. Life is too short to be spent worrying.'

Don't bother, never worry about the goals - just drop the goals. The moment you understand the beauty of purposelessness, all the wounds, which you have created in your inner space will be healed. You will fall into the comfort of eternal bliss.

A man who keeps his senses under control, but who is not able to keep his inner space under control is called a pretender, a hypocrite, says Krishna.

Please be very clear, the quality of your life will be judged only based on the quality of your inner space, not based on the quality of your outer space. When you leave your body and enter into your next life, nobody is going to see the account of what type of car you drove, in



what type of house you lived, how much bank balance you had. No! These accounts will not come with you.

How you lived, how your inner space was, what was the quality of your inner space when you lived, only that you are going to carry forward with you. That is why the scriptures state, 'You are going to carry only the *samskara* (engraved memories), the *karma* (unfulfilled desires) and the *vasana* (mindset) as the inner space with you - not the outer space.'

A beautiful story from Ramakrishna:

A monk was living in the temple area, doing intense meditation and preaching the glory of the Lord. Opposite to his dwelling lived a prostitute who was busy all day long. She was deeply devoted to the Lord. No matter what her business was, she was immersed in the silent meditation of His glory.

As was the tradition in earlier times, she and others from her group would serve the temple by singing and dancing in front of the main deity.

Everyday this monk would see everyone that entered the prostitute's house, what time they entered, what time they left, how many people entered; he would keep track of everything because he had no other work. What to do, he had no other work! When you don't have any other work you will be interested in the other fellows work; you need to do something.

Continuously, he kept accounts of how much time each person spent there, etc. He was almost like the diary maintainer for that prostitute!

He maintained a complete diary of who came, who left, who visited regularly, who came once in a while or often. The whole day he thought about what was going on in there.

And that lady, the prostitute, she lived in a different way. She thought, 'My life, my natural duty is this. This has been given to me in this life. I don't know any other profession. I have to live only like this. For my food I have to live this life. Oh Lord! But please save me, let my mind and heart always be at Your feet.' She was deeply devoted to Krishna.

Her inner space was filled with the Divine. Her inner space was filled with God's name and Divine love. Life went on. After sometime, suddenly, both of them died on the same day. This monk and the prostitute, both of them died on the same day. The story is beautiful!

Both of them reach Yama Dharma's (Lord of Death) court for judgment. First, the prostitute comes in. Yama Dharma sees her list of sins and merits and says, 'All right! Don't worry. You lived throughout your life thinking of the Divine, so go to heaven.' She is sent to heaven.

The monk is next. The moment the monk arrives, Yama Dharma says, 'This is your list of sins and



merits. Throughout your life you thought about wrong things, so go to hell.'

The monk starts shouting, 'How dare you send me to hell!' And you know he is a professional preacher, so he knows how to shout! He starts shouting, 'I will sue you'. He must have visited America many times! 'I will sue you', he shouts.

Yama Dharma says, 'Please relax. Here up in the heaven we don't bother about what you do, we bother about how you live. Through your body you lived a pure life. Look at planet Earth and see how your body is respected.'

There the monk saw his body was respected like that of a celebrity; people were falling at the feet of his body. Big garlands were offered. Big worship was being done to the body. His body was being carried to a big tomb earmarked for holy men and his body was receiving respect.

Yama continued, 'Through your body you lived a pure life; your body is now getting respect. But through the mind, you lived an impure life; now go to hell. Similarly, she lived an impure life through the body. Look at her body.'

Nobody was there even to care. Because she was a prostitute, no husband, no sons, nobody was there even to do the last rites; the body was stinking. The government fellows just came and dragged the body

and dumped it somewhere. 'See! Through the body she lived an impure life. Her body is suffering. But through the mind she lived a pure life, divine life. She is therefore going to the divine.'

It is more important how you live in the inner space of your mind. Your inner space is the real achievement.

How your inner space is, is what matters. Please be very clear, again and again Krishna declares:

*karmendriyani sanyamya ya aste manasa smaran
indriyarthan vimudha atma mithyacharaha sa uchyate*

If you can't clear your inner space, even if you control your body, even if you control your senses, you are just a hypocrite. Your life will not be a blissful life; your life will not be a real life. Not only will it not be a spiritual life, it will not even be life at all!

The meaning of living is bliss but there is no purpose. The more you think about purposes, the more will you create worries; the more will you try to squeeze the most from life. But life is much more intelligent than you.

Please be very clear, life is much more intelligent than you. When you try to squeeze the maximum out of life, it just slips away through your fingers.

Life is like a river. If you put your hands in the river and keep them open, it will always be there in your hands. But if you try to catch it, if you try to hold it, you will have only empty hands!



Life is a flowing river. If you just allow it to happen it will continuously flow in you. The moment you try to catch it, the moment you try to possess it, you will have only empty hands. You will not be able to have life itself.

Be very clear, the moment you understand that life is purposeless, the moment you understand the purposelessness of life, you start experiencing the meaning of living, the bliss. The moment you drop the goal, the very path itself will become beautiful; your whole life will become beautiful. Your whole life will become ecstasy. There is nothing to achieve separately; the whole thing is purposeless.

The moment you experience in your inner space that nothing is going to be with you permanently or nothing is permanent, the moment you understand that, a deep healing, a deep cooling breeze enters into your consciousness. Your whole inner space will be healed.

You have so many thousands of wounds in your inner space. Wounds created by your own desires, wounds created by your failures and by others, wounds created by your near and dear ones. All these wounds will be healed with this one single medicine.

This one meditation of understanding that life is purposeless, one meditation of realizing that whatever you achieve is just nothing, and that nothing is going to be with you, is enough.

A small story about Alexander:

Alexander the Great, who committed so many murders, can never be called 'the great'. Please be very clear: never teach your kids that Alexander is great. Then you are inspiring them to commit murders. You are inspiring them to enter into war. Unconsciously, you are putting all these ideas in front of them! Never do that. Alexander the so-called 'Great'! Of course, he did one good thing.

Unfortunately or fortunately, he met an enlightened Master in India. You can say unfortunately only, because this guy didn't know how to respect him. Somehow, he got the idea from his teacher in Greece, 'Bring one enlightened Master and the *Vedas* from India, and I will change the whole society'.

So this guy decided he would take at least one enlightened person from India. Somehow he got the chance to meet an enlightened person. He invited him, 'Please come to our country'.

The Master just laughed and said, 'No, no! I don't want to come anywhere; I want to be here only.'

Alexander said, 'No, no, no! Please come. I will give you a big palace. Here you are living like a beggar without even clothes, without even having enough food. Please come with me. I will give you a big palace and all the comforts.'



The Master just laughed, 'No. I am quite happy here, I don't want to come.'

You know what is the next step a king will take. First, by attacking the Master's greed he tried; because it did not work, he wanted to try through his fear now. He just took his sword out and said, 'If you are not ready to come, you will be killed.'

Just in front of the naked sword the Master laughed. Please be very clear, laughing now is very easy but laughing in front of a naked sword is very difficult, especially when the person who is holding the sword is a king, because if he kills there is nobody to question. There is nobody to question him.

But in front of the naked sword, he laughed and said, 'Fool! You are a great liar'. He straightaway looked into the eyes of Alexander and said, 'Fool! You are a great liar.'

For the first time Alexander was shaken. For the first time he was afraid! He asked, 'Are you not afraid?'

The Master said, 'You can never kill me. You may destroy this body, but you cannot kill me.'

That is the courage or the confidence of his experience: the courage that is expressed by the spiritual experience that we study in the Gita:

‘Nainam chindanti shastrani nainam dahati pavakaha na chainam kledayanti apo na shoshayati marutaha (2.23)’

It means: *Atman* or the soul cannot be killed; *Atman* cannot be destroyed; it cannot be burned.

This has become an experience for him. That is why he has courage and confidence. He just laughed.

Slowly, Alexander started thinking, ‘If he can laugh in front of my naked sword, how courageous must he be!’ For the first time he was shaken because he had never seen anybody who could laugh in front of a naked sword, who could laugh in the face of death. Even *he* was afraid.

Please be very clear, all the so-called great warriors are deep cowards. They kill others before they are killed, that’s all. Continuously, they are afraid of death. That is why they kill others.

Be very clear, warriors are the worst cowards! Just to hide their cowardice or to escape from the fear of death they start killing others. Alexander was totally shaken. He was shocked to see the courage of this Master.

He then asked him, ‘Please tell me something. How are you so courageous, so bold?’

The Master asked: ‘Why did you come to India?’

Alexander replied, ‘To conquer India.’



The Master continued, 'After that what are you going to do?'

Alexander replied confidently, 'I will conquer the next country.'

The Master again asked, 'After that what are you going to do?'

Alexander continued, 'I will conquer the next country.'

The Master persisted, 'And after that?'

Alexander replied as if the answer was obvious, 'I will conquer the whole world.'

The Master questioned further, 'After that?'

Alexander replied, 'I will relax and enjoy.'

The Master said, 'Fool! That is what I am doing now!'

The Master said, 'Don't you see that that is what I am doing now? The same thing I am doing now. *Why* do you need to go around and conquer the whole world to relax and enjoy? That is what I am doing now straightaway in front of your eyes!'

Only a man who has understood the purposelessness of life can relax and enjoy. The Master gave a glimpse of the Truth to Alexander.

That is why Alexander said to his ministers, 'After my death, when you carry my dead body, please keep my hands out. Please keep my hands out in an open position. Let people know that even the great Alexander did not carry anything with him'.

Even Alexander did not carry anything with him.

This is a beautiful story.

You need to understand three things. The first thing is the courage and confidence radiated by an enlightened person.

The next thing is the purposelessness of our running. For what was Alexander running? To relax and enjoy! This Master was already doing the same thing.

The third thing is that we are not going to carry anything with us from this life. We are not going to carry anything. Please be very clear, even if the whole world worships you as a king, you cannot carry that with you! You have to go *empty handed only*.

Mad people also claim they are kings, while people who are sitting on the throne also claim they are kings. Why is it that the former are put in an asylum and the latter are respected?

If the guy is cunning enough to convince others to believe what he says, he is respected and made to sit on the throne. People who are innocent, people who are not so cunning, people who are not able to frighten others to believe what they say, are put in the asylum, that's all.



Otherwise, there is no difference between a person who is sitting in the asylum and claiming he is a king and a person who is sitting on the throne and claiming he is a king. The person who is sitting on a throne and claiming he is a king is cunning, or somehow he is able to torture people, or threaten people, or frighten people to believe in what he says. The person who is sitting in the asylum doesn't have that much cunningness.

In Existence, there is no mad person, and there is no king. Both are one and the same. The person who has enough courage or enough of capacity to frighten others, who can make others believe what he says is the truth, he sits on the throne. The one who doesn't have that much cunningness sits in the asylum.

A small story:

One guy in India suddenly started thinking and claiming he was Jawaharlal Nehru. At that time, Jawaharlal Nehru was the Prime Minister of India.

If he had only started claiming, that would have been okay. He started dressing like him, which was also okay. Then he started writing letters to all officials and started signing them like Jawaharlal Nehru. Naturally, he was taken to an asylum and for six months he was treated.

After all the treatment, he started behaving almost normally. The doctor said, 'I think you can be

discharged now.' The day he was about to be released, fortunately or unfortunately, Jawaharlal Nehru himself visited the asylum. He himself came to the asylum.

They brought this patient to Nehru and introduced him. 'Sir, he is the person who started claiming he was Jawaharlal Nehru.' After the formal introduction, this patient asked Nehru, 'Who are you?' Nehru said, 'I am Jawaharlal Nehru.'

The patient said, 'Please be here for six months. They will make you alright!'

Understand that there is no difference between these two. Somehow one is able to convince others that what he says is the truth. The other one is not able to convince, that's all! There is no other big difference.

In Existence, there are no boundaries. In Existence there is no post. The person who knows how to convince others in a cunning way becomes a king. Even if you become a king, that doesn't fulfill anything. That doesn't give you anything.

Never think that having the outer space or having comforts in the outer world will give you inner fulfillment. Never! All developed countries are filled with depression.

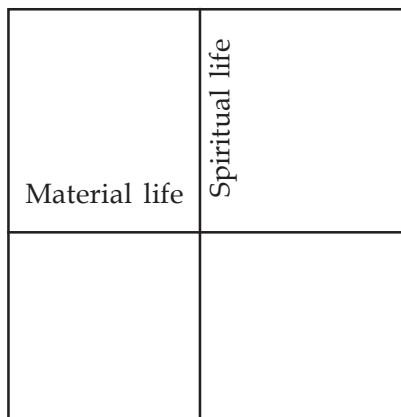
All developed countries are filled with depression! They have the best roads, the best dams, the best bridges, the best infrastructure, but people are depressed. People

are depressed! All developed countries are drowning in depression. Never think that outer space will give you inner space.

If you want inner space, if you want to achieve the inner space, you need to work for the inner space. You need to understand the dynamics of the inner space. You need to understand the technology of the inner space.

Here, Krishna is giving you the technology of the inner space. This is how we work, or how our mind moves. This is your being. Material life is a horizontal line and spiritual life is a vertical line. Continuously, we fight or we try to choose something. You continuously bother about whether to choose the horizontal line or the vertical line; whether to go in this (horizontal) path, or in that (vertical) path.

You are always stuck somewhere on the horizontal line or somewhere on the vertical line. You try to move but



you are always caught in the dilemma of whether to go this way or that way.

Mind is dilemma. Mind is nothing but dilemma. Whatever thought you choose, whether in the material life or in the spiritual life, you will always feel you are missing the other part. You will continuously feel you are missing something.

One important thing is that 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 or spiritual life. But if you can just draw into the being, you can just forget about the goal. You locate a purpose somewhere and you are continuously running towards it, running towards the purpose.

One more thing: just like you have goals in material life, people have goals in spiritual life also. There are so many people who say, 'I should meditate for seven hours. I should become enlightened. I should become that, I should do this, I should be that.'

Please be very clear, goals in material life and goals in spiritual life both make you mad. If you want to become mad, continuously think of some goal. It is the direct way to go mad. Nothing else needs to be done. A simple technique to become mad is to remember some goals!

The more you are bothered about the goal, the less you will be able to live the path. For example, if a teacher is continuously bothered about his salary, he will never be able to see the faces of his students. He will see only



the face that is printed on the dollar bill. In the same way, the man who is caught in the goal will never be able to live life.

The man who continuously bothers about or thinks about the goal will never be able to enjoy the simple things around him. He can't smile at a flower. He can't stop to see nature. He can't enjoy anything. He will be continuously running, running, running behind the printed-paper, the dollar bill, which has no value.

Money is nothing but a utility. We run behind the utility. We run behind these things for a reason and eventually we achieve things, but we never achieve *what for* we wanted to achieve all these things in the first place.

The man who runs behind the goals, the material goals, will always feel he is missing the spiritual goal.

One more basic secret: understand that all rich communities will always follow spiritual Masters. All rich communities, invariably, will always follow spiritual Masters, because inside them there is a deep guilt that they are missing spirituality.

All rich communities will always go to and will always have strong spiritual Masters. You can see this in every society. If the community is rich, they will have strong gurus, because of the deep guilt that they are missing spirituality.

The person who chooses the spiritual path will always be running behind the rich men. The person who chooses

material path will always be running behind the spiritual man. Both fulfill each other. The spiritual guy wants to fulfill the material person and the material person wants to fulfill the spiritual guy.

Please be very clear, that is why the so-called religious men or the so-called rich men are always trying to be together. You can always see that these two will be together because the rich guy needs the religious man and the religious guy needs the rich man. Both feel that they miss the other.

The guy who travels on the horizontal line feels he is missing the spiritual life and the guy who travels on the vertical line feels he is missing the material life. Both are trying to fulfill each other cerebrally.

The materialist fulfills the spiritualist's ideal and the spiritualist fulfills the materialist's ideal. The person who chooses the spiritual life feels if rich men are around him, what he is missing will be fulfilled. In the same way, the person who chose the worldly life feels that if he goes to a spiritual man or a religious man, he will be fulfilled. Both are helping each other.

The man who realizes purposelessness of these goals, the purposelessness of the running, just falls back into his being. If you realize that whatever you keep as the purpose or goal in your life is purposeless and is useless, the very moment you realize this and the moment the glamour is gone, that moment the need for perspiration is gone; you stop running.



Mind you, it is not inspiration; it is just perspiration that you give up. The moment purpose is gone, the moment respect for the purpose is gone in your life, you will simply fall into your being.

One important thing: the moment you fall into your being, you explode! Not only do you start flowing in the direction of horizontal and vertical lines, but you also explode in 360 degrees in all dimensions. Whatever you can imagine and whatever you can't imagine will start happening, and you will start exploding in all the directions. Only then you become a multi-dimensional being.

A man who has fallen into his being, one who has dropped goals, who understands the purposelessness of Existence, who has realized, who has tasted the beauty of purposelessness, falls into his being, into his *atman*, and explodes in 360 degrees, in all dimensions. He simply radiates in all directions!

He starts experiencing the ultimate bliss of spiritual life and the ultimate happiness of material life and something more! Only *he* enters into eternal bliss or Krishna Consciousness.

As long as you are caught with material goals or spiritual goals, you travel only in that line, because you think you are body or mind.

The more you are caught with the purpose, the more you will think you are body or mind. The moment you

realize the purposelessness of it all, you will straightaway fall into the depths of your being.

You experience your *atman*; you relax and your inner wounds are healed. The first inner wound is thinking of your Self as body and mind. That is the Original Sin.

Please be very clear, the Original Sin is thinking of your Self as body and mind. Don't think Adam eating the apple is the Original Sin. No! Why should we suffer for Adam's sin? Surely, we don't have to suffer for his sin. The Original Sin is not Adam eating the apple; it is you thinking of your Self as body or mind.

When you have purposes, when you think of the purpose of life, you think you are a body or a mind, that you are matter. When you realize purposelessness, you just drop into the energy of your being. The moment you drop into your being, you explode; your inner wounds are healed. Understand this one thing. If you can understand this one thing and live in this moment, you can become enlightened.

Actually, for any single individual to become enlightened you don't need the whole Gita. This single verse is enough. This single Gita verse is enough to make any individual enlightened.

Then why am I speaking on all the verses? It is only because there are so many different kinds of individuals. This is a key for different individuals, which is the reason why I am explaining all the verses.



If you can fall into yourself, just look into yourself and understand this one verse for yourself, not for going and explaining to your wife, not for going and explaining to your mother-in-law, not for going and explaining to your friend, not for going and explaining to somebody else, but for your own self.

Please be very clear, whenever I speak, understand that I am speaking to you. Don't prepare notes in your mind to go and repeat it to somebody else. When you prepare notes you think, 'I should go and tell this to my friend, I should go and tell this to my husband.'

When you prepare mental notes to repeat it to somebody, *you* are sure to miss experiencing it.

Just allow this one idea to work on you: the truth of the purposelessness of life. You can just close your eyes and think, contemplate for two or three minutes. 'Really what is the purpose of my life? *Why* am I doing what I am doing? Where am I going? What is happening?'

If your inner eye just opens, if your inner space understands the beauty of purposelessness, that is enough. You will fall into your being. When you fall into your being, you explode in 360 degrees, in all dimensions.

You experience a totally different kind of material life and a totally different kind of spiritual life. As of now, you can neither experience material life nor experience spiritual life because when you are here, you are looking there and when you are there, you are looking here. You never experience anything in a solid way.

Your mind is not where your body is. You are not living inside your boundary. The other side of the bank always looks greener. Something else is always calling you. Only when you experience the beauty of purposelessness will you be able to understand what Krishna says throughout *Karma Yoga*.

Please take a few minutes, close your eyes and look into yourself. Sincerely ask yourself whether you are doing things in totality. Let this understanding work on you. Let this idea sink into your being. Honestly ask why you are doing what you are doing, where you are going, and what you think of as your purpose. Take a few minutes and look.

Whatever you think of as your purpose, even if you achieve it, it is not going to be with you. It is not going to stay with you! The beauty of the whole of Existence is purposelessness!

Let this one idea sink into your being. Let this go deep into your inner space. Let it do this alchemy on you.

Relax! Understand this one thing. Just understanding this one single idea can transform your whole way of thinking. It can transform your whole way of working and can transform your whole way of living. When you understand there is no purpose in totality, you will start enjoying every single moment; you will start living intensely in every single inch of your body. Every moment will become meaningful.



When you think that, in life as a whole there is a purpose, every single moment will lose its meaning. If you think one month of your working time is worth a hundred thousand dollars or fifty thousand dollars, you will judge the value of that one month only as being only fifty thousand dollars.

Please be very clear, your life is not just worth fifty thousand dollars. For example, you think one month of your life is worth fifty thousand dollars. If you calculate the value of your whole life, it may come to some 10 million, 20 million or even 100 million dollars.

Suddenly, if someone says, 'I will give you 100 million dollars, give me your life,' will you be able to give him your life? Logically, this is the way you are calculating and working. We are ready to sell our mind, ready to sell our moments, ready to sell our inner space, calculating the value of our lives. Logically you fix the rate for your life. Once you fix the rate, only the rate is in your mind. You forget the work itself, or living itself, which is beautiful. But you miss all that.

If you think the whole has got a purpose, then the part loses its meaning. Understand, as a whole, the whole has no purpose. The moment you realize that the whole has no purpose, the part will become meaningful. Your very living, every day itself, will become very beautiful. Everyday your life, your living, your sitting, your walking, your standing, everything will become a joyful experience.

That is why they say *sat chit ananda*, which means the 'bliss of the very existence'. Your very existence is blissful. You don't have to think that in the end you will have bliss. No! Your very *existence* is blissful.

The moment you drop the goal, your path becomes blissful. The moment you realize the beauty of purposelessness, your very existence becomes meaningful. The meaning of existence is bliss, eternal bliss, *nithya ananda*. But you need to take steps towards that bliss.

By nature, man has to work. What I mean is, by their very nature, senses have to be engaged in some action. Even if you try and control and do nothing externally, the very act of restraint is an action in itself.

The choice is really about how to work. Here, Krishna gives the answer to that. He says that we should perform work with devotion and without attachment to the results. Perform work without unnecessarily being bothered about whether or not it will fetch the results that you expect. If when we work, our thoughts are on the future, then we are not in the present moment. Am I right? Then how can we be performing to our fullest potential? How can I say that I am doing my work with full devotion if my mind is not totally merged with the task at hand? It's not possible. And then how can I get the results I want if I'm not working to full potential?

When do you get worried or afraid? It is when you have an expected result, an unwritten expectation, and an unconscious desire to achieve something as the result of



an action. Krishna says, 'Drop the very desire, and drop the very expectation.'

We wonder, 'how can we function if we drop expectations?' Be very clear, I am not saying you should not plan and do something without thinking. I am saying, 'Plan, but plan chronologically; not psychologically.'

You see, there are two things: chronological planning and psychological planning.

Chronological planning is planning on a timescale. You decide you will get up at this time, finish your morning routine by a particular time, reach the office at a particular time, and 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 such 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, thinking in different ways whether we will be able to manage it. We keep supposing, 'What if this happens? What if that happens?'

In the name of contingency planning, we just worry. A contingency plan should help to come up with alternative solutions. Then it won't sap your energy. But you are thinking how to handle something if the plan does not go as expected. If you apply your awareness to the problem in an objective way, the solution will simply stand out.

But we complicate the whole process. We get worked up about contingency situation and introduce a complex negativity in the whole thinking process. We start hoping unconsciously that such a situation does not arise. We start worrying about what the possible unknowns are that have not been accounted for in the plan and what not!

You keep analyzing your plan and get into a dull state because all your energy goes into analyzing the plan again and again.

Psychological planning boosts your ego. It makes you feel great and worthy. It helps you to stay serious. It makes you feel that you are handling things of great magnitude. It makes you feel that it is wholly in your hands to worry about it and make it happen. This is psychological planning.

Krishna says, 'Devotional work, without attachment and controlling the senses is superior to one who merely pretends to be in control of his senses and acts in renunciation.'

There are intellectual types, *vedantis* and *advaita* philosophers, well versed in all scriptures, who look down upon devotional *bhakti marg* practitioners. Intellectuals believe that their dry understanding of non-duality of the Self and the Divine is superior to those who fall at the feet of the Divine. Krishna firmly says, 'No.'

Krishna says that what makes the difference is your lack of expectations, the sense of purposelessness that



defines your state, and not the status of renunciation. 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 *prana*, the life energy that sustains your life. Constantly, air is going in, leaving *prana* inside and coming out. From the cosmos, we are taking *prana* through air. This is also an action being done to sustain the body. So, you cannot say you are not doing anything.

You may think that it is better not to do any work rather than analyze what work you should do, how to do it, whether it will suit you and all that. You can take this as an excuse for laziness, for your *tamas*. When Krishna says, 'I am not the doer, it is just the senses doing the actions according to their nature,' you say, 'Why should I even bother to do anything? '

Be very clear, by your very nature, you will act. Your body and mind, the gross body and the subtle mind, are, by nature, forced to do something.

Just try telling your mind not to do any work, not to think about anything. Try to sit with a completely blank mind, no mental activity, not thinking about anything. Just relax and try this simple exercise. You will initially try not to think about anything. You will try to be aware if any thought comes to your mind. But, after a few moments,

you will find yourself having some thought, thinking about something from the past or the future. Some thought would have crept into your mind - some random thought about something.

By nature, your mind will think about something or the other. If you try to force silence into your mind, you will be forcing a dead silence, the silence of suppression. How long can you sustain that? The moment you drop your guard, mind will express its nature and start wandering.

So, neither expression nor suppression is the solution. It is better to be aware of the nature of the senses and the mind, and be engaged in work with a sense of devotion. Be aware 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 associate yourself as the doer and have expectations about things being a certain way.

Q: Master, is it possible that meditation takes us into inaction? Even though my intention is to energize myself through meditation, I find I lose interest in things after meditation. Why?

This is an interesting and real issue.

Normally, you are in a state of action, which is the state of *rajas*. When you are in *rajas*, also described as



aggression or passion, you are externally oriented. Your thoughts are focused on action of some sort or another, usually with some goal in mind. This is the state of most human beings, whether in business, academics or just looking after the household. You plan your activities and you plan to fulfill them accordingly.

When you go into meditation and practice seriously, and this happens especially when you are in an ashram kind of environment, you realize the futility of these goal-based actions. All these, all the triggers that activate you, seem to be negativities of some sort. You tend to drop these negativities.

When you drop these negativities and do not want to do anything with them, the state that you move into is *tamas*, or lazy inaction. Suddenly you find that you are disinterested in everything. You may just want to sleep, that is all. It is not quite depression, but a disinclination to act, because all actions seem negative.

This may last a while, a few days, but not for long. Let it happen. Let yourself go through this process. Let all the negativities work themselves out of you.

Then gradually you will move back into action with awareness, *satva*. You will act, since you cannot but act, as Krishna says, but now you act without a purpose. The results of your action are no longer of relevance to you. Success and failure no longer bother you.

So do not worry if you slip into what you think is laziness while practicing meditation. It is likely to happen.

It is a normal process. Just continue and you will move into purposeless action.

People think that moving from *rajas*, aggression to *satva*, calmness is the natural evolution. It does not work that way. When you move out of your normal active and aggressive behavior you first fall into *tamas*, inactivity. This is the movement of the mind when it moves out of aggression; it moves into inaction. When this shift is caused by meditation, the inaction does not last long. The mind soon moves into a relaxed, calm state.

I have talked about this elsewhere in detail. The mind is constantly looking out through the senses. Its focus is external. It settles on the periphery. However, deep inside there is a longing for it to move inwards. It is constantly getting pulled towards the center from the periphery. It is constantly getting pulled from the material to the spiritual.

Usually it settles somewhere in the middle. That is why I say that all humans are eccentric. Their senses pull them to the periphery and their being attracts them to the center. The mind settles eccentrically in between.

Meditation aids the movement inwards. As attention shifts from the periphery to the core there is a resistance to what was experienced in the periphery. This leads to temporary inaction and detachment to peripheral experiences.

Once a glimpse of the center, the core is achieved there is no detachment or dislike. There is neither attachment



nor great attraction for something or detachment or dislike for something. All experiences are viewed non-judgmentally and with non-attachment. At the core it is always bliss. It is the state of *nithyananda*, eternal bliss.

Selfless Service Liberates

3.9 Work has to be performed selflessly; otherwise, work binds one to this world.

O son of Kunti, perform your work for Me and you will do it perfectly, liberated and without attachment.

3.10 Brahma, the lord of creation, before creating human kind as selfless sacrifice said, 'By this selfless service, be more and more prosperous and let it bestow all desired gifts.'

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.

3.12 Satisfied with the selfless 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.

3.13 Those who eat food after selfless 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 are doing something, you distance yourself from the action and you are consciously aware that you are not the doer. This is what Krishna explained in the verse before this one.

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 Krishna talks about here. He says, 'Perform your work for Him and you will do it perfectly, liberated and without attachment.'

When you do work as a sincere, humble offering to the Divine, the very attitude of this surrender will make you do the job perfectly well and you will be liberated. In your own life you can see this. Those times when

you are excessively bothered about result are the times when you think you are the doer of the action. You then get attached to the work and its results.

This is when you start getting stressed and tensed about results. Naturally, when you get tensed, you are not at your optimum. You are not at maximum efficiency because so much of your valuable energy is getting wasted in getting tensed. How will you then be able to get your job properly done?

I always tell people, 'When you are afraid to make small mistakes and are extra careful not to make small mistakes, you only end up making big blunders.' You waste your entire life trying to avoid making mistakes and attempting to be perfect, and your life becomes a blunder.

I am not asking you to make mistakes deliberately. I am only saying that you should have the courage to make mistakes. Only when you make mistakes, can you learn from them. Only then you have seen both sides of the coin. Then, with experience, when you have learnt from the mistake, you will have that perspective also. Otherwise, just at the crucial time, you will make mistakes. You can have this courage only when you are not attached to ownership of tasks and the results.

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



you will enjoy every moment of life. Real surrender happens when this understanding becomes your experience.

A beautiful small story:

A person who faced a lot of troubles in life felt that he had had enough of his life. He ran away to the forest and wanted to find an enlightened Master to achieve liberation. He searched day and night but was not able to find anybody.

Then he decided, 'Whoever comes along this road first, whoever I meet on this road first, I shall accept that person as my Master, that's all. I am going to follow his instructions. Oh God, I know you are here. Send me a proper person and guide me. That's all I ask.'

He sat down and was waiting patiently. After two days, in the evening, a thief came running on that road. The man went and just caught hold of his feet, 'Oh Master, please save me. You are my God. You are my Guru. Please give me instructions on how to be enlightened.'

The thief said, 'What is this? Leave me! I am a thief. Palace guards are behind me; I just robbed the palace.'

The man said, 'No! You are my God. You are my Guru. You have to guide me on the path towards enlightenment.'

The thief said, 'Fool! Don't you see I have all these stolen items with me? I have just robbed the palace. Let me go. Otherwise, I will kill you.'

The man said, 'I don't know all that. You are my Guru; teach me.'

Then, the thief thought, 'Alright. Now, what can I do?' He said, 'Ok. You say I am your Guru. Then listen to me. Will you do whatever I say?'

He said, 'Yes, surely I will.'

The thief said, 'Sit'. He sat. The thief said, 'Close your eyes.' He closed his eyes. The thief told him, 'Don't open your eyes until I come back and tell you to open your eyes.' The man sat with all sincerity, closed his eyes and the thief immediately ran away.

The man continued sitting for hours. Then slowly, days passed, then a week passed; a month passed by. The man sat without food or water, absolutely still. Lord Shiva saw this and seeing the depth of his sincerity, the story says, Shiva appeared before him and gave him enlightenment!

This may look like a story. But please understand it has got a beautiful meaning and a truth behind it: The very sincerity is enough. Nothing else is needed.

Surrender has a tremendous power, a tremendous energy. Whether you surrender to an idol or to a person or your Guru, or even a rock is not important. What is important is the surrender itself.



Vivekananda says beautifully: ‘When you pray to God, your prayers actually awaken your own inner potential energy and it showers blessings on you.’

Even if you see logically, surrender helps you to simply relax. When you are relaxed, you can work beautifully with intelligence rather than with your pre-programmed intellect.

A small story:

There was once a bank manager who used to take all the cash to his home everyday and bring it back with him the next morning. He had done this for a month and could not do it anymore.

He found himself trembling all the way while driving back home and was not able to sleep at home with all the money in his custody. He finally asked his boss to relieve him of the job since he could not bear the stress any longer.

His boss told him that even if money were to be lost, he would not be blamed and that he could continue with his job. The manager slept peacefully from that day onwards.

What was the difference in him? He was doing the same job, but why were the fear and tension not there any more? It was because the responsibility had been shifted to a higher authority. That’s all. This is surrender. Do your duty, leaving the responsibility of the results to Existence.

Understand, Existence loves you and understands you better than you understand yourself. See the example of Arjuna; Krishna knew Arjuna better than Arjuna knew himself. The very trust, the very connectedness enabled Arjuna to relate with Krishna, who took him to the ultimate consciousness.

Have simple trust in Existence, in the intelligence of the life force. This is the very life force, the energy that is keeping you alive. This is the energy behind the marvelous functioning of your brain, of your digestive system, of your nervous system.

This is the energy that runs our solar system, all the galaxies and the entire universe so smoothly. Imagine, is it possible for so many billions of stars and planets to move in such beautiful order even if you had the most modern traffic control system in place? Such a beautiful order in what appears to be chaos when seen superficially!

At the same time, life itself is so unpredictable; you cannot predict what can happen the very next moment! So many billions of living bodies on planet Earth, so much diversity! Logically, it should be an unmanageable chaos. But there is a beautiful order in that very chaos. And in that order, the spontaneity and chaos of Existence so beautifully fits in!

A very beautiful story from the Mahabharata:

King Yudhishtira performed a great sacrifice after the battle of Kurukshetra was over. He gave very rich



presents to the priests and to the poor. They were all impressed by the grandeur of this sacrifice. They praised him saying, 'We have never seen such a great sacrifice in our life time.'

Just then, a small mongoose appeared. Half of his body was golden and the other half was brown. He rolled on the ground where the sacrifice was performed. He then exclaimed with sorrow, 'This is no sacrifice at all. Why do you praise this sacrifice?'

The priests were aghast and angry, 'What! You silly mongoose! Did you not see the sacrifice? Thousands of poor people have become very rich. Millions of people have been sumptuously fed. So many jewels and clothes have been distributed!'

The mongoose replied, 'That may be a big sacrifice for you. But to me the sacrifice of the poor Brahmin was much bigger.'

'What Brahmin, and what sacrifice are you talking about? We never heard of this,' said the priests.

The mongoose continued, 'There was a poor Brahmin in a small village. He lived in a small hut with his wife, son and daughter-in-law. Once, there was a great famine. The whole family starved for days on end.

One day, the poor man brought some food home. When they were ready to eat, they heard a voice at

their door. The Brahmin opened the door and found a guest at the doorstep.' In India, we say, *athiti devo bhava*, the guest is God Himself.

The Brahmin said, 'O Sir! Please come inside. Please have a seat and have some food.' He gave his portion of the food to the guest. The guest said, 'Sir, I am still hungry. I have been starving for the last fifteen days.'

The wife said to her husband, 'Please give him my share.' The guest ate this portion also, but still he was hungry. The son said, 'Father, please give him my share also.' The guest ate this and yet he remained dissatisfied. The wife of the son said, 'O Sir, everybody has performed the greatest self-sacrifice. Please have my portion too.' The guest ate this portion and was fully satisfied. He then blessed the poor Brahmin and his family and departed in great joy.

These four persons died of starvation the same day. A few grains of rice were found on the ground. I rolled myself on those grains. Half of my body became golden. Since then I have been traveling all over the world to find another sacrifice like that.

Nowhere have I found one. Nowhere have I been able to convert the other half of my body into gold. This sacrifice of Yudhishtira has not turned the other half of my body into gold. That is the reason why I say that this is no sacrifice at all.'



The sacrifice that Krishna refers to comes from a true sense of surrender to the universe. When we give to others what we can afford to give, it is no sacrifice. When we give to others by denying ourselves, then it is sacrifice. That is why all charitable work done by people, even with good intentions, does not fit into the essence of what Krishna says here. Of course, it is better to give others rather than foolishly stuff yourself. You will get sick of indigestion! At least for selfish reasons you must give.

But when you give at your own expense, by denying yourself, by starving yourself, you operate at the level of universal energy. You then operate from the principle of *vasudeva kutumbaha*, 'The world is my family'; you operate out of compassion.

There is no compulsion to give. There is no moral injunction to give. There is no expectation that you will go to heaven if you give, and you will go to hell if you don't.

That's why time and again, I tell people, 'Do not donate anything to my mission in the belief that I shall help you pass through the gates of heaven. First of all, there is no heaven, and second of all, I am not its gatekeeper!'

You will be in heaven when you donate fully in tune with the principles of my mission. You do not have to think about a heaven after you die. You will die in heaven on earth. That will be your mental attitude.

There is a joy, an eternal joy, and a bliss that enters your being when you act out of sacrifice, selflessly. No, the bliss is always there, and now you are free from the filtering ego and mind, and you start experiencing that bliss. The garbage of expectations disappears and bliss is experienced.

This was the principle with which various sacrificial rituals came into existence in the *Vedic* culture. These were instruments of mass meditation. The energy of the cosmos, *akasa*, space, entered the fire of *homa kunda*, the sacrificial fire pit, through air. It then entered the purifying water that was stored near the fire. This water was sprinkled on bodies, idols and the earth to complete the energy cycle. All five energy points, the *pancha bhuta*, space, air, fire, water and earth were connected through the ritual to benefit humanity.

It was only a metaphoric offering of all that was sacrificed to the fire. During these rituals, great Kings and nobles who performed the rituals gave away to those who lacked material wealth. These rituals helped to maintain material balance.

But, as the mongoose said, even the *rajasuya yaga* of Yudhishtira, performed to celebrate his victory, lacked the spirit of sacrifice of the poor Brahmin family. So give away what you need, not what you do not need.



Q: Master, what is suffering? Why do we suffer?

In Buddhist tradition the entire life is considered a suffering. This is at variance with what I say that life is bliss and meant to be lived blissfully.

Buddha talked about how we live our lives. I talk about how we can lead our lives.

Buddha does not talk about sins and merits. His code of conduct is the middle path, one of balance. He implies that there is no real right and wrong and as long as you lead a balanced life it is fine.

Buddha also says that desires are the root cause of all suffering. I would like to add a condition. Unfulfilled desires are the root cause of all suffering. When a desire is fulfilled, when it brings with it the energy to fulfill itself, it leaves no traces. This is the case with the desires that the energy body brings with it to the body it is born in. These are the desires that each one of us are born with. This is what we call *prarabdha karma*.

Prarabdha karmas are the real needs we are born with. They are the opening energy account balance in the body at birth. They arise out of the mindset, the *vasana*, with which the energy, the soul or atman, leaves the previous material body mind system.

To this opening account we keep adding unreal wants which do not arise from our core. We see what others have or are influenced by the media and our list of

desires grows. We want to be happy and we think that by adding more and more to our lives we'll somehow accomplish it. But we have got the energy reserve to fulfill only our natural desires, our *prarabdha*, and not these acquired desires, *agamyā karmas*. These *agamyā* are our unconscious desires, our *samskaras* that cause suffering.

These are the desires that Buddha refers to which he says lead to suffering in our life. These desires create expectations of fulfillment and when these are not fulfilled they create suffering and linger on within our body mind system.

It will help you to realize that suffering is not an event in your life – it is a response to an event.

Whether or not you suffer in a particular situation depends entirely upon your reaction to that situation. When do you undergo suffering? Is it when you fall ill? When your neighbor improves their situation? When your partner leaves you for someone else?

Well, suppose you decided to just accept these situations without anger or resentment. Just as they are, so be it. Would you still suffer as much? After all, there is nothing inherently painful about your neighbor advancing. Even if there is pain in the moment, as when a loved one leaves, you cannot wish it away.

Try to accept the inevitability of the moment, without reaction. It is *only* your negative response to an experience that allows it to hurt you. Don't you see: no one or



nothing can make you suffer without your silent permission? When we have certain expectations or fantasies that aren't fulfilled, we suffer. If we don't learn from the situation and drop the expectations, we go on suffering.

Make a habit of witnessing experiences minus your personal judgment. Learn to recognize with clarity the causes of your suffering - the obvious and the subtle. The ability to do this will come, not in a day but certainly through practice.

One of the most deeply hidden reasons for suffering is that you could be enjoying it! For example, falling ill can become a source of pleasure if it brings you the attention and care you have been craving. It can also be a means to escape a situation that is distasteful to you. Examine why it sometimes gives pleasure to inflict yourself with pain or inflict it upon others.

Is there a better channel through which you can receive the same pleasure - without the suffering? Become *aware* - this is the first step. The second is to *accept* totally the here and now - without questions and without reaction.

Awareness with acceptance - this is the only way out of suffering.

The second part of the question - is suffering essential? Yes, in a way it is.

Suffering can be a powerful catalyst to growth. Just like a seed that has to first rupture before a plant can grow and blossom, intense suffering can break down the

defenses of your ego, leaving you open and vulnerable to Existence.

With your usual thought patterns shattered, you begin to see things as they actually are. You begin to recognize a subtle distance between you and the pain - that it is not 'your' pain, something intrinsic to you. In fact, pain is simply the response you've chosen for that particular situation. And once you see that, how can you suffer anymore? In consciously accepting your pain, you truly let go of it.

Suffering is not necessarily the key to bliss. But if you learn your lessons well, suffering can certainly open your eyes to the choice of suffering. It can teach you how unnecessary it is to suffer at all and how you can move out of it.

This is what I call 'necessary suffering'!



Senses And Sins

3.14 All beings grow from food grains, from rains the food grains become possible, the rains become possible from selfless sacrifice.

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.

3.16 O Partha, he who does not adopt the prescribed, established cycle lives a life full of sins.

Rejoicing in sense gratification, he lives a useless life.



These concepts are beautiful concepts explained metaphorically. Great truths are conveyed in our scriptures in very few words because our Masters did not depend on communication through words. They imparted knowledge by communion with the disciple.

So, this metaphorical explanation in a few verses actually has a deep meaning about life, about how we connect with and depend on and affect the whole universe. Just this concept that Krishna explains in a few verses here is explained in detail in Chandogya Upanishad.

Our relationship with the activity of nature outside 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 *yagna*, a fire sacrifice, 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 when we chant the *mantra* and we connect to the still, less subtle fire energy through the *yagna*. Energy is then transferred to water, a grosser energy, and then water in the pots is poured over plants, idols and humans as well as the Earth, which is the grossest form of energy.

A physical action is a gross action, something that can be seen on the physical plane. Thoughts, mental actions, are subtler and they cannot be seen on the physical plane.



When we perform sacrifice, we perform certain invocations to the higher energies. So, we attract corresponding effects for our actions. Our actions are like an offering in a sacrifice; when the actions are in tune with 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 what kind of smoke will come out when you offer *ghee* and also when you offer mud. The effect of action is like the kind of smoke that comes from the fire.

The quality of the end result is based on our input, our offerings.

Krishna says that rains become possible from sacrifice. Rain is a grosser form of energy that is activated by the subtler energies, which are influenced by our actions, thoughts and vibrations.

Rain is the cause for growth of food grains. Food is what we need to sustain our bodies and minds, which give rise to further action.

So you see this cycle now, of how the subtle energy manifests itself in the grosser world and how the actions in the grosser world affect the subtler elements.

If we just understand this, we will realize that everything that we do and experience is caused by our own actions. We invite our destiny. As we sow, so shall we reap.

Our body-mind is very much influenced by our thoughts and words.

Bliss attracts fortune. You may wonder, 'Fortune can bring us bliss but how can bliss bring us fortune?'

In India, when any new activity is started, be it a business or construction or something to do with education, the first thing that we do is sit down for a few moments, close our eyes and be in a meditative mood. We try to bring about some kind of an energy play or transformation inside us.

Of course, over the years, this has become a prayer and a ritual. That is a different issue. But the first thing that we try to do is sit down and try to kindle the energy flow in us.

When the energy flow in us becomes fulfilling, it has the property of influencing the outer world incidents. Whether you believe it or not, accept it or not, like it or not, want it or not, you are deeply connected to Existence. You are an integral part of Existence, not an independent island as you think.

Every subtle movement or subtle thought in one part of the universe causes a counter-effect at that same moment elsewhere in the universe.

Our thoughts and energy flow have the capacity to create and attract incidents and people of the same nature.



What I have said here is the age-old truths expounded by our *rishis* in the *Upanishad*. It is interesting that modern science is coming up with some startling evidence that reveals some of these truths now.

You should know about this research conducted by Masaru Emoto, a Japanese doctor and research scientist who has published his findings in the book, *The Hidden Messages of Water*. He conducted extensive experiments on water samples taken from all over the world.

He took similar samples of water and exposed the water to different influences. In one sample, he spoke positive words such as 'love' and 'gratitude'. He recited Buddhist chants. Over another, he spoke words such as 'anger' and 'war'. Then he froze the water so that he could photograph its form.

With the samples that had been exposed to positive energy, beautiful clear crystals formed, like diamonds. With the bottles exposed to negative energies, it did not form crystals; it looked like a tumor: dark, cloudy and without any distinct geometrical pattern.

Over three hundred experiments were conducted to prove the effects of our words, their vibrations, and thoughts on water, on matter. Water being the most common molecule in our bodies (98-99%) we can now see the obvious and dramatic direct effect our thoughts have on us! It doesn't stop there! Our thoughts have the capacity to affect the oceans and the seas.

Some of the latest cutting edge researches by Russian scientists throw an entirely new light on how our DNA can be influenced and reprogrammed by words and frequencies. They did experiments where they superimposed certain frequencies onto a laser ray and with it influenced the DNA frequency and thus the genetic information itself!

In quantum physics, there is a notion of a wormhole that is essentially like a shortcut in space-time. It is like a tube that can connect two distant locations in the universe by bending space-time. By going from one end to the other through the wormhole, one can travel from one point in the universe to another without going through the usual space-time. One can even access parallel universes if the two ends of the wormhole are in different universes.

Russian scientists showed that wormholes could be built into the DNA, so that information can be transmitted outside of space and time. The DNA attracts these bits of information and passes them on to our consciousness. They give this explanation for the process of hyper-communication or what we call intuition.

Science is beginning to touch what our *Vedic* seers have declared thousands of years ago about collective consciousness. What we do in any plane, physical or mental, affects our consciousness. And, since we are all a part of the common fabric called Existence, our consciousness is a part of the collective consciousness, which also gets affected by our thoughts and actions.



Weather is strongly influenced by Earth resonance frequencies, and the same frequencies are also produced in our brains. When many people synchronize their thinking, the individual consciousness synchronizes and affects the collective consciousness. So we can actually even influence the weather by our thoughts.

This is what Krishna means when He says rains are caused by sacrifice. It is a metaphorical statement. When a large number of people synchronize and focus their thoughts with no expectations and with full faith in the abundance of the universe, the universe responds. Rain falls, grains grow, and abundance results.

It has actually been studied that when a number of people focus their thoughts on something similar, like during festival times or a football world championship, then certain random number generators in computers start to deliver ordered numbers instead of random ones!

Be very clear, all the so-called natural calamities are nothing but the effects of global negative thoughts.

From a young age, we have been trained in 'mathematical logic', never in 'existential logic'. Mathematical logic is very straightforward and should be applied only to things where it is appropriate. In matters concerning life and relationships, mathematical logic will only cause chaos. With it, we will always look to conclude with a 'good' or 'bad' judgment. There is something beyond and deeper than this - Existential logic. This comes with a mature understanding and flowering from within.

Your thoughts and energy directly affect your body, your cell structure, your decisions, your capacity to fulfill your decisions, the outer world incidents, and even accidents.

Currently, you are always centered in either greed or fear. Every action that you do is out of either desire or fear. It becomes very easy for others to exploit you because of this. You become very vulnerable. You create a mental setup that creates and attracts similar incidents into your life. You also corrupt your energy flow in this way.

If you can change your mental setup from this type to one of bliss, or *ananda*, then your energy flow will start brimming and your thoughts will be much clearer and more in the present moment.

When you do this, you have every power to control the outer world incidents because you and Existence have a very deep connection at the energy level. This is the thread that you need to catch in order to understand that bliss attracts fortune. When you are blissful, when your mental setup is not one of worry, fear and greed but one that is in the present, always joyful, you will automatically attract all good things to yourself.

When you throw a pebble into a lake, ripples start from that point to the edge of the lake. So also, your thoughts have a permanent effect on the universe. Imagine if the lake were infinite. Ripples with a continuous effect would be created, even though the magnitude of the ripple would be different.



So also, every action has an effect. Using the same principle, I can say that you can actually create the desired effect by just visualizing it. For example, if you meditate, if you visualize you *are* bliss, the effect of bliss is bound to happen in and around you as an effect. It would seem that the effect has created the cause. But, in life, cause and effect are actually a cycle, each generating and being generated by the other.

This is the endless cycle that Krishna refers to when He says that work originates with the Creator, who in turn originates from the Supreme Existence, and therefore all sacrifices are from the Supreme to the Supreme.

When we are in a mood and mode of surrender, we no longer retain our identity. We are one with the Existence. Whatever we do, we do by Existence and for Existence. There is no separation.

Q: Master, how can we surrender the ego when this wanting to surrender is itself an expression of the ego?

A question to you: How are you going to surrender the ego, when it does not exist?

Suppose you are sitting in a dark room. You want the darkness to go out. But can you push it out? Can you fight darkness and force it to leave the room? NO! No matter how long you keep on trying, you are ultimately going to be defeated – and that too by something which does not exist!

Ego is like darkness; it has no positive existence. Just like darkness is simply the absence of light, ego is nothing but absence of awareness. To struggle to kill the ego is like struggling to push darkness out of the room.

To really expel darkness, what you need to do is to *forget all about* dealing with darkness. Focus your energy on light instead. Just bring a small lamp into the room, and you will find that darkness has fled on its own!

So, I tell you to forget all about ego. Instead, focus on bringing a lamp of awareness into your being. Bring the light of your consciousness to your unconscious zone. When your entire consciousness has become a flame, you will find that the ego is no more.

Ego is an illusion. You cannot surrender it when you are unaware – because you don't know how. Of course, you cannot surrender it when you become aware either – because then you realize that there is nothing left to surrender!

What you have heard, read, been taught – ‘Surrender the ego in order to attain self-realization’ – is an utterly nonsensical idea. It can happen *only* the other way round. Self-realization dawns, and suddenly you cannot find ego anymore. Surrender has already happened, just like that.

However, I am glad that the question has arisen in your being. Ego is the root cause for all your anxieties, sorrows and tensions. It is your doorway to hell.



To actively feel that you want to drop the ego, to feel the need to get rid of this burden is in itself a step towards awareness. It shows that you are stirring from your sleep!

Acting without Attachment

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 purpose for doing his duty or for 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 service.

To guide others, you too must act selflessly.

Our Eastern Masters have declared again and again, 'You *are* bliss. You are love. You are eternal bliss yourself.' When you are bliss itself, what more can you ask for? When you understand and experience this truth, you are relaxed unto yourself; you are completely satisfied and enjoying yourself. Then nothing exists for you to achieve because you are already the ultimate thing you can achieve!

As of now, you are running behind something out of greed, thinking that when you achieve that, when you possess that, it will give you bliss. Either you are running behind something in greed or you are running away from something out of fear. You are afraid that something will take away your joy, your life.

Both these running towards something and away from something are irrelevant when you understand that you are a part of this loving Existence which is taking care of you every moment.

Existence is taking care of you every moment. Do you think you can be alive even for one moment if Existence

does not want you to be alive? The very fact that you are alive proves that Existence wants you here, now, in this form, in this place. This is the ultimate cause for celebration! What more do you want?

Existence has provided, is providing and will provide for each and every one of your needs. Your suffering and struggle is only that you don't trust that you are being provided all that you need because you consider yourself separate from Existence, who you think is your enemy.

People look at my feet and tell me that I have such soft feet. They do not know that I wandered thousands of miles with no footwear in all possible types of terrains. When I walk upon Mother Earth with great respect and love, She cherishes me.

Even now when I enter Tiruvannamalai, where I was born and grew up, I stop wearing any footwear. From childhood I never wore footwear in that town. When I went to college by bus, I used to put on shoes after the bus left the border of the town and took them off when it reentered. It is a holy land that one must fall in tune with. Many of our followers take off their shoes when they are in this town.

Once I was on an elephant on a jungle path. The guide showed me a path, which was used by humans alongside the one on which the elephant was walking. The guide's path had no grass on it. The guide said that where man walks, no grass grows, but where the elephant walks, the grass does not die.



As humans we have lost touch with nature, with Existence. We have fallen out of tune with ourselves and with nature. Even in our prayers there is no gratitude, just seeking. We have become beggars.

Also, you are not satisfied with how Existence chooses to take care of your needs. You look at others and have a big list of wants based on what others have. You fail to understand that each of us is unique and each of us has been provided for with exactly what we need. Instead, you start looking at what others have and want that also. The greed sets in.

This is how you waste your entire life running behind desires and running away from life, from reality. We are focused only on the outer world. Our joys and sorrows are a result of this. As long as the outer world is responsible for your happiness, there can be no permanent happiness.

The person who is centered does not have to depend on external causes for enjoyment. He does not have to depend on other people for him to feel blissful. He does not need some particular event to happen to feel joyful. Constantly, the fountain of bliss is happening within him. He is enjoying within himself. He *is* enjoyment itself!

Actually, the fountain of bliss is happening spontaneously in each and every one of us. Please be very clear, When I say, 'It is spontaneously happening,' I mean it is happening without any reason. We always think that joy or happiness can happen only for some reason.

On the other hand, we feel we can be sad for no reason. Just like that, for no reason, you can be morose, sad, thinking ‘What is this life all about?’ But you always feel you need some reason to be happy.

It is you who is making all the effort to stop the fountain of bliss that is happening in your being every moment. The first level meditation program, *Ananda Spurana Program*, (Life Bliss Program Level 1) which deals with the seven *chakras*, the seven energy centers in us, is all about stopping this stopping of the fountain of bliss. The second level program, the *Nithyananda Spurana Program*, (LBP Level 2) reinforces this and shows you how to keep this fountain of bliss happening eternally in you.

Here Krishna says a beautiful thing:

King Janaka was a beautiful example of a true *karma yogi*. He was a king. He ruled a kingdom and yet was unattached, liberated. Just like Krishna who ruled a kingdom and yet was a *sanyasi* in the truest sense of the word, Janaka was a model king who was untouched by the external world.

Once, a *sadhu* went to the court of King Janaka and saw how Janaka was neck-deep in the activities of his kingdom, living like a king. He then thought to himself, ‘Janaka seems to be a materialistic person. He is entrapped in so many worldly matters.’

Janaka understood what the *sadhu* was thinking. Janaka called the *sadhu* and asked him, ‘What kind of a *sadhu* are

you! Instead of being happy and content within yourself, you are trying to find faults in others? This is a grave sin and that too for a *sadhu*, a person who is supposed to know about these things. For this, I have to give you the most severe punishment. You will be hanged to death next week.'

Now, the *sadhu* was terrified. He could not sit in peace. He spent sleepless nights thinking of the gallows. He dreamt daily that his neck was being tied to a rope. He became very thin and pale.

Janaka sent a servant to call the *sadhu* on the day of execution. The *sadhu* was unable to stand before the king. He trembled and fell on the ground. Janaka offered him some fruits and a cup of milk. The *sadhu* drank it, but his mind was on the gallows.

Janaka asked the *sadhu*, 'How do you like the taste of the milk now? Is it good? How did you relish the food these seven days?'

The *sadhu* replied, 'Oh king! I did not feel any taste in the food or in the milk that you offered me just now. My mind is only on the gallows all the time. I see only gallows everywhere.'

Janaka said, 'O *sadhu*, just as your mind is always on the gallows, so also my mind is always fixed on the Divine though I am involved in the worldly activities, discharging my duties of a king. Though I am in this world, I am out of the world. Work for the world, unattached like myself.'

Janaka, though neck-deep in the activities and administration of his kingdom, was completely unattached, liberated.

Once, Janaka was brought news that there was a fire in the city. Ordinarily, a king would have been agitated that part of his kingdom was in flames, and in danger.

But, Janaka said, 'My wealth is unlimited and yet I have nothing. Even if the whole of my capital, Mithila, is burnt, nothing is lost to me.'

It is not that Janaka was not bothered that there was a fire in his kingdom. He was completely involved in what he had to do but at the same time was completely detached from the incident. He was centered on his being, not on the world.

And I tell you, only when you are completely detached can you be completely involved. Otherwise, your very ownership and emotional attachment will be a hindrance to plunging headlong into the task. Only when you can remain without internalizing the incident can you perform the task in the best way without expectation and without being bothered about the results.

Q: Master, whenever I am in your presence all questions disappear and everything seems possible. But when I am away from you, all the familiar doubts creep in. Why does this happen and what can I do about it?



If a question disappears on its own in my presence, then it is time to realize that it was not a true question at all. It was merely a play of the mind.

When you are with me, mind is no more in control - you simply flow into meditation. You become a loving, serene silence. In this state, only a question that is truly *your* question, one that is completely relevant to you, will still remain with you.

In my presence, you become so intensely aware, so completely present that there is no space for questions to arise. When you leave my presence, mind is free to impose the past and the future upon your present - for, what else are your questions but the play of the past and the future upon your present?

Just like the ego, there is no point in fighting with or condemning the mind. It is a pointless struggle that you will be sure to lose. Instead, it is enough to be aware that *this* is the very nature of the mind. It can be expected to behave in no other way. It is bound to bring in anxiety, confusion, and doubt.

Just to be conscious of this is enough. Do not pass judgment on the mind for its inane activities - even to be angry at your mind is to lose your energy to it.

As you witness the workings of the mind, you will slowly become aware that you are not the mind - you are more than the mind, you are the watcher. Once deprived of your energy, mind cannot go on! In place of chaos of

thoughts that you call your mind, a clear, intense consciousness will arise. At that moment, all questions dissolve and the mind is no more. This is the experience you find yourself having in my presence. And what I have just told you is the way to make it stay with you always - even when you are not with me! It is a slow process; give it time. It will happen.



Leadership Consciousness

3.21 Whatever action is performed by a great person, others follow.

They follow the example set by him.

3.22 O Partha, there is nothing that I must do in the three worlds.

Neither am I in want of anything. Yet, I am always in action

3.23 If I did not engage in work with care, O Partha, 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 As the ignorant do their work with attachment to the results, O Bharata, the wise do so without attachment, for the welfare of people.

Here, Krishna talks about practical aspects of why a leader needs to act in a responsible manner.

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. When you achieve the status of the leader, it is ego-fulfilling and you feel great. Most kings and politicians are great examples of what this status is. They will just exert the power of their position on others.

Understand how they got that position of power: they were a little more dominating and a little more convincing than rest of the people whom they were trying to dominate, that's all. It is not that they are more intelligent or more capable. They had more strength of whatever conviction they had and they were more energetic in convincing others about their conviction.

The state of the leader is something totally different. It is the state of the leader that affects people, whether it is people under a political leader or people in an



organization in the corporate world under a CEO. Problems of all kinds, ranging from stress to discontentment and violence, result because the leader has achieved the status and not the state.

I always tell my disciples, 'Practice what I teach you. Don't preach what I teach. Only by example can you inspire others to follow you.' It is easy to utter words and intellectually talk about what you have understood from my teachings, but that understanding is very shallow.

True, deep understanding happens only by experience. Only when it becomes your own experience, the understanding becomes complete. Then you are unshakeable in your conviction. Otherwise, if the understanding is just based on words, it is based on somebody else's experience and not on your own. There is always the possibility that somebody can come and shake your belief. The roots of conviction, in this case, are not deep and strong enough to withstand all kinds of questions.

I tell my devotees, there are three types of people: the disciples or the followers, the leaders or the guides and the Masters.

Disciple is the one who has not yet experienced the teachings of the Masters but who is interested and has embarked upon the path. He needs some guidance on the path. He does not yet know how to practice what is being taught.

Master is the one who has had and is in the ultimate experience. He is already in the ultimate state. Out of compassion, he shows the path to 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 it is unnecessary.

A small story:

Once, there was a Zen Master who used to advise people not to smoke. But he himself used to smoke everyday.

One day, a disciple asked him, 'Master, how can you tell people that they should not smoke when you yourself are smoking?'

The Master replied beautifully, 'Understand, I am not in the same state, the same plane, as the person whom I am teaching.'

Masters are not in the same plane as the followers or the leaders. They need not follow what they tell you to do to come to their state because they are in a completely different state. They understand the unreality of the physical plane that their body mind system operates in. Whatever they may seem to be doing physically is out of complete awareness.

I always teach people to be aware and completely present when they eat. But, if you have been around me, you know, I will never concentrate on my food when I eat. Just when I eat, I will be reading something or talking to someone.



For you, you have to meditate to be aware of the food you are consuming so that you eat only as much as is needed and not more, as you usually do. But, for me, if I am aware, I will not be able to eat the amount of food my body needs. I have to distract myself and remove the awareness and only then the food will go inside.

So, followers are on one side of the spectrum and Masters are on the other side.

A leader or guide is someone who is in 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 to lead the follower to the Master. I always tell my *acharyas* (ordained teachers) that it is their responsibility to practice what they preach because they are the bridges leading the people they teach to come to me.

One more thing: it is not that you have to practice so that others get inspired. Understand that the very practice will give deep understanding to you. That is the first effect, the actual result. Being an inspiration to others will be just a by-product. It will result automatically from the confidence that you radiate in your body language and words when you preach to people out of the strength of your own conviction.

In these verses, Krishna beautifully explains what walking the talk means through His own example. He says there is nothing in the three worlds, the 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. Why?

Because people look up to Him as God, they would obviously follow the path He sets. They would simply follow what He does. He is now responsible for leading them on the correct path.

So, even though He Himself has no reason to engage in work, He does so for the sake of the people who will follow Him. If He did not engage in action, people would follow His example and fall into inaction or *tamas*.

Every year, I take people to the Himalaya Mountains. The Himalaya Mountains are an energy field; they are living energy. It is a lifetime experience to be in the lap of nature, to be in the amazing energy field there. It can be a tremendous inspiration, a powerful transformation just seeing and living life in the Himalaya for fifteen days.

In the Himalaya, we do various *puja* and rituals at various places, at the *char dham* (the four sacred pilgrimage centers). Of what use are the rituals to me? But I do them for you so that you understand their significance and you get inspired to do them and benefit from them.

The Himalaya is really my home. I feel so ecstatic just being in the Himalaya. After enlightenment, I came from



the Himalaya to be amidst the people. I could have just stayed there happily and blissfully. But I have come here so that I can guide seekers and show them the path.

Seeing me work constantly, being intensely involved in work whether it is administration or giving discourses or planning for upcoming activities or healing people or teaching, whatever the action may be, I inspire people by my example to be engaged in work constantly, blissfully enjoying every moment.

I don't have to give words. You can see me and learn from my body language much more than from my words. I give you words only to silence your mind so that you can absorb my energy. Otherwise, if I don't talk, you will be chattering inside yourself and will miss my message.

As Krishna says, I need to be careful in what I do for the sake of those who follow.

The problem is that what I do is my experience. It is an expression of my experience. Unless you experience it yourself, it cannot become your truth. So the same action will have a completely different meaning and effect when done by a disciple than when done by a Master.

For example, look at a simple teaching by Buddha, 'Watch your breath.' This very simple *vipassana* meditation technique has led thousands of people to enlightenment.

But look at a seemingly powerful discovery of the principle behind the atom bomb: the Theory of Relativity.

A great truth but when it came into the hands of an ignorant person who did not understand the implications of it, it resulted in so many countries piling up so many atomic weapons that the earth can now be destroyed multiple times over!

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 external appearance of the action that decides the quality.

You must have seen that there are some people who can get away with anything, even something that would normally appear as a disrespectful action. But somehow, the action does not hurt people. It is because there was no negative attitude or vengeance behind the act.

Children get away with so many things like even hitting you, and you actually enjoy it rather than feel hurt or insulted. Can you imagine feeling like this if an adult hits you? The innocence of the child and the honest simplicity of the child's act is what make even the act of hitting beautiful. The energy of the child, its intelligence, is completely behind the action. This is unlike an adult whose intellect may be behind the act. Mind is behind the act but the intelligence is not there because there is a certain unconscious vengeance in the act.

Masters act out of pure compassion in whatever they do. That is why so many times even when I scold people with seeming harshness, the person does not carry vengeance towards me. Scolding is also for your good,



for your ego to be removed. It will seem painful because the ego, which you have been thinking is you, is being pulled out. But your being understands it is for your good that what is not you is being removed. There is pure compassion even in scolding. That is why in the very next moment after scolding, I can be completely different, showering love. There was no vengeance to hold onto in that act of scolding. It was just complete truth at that moment, pure compassionate energy.

But what happens when you get angry with someone and scold him, say your child? The anger takes you over. Instead of you controlling the anger energy, *it controls* you and you misuse it because you are not conscious during the action.

You are driven by your past perceptions, by your memories of similar incidents in the past when your child did not behave as you expected and you react with more anger than his act deserves. Anger is also energy but you need to handle it with respect. Just like you respect money and hence you never pay someone more than needed, similarly, when you realize the power of the anger energy, you respect it and do not pay the other person more anger than needed.

If you give just the right anger energy, it can be transformational but your negative attitude behind the action creates undesired result and the person carries a certain vengeance towards you which even he may not be conscious of.

Be very clear, this person's vengeance is the result of your very own vengeance, which you did not realize was there in your own action because you were not completely aware when you were scolding.

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. The energy behind my words is purely for your transformation. There is only pure compassion. There is no vengeance for anyone or any vested interest for myself.

Q: Master, in India we are brought up on rituals and idol worship. Are you for or against these?

First of all, I am neither for nor against idol worship or rituals – or anything, for that matter!

But there is a reason why idol worship is so common in India and elsewhere in the East. For a beginner on the spiritual journey, it is difficult to conceive of the Divine in the abstract. When given a form, the concept is crystallized into something he understands and can relate to.

With an idol, he can commune with the Divine in the language that he is familiar with. Our thousands of deities are nothing but expressions of the Divine. And yet



anyone can talk to them, pray to or play with them, seek solace or give thanks. The whole awesome, indefinable nature of the Divine is scaled down to comforting proportions in the form of the deity. It has to be this way; the Divine without form is simply too terrifying a concept for the ordinary mind.

At a deeper, subtler level, there is one more message being reinforced - the idol before you is cast in the same form as yours, and yet it is divine. What does that say about *you*? Think about it.

If you are an idol worshipper, there is no need to condemn yourself.

As you grow spiritually, you will find yourself able to commune with the Divine just as well without an idol. Just as children stop playing with dolls once they grow older, you will drop the idols of your own accord when the time comes. But right now if it gives you a sense of wellbeing to worship your favorite deity, do so by all means.

Spirituality is a vast, shore less ocean. When you are just learning to swim, it certainly helps your confidence to hold onto a lifebuoy, something you can be sure of, something that won't let you down. As you grow stronger and surer, you will naturally shake off its hold and enter the deep waters, freely and fearlessly.

As for rituals, it has been scientifically proved that certain colors, sounds and actions can deeply impact your state of mind, activate desired areas of the brain, and

expand your consciousness. Rituals have lost their credibility today only because their true meaning has been lost upon the masses over time. Only the shell of ritual remains; the spirit has departed.

So even if they seem irrelevant to you today, never underestimate the true potential of rituals. Rituals are the distillation of centuries of wisdom and the *tapas* of innumerable enlightened Masters. When performed in the proper way, rituals have tremendous power to bring about unimaginable levels of awareness and change.

In the *ashram*, you may often find me performing *puja* and *yaga*. The fact is, these mean nothing to me. I don't need a channel to commune with the Divine. These are for my people.

I do this to draw you all into a familiar territory, a space where you feel secure and tranquil. In an atmosphere that years of worship have sanctified, bowing before your beloved deities and listening to the chanting of well-known *mantra*, a silent, meditative state is naturally induced in you.

At this time you are completely open and surrendered, receptive to my energy. This is the time when I can truly work upon you, without your intellect and without your resistance. Can you understand me now?

Of course, I have never given up being a child, and so I perfectly enjoy my play with these dolls, these deities - but that is another matter!



Role of the Wise

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 differences between 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.

An ignorant man says to himself, 'I shall do this action and thereby enjoy its result.' A wise man should not unsettle this belief. Instead, he himself should set an example by performing his duties diligently but without attachment. If the wise man condemns the actions performed with attachment, the ignorant person may simply decide to neglect his duties.

It is like this. Can you explain to a child that his toys are not precious? No! The child will never be able to understand that. It has to grow and automatically its attachment to toys will drop when maturity happens. Similarly, the ignorant person can first do the action with attachment. But upon seeing the wise person being unaffected by his actions and being always blissful, naturally, the ignorant one will get curious and want to know the secret behind happiness. The example of the wise man will automatically pull him towards work with detachment.



Take the example of relating with God. Most of us pray to God to get something. All our prayers to God are asking for this, asking for that, asking God to fulfill some desires or to protect us from something. It is okay to start a relationship with God like this. It is perfectly all right. When you get what you asked for, your trust grows and then you start feeling gratitude to Him. This is important.

In the beginning, it is very difficult to express gratitude and feel grateful to God. Gratitude comes naturally when you feel grateful for all that has been given to you. So if you ask a person who has not eaten food for three days to meditate, will he be able to? No! His needs are different. You will be foolish, not wise, if you try telling this person to meditate. What he needs now is some means to get food and then he can be told about meditation.

Many people ask me, 'God is everywhere. Then, why do we have to pray? Why do we have to go to temples? Why do we have to do rituals?' To reach the state of understanding that 'God is everywhere', if you start by just saying this and not doing anything, then you will only be fooling yourself.

Loving the world is easy; loving your wife is difficult! It is easy to say you love the whole world because you don't have to do anything to prove it. But to love your wife, you have to do something tangible to prove it. So if you just want to sit and tell yourself that you have

reached the ultimate truth, you are actually trying to escape from the effort needed to reach it, from the steps needed to realize it.

When a person is doing work and expecting certain results, the wise person should not go and disturb him even though he knows that work should not be done with attachment. At least the person is working and not sitting idle! He is in *rajas* (aggressive activity), which is better than *tamas* (laziness). Of course, he needs to be guided from *rajas* to *satva*, a state of calmness born out of detached action, action without expectations. That is the job of a Master.

We are all governed by our basic nature, attributes, or *guna*, as they are termed in Sanskrit. These attributes are defined by the kind of life we have led, in this and past lives. The mental set-up or the essence of the mind, called *vasana*, carries over from birth to birth and determines what we are and what we do in this birth. We create this mindset by what we did in our past births. So in a sense, we do determine what happens to us in our future births. This mindset determines our nature, our attributes.

The desires born out of *vasana* carry their own energy for fulfillment. If you are conscious of your *vasana*, also called the *prarabda karma*, you will be able to fulfill them. Once fulfilled, these *vasana* and the *karma* get dissolved. One who reaches this state of awareness of fulfilled desires also realizes that he is not the doer.



The potter's wheel goes on turning around even after the potter has ceased to turn it and when the pot is finished. In the same way, the electric fan goes on revolving for some minutes after we switch off the electricity. The *vasana* or desires with which you took this body and mind will make it go through whatever activities it was made for. But the wise person goes through all these activities without the notion that he is the doer of them.

Actually, all your desires to lead life in a particular way are the ones that lead you to that mental setup. You are the one who chooses to live life in a particular way and once you decide this, your body supports this decision of your mind and acts accordingly. You create a mental-setup to aid you in living life the way you desire. This mental setup that you create to live life in a particular way is your *vasana*, or the seed of *karma*.

You are the one who chooses, but any choice comes with effects and side effects. Sometimes when you see the side effects, you feel that you don't want this way of life. It is too costly; it is creating more unwanted effects than what you were expecting. Then you say what you are getting is due to fate or destiny. Actually, you are the one who chose it in the first place.

A small story:

Once a man went to a restaurant and ordered some different items: hamburgers, steaks, pasta,

drinks, ice cream, and so on. He had a hearty meal and relaxed. The waiter brought the bill.

The man took a look at the long bill and exclaimed, 'I wanted only the food. I did not order this bill!'

When you eat, you don't think about the bill but the bill comes as a result of all that you ate in the restaurant. You don't have to order the bill separately. Similarly, in life, all that you undergo are the effects of your own actions. You are not aware of what those effects can be and therefore you do the actions unconsciously.

To understand, 'I am not the doer,' this concept of 'I' and 'mine' needs to be understood. Shiva says that the concept of 'I' itself comes from the concept of 'mine'. We always think it is the other way around. 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 ourselves. Just imagine, if your possessions, your status, your wealth, your relations all are taken away, what will you think of as you? How will you define yourself? Your idea of 'I' is also relative, is it not?

There is one of the new theories in quantum physics called 'string theory' where the universe is made up fundamentally of strings of extremely small scale, which vibrate at particular frequencies. So an object is not a particle but it is a vibrating object; energy vibrating in different modes. The different modes appear as different particles.



Many people feel that they are just touching a soft pillow when they hug me. Sometimes they feel nothing and they are shocked. Basically, we are just energy. In this plane, in these dimensions of space-time, you see me the way you are seeing me in this form. You see me in this six feet form as Nithyananda, but in truth, this Nithyananda does not exist. It is the formless energy of Nithyananda. There is no 'me'.

When you get attached to anything, when you internalize external incidents, you start creating suffering for yourself. When you understand that it is the mind and the senses doing what is in their nature, you become detached from your mind-body and do things with the clear understanding that what is happening is due to the mind, body and senses doing their job.

When you don't understand this, you get caught in what you are doing, you get emotionally attached to incidents and people, and you start living without awareness because your energy is being wasted in getting stressed out and getting emotionally upset over things.

Q: Master, can you explain the concept of karma?

Let me give you an idea about karma.

Whenever an action has been started, but not fulfilled, there exists a force that pulls you to fulfill it, to bring it to completion. This force is *karma*. Whatever you have

tasted, desired but not experienced ultimately, will continuously draw you to repeat that very experience, until you sense fulfillment.

You will keep repeating that action till you actually *become* that experience, because you *are* fulfillment. You enter the body just to fulfill this action. In the course of fulfillment you meet all these things, these ‘troubles’.

This is the explanation that I give for karma. All other words – *it is because of my bad karma that I got this disease or it is because of my good karma that I met Swamiji* - all these are just things we say *after* the event has happened.

Whatever has happened, we give it the name *karma*.

The word *karma* is much misunderstood. I am not giving you an explanation for *karma* as one understands it normally. I don’t accept *karma* to be fate or *vidhi*. I don’t mean it as cause and effect.

According to my experience, there is no such thing as fate or destiny. The future is left completely open by Existence. It is we who decide.

Ramakrishna tells a beautiful story that will give you intellectual clarity on the subject. Of course, no one can give you existential, *experiential* clarity on *karma* as it really is – that clarity comes only with enlightenment. And when you are enlightened, you cannot express it!

Coming to the story on *karma*:

A cow is tied to a post with a five-meter rope. Inside that perimeter it can sit, stand, feed, do whatever it



pleases. Our life is just the same. We have a limited amount of freedom; the rest is in the hands of Existence. But Ramakrishna also adds, if we use our five-meter freedom *intelligently*, it is possible that Existence may extend our rope, or even free us completely. That depends on both of us, we and the Master, on Jiva and Shiva. You can choose whether to remain in bondage or work towards being set free.

Someone once asked me, *what if the cow learns to bite and break the rope?*

First of all, do you know where the rope is? To which limb it is tied? Where it begins and ends? Where to bite? How to bite? With an ordinary cow and rope, the cow can see these things. You people don't even know what or where your rope is! So whatever I can give you is only a glimpse, an inspiration to enter into me, to enter into the experience.

Do As I Teach

3.30 Dedicating the results of work to Me, with consciousness filled with spiritual knowledge, without desire for gain and without sense of ownership, without being lazy, do what you have to do.

3.31 Those persons who execute their duties according to My injunctions and who follow these teachings faithfully, without envy, become free from the bondage of actions.



3.32 But those who do not regularly perform their duty according to My teaching, are ignorant, senseless and ruined.

Next Krishna makes an important point. He clarifies one more point.

Krishna says: Those persons who execute their duties according to My injunctions and who follow this teaching faithfully, without envy, become free from the bondage of actions.

Here you need to understand two things. He says ‘according to My injunctions’. It means that when you enter into your being, whatever your being says is Krishna’s words. When he says *My* injunctions, He means the injunctions from the *atman*, injunctions from the being, the *paramatman*.

When you drop the goals and fall into your being, the Divine will guide you. You will be guided by nature. You will be guided by God Himself and will become an instrument in His hands.

If you become a hollow bamboo without any blockage inside, you will become a flute in the hands of Krishna. Dropping your purposes or dropping your ego is what I call becoming a hollow bamboo. If you become a hollow bamboo, you will become a flute in the hands of Krishna.

If you are a solid bamboo, you will be used only to carry dead bodies. In India, solid bamboo is used only to carry dead bodies. In the same way, if you drop the ego

and fall into the being, you will become an instrument in the hands of the Divine; you will become a divine flute.

When you become a flute, the air that enters into you comes out as music. In the same way, when you become an instrument in the Divine's hands, the air that enters into you comes out as *sastra* or *mantra* or music. Whatever comes out of you becomes Divine. Your words become *mantra* (sacred words), your actions become *tantra* (sacred techniques), and your form becomes *yantra* (sacred form).

The moment you drop the ego, your words become *mantra* to guide people. Your form becomes *yantra* to be meditated upon, your actions become *tantra*, or a technique to realize the *atman* and you become Divine.

If you carry your ego just like a solid bamboo, which is used only to carry dead bodies, you will also be carrying this dead body. You will also be carrying this dead body of yours!

Now it is up to you whether to become a hollow bamboo and become a flute in the hands of Krishna, or to be a solid bamboo and carry the dead body to the cremation ground.

If you drop into your being, you will become an enlightened being, and you will become an instrument in the hands of the Divine. Your words will become *mantra*, your form will become *yantra* and your actions will become *tantra*. Instead, if you decide to carry your ego, you will be carrying this dead body wherever you go.



Here, He says, 'Those persons who execute their duties according to My injunctions, according to your inner consciousness...' Please be very clear, as long as you carry the goal of society, the purposes conditioned into you by society, you will be carrying a conscience. The moment you drop social conditioning, the purposes taught to you by society, you will drop conscience and start living with consciousness.

Social conscience is different, spiritual consciousness is different. If you live with goals, you will carry social conscience in your life. If you realize the beauty of purposelessness you will carry spiritual consciousness in your life.

'The man who lives according to his consciousness, believing in and having *shraddha* (faith) towards these teachings...' Why does Krishna ask for *shraddha* here? This is the first time Krishna says '*shraddha*'. Why? '*shraddha vanto anasuyanto*', He says.

Of course, the word *shraddha* cannot be translated as faith. Faith is a very poor word for *shraddha*. In English, there is no equivalent word for *shraddha*, because the very idea of *shraddha* has never existed in Western society.

Let me be clear, the very idea of *shraddha* never existed here. That is why the equivalent word for *shraddha* does not exist. *Shraddha* does not mean faith. It means faith plus the courage to execute the idea. Courage to experiment with the idea is *shraddha*. Courage to experiment with the idea is what is called *shraddha*. Here Krishna says,

‘*Shraddha vanto anasuyanto*,’ the man who executes the teachings with *shraddha*, with the courage to follow. Why do we need courage to follow?

A small story:

A man born blind goes to the doctor and asks, ‘Doctor, will you help me to get my eyesight?’ The doctor says, ‘don’t worry, I will perform an operation. You will get your vision and after that you can walk without the stick.’

Blind people always carry a stick to feel the road. The doctor tells him that he will be able to walk without the stick.

The blind man asks, ‘Doctor, I understand you will do an operation. I understand I will have my eyesight restored. But I don’t understand how I can walk without the stick. How can I walk without my stick?’

By and by, the blind man forgot that the stick is just an aid. He started thinking that the stick was necessary even just to walk. But until the operation is done, until he gets his eyesight and experiences, he has to have *shraddha* towards the doctor’s words and go forth with the operation.

In the same way, I tell you, just live without the mind. Just live without purpose and goals; you will be able to walk without the stick. The stick is your worry. But you can never believe that you can live without worrying. By



and by, worrying has become a part of you. So you can never imagine that you can survive. You can be alive without worrying.

When I say you can live without worrying, you will say, 'No, no, no! How can it be possible? If I don't worry what will happen to my children? What will happen to my house? What will happen to my wife? What will happen to my family? What will happen to my property? What will happen to my lawsuits?'

Please be very clear: never think your life is going very smoothly because of you. It is going very smoothly in spite of you! Understand? Your life is never going smoothly because of you; *in spite of you* it is going smoothly!

The moment you have the courage to have *shraddha* towards these teachings and start living without purpose, only then will you realize you don't need the stick to walk. Once you enter into the being, the depth of your being, you will enter into a totally different dimension.

Whatever you think of as spiritual life or material life as of now, both will lose their meaning and you will enter into a new dimension of life.

For example, can you explain the life of marriage to a four-year-old child? Can you explain to a four-year-old child what life is? You can't. He can't understand. He can understand only toys. He can understand only dolls and he can only play with toys. Once he becomes older, naturally he will be able to understand what life is. Automatically toys and dolls will drop from him.

Do you feel that you are missing your toys? Do you feel that you renounced your toys? No! The moment you grow, you start experiencing a different dimension of your life and the toys simply drop.

When you experience a different dimension of your life, automatically small things drop you and you drop them. Not even your dropping them is important, them dropping you is important. Your dropping smoking is not important, smoking dropping you is important.

When you enter into your being, when you enter into the purposelessness of life, the whole so-called material life and spiritual life drops you and you enter into a different dimension of life, a new dimension. That is what I call 'quantum spirituality' or eternal consciousness. You are then in eternal bliss; you start living in eternal bliss.

Now you may have a serious doubt, 'How can I live without worrying?' I tell you, your doubt is nothing but the same doubt as the blind man asking, 'How can I walk without the stick?' You cannot convince the blind man that he can walk without the stick until he gets his eyesight. Only after he gets his vision, will he be able to understand he doesn't need the stick to walk.

In the same way, only when you reach the being will you understand that you don't need worries to live. You don't need your mind. You don't need to be harboring any worry to live. Until you reach the being, you need to have *shraddha*. Until you get your eyes, you must have *shraddha* and lie down on the operating table. You need to



allow the doctor to work on you. That is the reason Krishna is saying, '*Shraddha vanto anasuyanto.*'

The next word is a beautiful word: '*anasuyanto*', which means 'without envy'. It is an important thing. Whatever has been said so far, everyone is able to understand and agree with.

But, suddenly, one thought comes, 'my brother purchased two houses. My sister is getting a big new car. How can I live just like this?' The moment you get some thought, 'He is having that, she is having this,' what happens? All your spirituality, all your purposelessness, all your spiritual philosophy, everything just disappears. You are again in the same rat race.

Krishna says, 'without envy'. Envy is the thing that puts you again and again in the same rut. One great problem in the rat race is, even if you win, you are a rat. Even if you win, you are only a rat. Nothing more than that!

Please be very clear, the moment envy or jealousy enters into your being, the whole thing disappears. Again, you start running into social conditioning; you start running behind purposes. You start running behind the goals. Envy or jealousy is what makes you run like a rat.

There is a beautiful idea from *Tantra* about *maya shakti* (the power of illusion). *Maya* makes us all dance with just this one stick called jealousy. Have you seen the guys who make money with monkeys in India? On the roadside, they will do a small show with monkeys. They

will have a small stick. They will rotate the stick and shout in Tamil, '*Aadra rama, aadra rama*': Dance Rama, dance Rama. They will give instructions and according to their instructions, the monkey will act. With a small stick they will make the monkey dance and do whatever they want.

In the same way, *maya shakti* is making you run as she wants with just one stick called jealousy, envy, or comparison. The moment you compare, you just jump into the same path again, the same rut, the same routine, which I call the purposeful life. Then you become a *karmi*, not *karma yogi*.

The man who lives in eternal consciousness, *nithya ananda*, and allows his body and mind to work according to its nature, is centered on eternal consciousness. He is called a *karma yogi*, one who has espoused action without attachment as the ultimate renunciation.

But the man who jumps out of jealousy, out of envy and out of comparison, enters into social conditioning. He is caught in the social rut, the same routine of the rat race, and is called a *karmi*, one who is focused on action arising from greed.

The difference between *karmi* and *karma yogi* is only one thing: the man who is driven by jealousy is *karmi*, and the man who allows the eternal consciousness to drive him is called *karma yogi*.



All you need to understand is only this one word: without envy, '*anasuyanto*', without jealousy. The moment you start thinking, 'Oh! He has all those things. He has all those things', you become mad. If the neighbor brings an air conditioner into his house, your house temperature increases. Your house temperature increases!

One more thing: when we do things out of comparison, we do only foolish things. Our intelligence stops working. Our intelligence completely stops working. And we will definitely fall short of our potential because now we are using someone else's productivity as our measuring stick. We might have accomplished much more than what our neighbor has done but now we are setting our sights on that!

A small story:

A priest and a rabbi were staying opposite each other. Not only were they staying opposite each other, but they were opposite to each other in many other ways as well. If the priest put rose garden in front of his house, within 24 hours the rabbi would bring in a new rose garden. If the rabbi painted his house white, within 24 hours the priest's house would also be painted white.

Suddenly, one day a new Mercedes Benz was standing in front of the rabbi's house. This was too much for the priest. Somehow he did something, and within 24 hours not only did he buy a Rolls Royce, he started sprinkling holy water on it as well.

The Rabbi saw from his house and asked, 'Hey! What happened to you? You got a new Rolls Royce, that's acceptable. Until yesterday you were alright. But why are you sprinkling water on the car this morning?'

The Priest says, 'I am a religious person so I cannot travel in a car which is not Christian. So I am baptizing it.'

Now the rabbi was in big trouble! What to do? That evening he was seen cutting the exhaust pipe of the Benz with a hacksaw blade!

If you understand, understand. If you have not understood, ask the people who are laughing!

If you do things out of jealousy, out of envy, out of comparison, you will end up doing only these types of foolish things. Your intelligence will stop working. When you start comparing, intelligence stops working.

Please understand that every one of you is unique. There is no need to compare with any other person. You are unique. The main problem is that you compare only with the nearest person, five inches above and five inches below, only with those persons do you compare yourself. You don't compare yourselves with Bill Gates, do you? If you do, even God cannot save you. That is different! But you don't. You compare only with your neighbor. You compare only with your colleague. You compare only with your brother and you compare only with your sister.



The problem is not even failure; you *worrying* about failure is the problem. That is why you don't compare with unreachable goals, you compare only with reachable goals and you compare only with those people in your immediate world. Understand that this comparison is what is driving you crazy. Again and again and again it brings up the whole social conditioning in you and eats away your whole life. Your whole life is eaten away by this one *maya* called comparison.

Your whole joy, ecstasy, the very bliss or the ecstasy of living is swallowed by this one *maya* called comparison. Just like the whole earth is swallowed at the time of *pralaya* (end of the world, with the earth being submerged in water) by the ocean, in the same way, just this one concept of comparison, this one idea of envy and jealousy swallows your whole life.

Jealousy and comparison have no existence. There are two things you need to know: there is something called comparative reality and something called existential reality. If you build your life based on existential reality, you will never suffer. If you build your mind on comparative reality, you will be continuously suffering even at the time of death. Not only at the time of death; even after death.

Don't build your inner space on comparative reality. Let your inner space be built on existential reality. Accept life as it is. If you build your life on existential reality, you will live your life blissfully in eternal consciousness, as a *karma yogi*.

A small story:

One guy comes to the bar with a big smile, a big grin on his face and asks the bartender to serve drinks for the whole house. 'Serve drinks to everybody. I will pay,' he says. The bartender serves drinks and says, 'this is so nice. I am very happy you did a good thing for everybody. May I know why you did this?'

The man says, 'I am very happy today. I have become taller than my younger brother. My younger brother used to be taller than me, so people used to tease me all the time and ask, 'Are you older or is he older?' So I had a problem. Today, I have become taller than my younger brother.'

Your younger brother being taller than you is a huge problem. Elder brother being taller can at least be tolerated, but younger brother being taller is too much.

The bartender asked, 'How at your age did you suddenly grow and become taller than him?'

The man replied, 'Oh, no! I have not grown. He met with an accident and both his legs have been amputated.'

This may seem to you to be in bad taste in a social sense. However, this is how many people react when they see another person doing better than themselves.



When we compare, when we live with jealousy, when our life is based on comparative reality, please be very clear, we end up doing only these type of things. We become blinded by comparison and our very nature becomes dangerous. Let your inner space be built on existential reality, not on comparative reality.

By nature, a person with a body and mind has to act in one way or the other. If you follow your nature, you can be comfortable and flow in tune with Existence. When you are relaxed, when you are blissful, you express yourself beautifully.

When you try to be what you are not because of your greed or fear, you suppress yourself. What can suppression do? You cannot suppress energy. You can only transform energy. It can never be destroyed or suppressed.

For example, if you see someone who generally irritates you, what is your reaction? If you are in a position to show your irritation, you will do so. It may be some person who cannot affect you in terms of your money or position. In that case, you will make your irritation known to the person because you are not afraid. He is not in a position to affect you adversely. But, say this person is your boss. Now, you are afraid to make your irritation known because he holds the power to affect your job, your source of income. So you suppress your emotions.

Neither expression nor suppression can be the solution. The solution is to infuse awareness and understanding

into this process. Your reaction of irritation is not because the person has done something. If you just look a little deep, you can see it is how you choose to react that decides what you feel about the person. You choose to get irritated by what he is doing.

Why should you allow yourself to get worked up about the other person's actions? Also, it may not even be that the person has done something, which you think is irritating. He may have done the same thing a couple of times before. But this time, he may have come with a completely different intention. Yet you are already biased by your past perception about him. You have decided unconsciously this is what he is going to do and you get irritated even before he comes close to you.

That is why I say that awareness is the key. If you are aware of what is happening both within you and outside you, you will not get controlled by your unconscious. You will be able to see clearly when biased emotions arise or when your reaction to the person arises. The very awareness is enough. You don't need to suppress it or express it. The awareness will itself bring emotion under your control.

Q: Master, when a relationship is not working out, when should we persevere and when should we abandon it and get on with our lives?



I think what you are asking me is, just how much conflict should one be prepared to put up with in a relationship? Right?

Love is the most dangerous path there is! Only those with great courage dare tread this path. At any bend on this path you have to be prepared for great joy, great pain, great beauty, great struggle, great understanding.

Yes, there is bound to be conflict in every relationship, because every individual is unique, and no two personalities fit together so perfectly that no rough edges remain.

If there is conflict, don't sweep it under the carpet out of fear that it will destroy the relationship. On the contrary, ignoring it can do just that. Allow the conflict. Examine it. See what you can learn from it. Is it stemming from something in yourself that you are secretly unwilling to acknowledge?

It is only in an intimate relationship that you discover yourself. Your partner is like a mirror reflecting your true nature. After all, who else dares point out your worst flaws with so much clarity!

So examine the nature of your conflict. Also remember, in every relationship, there is a time to stay together and a time to move on. What kind of love do you share? Are you really, truly, surely in love? Do you relate deeply with each other, being to being?

Don't look for reasons and arguments. Don't intellectualize the process - simply turn the question inwards with complete honesty and trust. The answer will arise on its own. If your answer is 'Yes', then understand that the issues of conflict are mere ripples on the surface of your relationship.

These are just situations created by the ego to counter the sense of 'no-self', of surrender, that comes with love. Work around these situations with love and care.

If the answer you are hearing is 'No', then maybe it is time to move on. To remain in a relationship where there is no true relationship, no connection of being to being, is sacrilege, unfair to you both. Love, for you, may be elsewhere. Don't search for it. Just be open to the possibility.

In the meantime, don't let the conflict destroy the relationship, destroy you both. Nobody deserves that. Accept that this is not the person for you, and move away without resentment or bitterness. Don't destroy your own capacity for loving. To become bitter will only cause you more suffering, and destroy your faith in Love itself. And that is the most dangerous thing that can happen to anyone.

Many of my disciples have followed this technique I am about to describe with tremendous healing effect in their relationships. To understand the principles behind this technique it is useful to have attended at least the basic Life Bliss Program Level 1.



We all have seven centers in our mind body system, called *chakras* in Sanskrit. Each center controls an emotion. When the center is blocked in energy you feel the effects of negativity and when it is energized you feel at ease. Simply put, a blocked center leads to dis-ease.

The root center is blocked by greed, lust and anger. The spleen center by fear, the navel center by worry, the heart center by attention need, the throat center by jealousy, the eyebrow center by ego and the crown center by discontentment. A person who has gone through the LBP 1 course will be able to recognize the blocked center from which that person is acting based on the emotions of the interaction with that person.

Normally one would respond from the same energy center or another blocked center. We tend to respond to an angry person with anger or fear. However, we have the capability to respond to all such interactions from an open heart *chakra*. All that we need to do is respond with unconditional love. Whether a person comes on to us in anger, fear, worry or ego, it is possible to respond with love, and with no expectation in return.

You may think that this is impractical. It is not. If you try this you will find that your relationships improve miraculously. It is especially difficult with people close to you, especially a spouse, and therefore, all the more reason to practice with one's spouse. Many people say, and believe it when they say, that they love the whole

world. When you ask them to show proof that they love their spouse, they are stumped!

People talk about Transactional Analysis and other such techniques. They talk about cross communication between adult, parent and child. Ultimately all communication is based on emotions and feelings based on emotions. These emotions are linked to the various energy centers. Love is the most powerful emotion. It is the only emotion that can overcome all other emotions, when it is spontaneous and unconditional.

This is why in every culture and religion, love is associated with the divine and the heart is associated with love. Open your heart, energize your heart center and let unconditional love flow out of you. It will transform you and transform others.



Do Your Duty

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 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 It is better to do one's own duty, even if it is in a faulty manner, than to do someone else's duty perfectly.

Death in the course of performing one's own duty is better than doing another's duty, as this can be dangerous.

3.36 Arjuna said, 'O descendant of Vršni, then, by what is man forced to sinful acts, even without desiring, as if engaged by force?'

3.37 The Lord said, 'It is lust and anger born of the attribute of passion, all-devouring and sinful, which is one's greatest enemy in this world.'

Here, it is important to understand what duty means. If I have to do my duty, I need to know how to identify what my duty is.

The idea of duty is different for different people, different countries, different cultures, and different religions. Hence the term 'duty' is impossible to clearly define. We have always been trained by society, by conscience, to consider certain acts as duty: some as good and others as bad. When something happens before us, we have a trained or programmed impulse to react in a certain way.

We are brought up with certain ideas of duty. For example, it is our duty to help elderly people. It is our



duty to follow principles of truth, non-violence, non-stealing and such tenets. We are brought up with these concepts of morality but how many of us have experienced the beauty of implementing them?

Then there are certain principles that get handed down depending on the religion you follow. For example, a starving person who finds a piece of meat has no problem eating it if he is a non-vegetarian. On the other hand, a vegetarian would feel it is his duty not to touch beef even if it means losing his life. In some religions, you can marry only once but in some other religions, you can marry multiple times. These are all socially defined duties.

One thing we should remember is that we should always try to see the duty of others from their eyes and not judge the customs of other people by our standards. No one standard is the standard for the universe. There is no universal scale by which you can measure people and their actions.

What Krishna talks about here is not socially defined duty or about conscience. He is talking about consciousness.

Vivekananda talks about a sage, a *yogi* in India. He was a peculiar man; he would not teach anyone. If you asked him a question, he would not answer. However, if you asked him a question and waited for some days, in the course of conversation, he would bring up the subject and throw wonderful light on it.

He once told Vivekananda the secret of work. 'Let the end and the means be joined into one.'

When you are doing any work, do not think of anything beyond that. Do it as worship, as the highest worship and devote your whole life to it for that time. Give it your full attention. The right performance of duty at any point in life, without attachment to the results, leads us to the highest realization.

The worker who is attached to the results is the one who grumbles about the nature of the duty. To the unattached worker, all duties are equally good. He welcomes what he has to do, irrespective of the external nature of the job. He approaches every act with the same enthusiasm and liveliness and becomes completely involved in the task at hand.

In the great epic, Mahabharata, there are actually three versions of Gita: the Bhagavad Gita and the Anugita, both by Sri Krishna; the third and more important one is called Vyadha Gita, the song of a butcher.

A butcher delivered this Vyadha Gita; a man who is considered a sinner or a *chandala* (low caste person) delivered this great scripture.

There lived a great *yogi*, a person with special powers but who was not yet enlightened, so he was in the state between the normal and enlightened state; highly egoistic. He was meditating under a tree in a forest. A bird sitting on the tree relieved itself and the droppings fell on him.



He was disturbed and angry and he opened his eyes and looked at the bird. The bird was killed by the power of his gaze. The *yogi* was feeling very proud of what he had done.

He then went on his daily round of begging for alms. He came to a house and begged for food. The lady of the house called out from inside the house and asked him to wait as she was serving her husband. The *yogi* was upset. He thought to himself, 'Foolish woman! She is serving her husband, an ordinary man and she is making a great *yogi* like me wait!'

He was only thinking these thoughts when he heard the lady's voice again as if in answer, 'I am not like the bird in the forest to be killed so easily. Your powers may be used against birds but not against me, so relax!'

The *yogi* was simply shocked! The lady actually knew not only what he was thinking, but even about what had happened in the forest. The *yogi* apologized to the lady when she came out to give him food.

He asked her, 'Mother, how did you know what I was thinking? And how did you know about what happened in the forest? Please teach me how I can also achieve this.'

She replied, 'You have attained *shakti* (power) but not *buddhi* (intelligence). Go to the butcher who is down the road and he will teach you.' Now, the *yogi* was even more surprised. He thought, 'How can an ordinary butcher teach me anything about *buddhi*?'

But what the lady had done was too much for him. So he quietly took the lady's counsel and went down the road to the butcher's shop.

When he reached the butcher's shop, he saw that the butcher was busy cutting the meat of the dead animals that he had just slaughtered. He still could not imagine how he could learn anything from the butcher. But he wanted to have *buddhi* so he approached the butcher and asked, 'I was told by the lady nearby to ask you about *buddhi*. Can you explain to me how to attain *buddhi*?'

The butcher explained how he himself had achieved *buddhi*, the ultimate experience.

He did his job with complete awareness and was totally involved in his work. He did his job with complete intensity and used the money that he earned to take care of his aged parents, which he did with equal devotion and involvement.

Just the very doing of his duty had liberated him. The nature of his work, the act of cutting animals, was not important. The attitude with which he did it, the sincerity, was what mattered.

You may be doing the best of acts of social service and in the eyes of society you may be a great man. But if the attitude, the energy behind the act is not positive, the action is just hypocritical and insincere.

Each of us is unique in our capabilities and interests. Accordingly, our duties are also different. If you try to



imitate others, thinking that their duty appears more attractive, you will be making the mistake of following somebody else's path, which is not natural for you.

A small story:

A king once went to a Master to attain some magical powers, so that he could 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. Then the Master told him to go into his garden, where a rose bush and a citrus plant were growing side by side. He told the king, 'These are your teachers. They can teach you what you need to learn.'

The king went into the garden, saw the two plants and could not understand what he was meant to learn from them. He came back to the Master and asked, 'Master, I am not able to understand how I can learn to be more powerful from the two plants. What exactly do you mean?'

The Master took him to the plants and explained, 'This citrus plant has been next to the rose plant for many years. Never has it aspired to become a rose plant. Similarly, the rose plant has never ever aspired to become a citrus plant. They just attended to their own duties of growing and blossoming everyday.'

The Master continued, 'If a man had been in the place of the citrus plant, he would have compared himself with the rose plant and felt jealous of the attention that the rose plant was getting from people. Or if he was in the place of the rose plant, he would have looked at the citrus and envied it, thinking how peaceful it was that it did not have to bother about people plucking its flowers.'

You see, the two plants prospered because they used all their energy in their own growth. Not even a bit of their energy was wasted on analyzing the other's growth. One hundred percent of the energy that they had was used for their own growth.

This is what is meant by just doing one's own duty according to one's nature and not being bothered about comparing one's duty with somebody else's and without expecting the certain results from our actions.

These verses by Krishna have been misused by some to defend the caste or *varna* system in the Hindu religion. They say that what Krishna means is that one should not swerve from one's *varna dharma*, the duty of one's caste. They do not understand the origin of the caste system.

In *Vedic* culture, a child was taken into a *gurukulam* school (ancient system of learning at the feet of the Master), at a very early age, much before the age of seven. The Master then took care of the child until the child reached adulthood. He taught the child based on its abilities. Sometimes *Vedic* horoscopes were used to



determine aptitude and potential. If the child seemed to have the aptitude to become a scholar he was trained in scriptures, and became a *brahmin*. If the child was aggressive and courageous, he was trained in martial arts, and became a *kshatriya*.

Varna or caste classification was based on one's natural abilities and not by birth. It was a state, not a status. Over time, this practice was corrupted to mean a classification based on heredity, with no attention paid to natural aptitude.

It is in the context of how education was imparted in the Vedic times that one needs to understand Krishna's injunction in these verses.

Arjuna then asks Krishna why even a centered person is led to commit sinful acts, as if forced by unknown powers. Arjuna's question is the eternal dilemma of expression or suppression.

For example, if you see a beautiful woman and you feel attracted to her, you feel this is not correct according to what society has taught you and you try to suppress your feelings. Can this work? If you try to suppress something, it will surface again with more intensity.

We are always conditioned by society, which teaches us that anyone with passion is a lower human. Anyone with lust is a lower person. Understand, there is no lower or higher person. Only a transformation of energy needs to happen.

The people who pretend to be moralists are either afraid to express their lust or they feel guilty to express it. So they go about preaching to others that being lustful means you are a lower person.

The moment you think you are a lower human, you start fighting with that feeling. Then it becomes very difficult to get out of that and for the transformation to happen. Anything that you resist persists. What you need to do is to bring in awareness and allow the transformation to happen.

What needs to be done is to have understanding and awareness, and the base energy of lust can be transformed to the higher energy of love. It is an alchemy process. Alchemy is the 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 an alchemical process. It is the ultimate alchemy.

In alchemy, first the impurity is removed from the base metal. Then something is added to it, and finally, the base metal undergoes a process and it gets transformed to the higher metal.

First, impurity should be removed from lust. We all have lust, which is an animal emotion. One more thing: at least animals have pure lust. When they are in a relationship, they forget about the world and are purely in the relationship. But for us, even our lust is not pure. It is contaminated by all kinds of imagination and fantasies that we have picked up from the media.



Because of your fantasy and imagination, you live with a solid cerebral layer with all the imagination collected from all that you have seen on the television, the internet, in books and so on. Even when you are in a relationship, you are relating with this layer. You are not relating with the actual wife or husband. The actual wife or husband becomes a poor substitute for the images in your mind.

Your lust is contaminated by feelings of guilt and desire. Either our conditioning from our past makes us feel guilty and makes us withdraw, or the intense desire to continue makes us indulge more, only to feel guilty again. It is a vicious cycle of pulling and pushing as a result of which lust is simply contaminated.

Always, if you notice, the moment you fulfill your imagination, you are engulfed by guilt. That is why sex makes you feel guilty. Family instills the first sense of guilt in you when you are a child. Then you master the art of creating guilt for yourself!

Understand, anyone who wants to have control over you, first instills guilt in you. They make you feel you are inferior in some fashion. Then, automatically, you follow what they are saying.

Man knows to control only through guilt. I tell you, rules are good for children. It is good to start with rules. But it is important that you grow and be led by your own intelligence.

When you indulge in desires and become prone to guilt, you are caught in a vicious cycle. That is why you

don't go deep into your desires for fulfillment and come out of it liberated, but keep coming back with more and more craving. If you go deep into it, you will flower out of it!

In earlier times, people were able to drop their lust at the age of 40. They never had such complicated images in them. They related directly with their husband or wife. They were able to move deeper into lust and come out of it. Lust simply dropped from them and they did not have to drop it.

In Indian marriages, there is a beautiful verse which priests make the couples recite, 'In the eleventh year of marriage, let the wife become the mother, and the husband the son.' This may sound strange as to how the wife can become a mother to the husband. What it means is let the relationship reach the ultimate fulfillment.

The ultimate fulfillment for a woman is when she expresses the motherliness in her, the creative energy in her. The ultimate fulfillment for the man is when he comes back to the innocence of the child. So, in the eleventh year, let the relation mature to such an extent that both the husband and wife attain the ultimate fulfillment.

First, impurity in lust needs to be removed like impurity in the base metal needs to be removed in alchemy. Then the component of friendship needs to be added. A deep friendship, a relationship at the being level and not just at physical or mental level needs to happen.



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 of connection with him or her. This connection will not suffer separation or anything else.

Finally, the process needed for final transformation of lust to love needs to go through the process of patience and perseverance. You need to be patient for the other person to accept the transformation you are going through. You need to give time for the other to understand that this is indeed a real change that you are going through and not just a superficial, temporary change. Then he or she will automatically be transformed as well. The energy of your transformation is sure to touch the other person.

Here Krishna refers to lust and anger both born out of passion. Anger is also an emotion that is born out of lust. When the other person rejects your lust, it turns into anger against that person. Anger is again a tremendous energy that we misuse because we do not understand and respect it.

Greed, anger, and lust are all *rajasic* qualities that arise from passion and aggression. They arise from the blocked *muladhara chakra*, the root center. These are instinctive emotions that we inherit from our animal ancestors. The *muladhara chakra* is common to animals and humans; it is the highest of animal energy centers and lowest of human energy centers.

Indulging in these base emotions keeps a human being in bondage to one's sensual and instinctive nature. This is the reason Krishna classifies these as the root causes of sin. A human being is endowed with consciousness that rises above these instincts. The meaning of a human life is not mere survival; it is the realization of one's super conscious nature.

Anything that stands in the way of Self-realization is a sin.

Q: Master, you ask us not to suppress our natural passions. But is it right to indulge these passions?

This question has specific relevance when one is trying to choose between what you think is the right path and what you feel is the wrong path.

There are many who are conditioned to believe that striving for anything material such as wealth or name and fame is not spiritual. They have this false notion that to be spiritual, one must give up everything material. So when you chose to move away from the material path in search of what you think is spirituality, it is inevitable that whatever you are trying to renounce will come up in front of you with renewed vigor. Then the question arises: 'Do I suppress or indulge?'

On this path when you try to choose between one and the other, you will time and again come across apparent



dualities: good and bad, false and true, attachment and aversion, suppression and indulgence. In fact, raging inside your being is this constant conflict of opposites. Whenever a duality asserts itself, remember this rule of thumb: Existence is non-dual. Opposites do not exist. To cling to either suppression or indulgence is a sign of ignorance.

After all, suppression is nothing but a reaction to indulgence. What is essential is the awareness of one's own tendencies. Recognize anger, recognize jealousy, be aware of lust and greed. Neither give in to these emotions nor try to suppress them.

Simply attempt to know them for what they are. Keep your distance, and view your emotions as if they were strangers. You will be surprised to find that without your support, they cannot exist. They simply drop away! This may not make much sense to you when it is just someone else's experience - but through constant practice you will experience the truth for yourself.

It is only this awareness that can awaken self-knowledge, and free you of these concepts of indulgence or suppression, and of all dualities!

The Need to Control the Senses

*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 covered by this eternal enemy in the
form of lust,*

*Which is never satisfied and burns
like fire, O son of Kunti.*



3.40 The senses, the mind and the intelligence are the locations of this lust,

Which confuses the embodied being and covers the knowledge.

3.41 Therefore, O Chief amongst the descendants of Bharata, 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 mighty-armed one.

Just like smoke covers fire and you cannot see fire clearly, just like when there is dust on the mirror and you cannot see your reflection clearly in the mirror and just as you cannot see the embryo when it is covered by the womb, we are not able to see our true nature of bliss because we are caught in the base emotions like lust.

In Bhaja Govindam, Sankara says beautifully:

‘Do not be excited by looking at the breasts and navel of women. Do not get overcome by lust. Think to yourself again and again that these are of flesh and will perish with time.’

Lust is linked intimately to the survival of species. Without lust, there can be no mutual attraction between genders, no reproduction, and no continuity of human race. This basic survival instinct is lodged in our primal root energy center, the *muladhara chakra*. All our survival instincts such as lust, anger, and greed arise from this energy center. Eighty percent of our spiritual energy is locked in this energy center. When this *chakra* is blocked we behave out of instinct, like animals.

In the case of animals, their highest energy center is the *muladhara chakra*. Almost all animals, except a few pet animals, reach this as their highest level of energy. In humans, this *chakra* is the starting energy point. When this *chakra* is energized, unlocked, and the energy is released, we learn to live as we are truly meant to, in intelligence.

Once a person reaches physical or sexual maturity at adolescence, it is very difficult to control the effects of lust arising out of *muladhara*. One needs to be spiritually awakened before sexual maturity, by about the age of 12, so that the energy can flow upwards towards the *Sahasrara* or the Crown chakra, rather than downwards as in the case of usual sexual development.



Muladhara chakra is the seat of all fantasies, primary amongst them being sexual fantasies. These fantasies are the ones that Krishna says are like the 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, rather than accepting life as it is.

When the Hindu myths say that Menaka, the celestial nymph or *apsara*, came down to disturb the penance of the great sage Viswamitra, the metaphoric significance of that is that Viswamitra's *muladhara* was still blocked, giving rise to sexual fantasies. That is all. If it is true that celestial maidens came down to disturb meditating sages, thousands of people, including all of you, will start meditating so that you too can meet Menaka. You will have no such luck. You will only stew in your own fantasies.

Awareness of the present moment is the key to unlocking *muladhara* and dissolving lust. Only the present moment awareness brings you in touch with reality as it is and dissolves your fantasies.

In Shiva Sutra, Devi asks Shiva 'Lord, in a marriage how many people coexist?'

Says Shiva, 'Four!'

Devi is shocked. 'There is just husband and wife. Why four?'

Shiva explains, 'There is the wife, and the husband's fantasy of wife. There is the husband, and the wife's fantasy of husband.'

As long as there are four in a marital bed, it will be an orgy, not a love affair. Fantasies need to disappear before awareness comes in. When you bring yourself into the present moment, fantasies of the past disappear. They are history, not valid anymore. Fears and speculations of the future vanish. They have not happened; they are not real. You are exposed to the reality of the present.

Only in the present moment can lust transform into love.

Krishna 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 to awareness.'

Please note that Krishna does not say, 'Arjuna, come here, I shall help you. I shall help dissolve the lust in your body and mind. You can then rest in peace.'

Arjuna started the dialogue in this chapter saying that he was confused. He was confused by Krishna's words in the previous chapter, during the dialogue about action and inaction. He was told that the body is perishable, spirit lives on, and therefore there is no need to fear killing his elders and relatives. Krishna then tells him to



do what he has to do without worrying about the result of his action.

Arjuna is highly confused and he gives up. 'Tell me what to do,' he asks Krishna.

So, Krishna tells him what to do. Krishna tells Arjuna to lead a purposeless life, with no obsession for the end goal. Krishna tells Arjuna to be detached from the purpose of action. 'Action is our nature,' He says, 'not inaction. Act, work, but surrender the result of action to Me,' He advises.

Now, Krishna says clearly, 'Control your senses, be aware, live in the present moment and give up lust.' Lust here not only refers to sexual desire but also to all desires, to all desires of the outer world. It is our sense of identity, the sense of possession that seeks to acquire and enjoy. The truth, however, is that acquisition only leads to desire for more acquisition, not to enjoyment and fulfillment. Desires are insatiable.

To be blissful we need to keep the inner space clean and empty. Only then can bliss fill that space. The outer space can be filled; that is not a contradiction. As long as the outer material space is filled without attachment, the inner space remains empty.

To make this happen, senses have to be in control. They cannot be suppressed. Anything suppressed waits for an opportunity to explode. The mind and senses cannot be suppressed. However, they can be transformed.

When we realize that life has no purpose, that the meaning of life is to enjoy the path, the journey, we learn to drop attachments to end results. We drop expectations. We move into the present moment. We become aware.

This is the whole essence of *karma yoga*! So understand that because of all these reasons you must drop your attachment to the purpose. Drop your attachment to the goal, and live a happy life. Live life blissfully. You will achieve the Supreme.

Krishna says, 'You will achieve the Supreme. You will achieve the Eternal Consciousness, *nithya ananda*.'

So let us pray to the ultimate Divine, *Parabrahma* Krishna, to make us all understand His great message, to make us all imbibe Him in our being. Let Him guide us. Let Him make us experience the eternal consciousness, the eternal bliss, *nithyananda*!

Q: Master, you tell us to 'give our all' in love. But what if the love is not appreciated or returned?

If you are truly in love, you will 'give your all' naturally.

Love is an unconditional outpouring. In love you don't stop to ask yourself whether the other person deserves your love. In fact, there is no question at all of the other person's worth. Love is a gift.



If you were to measure the other person's worth and give an equal and exact measure of love in return, that would simply be a bargain. It would be business, not love.

In true love, this question of 'Should I give my all?' would not arise at all!

Now the issue of love being appreciated: Tell me, what is your reason for loving? Is love a performance for which you need to be applauded? It is enough that you love. What is the need to look for any further reward? To ask for a returning of love is to seek some kind of control over your beloved. You refuse the other person the freedom not to love you in return. This is a kind of possessiveness where you cage the other in the prison of your expectations. And as I keep repeating, love can never ever blossom in captivity.

Listen carefully: there are two kinds of love - love as a quantity, and love as a quality.

When love is seen as a quantity, it results in the kind of selfish little exchanges that most people make all their lives. You hold out a tightly wrapped parcel of love to your man or woman, and expect them to promptly return an equal-sized parcel to you. If your partner should choose to give her parcel to someone else, or even to just open it and spread the love around, you feel cheated and angry.

You are both bound to each other by a pact of reciprocation. You have to be 'Made for Each Other'. Sooner or later this kind of arrangement leaves you cramped and frustrated, and in anger you withdraw your parcel and go off to find someone else to exchange it with. Or else your partner does that. Isn't it so?

Now the kind of love I would like you to grow towards is love experienced as a quality of your very being. This kind of love is simply an outpouring of one's joy and gratitude, just for being alive. It is a fragrance of joy, and it spreads itself around unconditionally. It does not need an object; it does not need a return gift.

This kind of love is like sunshine or rain; it gives of itself unconditionally, and whomsoever stands within its circle can experience the warmth or the freshness without question. This love always enriches; it is the only kind of love that can be enjoyed without fear or guilt.

For love to become your quality, you must be willing to surrender yourself completely. Only in an egoless state can this love arise. This is not easy, but you can make a beginning. You will discover that simply through love and gratitude, you begin to let go of the ego, just a little. And as you let go, more and more love enters into that space.

Try practicing this in your relationships. There is no need to make a fuss about loving; don't become serious in your love - just be totally sincere.



Thus ends the third chapter of the *Upanishad* of the Bhagavad Gita, the scripture of yoga, dealing with the science of Karma Yoga in the form of the dialogue between Sri Krishna and Arjuna.



Scientific Research on Bhagavad Gita

Several institutions have conducted experiments using scientific and statistically supported techniques to verify the truth behind the Bhagavad Gita. Notable amongst them is the work carried out by Maharishi Mahesh Yogi, whose findings are published through Maharishi Ved Vigyan Vishwa Vidyapeetam.

Studies conducted using meditation techniques related to truths expressed in the verses of the Bhagavad Gita have shown that the quality of life is significantly improved through meditation. These studies have found that meditators experience a greater sense of peace resulting in a reduced tendency towards conflict.

Meditators gain greater respect for and appreciation of others. Their own inner fulfilment increases resulting in improved self-respect and self-reliance, leading to Self Actualization.

One's ability to focus along with brain function integration is enhanced. These have resulted in greater comprehension, creativity, faster response time in decision-making and superior psychomotor coordination.

Stress levels have been shown to decrease with enhanced sensory perception and overall health. The tendency towards depression has been clearly shown to decrease.

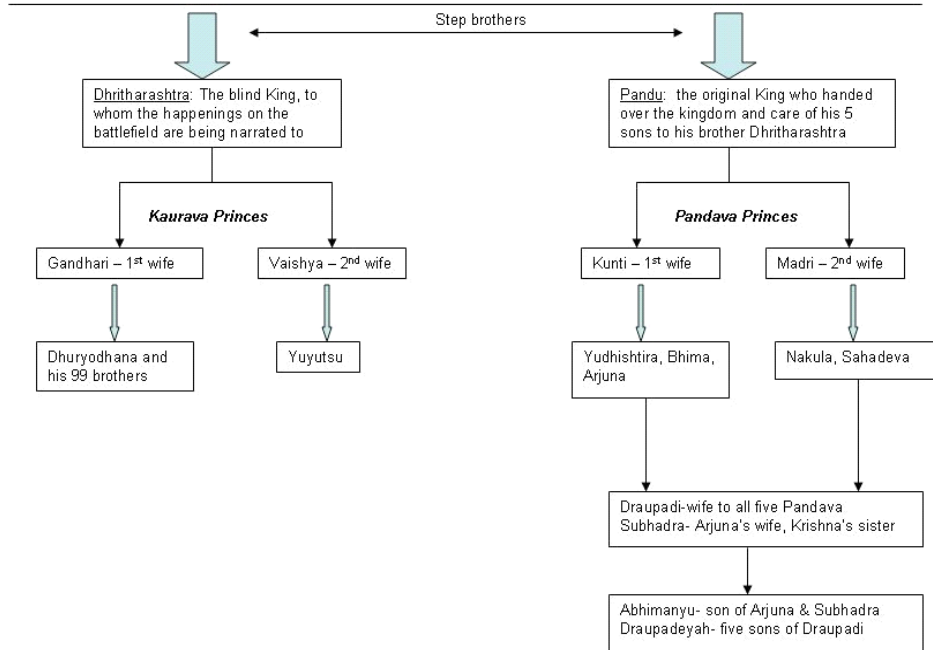


There is enough evidence to show that as a result of meditation, individuals gain a better ethical lifestyle that in turn improves their interaction with others in the community, resulting in less conflict and crime. Group meditation of 7000 people (square root of 1% of world population at the time of the study) was significantly correlated to a reduction in conflict worldwide.

Meditation leads to higher levels of consciousness. Through the research tools of Applied Kinesiology, Dr. David Hawkins (author of the book *Power vs. Force*) and others have shown that human consciousness has risen in the last few decades, crossing a critical milestone for the first time in human history. Dr. Hawkins' research also documents that the Bhagavad Gita is at the very highest level of Truth conveyed to humanity.

We acknowledge with gratitude the work done by the Maharishi Mahesh Yogi institutions and Dr. David Hawkins in establishing the truth of this great scripture.

Kuru Family Tree



Glossary of Key Characters in the Bhagavad Gita

Pandava's Side:

Krishna:	God Incarnate; Related to both Kaurava and Pandava; Arjuna's charioteer in the war
Drupada:	A great warrior and father of Draupadi
Drishtadummna:	The son of King Drupada
Shikhandi:	A mighty archer and a transexual person
Virata:	Abhimanyu's father-in-law; King of a neighboring kingdom
Yuyudhana:	Krishna's charioteer and a great warrior
Kashiraj:	King of neighboring kingdom, Kashi
Chekitan:	A great warrior
Kuntibhoj:	Adoptive father of Kunti, the mother of first three Pandava princes
Purujit:	Brother of Kuntibhoj
Shaibya:	Leader of the Shibi tribe
Dhrishtaketu:	King of Chedis
Uttamouja:	A great warrior

Kaurava's Side:

Sanjay:	Charioteer and narrator of events to Dhritharashtra
Bhishma:	Great grandfather of the Kaurava & Pandava; Great warrior
Drona:	A great archer and teacher to both Kaurava and Arjuna
Vikarna:	Third of the Kaurava brothers
Karna:	Pandava's half brother, born to Kunti before her marriage
Ashvatthama:	Drona's son and Achilles heel; Said to always speak the truth
Kripacharya:	Teacher of martial arts to both Kaurava and Pandava
Shalya:	King of neighboring kingdom and brother of Madra, Nakula and Sahadeva's mother
Soumadatti:	King of Bahikas
Dushassana:	One of Kaurava brothers; responsible for insulting Draupadi



Meaning of common Sanskrit Words

For purposes of simplicity, the phonetic of Sanskrit has not been faithfully followed in this work. No accents and other guides have been used.

Aswattama is spelt as also *Asvattama*, *Aswathama*, *Aswatama* etc., all being accepted.

Correctly pronounced, *Atma* is *Aatma*; however in the English format *a* is used both for *a* and *aa*, *e* for *e* and *ee* and so on. The letter *s* as used here can be pronounced as *s* or *ss* or *sh*; for instance *Siva* is pronounced with a sibilant sound, neither quite *s* nor *sh*. Many words here spelt with 's' can as well be spelt as 'sh'.

[In the glossary, however, letters have been indicated in brackets to facilitate pronunciation as intended in the Sanskrit text.]

This glossary is not meant to be a pronunciation guide, merely an explanatory aid. It is merely a compilation of common words.

A(a)bharana: adornment; *vastra(a)bharana* is adornment with clothes

Abhy(a)asa: exercise; practice

A(a)cha(a)rya: teacher; literally 'one who walks with'

Advaita: concept of non-duality; that individual self and the cosmic SELF are one and the same; as different from the concepts of *dvaita* and *visishta(a)dvaita*, which consider self and SELF to be mutually exclusive

A(a)ha(a)ra: food; also with reference to sensory inputs as in *pratya(a)ha(a)ra*

A(a)jna: order, command; the third eye energy centre

A(a)ka(a)sa: space, sky; subtlest form of energy of universe

Amruta, amrit: divine nectar whose consumption leads to immortality

Ana(a)hata: that which is not created; heart energy centre

A(a)nanda: bliss; very often used to refer to joy, happiness etc.

Anjana: collyrium, black pigment used to paint the eye lashes

A(a)pas: water

Aarti: worshipping with a flame, light, as with a lamp lit with oiled wick, or burning camphor

A(a)shirwa(a)d: blessing

Ashta(a)nga yoga: eight fold path to enlightenment prescribed by Patanjali in his Yoga Sutra

A(a)shraya: grounded in reality; *a(a)shraya-dosha*, defect related to reality

A(a)tma, A(a)tman: individual Self; part of the universal *Brahman*

Beedi: local Indian cigarette

Beeja: seed; *beeja-mantra* refers to the single syllable *mantras* used to invoke certain deities,

e.g., *gam* for Ganesha.



Bhagava(a)n: literally God; often used for an enlightened master

Bha(a)vana: visualization

Bhakti: devotion; *bhakta*, a devotee

Brahma: the Creator; one of the Hindu trinity of supreme Gods, the other two being *Vishnu*, and *Shiva*

Brahmach(a)ri: literally one who moves with the true reality, *Brahman*, one without fantasies, but usually taken to mean a celibate; *brahmacharya* is the quality or state of being a *brahmachaari*

Brahman: ultimate reality of the Divine, universal ntelligent energy

Bra(a)hman: person belonging to the class engaged in *Vedic* studies, priestly class

Buddhi: mind, intelligence; mind is also called by other names, *manas*, *chitta* etc.

Buddhu: a fool

Chakra: literally a 'wheel'; refers to energy centres in the mind-body system

Chakshu: eye, intelligent power behind senses

Chanda(a)la: an untouchable; usually one who skins animals.

Chandana: sandalwood

Chitta: mind; also *manas*, *buddhi*.

Dakshina(a)yana: Sun's southward movement starting 21st June

Darshan: vision; usually referred to seeing divinity

Dharma: righteousness

Dhee: wisdom.

Deeksha: grace bestowed by the Master and the energy transferred by the Master onto disciple at initiation or any other time, may be through a mantra, a touch, a glance or even a thought

Dosha: defect

Dhya(a)na: meditation

Drishti: sight, seeing with mental eye

Gada: weapon; similar to a mace; also *Gada(a)yudha*

Gopi, Gopika: literally a cowherd; usually referred to the devotees, who played with Krishna, and were lost in Him

Gopura, gopuram: temple tower

Grihasta: a householder, a married person; coming from the word *griha*, meaning house

Guna: the three human behavioural characteristics or predispositions; *satva, rajas* and *tamas*

Guru: Master; literally one who leads from *gu* (darkness) to *ru* (light)

Gurukul, Gurukulam: literally 'tradition of *guru*', refers to the ancient education system in which children were handed over to a *guru* at a very young age by parents for upbringing and education

Homa: ritual to *Agni*, the God of fire; metaphorically represents the transfer of energy from the energy of *A(a)ka(a)sa* (space), through *V(a)ayu* (Air), *Agni* (Fire),



A(a)pas (Water), and *Prithvi* (Earth) to humans. Also
y(a)aga, *yagna*

Ichha: desire

Ida: along with *pingala* and *sushumna* the virtual energy
pathways through which *pranic* energy flows

Ithiha(a)sa: legend, epic, mythological stories; also *pura(a)na*

Jaati: birth; *jaati-dosha*, defect related to birth

Ja(a)grata: wakefulness

Japa: literally ‘muttering’; continuous repetition of the
name of divinity

Jeeva samadhi: burial place of an enlightened Master, where
his spirit lives on

Jiva (pronounced as *jeeva*) means living

Jyotisha: Astrology; *jyotishi* is an astrologer

Kaivalya: liberation; same as *moksha*, *nirva(a)na*

Ka(a)la: time; also *maha(a)ka(a)la*

Kalpa: vast period of time; *Yuga* is a fraction of *Kalpa*

Kalpana: imagination

Karma: spiritual law of cause and effect, driven by *va(a)sana*
and *samska(a)ra*

Kosha: energy layer surrounding body; there are 5 such
layers. These are: *annamaya* or body, *Pra(a)namaya* or
breath, *manomaya* or thoughts, *vigya(a)namaya* or sleep and
a(a)nandamaya or bliss *koshas*

Kriya: action

Kshana: moment in time; refers to time between two thoughts

Kshatriya: caste or *varna* of warriors

Kundalini: energy that resides at the root chakra
'*mula(a)dha(a)ra*' (pronounced as *moolaadha(a)ra*)

Maha(a): great; as in *maharshi*, great sage; *maha(a)va(a)kya*, great scriptural saying

Ma(a)la: a garland, a necklace; *rudra(a)ksha mala* is a garland made of the seeds of the *rudra(a)ksha* tree

Mananam: thinking, meditation

Manas: mind; also *buddhi*, *chitta*

Mandir: temple

Mangala: auspicious; *mangal sutra*, literally auspicious thread, the yellow or gold thread or necklace a married Hindu woman wears

Mantra: a sound, a formula; sometimes a word or a set of words, which because of their inherent sounds, have energizing properties. *Mantras* are used as sacred chants to worship the Divine; *mantra*, *tantra* and *yantra* are approaches in spiritual evolution

Ma(a)ya: that which is not, not reality, illusion; all life is *ma(a)ya* according to *advaita*

Moksha: liberation; same as *nirva(a)na*, *sama(a)dhi*, *turiya* etc.

Mula(a)dha(a)ra: the first energy centre, *moola* is root; *a(a)dhara* is foundation, here existence



Nadi: river

Naadi: nerve; also an energy pathway that is not physical

Na(a)ga: a snake; a *na(a)ga-sa(a)dhu* is an ascetic belonging to a group that wears no clothes

Namaska(a)r: traditional greeting with raised hands, with palms closed

Na(a)nta: without end

Na(a)ri: woman

Nidhidhy(a)asan: what is expressed

Nimitta: reason; *nimitta-dosha*, defect based on reason

Nirva(a)na: liberation; same as *moksha*, *sama(a)dhi*

Niyama: the second of eight paths of Patanjali's *Ashta(a)nga Yoga*; refers to a number of day-to-day rules of observance for a spiritual path

Pa(a)pa: sin

Phala: fruit; *phalasruti* refers to result of worship

Paramahamsa: literally the 'supreme swan'; refers to an enlightened being

Parikrama: the ritual of going around a holy location, such as a hill or water spot

Parivra(a)jaka: wandering by an ascetic monk

Pingala: please see *Ida*.

Pra(a)na: life energy; also refers to breath;

pra(a)na(a)ya(a)ma is control of breath

Pratya(a)hara: literally 'staying away from food'; in this

case refers to control of all senses as part of the eight fold
ashta(a)nga yoga

Prithvi: earth energy

Purohit: priest

Puja (pronounced as *pooja*): normally any worship, but
often referred to a ritualistic worship

Punya: merit, beneficence

Pura(a)na: epics and mythological stories such as
Maha(a)bha(a)rata, Ra(a)ma(a)yana etc.

Purna (pronounced *poorna*): literally 'complete'; refers in
the *advaita* context to reality

Rajas, rajasic: the mid characteristic of the three human
guna or behaviour mode, referring to aggressive action

Putra: son; *putri*: daughter

Rakta: blood

Ra(a)tri: night

Rishi: a sage

Sa(a)dhana: practice, usually a spiritual practice

Sa(a)dhu: literally a 'good person'; refers to an ascetic;
same as *sanya(a)si*

Sahasrana(a)ma: thousand names of God; available for
many Gods and Goddesses, which devotees recite

Sahasrara: lotus with thousand petals; the crown energy
centre



Sakti: energy; intelligent energy; *Para(a)sakti* refers to universal energy, divinity; considered feminine; masculine aspect of *Para(a)sakti* is *purusha*

Sama(a)dhi: state of no-mind, no-thoughts; literally, becoming one's original state; liberated, enlightened state. Three levels of *samadhi* are referred to as *sahaja*, which is transient, *savikalpa*, in which the person is no longer capable of normal activities, and *nirvikalpa*, where the liberated person performs activities as before.

Samsaya: doubt

Samska(a)ra: embedded memories of unfulfilled desires stored in the subconscious that drive one into decisions, into *karmic* action

Samyama: complete concentration

Sankalpa: decision

Sanya(a)s: giving up worldly life; *sanya(a)si* or *sanya(a)sin*, a monk, an ascetic

sanya(a)sini, refers to a female monk

Sa(a)stra: sacred texts

Satva, *sa(a)tvic*: the highest *guna* of spiritual calmness

Siddhi: extraordinary powers attained through spiritual practice

Sishya: disciple

Simha: lion; *Simha-Swapna*: nightmare

Shiva: rejuvenator in the trinity; often spelt as *Shiva*. *Shiva* also means 'causeless auspiciousness'; in this sense,

Shivara(a)tri, the day when Shiva is worshipped is that moment when the power of this causeless auspiciousness is intense

Smarana: remembrance; constantly remembering the divine

Smruti: literally 'that which is remembered'; refers to later day Hindu works which are rules, regulations, laws and epics, such as Manu's works, *Puranas* etc.

Shraddha: trust, faith, belief, confidence

Shravan: hearing

Srishti: creation, which is created

Sruti: literally 'that which is heard'; refers to the ancient scriptures of *Veda*, *Upanishad* and

Bhagavad Gita: considered to be words of God

Stotra: devotional verses, to be recited or sung

Sudra: caste or *varna* of manual labourers

Sutra: literally 'thread'; refers to epigrams, short verses which impart spiritual techniques

Sunya: literally zero; however, Buddha uses this word to mean reality

Sushumna: Please see 'ida'

Swa(a)dishtha(a)na: where Self is established; the groin or spleen energy centre

Swapna: dream

Swatantra: free



Tamas, taamasic: the lowest *guna* of laziness or inaction

Tantra: esoteric Hindu techniques used in spiritual evolution

Tapas: severe spiritual endeavour, penance

Thatagata: Buddhahood, state of being such...a pali word

Tirta: water; *tirtam* is a holy river and a pilgrimage centre

Trika(a)la: all three time zones, past, present and future;
trika(a)lajna(a)ni is one who can

see all three at the same time; an enlightened being is beyond time and space

Turiya (pronounced *tureeya*): state of *samadhi*, no-mind

Upanishad: literally 'sitting below alongside' referring to a disciple learning from the master;

refers to the ancient Hindu scriptures which along with the *Veda*, form *sruti*

Uttara(a)yana: Sun's northward movement

Vaisya: caste or *varna* of tradesmen

Va(a)naprastha: the third stage in one's life, (the first stage being that of a student, and the second that of householder) when a householder, man or woman, gives up worldly activities and focuses on spiritual goals

Varna: literally colour; refers to the caste grouping in the traditional Hindu social system; originally based on aptitude, and later corrupted to privilege of birth

Va(a)sana: the subtle essence of memories and desires,

samska(a)ra, that get carried forward from birth to birth

Vastra: clothes

Vastra(a)harana: removal of clothes, often used to refer to Draupadi's predicament in the

Maha(a)bha(a)rata, when she was unsuccessfully disrobed by the Kaurava prince

Va(a)yu: air

Veda: literally knowledge; refers to ancient Hindu scriptures, believed to have been received by enlightened *rishi* at the being level; also called *sruti*, along with *Upanishad*

Vibhuti (pronounced *vibhooti*): sacred ash worn by many Hindus on forehead; said to remind themselves of the transient nature of life; of glories too

Vidhi: literally law, natural law; interpreted as fate or destiny

Vidya: knowledge, education

Visha(a)da: depression, dilemma etc.

Vishnu: preserver in the trinity; His incarnations include Krishna, Rama etc. in ten incarnations; also means 'all encompassing'

Vishwarupa (pronounced *vishwaroopa*): universal form

Yama: discipline as well as death; One of the eight fold paths prescribed in Patanjali's

Ashta(a)nga Yoga; refers to spiritual regulations of *satya*



(truth), *ahimsa* (nonviolence), *aparigraha* (living simply); *asteya* (not coveting other's properties) and *brahmacharya* (giving up fantasies); *yama* is also the name of the Hindu God of justice and death

Yantra: literally 'tool'; usually a mystical and powerful graphic diagram, such as the *Sri Chakra*, inscribed on a copper plate, and sanctified in a ritual blessed by a divine presence or an enlightened Master

Yoga: literally union, union of the individual self and the divine SELF; often taken to mean

Hatha yoga, which is one of the components of *yogasana*, relating to specific body postures

Yuga: a long period of time as defined in Hindu scriptures; there are four *yugas*: *satya*, *treta*, *dwa(a)para* and *kali*, the present being *kali yuga*

Invocation Verses

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन गृथितां पुराणमुनिना मध्ये महाभारतं
अद्वैतामृतवर्षिणीं भगवतीं अष्टादशाध्यायिनीं
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीं

*Om paarthaaya pratibodhitaam bhagavataa naaraayanena svayam
Vyaasena grathitaam puraanamuninaa madhye mahaabhaaratam
Advaitaamrutavarshineem Bhagavateem ashtaadashaadhyaayineem
Amba tvaamanusandadhāmi bhagavadgeete bhavadveshineem*

OM, I meditate upon you, Bhagavad Gita the affectionate Mother, the Divine Mother showering the nectar of non duality and destroying rebirth, (who was) incorporated into the Mahaabhaaratam of eighteen chapters by sage Vyasa, the author of the Puraanaas, and imparted to Arjuna by Lord Narayana, Himself.

वसुदेवसुतं देवं कम्पचाणूरमर्दनम्
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुं

*Vasudeva Sutam Devam Kamsa Chaanura
Mardanam
Devakee Paramaanandam Krishnam Vande
Jagadgurum*

I salute you Lord Krishna, Teacher to the world, son of Vasudeva and Supreme bliss of Devaki, Destroyer of Kamsa and Chaanura.



Verses Of Gita Chapter 3

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥३.१॥

Arjuna uvaacha:

*jyaayasi chet karmanas te mata buddhir janardana
tat kim karmani ghore maam niyojayasi Keshava 3.1*

Arjuna: Arjuna; uvaacha: said; jyaayasi: speaking highly; chet: although; karmanah: action; te: your; mata: opinion; buddhih: knowledge; janardana: Janardana; tat: therefore; kim: why; karmani: in action; ghore: terrible; maam: me; niyojayasi: engaging me; keshava: Keshava (slayer of the demon Keshu)

3.1 Arjuna said:

O Janardana, O Kesava, 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 ॥३.२॥

*vyaamishreneva vakyena buddhim mohayaseeva me
tad ekam vada nishchitya yena shreyo aham apnuyam 3.2*

*vyaamishrena: by ambiguous; iva: as; vakyena: words;
buddhim: intelligence; mohayasee: confusing; iva: as; me: my;
tat: therefore; ekam: one; vada: tell; nishchitya: for certain;
yena: by which; shreyah: benefit; aham: I; apnuyam: may
have*

**3.2 My intelligence is confused by Your conflicting
words. Tell me clearly what is best for me.**

श्री भगवानुवाच

लोकेऽस्मिद्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥३.३॥

Shri Bhagavan uvaacha:

*loke asmin dvividhaa nishthaa puraa proktaa mayanagha
jnana yogena saankhyaanaam karma yogena yoginaam 3.3*

*Shri Bhagavan uvaacha: the Lord said; loke: in the world;
asmin: this; dvividha: two kinds of; nishtha: faith; pura:
before; prokta: were said; maya: by Me; anagha: O sinless
one; jnana yogena: by the yoga of knowledge;
saankhyaanaam: of the Sankhya; karma yogena: by the yoga
of action; yoginaam: of the yoga practitioners*



3.3 The Lord said,

'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 ॥३.४॥

*na karmanaam anaarambhaan naishkarmyam purushoshnute
na cha sannyasanaad eva siddhim samadhigacchati 3.4*

na: without; karmanaam: of the actions; anaarambhaan: abstaining; naishkarmyam: freedom from action; purushah: man; ashnute: achieve; na: not; cha: also; sannyasanaat: by renunciation; eva: surely; siddhim: success; samadhigacchati: attain

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 ॥३.५॥

*na hi kashchit kshanam api jaatu tishthati akarmakrut
kaaryate hyavashaha karma sarvaha prakruti jair gunaiha 3.5*

Na: not, hi: surely, kashchit: anyone, kshanam: for a moment, api: also, jaatu: even, tishthati: stands, akarmakrut: without doing something, kaaryate: forced to work, hi: surely, avashaha: helplessly, karma: action, sarvaha: all, prakriti jaih: of the modes of material nature, gunaiha: by the attributes

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॥३.६॥

*karmendriyaani samyamya ya aaste manasaa smaran
indriyaarthaan vimudhaatma mithyaachaaraha sa uchyate 3.6*

karmeindriyaani: the five working sense organs; samyamya: restraining; ya: who; aste: remains; manasaa: mentally; smaran: recollecting; indriyaarthaan: objects of the senses; vimudha: foolish; atma: soul; mithyaachaaraha: hypocrite; sa: he; uchyate: is called

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 ॥३.७॥

*yas tvindriyaani manasaa niyamyaa aarabhate arjuna
karmendriyaih karma yogam asaktaha sa vishishyate 3.7*

yah: who; tu: but; indriyaani: senses; manasaa: by the mind; niyamyaa: controlling; aarabhate: begins; arjuna - O Arjuna; karma indriyaih: by the active sense organs; karma yogam: work of devotion; asaktaha: without attachment; sah: he; vishishyate: superior

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 ॥३.८॥

*niyatam kuru karma tvam karma jyaayo hya akarmanaha
shareera yaatraa api cha te na prasiddhyed akarmanaha 3.8*

niyatam: prescribed; kuru: do; karma: work; tvam: you; karma: work; jyaayah: better; hi: than; akarmanaha: without work; shareera: body; yaatraa: maintenance; api: even; cha: also; te: your; na: never; prasiddhyet: possible; akarmanaha: without work

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 मुक्तसंगः समाचर ॥३.९॥

*yajnaarthaat karmano 'nyatra loko'yam karmabandhanaha
tad artham karma kaunteya mukta sangaha samaachara 3.9*

*yajna: sacrifice; arthaat: for; karmanah: work done;
anyatra: otherwise; lokah: world; ayam: this;
karmabandhanaha: bondage by work; tat: Him; artham: for;
karma: work; kaunteya: O son of Kunti; mukta: liberated;
sangaha: attachment; samaachara: do perfectly*

3.9 Work has to be performed selflessly; otherwise, work binds one to this world. O son of Kunti, perform your work for Me and you will do it perfectly, liberated and without attachment.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥३.१०॥

*saha yajnaaha prajaaha srshtva purovaacha prajapatihi
anena prasavishyadhvam esha vostvishta kaamadhuk 3.10*

*sah: along with; yajnaaha: sacrifices; prajaaha: people;
srshtvaa: creating; pura: before; uvaacha: said; prajapatihi: the
lord of creation; anena: by this; prasavishyadhvam: be more
and more prosperous; esha: certainly; vah: your; astu: let it
be; ishta: desired; kamadhuk: bestower of gifts*



3.10 Brahma, the lord of creation before creating human kind as selfless sacrifice said, 'By this selfless service, be more and more prosperous and let it bestow all the desired gifts.'

देवान्भावयतानेन ते देवा भावयन्तु वः।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥३.११॥

*devaan bhaavayata anena te devaa bhaavayantu vaha
parasparam bhaavayantaha shreyaha param avapsyatha 3.11*

*devaan: celestial beings; bhaavayata: having pleased;
anena: by this sacrifice; te: those; devaa: demigods;
bhaavayantu: will please; vaha: you; parasparam: mutual;
bhaavayantaha: pleasing one another; shreyaha: prosperity;
param: supreme; avapsyatha: achieve*

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 यज्ञभाविताः।
तैर्दत्तानप्रदायािभ्यो यो भुङ्क्ते स्तेन व सः ॥३.१२॥

*ishtaan bhogaan hi vo devaa daasyante yajna bhaavitaaha
tair dattaan apradaayaibhyo yo bhunkte stena eva saha 3.12*

ishtaan: desired; *bhogaan*: necessities of life; *hi*: certainly; *vaha*: to you; *devaa*: demigods; *daasyante*: award; *yajna*: sacrifice; *bhaavitaaha*: satisfied; *taih*: by them; *dattan*: things given; *apradaaya*: without offering; *ebhyaha*: to the celestial beings; *yaha*: who; *bhunkte*: enjoys; *stena*: thief; *eva*: certainly; *saha*: he

3.12 Satisfied with the selfless 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.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥३.१३॥

yajna shishhta ashinaha santo muchyante sarva kilbishaiha
bhunjate te tvagham paapaa ye pachantya atma kaaranaat 3.13

yajna: sacrifice, *shishta*: food; *ashinaha*: eaters; *santaha*: devotees; *muchyante*: get relief from; *sarva*: all; *kilbishaiha*: sins; *bhunjate*: enjoy; *te*: they; *tu*: but; *agham*: grievous; *paapa*: sins; *ye*: those; *pachanti*: prepare food; *atma kaaranaat*: for sense enjoyment

3.13 Those who eat food after selfless service are free of all sins. Those who prepare food for sense enjoyment do grievous sin.



अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः॥३.१४॥

*annaad bhavanti bhutaani parjanyaad anna sambhavaha
yajnaad bhavati parjanya yajna karm samudbhavaha 3.14*

*annaat: from grains; bhavanti: grow; bhutaani: beings;
parjanyaat: from rains; anna: food grains; sambhavaha:
possible; yajnaat: from sacrifice; bhavati: becomes possible;
parjanyah: rains; yajna: sacrifice; karma: work;
samudbhavaha: born of*

***3.14 All beings grow from food grains, from rains the
food grains become possible, the rains become possible
from selfless sacrifice.***

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥३.१५॥

*karma brahmodbhavam viddhi brahmaakshara samudbhavam
tasmaat sarvagatam brahma nithyam yajne pratishthitam 3.15*

*karma: work; brahma: Creator; udbhavam: born of; viddhi:
know; brahma: Creator; akshara: Supreme; samudbhavam:
born of; tasmaat: therefore; sarvagatam: all-pervading;
brahma: Supreme; nithyam: eternally; yajne: in sacrifice;
pratishthitam: situated*

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.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति॥३.१६॥

*evam pravartitam chakram na anuvartayati iha yaha
aghaayur indriyaaraamo mogham partha sa jeevati 3.16*

evam: prescribed; pravartitam: established; chakram: cycle; na: not; anuvartayati: adopt; iha: in this; yaha: who; agha ayuh: life full of sins; indriya araamah: satisfied in sense gratification; mogham: useless; partha: O son of Pritha; sa: he; jeevati: lives

3.16 O Partha, 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 मानवः।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते॥३.१७॥

*yas tva atma ratir eva syaad atma truptash cha maanavaha
atmany eva cha santushtas tasya kaaryam na vidyate 3.17*

yah: who; tu: but; atma ratih: takes pleasure; eva: certainly; syaat: remains; atma truptah: satisfied in self; cha:



and; *maanavaha*: man; *atmany*: in oneself; *eva*: certainly; *cha*: and; *santushtah*: satiated; *tasya*: his; *kaaryam*: work; *na*: not; *vidyate*: exist

3.17 One who takes pleasure in the self, who is satisfied in the self and who is satiated in oneself, for him certainly, no work exists.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥३.१८॥

naiva tasya krutena artho na akruteneha kashchana
na chaasya sarva bhuteshu kashcid artha vyapa aashrayaha 3.18

na: never; *eva*: certainly; *tasya*: his; *krutena*: by doing duty; *arthaha*: purpose; *na*: not; *akrutena*: without doing duty; *iha*: in this world; *kashchana*: whatever; *na*: never; *cha*: and; *asya*: of him; *sarva bhuteshu*: all living beings; *kashcit*: any; *artha*: purpose; *vyapa aashrayaha*: taking shelter of

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.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥३.१९॥

*tasmaad asaktahòa satatam kaaryam karma samaachara
asakto hyaacharan karma param aapnoti poorushaha 3.19*

tasmaad: therefore, *asaktaha*: without attachment, *satatam*: always, *kaaryam*: work, *karma*: work, *samaachara*: perform, *asaktah*: not attached, *hi*: certainly, *acharan*: performing, *karma*: work, *param*: supreme, *aapnoti*: achieves, *poorushaha*: man

3.19 Therefore, one should work always without attachment. Performing work without attachment, certainly, man achieves the Supreme.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि॥३.२०॥

*karmanaiva hi samsiddhim asthita janaka adayaha
loka sangraham eva api sampashyan kartum arhasi 3.20*

karmana: by work; *eva*: also; *hi*: certainly; *samsiddhim*: perfection; *asthita*: situated; *janaka*: Janaka; *adayaha*: other kings; *loka sangraham*: educating people; *eva*: also; *api*: therefore; *sampashyan*: considering; *kartum*: act; *arhasi*: deserve

3.20 King Janaka and others attained perfection by selfless service. To guide others you too must act selflessly.



यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥३.२१॥

*yad yad acharati shreshthas tat tad evetaro janaha
sa yat pramanam kurute lokas tad anuvartate 3.21*

yat: what; *yat*: what; *aacharati*: act; *shreshthah*: great; *tat*: that; *tat*: that; *eva*: certainly; *itarah*: common; *janah*: persons; *sa*: he; *yat*: what; *pramaanam*: evidence; *kurute*: perform; *loka*: world; *tat*: that; *anuvartate*: follow in footsteps

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॥३.२२॥

*na me partha asti kartavyam trishu lokeshu kinchan
na anavaptam avaptavyam varta eva cha karmani 3.22*

na: not; *me*: mine; *partha*: O son of Pritha; *asti*: is; *kartavyam*: duty; *trishu*: in the three; *lokeshu*: worlds; *kinchan*: anything; *na*: no; *anavaptam*: in want; *avaptavyam*: to be gained; *varta*: engaged; *eva*: certainly; *cha*: and; *karmani*: work

3.22 O Paartha, 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 कर्मण्यतन्द्रितः।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥३.२३॥

*yadi hyaham na varteyam jaatu karmanya atandritaha
mama vartma anuvartante manushyaaha partha sarvashaha*
3.23

*yadi: if; hi: certainly; aham: I; na: not; varteyam: engage;
jaatu: ever; karmani: work; atandritaha: with care; mama:
My; vartma: path; anuvartante: follow; manushyaaha: persons;
partha: Partha; sarvashaha: in all respects*

**3.23 If I did not engage in work with care, O Partha,
certainly, people would follow My path in all respects.**

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम्।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः॥३.२४॥

*utsideyur ime lokaa na kuryaam karma ched aham
sankarasya cha kartaa syaam upahanyaam imaaha prajaaha*
3.24

*utsideyuh: ruin; ime: these; lokaa: worlds; na: not;
kuryaam: do; karma: work; chet: if; aham: I; sankarasya:
confusion of species; cha: and; kartaa: doer; syaam: shall be;
upahanyaam: destroy; imaaha: these; prajaaha: beings*

**3.24 If I do not work, then these worlds would be
ruined. I would be the cause of creating confusion and
destruction.**



सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥३.२५॥

*saktaaha karmanya avidvamsa yathaa kurvanti bhaarata
kuryaad vidvams tatha asaktash chikirshur loka sangraham 3.25*

*saktaaha: attached; karmani: work; avidvamsah: ignorant;
yathaa: as; kurvanti: do; bhaarata: Bharata; kuryat: do; vidvan:
wise; tatha: and; asaktah: without attachment; chikirshuh:
desiring; loka sangraham: leading people*

3.25 As the ignorant do their work with attachment to the results, O Bharata, the wise do so without attachment, for the welfare of people.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥३.२६॥

*na buddhi bhedam janayed ajnaanam karma sanginaam
joshayet sarva karmaani vidvaan yuktaha samaacharan 3.26*

*na: not; buddhi: intelligence; bhedam: disrupt; janayet: do;
ajnaanam: ignorant; karma: work sanginaam: attached;
joshayet: encouraged; sarva: all; karmaani: work; vidvaan:
wise; yuktaha: engaged; samaacharan: practising*

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.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥३.२७॥

*prakruteha kriyamaanaani gunaiha karmaani sarvashaha
ahaankara vimudhaatma kartaham iti manyate 3.27*

prakruteha: of material nature; *kriyamaanaani*: all being done; *gunaiha*: by the attributes; *karmaani*: work; *sarvashaha*: all kinds of; *ahankara*: ego; *vimudha*: confused; *atma*: being; *karta*: doer; *aham*: I; *iti*: thus; *manyate*: thinks

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.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥३.२८॥

*tattoavit tu mahaabaaho guna karma vibhaagayoha
gunaa guneshu vartanta iti matva na sajjate 3.28*

tattoavit: one who knows the Truth; *tu*: but; *mahaabaaho*: mighty-armed one; *guna*: attributes; *karma*: work; *vibhaagayoha*: differences; *guna*: attributes; *guneshu*: in sense gratification; *vartante*: engaged; *iti*: thus; *matva*: thinking; *na*: never; *sajjate*: becomes attached



प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥३.२९॥

*prakruter guna asammudhaaha sajjante guna karmasu
taan akrutsna vido mandaan krutsna vin na vichaalayet 3.29*

*prakruteh: by the material nature; guna: attributes;
asammudhaah: fooled; sajjante: become engaged; guna:
attributes; karmasu: actions; tan: those; akrutsna vidah:
persons with less wisdom; mandaan: lazy; krutsnavit: who
has wisdom; na: not; vichaalayet: unsettle*

***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.***

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३.३०॥

*mayi sarvaani karmaani sannyasya adhyaatma chetasaa
niraashir nirmamo bhutvaa yudhyasva vigata jvaraha 3.30*

*mayi: to Me; sarvaani: all kinds of; karmaani: work;
sannyasya: renouncing; adhyaatma: spiritual knowledge;
chetasaa: consciousness; niraashih: without desire for gain;
nirmamah: without sense of ownership; bhutvaa: being;
yudhyasva: fight; vigata jvaraha: without being lazy*

3.30 Dedicating the results of work to Me, with consciousness filled with spiritual knowledge, without desire for gain and without sense of ownership, without being lazy, do what you have to do.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः॥३.३१॥

*ye me matam idam nithyam anutishthanti maanavaaha
shraddhaa vanto anasuyanto muchyante te api karmabhihi*
3.31

ye: who; me: My; matam: teaching; idam: these; nithyam: always; anutishtàhanti: execute regularly; maanavaahà: persons; shraddhaa vantahò: with faith; anasuyantahò: without envy; muchyante: become free; te: all of them; api: even; karmabhihò: from the bondage of fruitive actions

3.31 Those persons who execute their duties according to My teaching and who follow these teachings faithfully, without envy, become free from the bondage of actions.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः॥३.३२॥

*ye tvetad abhyasuyanto naanutishthanti me matam
sarva jnaana vimudhaamstaan viddhi nashtaan achetasaha* 3.32



ye: those; *tu*: but; *etat*: this; *abhyasuyantah*: out of envy; *na*: not; *anutishthanti*: regularly perform; *me*: My; *matam*: teaching; *sarvajnaana*: all kinds of knowledge; *vimudham*: fooled; *tan*: they; *viddhi*: know; *nashtaan*: ruined; *achetasaha*: without Consciousness

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 ॥३.३३॥

sadrusham cheshtate svasyaaha prakruter jnaanavaan api
prakrutim yaanti bhutaani nigrahaha kim karishyati 3.33

sadrusham: according to; *cheshtate*: tries; *svasyaaha*: by one's nature; *prakruteha*: modes; *jnaanavaan*: wise; *api*: even; *prakrutim*: nature; *yaanti*: goes through; *bhutaani*: living beings; *nigrahaha*: suppression; *kim*: what; *karishyati*: can do

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 ॥३.३४॥

*indriyasya indriyasya arthe raaga dveshau vyavasthitau
tayor na vasham agacchet tau hyasya paripanthinau 3.34*

indriyasya: of the senses; indriyasya arthe: for sense objects; raaga: attachment; dveshau: repulsion; vyavasthitau: put under control; tayoh: of them; na: never; vasham: control; agacchet: come; tau: those; hi: certainly; asya: his; paripanthinau: stumbling blocks

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 ॥३.३५॥

*shreyaan svadharmo vigunaha paradharmaat svanussthitaat
svadharma nidhanam shreyaha paradharma bhayaavahaha 3.35*

shreyaan: better; svadharmah: own duty; vigunaha: in a faulty manner; paradharmaat: other's duty; svanussthitaat: perfectly done; svadharma: in one's duty; nidhanam: death; shreyaha: better; paradharmaha: other's duty; bhaya avahaha: dangerous

3.35 It is better to do one's own duty, even if it is in a faulty manner, than to do someone else's duty perfectly. Death in the course of performing one's own duty is better than doing another's duty, as this can be dangerous.



अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः॥३.३६॥

arjuna uvaacha

*atha kena prayuktoyam paapam charati poorushaha
anicchann api vaarshneya balaad iva niyojitaha 3.36*

arjuna uvaacha: Arjuna said; *atha:* then; *kena:* by what; *prayuktah:* forced; *ayam:* one; *paapam:* sins; *charati:* acts; *poorushaha:* man; *anicchan:* without desiring; *api:* though; *vaarshneya:* O descendant of Vrishni; *balaat:* by force; *iva:* as if; *niyojitaha:* engaged

3.36 Arjuna said, 'O descendant of Vrishni, then, by what is man forced to sinful acts, even without desiring, as if engaged by force?'

श्री भगवानुवाच

काम एश क्रोध एश रजोगुणसमुद्भवः।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥३.३७॥

Shri bhagavaan uvaacha

*kaama esha krodha esha rajoguna samudbhavaha
mahaashano mahaapaapma viddhyenam iha vairinam 3.37*

Shri bhagavaan uvaacha: the Lord said; *kaama:* lust; *esha:* these; *krodha:* anger; *esha:* these; *rajah guna:* attribute of passion; *samudbhavaha:* born of; *mahaashanah:* all-devouring; *mahapapma:* greatly sinful; *viddhi:* know; *enam:* this; *iha:* in the world; *vairinam:* greatest enemy

3.37 The Lord said, 'It is lust and anger born of the attribute of passion, all-devouring and sinful, which is one's greatest enemy in this world.'

धूमेनावृयते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३.३८॥

dhumena avriyate vahnir yathaa aadarsho malena cha
yathaa ulbena aavuto garbhas tatha tenedam aavrutam 3.38

dhumena: by smoke; *aavriyate:* covered; *vahni:* fire; *yathaa:* as; *aadarshah:* mirror; *malena:* by dust; *cha:* also; *yathaa:* as; *ulbena:* by the womb; *aavrutah:* covered; *garbhah:* embryo; *tathaa:* so; *tena:* by that; *idam:* this; *aavrutam:* covered

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.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३.३९॥



*aavrutam jnaanam etena jnaanino nithya vairina
kaama roopena kaunteya dushpoorena analena cha 3.39*

*aavrutam: covered; jnaanam: knowledge; etena: by this;
jnaaninah: of the knower; nithya: eternal; vairina: enemy;
kaama: lust; roopena: in the form of; kaunteya: O son of
Kunti; dushpoorena: never satisfied; analena: by fire; cha:
and*

***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 Kunti.***

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥३.४०॥

*indriyaani mano buddhir asya adhishtaanam uchyate
etair vimohayatye esha jnaanam aavrutya dehinam 3.40*

*indriyaani: senses; manah: mind; buddhih: intelligence;
asya: of; adhishtaanam: sitting place; uchyate: called; etaih:
by these; vimohayati: confuses; esha: of this; jnaanam:
knowledge; aavrutya: covering; dehinam: embodied being*

***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 ॥३.४१॥

*tasmaat tvam indriyaany adau niyamyā bharatarshabha
paapmaanāṁ prajāhi hyonam jñāna vijñāna naaśanam 3.41*

tasmaat: therefore; *tvam*: you; *indriyaani*: senses; *adau*: in the beginning; *niyamyā*: by controlling; *bharatarshabha*: O chief amongst the descendants of Bharata; *paapmaanam*: symbol of sin; *prajāhi*: curb; *hi*: certainly; *enam*: this; *jñāna*: knowledge; *vijñāna*: consciousness; *naaśanam*: destroyer

3.41 Therefore, O chief amongst the descendants of Bharata, in the very beginning, control the senses and curb the symbol of sin, which is certainly the destroyer of knowledge and consciousness.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥३.४२॥

*indriyaani paraany ahur indriyebhyaha param manaha
manasas tu paraa buddhir yo buddheha paratas tu saha 3.42*

indriyaani: senses; *paraani*: superior; *ahuh*: is said; *indriyebhyaha*: more than the senses; *param*: superior; *manaha*: mind; *manasah*: more than the mind; *tu*: also; *paraa*: superior; *buddhih*: intelligence; *yah*: who; *buddheha*: more than intelligence; *paratah*: superior; *tu*: but; *sah*: he

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.



एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥३.४३॥

*evam buddheha param buddhvaa samstabhya aatmaanam
aatmana*

jahi shatrum mahaabaho kaama rupam duraasadam 3.43

*evam: and; buddheha: of intelligence; param: superior;
buddhva: knowing; samstabhya: by steadying; aatmaanam: of
the mind; aatmana: by intelligence; jahi: conquer; shatrum:
enemy; mahaabaho: O mighty-armed one; kaama: lust;
rupam: in the form of; duraasadam: insatiable*

***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
mighty-armed one.***



Bhagavad Gita

commentary by

N i t h y a n a n d a

Beauty of Purposelessness *- the meaning of living* *- chapter 3*

We are forever chasing happiness, but seem to enjoy only fleeting moments of it.

Why is it that we are journeying endlessly after so many goals? We are told to just enjoy the journey without worrying about the goal. But how do we manage to do this?

With an enlightened insight and unique style, Nithyananda captures the essence of the Bhagavad Gita and expresses it in a practical, contemporary fashion. He shows us how to drop the goal and live blissfully in every moment, in eternity...

He leads the seeker on a path of blissful Self-discovery, just as Krishna, the Master of Masters, led Arjuna on his journey.



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