

## Blessings

It is true that what you desire is a happy life. What you seek is not a momentary *sukha* (happiness) – it is an everlasting bubbling happiness that never dies. You wish to be fearless and egoless. For this, you have the Shrimad Bhagwat Gita, which is the essence of all our Shastras. The Gita teaches you the art of rising above all disputes. It teaches you the method of destroying mental impurities, impurities in your actions, and in your feelings. It teaches the skill of not letting yourself be destroyed.

In the Gita you get the *buddhi-yoga* that enables you to attach your intellect to the Ishwara. It implants subtle subconscious impressions, called *sanskaara*. You will ascend step by step into the profound meaning of Dharma, bhakti, Yoga, and Gnan. Not only that, you will immediately obtain the fruit of this knowledge.

The Gita is there for your daily life. It is an unfailing boon given by the Ishwara. Its purpose is to save you from fear, defeat, sorrow and poverty. This world is filled with suffering. The Gita stands with outstretched arms to lift you up. Just look once, at your Mother Gita!

It is absolutely certain that if you use the Gita in your daily life, your sorrow, diffidence and suffering will be removed. Your *daivi sampatti* (the wealth of godly qualities) will increase, and *aasuri* (lowly) tendencies will die. A glimpse of the great qualities of Bhagwan are bound to influence your mind. You will obtain godly virtues. This is where the pure stream of Gnan is. Study and meditate upon the words of Swami Shri Akhandanand Saraswati, who was an enlightened Saint as well as an acknowledged authority on our Shastras.

This book is a collection of twenty-seven discourses given by Maharajji in Mumbai, in 1971. The talks were recorded and transcribed by Smt. Kunti Dharmachand Jalan and edited by Shri Vishnu. They have been translated by Smt. Purnima L. Toolsidass and Shri Pankaj Roy has added the Sanskrit lettering and formatted it as an E-book. My blessings to them all.

Swami Sacchidananda Saraswati  
Vrindavan.

# DAINIK JEEVAN MEIN GITA

by

Swami Akhanandnand Saraswati

## Pravachan 1.

### The Importance of Awakening the Intellect.

One day, a gentleman asked me when the Gita was created. I responded by asking him a question. Is it more important to know when something was said, or is it more important to know whether what is said is true or false? What is important is the truth of the matter; not whether it was said a few days earlier or a few days later.

Another gentleman asked, ‘Maharaj, which is the exact geographical location where the Gita was spoken? Was it told in a forest or on a mountain, or was it actually told on a battlefield?’ I explained that none of these things make a difference to the value of what is said. What is of value is the truth of what is said.

Someone may question further, whether something was said by a child or an old man. ‘*Baalaadapi subhaashitam*’ – accept what is true, even if it is said by a child. Truth is not restricted to the words of elderly people. Please give up this false impression. What we should see is whether what is said will prove to be true under examination or not.

What is said is of value if it is true, regardless of where it was said, when it was said, by whom it was said, and whichever language it was said in. If it is established as being true, we will call it ‘Satya’. Satya is that, which can never be negated.

The department of historians who try to discover at which point of time something was said – or the origin of what was said – is different. Historians are in no way connected to the essence of what is said in the Gita. Let them continue with their research. Leave it to the experts to decide whether the Gita was spoken at Kurukshetra or somewhere else. Let the Sanatan Dharmis and Arya Samajis debate over whether the main speaker was Shri Krishna or Veda Vyasa (who wrote the Mahabharata, of which the Gita is a part).

Let us examine whether the things that are said in the Gita touch our lives or not. Do they help us to resolve the problems we face in our present lives? Do they remove our sorrow and pain or not? Does the Gita bestow us with peace and happiness or not? If the Gita solves our problems, removes our sorrow and pain, and gives us immediate peace and happiness, it is an *amrita grantha* (a book that contains the elixir of immortality), and there is no need to attach when, where and who to it. It is our *antaryaami* (the one who abides in all hearts) Shri Krishna who is giving us this sermon here and now. It is an injustice to place Shri Krishna in the past tense. Shri Krishna is not a historical figure – He is the essence of everything. He was present at that time, He is present now. It is not fair to give Him a geographical location or restrict Him to any language, or any religious sect. Shri Krishna belongs to all of us. He is within us, and knows what is in our heart. The reins of our life are in his hands. The Gita is spoken by Narayana (who abides in all hearts) to resolve the problems of the *nara* (human being).

People who are more interested in the material world are inclined towards worldly research. Those who are more interested in obtaining an experience of the Atma, look at the Atma to discover the Satya. If the Gita contains a description of Swarga (Heaven), you will have to believe that Swarga exists. Unless and until you connect the descriptions of Swarga and Narak (Hell), the point will not be established. However, if it is the description of some gross object, you don't need faith; it can be known by science.

The Gita says that the Paramatma – who is the supreme Satya – cannot be revealed by fire, the sun, or the moon. You can interpret this as meaning that the Paramatma cannot be known through the eyes, mind, or speech. However, where the description of the Atma is given, the Gita says that to know the *pratyaksha* (that, which can be experienced directly) we need neither science nor *shraddha* (faith). [Shraddha is needed to accept the existence of things like Heaven, which we cannot know through our senses or science]. You can immediately experience the description the Gita gives about yourself, because it is about you, about your own essence. You can at once find out what you are like – you need neither science nor faith to know yourself.

Now, listen to something else about the Gita. There are two methods of the actions done in this world. One method is *pravritti* (worldly activity), and the other method is to become aloof from *pravritti* and come into *nivritti* (withdrawing from worldly activities), and obtain the *saakshaatkaara* (direct experience) of the *aatma-vastu* (the thing called the Atma).

It is one thing to know how we should interact in the world so that our *antahkaran* (the fourfold mind or subtle body) is purified, and our worldly interaction is successful. It is another thing altogether to know what *saadhan* (effort for spiritual progress) we should do, to become fit to get a *darshan* (vision) of the Paramatma. Both these have to be created by our own effort.

Worldly people put in an effort and create something. They put in an effort and gain something. We have to make an effort to make something new. We have to see which activity will give us which fruit. Through *pravritti* you can get the things you want. You can get wealth, *bhoga* (sensual indulgences), and Dharma. However, what does *pravritti* end in? It ends in *nivritti*! All activities conclude in your being established in you Self; in being *niviritta* (free of activities).

Take it like this – there is a *kriyasheela pravritti* (a driving force that leads you towards worldly activities), and there is a *shaanta pravritti* (the driving force that leads you towards actions that

result in peace). The nivritti of Samadhi breaks, and pravritti pushes us into worldly activities. That means, pravritti leads to nivritti, and nivritti leads to pravritti, and this is how the wheel of the interactive world keeps turning. Our life is a chariot that moves on these two wheels. The jeevatma (the Atma attached to a body; an individual) sits on this chariot (the body). The nara has to sit on this chariot and work in this *karmakshe`tra* (the field of actions). However, there is neither pravritti nor nivritti in the Jeevatma, because he is the *asanga* (unattached; aloof) *saakshee* (witness).

Now, look; up to this point, the matter can be comprehended without the teaching of Veda-Vedanta. The Vedas and Vedanta are needed for this *saakshee-aatmaa* (the Atma that is a mere observer) to rent asunder the veil of *agnana* (that, which is contrary to Gnan; ignorance), and know the Brahman (the essence that is the substratum of everything).

Knowing the Brahman is not as important as the removal of agnan, but this point is not created by doing any sadhana – neither pravritti nor nivritti. Had it been the result of any effort, it would end in due course. Any state created by an effort is destroyed, because everything that is created is destroyed ultimately.

Tattvagnan (the Gnan about the essence of the Brahman) is used to reveal that, which is *siddha* (established as the Satya), which is our Self. When the Gita tells us, ‘This Atma is the Brahman’ – and we get the experience that the Atma and the Brahman are indeed one – the greatest benefit is that the one Parabrahm Paramatma is revealed in everything. We realize that it is He who is all that exists. This knowledge is not sullied by mental concepts of good and bad, attachments and aversions, Narak and Swarga, birth and death, etc. This state is not created; it is the reality. It is because we don’t know it that it is *paroksha* (unseen; unknown).

Very well; let us see what we can obtain from the Gita that will help us in our daily lives.

In the first chapter we see that Duryodhana is on one side, and Arjuna is on the other side. ‘Duryodhana’ means a selfish person,

who uses all kinds of tricks and unethical means to obtain wealth. 'Arjuna' means a simple, straightforward person who is eager to obtain Gnan. Both of them come on to the battlefield and examine their own, and their enemy's Armies. Duryodhana examines his own Army and immediately gives the order that everyone should protect Bhishma Pitamah. War is announced. In his announcement, Duryodhana also says that all those gathered on his side are ready to die for him.

'*Madarthe` tyaktajeevitaah`*' (1. 9). That means, 'I should remain alive and become the King, even if the whole Army is destroyed.' This is Duryodhana's viewpoint. Arjuna comes on to the battlefield. His special feature is that he has a *saarathi* (the one who drives the chariot). You would not have read any description of Duryodhana's chariot or sarathi at the start of the Gita. I believe that you would surely be reading the Gita. Can you tell me what the name of Duryodhana's sarathi is? To which sarathi did Duryodhana give the command to drive his chariot on to the battlefield? There is no mention of his sarathi, or of any command given to his sarathi, but Arjuna's chariot and sarathi are described. When Arjuna comes on to the battlefield, Shri Krishna Himself does the work of his sarathi. That means, when you undertake the journey of life, you must have a chariot (body), you must have the horses (the senses), and you must have a superior sarathi to drive you. These two – Arjuna and Shri Krishna – are no other; they are the nara and Narayana. Bhagwan Himself manifests in these two forms. One is called the jeevatma, and the other is called the Vishwatma (the Atma of the whole world).

The jeevatma descended to the battlefield, but not alone. He told Narayana, 'Please come with me and drive my chariot.' He gave this command to Narayana! A person, who makes Narayana the guiding force of his life when interacting in the world, is successful. And the one who comes alone is despoiled and destroyed.

Therefore the first thing for you to do is to see whether you take Narayana with you when you set out to do something. Before

starting any work or going anywhere, take a peep into your heart and see Narayana seated there. Remember Him, and then do your work.

We will desist from commenting on today's important people. The big businessmen nowadays can manage without remembering Narayana. They can manage with thinking about black money. The *shoonya vaadi* (those who believe that the ultimate reality is a shoonya – a vacuum) and other great thinkers forget Narayana. They attain some worldly glory, a small following, some book learning, and some brightness in the field of sadhana, and they forget Him, who abides in all hearts.

Duryodhana went to the battlefield. He did not take Narayana with him, but Arjuna did. I feel that we may forget anything else, but what we must remember is that this human form, that is visible, is not a puppet made of flesh and bones and skin. Inside this body is the Parameshwara who governs all creation; who has created everything. He is its Master. So, my first representation on behalf of the Gita is that whatever you do, don't have the feeling that you are alone and have no one to help you. Start your work by making Narayana your companion. Never think that there is no help for you – Narayana is with you!

Now give your attention to another point. This concerns your daily life. I would surely have spoken about Malviyaji many times in the past. He used to say that each time you leave your house on any work, you should say, 'Narayana! Narayana! Narayana! Narayana!'

It is like this – a river or a stream needs to remain connected to its source, otherwise it dries up. It is the same with the jeeva. The origin of the jeeva is Narayana – the Parameshwara. If he remains connected to the Parameshwara when he interacts in the world, he will retain his powers.

When you retain your relationship with the Parameshwara, three things will always be with you. One is that the stream of your life will never become scattered. The second is that your *buddhi* (intellectual power) will never be exhausted. You will keep

getting new inspirations. And the third is that your life will always be full of joy.

In contrast, if your relationship with the Parameshwara is severed, the stream of your life will become fragmented, your intellect will be dulled, and your innate joy will dry up. You will start buying or borrowing happiness from others. Your life will become dependent on medicines, your wisdom will become dependent on books, and your happiness will become dependent on sensual indulgences. When you see people borrowing life from medicines, wisdom from books and other people, and happiness from sensual indulgences, it is a clear indication that their life, wisdom and joy are detached from their source.

Now, think about another point. What kind of horses – senses – should we have? Meaning, what should our senses be like? Please note that there is no description of the horses of Duryodhana's chariot. If you study the Mahabharata, you may possibly find some mention somewhere, but the Gita considers it unnecessary. The Gita is particular in pointing out that the horses that drove Arjuna's chariot were white – '*Tatah shve`tairhayairyukte`*' (1. 14).

According to the Kathopanishad, '*Indriyaani hayaanaahuh`*' (3. 4) – the *indriya* (senses) are the horses. Do your indriyas lead white lives or black lives? Are they pure or are they sullied? If their actions are white, they are clean and wholesome, but if they are black, they are dirty and sullied. White is the color of *saatviktaa* (the sattva guna, in which the tendencies are pure). Does sattva guna abide in your tendencies or not?

This body of yours is the *ratha* (chariot). The Atma is the *rathee* (charioteer). The Bhagwan *vaasude`va* (who abides in all hearts) is the *saarathee* - the intellect that directs your life. He is the driver of your life's chariot, in which you are seated, and pulled by the strength of your senses. So, are your horses white or not? This concerns your daily life; it is about how you live from day to day.



Do you dip your senses in black paint (symbolizing tamo guna, the lowly tendencies), or red paint (symbolizing the rajo guna, mixed tendencies) or white paint? Do you keep your indriyas white as you go forth in the battlefield of the world? Are you careful to be drawn only by white indriyas?

Now, take a look at Arjuna's life. You will see him and Shri Krishna seated on a ratha. The ratha is your *hridaya* (mind). Your tiny little 'I' abides in it. It is connected to your personal life, and does its work. Also in it is the *ananta* (infinite) *chaitanya* (consciousness) – the Paramatma. He rules your life without being attached to the 'I' and 'mine' in your life. The consciousness in both Arjuna and Shri Krishna is the same. '*Satvame'kam dvidhaa sthitam*'. That means, the same *sad vastu* (the object that is Sat = pure existence; the Brahman) has manifested as Krishna and Arjuna.

Take it like this – there is day and there is night, but time the same in both. Somebody asked a Mahatma, 'Maharaj was the world created in daytime or at night?'

'My son,' replied the Mahatma, 'This world was created by the one who is the father of both day and night!'

'*Ahamasya krishnam ahamarjunam cha* – I am Krishna and I am also Arjuna.' (I am darkness and I am light.) Day is time and so is night, but time is neither day nor night. Day and night are perceptions in time, but they have no real existence. The creator of this world is also the creator of day and night. So, both Arjuna and Shri Krishna have the same infinite, eternal, supreme consciousness.

Let us review what we have discussed. Consider this body to be the chariot that is to be used for the journey of life. Don't consider it to be your 'I'. Consider the senses to be the horses, and keep them white; keep them *saattvik* (having sattva guna). The *pragyaa* (right kind of intellect) is the sarathi – the driver of the chariot. '*Buddhim tu saarathim viddhi*'. It should be kept awake and alert. This is where life begins.

However, *parampara* (traditional practices) surrounds and oppresses us when we begin to live! What is parampara? It is *avichaara* - lack of *vichaara* (proper thinking). It is the things that we have never given thought to. We accepted and followed all the old practices unthinkingly. If *jigyaasaa* (a desire to know) is not awoken in a person, he is bound to remain in a rut. When a person gives thought to things, and wants to understand their purpose, he develops a thirst for knowledge.

Arjuna saw the world. He saw both kinds of people – good and bad. He saw the people on his side and those on Duryodhana's side. In this world, there are some people who support us, and some who oppose us. This world cannot go on without duality, but we should know that the side we are on is the side of good. Take in one fact about your life – are you loyal to someone because of your personal relationship, or do you support him because he stands for what is good and right?

It once happened that two Acharyas (Masters) staked claim to one *gaddi* (position). The post was one, but the contenders were two. I was appealed to by both groups. 'This Acharya is your own man, so you should support him,' said one group. The other group said, 'This Acharya is more capable, so you should support him.'

Now look at what your *antaratmaa* (the Atma within) tells you. Is your antaratma Arjuna, or is it Duryodhana? This is the test of your antaratma. If you support someone because of personal partiality, Duryodhana manifests in your antaratma. If you accept what is suitable and support the one who deserves to be supported, Arjuna manifests in your antaratma. Arjuna looked at both sides and thought about the matter.

*Na kaankshate` vijayam krishna na cha raajyam sukhaani cha,  
Kim no raajye`na govinda kim bhogairjeevite`na vaa.*

(1. 32)

(O Krishna! I want neither victory, nor the kingdom, nor luxuries for myself. O Govind! What need have I for such a kingdom and luxuries, or even such a life?)

*Na kaankshate` vijayam krishna* – I don't want victory. *Na cha raajyam sukhaani cha* – I don't want the kingdom or the luxuries (at the cost of the death of my dear ones).

‘Arjuna, why have you developed an aversion for life?’

*Ye`shaamarthe` kaankshitam no raajyam bhogaah sukhaani cha,  
Ta ime`vasthita yuddhe` praanaanstyaktvaa dhanaani cha.*

(1. 33)

(Those for whose sake I want the kingdom, luxuries and happiness are standing ready to die, sacrificing their wealth.)

‘I do not want the kingdom, luxuries and happiness for myself. I want these things for them. I do not wish to live at the cost of killing so many people.’

Examine yourself. When you do something, is it with the thought of your personal happiness and benefit, or do you want the good of all? Arjuna says he wants nothing for his own pleasure, benefit or advantage. He wants all these for others.

Duryodhana says that all the people on his side are prepared to die for him, and Arjuna says he is ready to die for the people on his side.

‘I am ready to give up my life for them,’ is the true path of life, and, ‘let everyone else die so that I can live and be the king’ is the wrong path. The name of the former path is the ‘*daivee sampatti*’ (the wealth of divine qualities) and the name of the latter is ‘*aasuree sampatti*’ (the wealth of demoniac qualities).

Inculcate some of the Gita's *vive`ka* (discrimination) into your life. Learn something from the Gita. See whether the battle of your life is for establishing your individual ego, or is it for establishing the happiness of all. This is the foundation of the Gita. Make an effort to bring it into your life.

Vivek arose in Arjuna's life. It is not right to jump into action impulsively, deciding to do this, or fight with someone, or suffer for something. The Gita gives you a vision. Obtain it.

What is the purpose of your sadhana? Is it to make Satya a shoonya? Is it to turn *aananda* (happiness) into *dukha* (sorrow)? Do you make an effort for spiritual progress in order to merge into the *parichhinna* (fragmented)? And, if you do not know what consequences your sadhana will have, what sadhana will you do, anyway?

Therefore, what the Gita says is that discrimination must be awoken before you begin your sadhana. No other religious text in the world gives as much respect to the intellect and to Gnan as the Gita. I say this with full authority. Every morning we wake up and invoke *buddhi* and *me`dhaa* (right thinking) – *me`dhaapraatarhavaamahe`.* The Gita repeatedly emphasizes the importance of *buddhi*.

*Yajgyaatvaa ne`ha bhooyonyajgyaatavyamavashishyate`.*

(7. 2)

(Once you obtain this Gnan there is nothing more that you need to know.)

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*Yajgyaatvaa na punarmohame`vam yaasyasi paandava.*

(4. 35)

(O Arjuna! Once you have this Gnan delusion will not confuse you.)

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*Na hi gnaane`na sadrisham pavitramiha vidyate`.*

(4. 38)

(There is no doubt that nothing else in the world purifies us as Gnan does.)

If you want to purify yourself, take the support of Gnan. If you want to dispel *moha* (delusion; faulty thinking), take the support of Gnan. If you want to remove your *agnaana* (ignorance; that, which is contrary to Gnan), take the support of Gnan. Do

whatever you want, but first understand what it entails. Don't do anything unthinkingly. This is what the Gita says. The Gita gives immense respect to Gnan.

*Buddhiyogamupaashritya macchittah satatam bhava.*

(18. 57)

(Supported by Gnan, let Me be the object of all your mental inclinations.)

*Buddhi yukto jahaateeha ubhe` sukritadushkrite`.*

(2. 50)

(A person who is intellectually perfectly balanced gives up both paapa and punya in this world.)

The Gita never tells us to stop thinking. In fact, the Gita tells us that if buddhi comes into our life, we can become free of sin and spiritual merit. It is because of (faulty) buddhi that you get trapped in paapa-punya. If you get (pure) buddhi you can be liberated from the cycle of birth and death. This is what the Gita tells us.

*Karmajam buddhiyuktaa hi falam tyaktvaa maneeshinah,  
Janmabandhavinirmuktaah padam gachhantyanaamayam.*

(3. 51)

(A Gnani whose intellect has attained equanimity gives up the desire for the fruits of karmas, and is liberated from the bondage of rebirth. He attains the *nirvikaara paramapada* - the immutable state of supreme bliss.)

I do not want you to go into a state where the buddhi is destroyed. I say, 'May pure buddhi awaken in you.' Once you obtain the pure intellect you will lose your fear of birth and death. All the desires in your mind – for the fruits of your actions – will fade away. Pure intellect will give you *shaanti* (peace). If you get pure intellect, all your doubts and fears will be removed. So much so, that if you get true buddhi you can get Bhagwan.

*Dadaami buddhiyogam tam ye`na maamupayaanti te`.*

(10. 10)

(I give them the buddhi that enables them to obtain Me.)

The Gita is a book that has great respect for buddhi and Gnan. It says that you need buddhi to do karmas, you need buddhi to overcome your false beliefs, you need buddhi to obtain bhakti and you need buddhi to get the direct experience of the Paramatma.

No other book in the world gives as much importance to buddhi as the Gita. People may say that all Dharmas are equal, and discuss the common principles, but I can tell you with authority that there is no book, of any *majhab* (religious sect) started by an Acharya or individual, that states that buddhi is of paramount importance. They all say that what is written in their book is the Truth.

When any Acharya starts a religion, he says, 'Have faith in what I say. Have faith in my book. Do what I tell you to do.' The Gita says, 'Buddhi! Buddhi!! Buddhi!!! Gnan! Gnan!! Gnan!!!' It is only through Gnan that you get *amrita* (the elixir that bestows immortality). It is only through Gnan that a person obtains the direct experience of Satya.

Apart from the Gita, there is no other book that removes the follies of our daily lives, our sorrows, our fear of death and rebirth, and our regrets and delusions.

Now, every day I will tell you what is given in each chapter, and describe the things that need to be brought into our lives.

## Pravachan II

Arjuna tells Shri Krishna to drive his chariot to a spot between the two armies. There are two points here that should be noted. One is that to place the chariot in-between both armies, means having equanimity towards both sides. The second point is to have the capacity of Satya to be able to give a command to the Ishwara. People tell the Ishwara, 'I will obey Your command,' and Arjuna tells the Ishwara, 'Take my chariot to a point in between both armies.' He does not tell Shri Krishna to drive across; he wants the chariot to be stopped at a place where he can see both the armies gathered there. The most amazing point is that Bhagwan does what Arjuna tells Him to do! The one who gives the command is the jeeva and the one who obeys is Bhagwan!

Don't you feel tempted to have bhakti for such an obedient Bhagwan? Even an ordinary person has the desire that Bhagwan should give up His *bhagavattaa* (characteristic of being the Bhagwan) and give fatherly love to the jeeva. Why shouldn't we feel love for a Bhagwan who works like an unpaid servant? See how Bhagwan is doing the work of a driver for Arjuna. He does not drive the chariot at His own whim; Arjuna tells Him where to go, and Bhagwan obeys.

Let us see when *vive`k* (discrimination) rises in our life. It is seen that vivek does not arise unless *samataa* (equanimity; equipoise) is in the mind. The vivek of partiality is not vivek at all; it is faulty reasoning. When we use our discrimination to justify our selfish desires – the desires may be related to our religious beliefs, personal preferences, or political loyalties – it is not real vivek. It is a *kutarka* (faulty argument). Just as lawyers argue in favor of their clients, even if the client is guilty, the buddhi argues in favor of the desire. The pleasure of fulfilled desires is the fee of the buddhi! That is not genuine discrimination. It is a misuse of dialectics; it is kutark.

People decide to do something and then give reasons to justify what they want to do. A lady wants to buy a new sari, so she gives the excuse of a relative's wedding to justify it. She talks about who all will be there and how her image requires that she be dressed in the latest fashion! The wish for the sari rose first, and the reasons came later, to justify the fulfillment of the wish. People want to eat something, and point out how good it is for health! The buddhi is used to advocate the fulfilling of inclinations. That is not vivek; that is not *vichaara* (intellectual discrimination). The buddhi that follows desire goes on the wrong path.

When Arjuna tells Shri Krishna to take his chariot to a point in the middle of both armies, he has vivek. 'Let me see who the people that I am to fight are.'

*Yaavade`taanireekshe`ham yoddhukaamaanavasthitaan,  
Kairmayaa saha yoddhavyamasminranasamudyame`.*

(1.22)

(Please stop the chariot here, until I take a good look at all the warriors standing here ready for war. I wish to see who my opponents are.)

This is something that is useful in our daily lives. We should use discretion in whatever we do, and not allow ourselves to be driven by desires. We should examine the situation with a balanced attitude towards the fulfillment, and the giving up of desires.

*Sahasaa vidadheeta na kriyaam avive`kah paramaapadam.*

Nothing should be done impulsively. Due consideration should be given to what we want to do. The result of thoughtless action is to have to face adverse and unpleasant consequences.

I will tell you a principle of the Gita. This is a principle that is shared by all our Shastras. The principle is that all the impurities in our life should be wiped away. Our life should become clean



and *su-sanskrita* (having good sanskaras). The real purpose of the Shastras is to make us pure and ethical; to make us *susanskrita*.

To be *sanskrita* (having auspicious habits and tendencies; cultured; refined) is like getting a hair cut if our hair has grown like a hippie's. It means getting a shave if the beard is overgrown and untidy. This is why our Shastra has the *mundan sanskaara* (the ritual of shaving the head of a little child before he gets regular hair cuts.) So, sanskaras means to cleanse and beautify something that is dirty, unkempt or improper. This is understood by both men and women. Sanskara means to do things that enhance the beauty of our life. Don't you want your life to become more beautiful? You are a human being; it is not proper for you to want to be like an animal. Sanskaras (refinement) is essential for living a cultured life. Our Indian tradition contains even the *garbhaadhaana sanskaara* (a ritual when the seed is implanted in the womb).

What I want to say about sanskaras is that all our Shastras have the purpose of inculcating some or other sanskaras in our life. The Gita also gives sanskaras to our life. Nowadays, people are disinclined to study any subject by the traditional method. They read some newspaper article, hear some discourse, and go through some booklet, and try to understand Dharma. The Shastra is a treasure house of Dharma. People are reluctant to study or teach the Shastras. This is why I am telling you the essence of our Shastras.

There are three kinds of sanskaras – *doshaapanayana*, *gunaadhaana*, and *heenaagapoorti*. Don't let the names frighten you! Doshapanayana means removing the *dosha* (faults). A dosha is that, which brings sorrow into our life, and to others' lives. For example, if I say something to you that sullies my mind and tongue, and pains me to say, it is a dosha. The words enter your mind through your ears and cause pain to you. Any action that creates envy, disgust, sorrow, etc is a dosha. So, the method of understanding and removing doshas that become causes of sorrow is called '*doshaapanayana*'. This is the method for removing our

faults. I am telling you this, as a teacher would explain things to children in a primary school. You are all adults, but the matter is understood more easily when it is simplified. Were I to use technical terms, you would find it difficult to grasp.

*Gunaadhaana* is the *aadhaana* – implanting – of *guna*; good qualities. We need to inculcate into our life the qualities that create happiness in our own and in other people's lives. The *gunee* (those who have good qualities) reveal their *gunas*, bringing happiness for others and for themselves. Therefore, *gunadhana* is to bring into our lives those qualities that create happiness for us and for others.

The third *sanskaras* is *heenaangapoorti*. *Heenataa* is the feeling of inadequacy; that something is lacking. We feel sad that we lack certain virtues and have *doshas*. We feel happy when we have *gunas*. However, there is something that neither causes sorrow like *doshas*, nor happiness like *gunas*. Yet it is essential to have in our life, to experience *poornataa* (being complete). To bring what we lack in our life, is called '*heenaangapoorti*'.

Consider it like this – if there is a boil on your body and you have it removed surgically, that is *doshapanayana*. If you apply some cream to hide a blemish, that is *gunadhana*. And, if you have a limb missing, and get an artificial limb, that is *heenangapurti*. These are the three kinds of *sanskaras* defined by our *Shastras*.

I now want to tell you how the *Gita* gives *sanskaras* to our entire life and also to our daily life. Every day we chant, '*Shamno mitra*' without understanding what it means. The meaning of this *shloka* (Vedic verse) is, 'May the day give us *sukha-shaanti* (happiness and peace).' '*Sham varunah* – may the night give us *sukha-shanti*. *Shamno bhavatyaryamaa* – may we have *sukha-shanti* in the day and at night.' We chant this prayer every day. Our hand is *Indra* (the *Devta* of action). May we get *sukha-shanti* from our actions. '*Sham no vishnurunurukramah* – may we get *sukha-shanti* wherever we go.'

I will repeat this. *Sham no mitra* means the *Devta* (presiding deity) of the day. *Sham varunah* means the *Devta* of night. *Sham*

*no bhavatyaryamaa* means both Devtas. *Sham no indra* means the Devta of the hand; *vrihaspati* – the Devta of speech; *vishnuh* – the Devta of the legs. Let all these, and all the actions done by their power, bring us happiness and peace. That means, we pray every day for a happy and peaceful life.

Now, see how the Gita brings sanskaras into our life, how it improves and beautifies our life. Just as a mother scrubs and bathes her child, combs his hair, and dresses him up nicely, the Gita cleanses and beautifies our life. The Gita is our mother. A mother dies, but the Gita doesn't die. A mother makes mistakes, but the Gita doesn't make mistakes. The Gita is our true mother, who makes our life pure and lovely.

Very well; now let us take a look at the four doshas in our lives for which sanskaras are needed. It is because of these four kinds of doshas that sorrows come into our life. Our happiness is reduced, and we get a feeling of *heenataa* (inadequacy). So, our purpose is to remove these doshas and do the *adhaana sanskaara* (the sanskaras that implant) the opposite gunas into our life. Our purpose is to enhance our life through these actions.

One day I was going somewhere, when a man I knew waylaid me. 'Wait, Swamiji!' he said. 'Why, what is the matter?' I asked. 'You have worn your sweater inside-out. Let me reverse it.' So, what does mother Gita do? She reverses the sweater we wear inside-out. What is this sweater that is inside-out? It is the *abhinive'sha* we have for our body.

*Abhinive'sha* means becoming so completely *nivishtha* (immersed) in something that you can't find the way to get out. It means to be imprisoned without realizing that you are in a prison. When someone says that you have become *abhinivishtha* in your body, the meaning is perfectly clear. It means that you identify with your gross physical form made of bones, flesh, skin, stool, urine, puss and blood. You think that your body is you. Through what process of reasoning have you come to this conclusion? Which philosophy says that you are your body?

*'Bhe`diyaa dhasaana'* is a common rustic phrase. 'Bhedia' means sheep. Bhediya dhasana refers to people who behave like sheep. The whole flock of sheep follows the leading sheep blindly. If the leader falls into a well, the rest follow unthinkingly. I saw this happen at the Ara station. A flock of sheep came along. The leader jumped over the low station wall and went on to the railway tracks. The whole flock followed. They were all cut down within a few minutes by an approaching train. When people behave like that, we call it 'bhediya dhasana'.

Please tell me, by which school of thought do you consider your body to be your Atma? Do Muslims consider the body to be the *rooh* (soul)? Do Christians, Parsis, or Sikhs believe that the body is the soul? Do *dharmaatmaa* (people who adhere strictly to Dharma), or *upaasaka* (those who do ritual worship), or Yogis believe that the body is the Atma? Does anyone say that the body and the Atma are one and the same?

If no one believes it, by which viewpoint do you believe your body to be your 'I'? This is what is called 'abhinivesha'. *Abhi* means 'another kind', and '*nive`sha*' means to become one with the body; to sink into it; to get immersed in it. It means to think, 'I am the body.' This is a dosha, and it needs to be removed. This is the dosha called 'abhinivesha'.

Now, see what there is outside. There is *raaga-dve`sha* (attachment-aversion). Attachment leads to partiality and favoritism. It tips the scales in favor of the one we are attached to. Our hatred blinds us to what is due to the other. Just check whether you are trapped in your love for someone. Love means *raaga*. Is your heart filled with a love that induces you to tell lies, steal, compromise your integrity, or be unjust? Do your attachments lead you to wrong actions?

*Vrata* is a self-imposed discipline. People fast on the eleventh lunar date. This is called the '*e`kaadashi vrata*'. People undertake Dharma vrata, to do nothing that is contrary to Dharma. Have you become a *moha-vrati*, doing only what moha tells you? Moha is deluded thinking. Your infatuation has colored your mind to such

an extent that your Guru is no longer you Guru, the Ishwara is no longer the Ishwara, and Dharma is no longer Dharma. Your passion is everything. You steal for the one you love, you give up your morals and values, become violent, and tell lies. Why do you do all this?

It is because you are in the grip of an attachment, and on the other hand you have developed an enmity that makes you scowl at the very mention of someone's name. Your heart burns when you think about him. Oh, nobody except you sees this, so look well and check whether this is what happens. If so, your mind is sullied with the impurity of attachments and aversions.

The third dosha is the feeling of your own greatness. 'I am very good looking. I have great wealth. I am very learned. I am a great ascetic. Who can compare with me?'

I was chatting with one Raja Sahib, many years ago. In course of the conversation, I mentioned the name of another Raja Sahib. My companion reacted at once. 'What Raja is he? I am a much bigger Raja! He gets a Privy Purse of rupees twenty five thousand, while my Privy Purse is twenty five lakhs! He is nothing compared to me.'

This is how people find some factor that brings *asmitaa* (pride). I have seen people feel that they are the owner of property and riches. They don't know how to bend before anyone. Proud people are unable to bend their heads or fold their hands to people. They can't bend. They stand as though they have no equal in this world. Thus, the third dosha is *asmita*, and it needs to be given a *sanskaras*.

The fourth dosha is *naasamajhee* (lack of understanding), *moha* (deluded thinking) and *avidya* (absence of right thinking). These always cause sorrow. A child starts crying because of the dark. This is *nasamajhi*. This *nasamajhi*, this *avidya*, is a great dosha, and a great sorrow in our life. Our mother Gita removes all four kinds of doshas and gives us four kinds of *buddhi*.

*Abhinive'sha* (identifying with our body) makes us fear death.

*Raaga-dve'sha* (attachment and aversion) bring sorrows caused by friends and foes.

*Asmitaa* (pride; vanity) gives sorrow through respect and disrespect.

*Avidyaa* (lack of right intellect) causes sorrow due to *naasamajhi*. We get deluded and lack a balanced view of things.

Happiness increases when these doshas are removed. We can learn from the Gita how to bring the main gunas into our lives, for the removal of these doshas. The Gita is filled with such clarifications.

Now, look at the four medicines for removing the four doshas. This is not a medicine to be eaten. Mother Gita does not remove your doshas by giving you clothes or food. She does not kill your enemy, or keep your loved one alive. Mother Gita does not complete your education or fulfill your pride. She destroys your *dukha* (sorrow) by giving you four types of buddhi. The Gita is wonderful! She will give you an intellect that that will enable you to get free of your faults and sorrows. You will be filled with happiness and good qualities. All your lackings will be removed, and you will become whole. This mother of ours has come to give us all these things. Now, see the order in which it is given, and how it applies to your life.

When *dharma-buddhi* (the importance of Dharma) rises in the mind, it reduces our identification with the body.

When *vairaagya-buddhi* (the importance of renunciation) rises in the mind, it weakens our worldly attachments and aversion.

When *bhakti-buddhi* (love for Bhagwan) rises in the mind, it removes pride and vanity.

And, when you get the *bodha* (understanding) of the Tattva (essence of the Brahman) of *paramaarth* (the supreme state), your *naasamajhi* will be removed.

Thus, mother Gita gives us four types of buddhi – Dharma buddhi, Vairagya buddhi, Bhakti buddhi, and Gnan buddhi.

The first point to note is that the books of our Shastras – like the Manu Smriti – distribute work according to the natural aptitude of

human beings. They allocate different areas of work to Brahmins, Kshatriyas (warrior class), Vaishyas (traders; farmers) and Shudras (labor). The Gita, however, doesn't do this. The Gita makes changes in your buddhi. It gives you a different outlook, and so it makes no difference whether the person reading the Gita is a Sanyasi (Monk), Grihastha (married householder), Vanaprastha (semi-retired spiritual seeker) or Brahmachari (celibate student). The Gita is equally effective in removing the intellectual flaws in all, regardless of class or status, nationality, the period in time, caste, or religion. The reader may be a Hindu, Muslim, Christian or Parsi – the Gita has come to give buddhi to all. She has come to make you *buddhimaana* (having a sharp and balanced intellect). This is why the Gita changes the way you think. The Gita says –

*Buddhiyogamupaashritya macchittah satatam bhava.*

(18. 57)

(Always keep your mind on Me, taking the support of a balanced buddhi.)

‘Take buddhi! Whichever path you choose, get buddhi. Whatever sorrow you have, take buddhi. Whatever dosha is in you, take buddhi. Whichever guna you want, take buddhi.’ The Gita has come to give advice, and enhance understanding; to remove sorrow, and give happiness to all. She has come to make everybody whole. This Bhagwat Gita is not limited to any particular *varna* (class), *jaati* (caste), *sampradaaya* (religion), or *aashrama* (stage of life). Nor is it limited to any country. It is a book that is meant for all who have been born in Bhagwan's Creation, and live in Him.

I will now tell you how the Gita removes our doshas and dukhas. Imagine that a man is intoxicated with his own power and wealth. This is called ‘asmita’. *Asmi* means ‘I’ in Sanskrit. The grammar is based on the fact that asmita does not exist during the state of Samadhi. There is no sense of individual existence in deep meditation. Therefore, the mental inclination of ‘asmi, asmi, asmi’

– I, I, I – is a movement of the mind. When the Upanishad says, ‘*Aham brahmaasmi*’, it means ‘I (Aham = the Atma) am (asmi) the Brahman.’ This cuts away the feeling, ‘I am a jeeva’ (the Atma attached to a body; an individual).

What is it that induces the feeling of being a separate person? ‘I am learned, I am wealthy, I am the ruler, I am the Prime Minister.’ People attach attributes to themselves and develop a sense of superiority. This is *asmita*.

The sixteenth chapter of the Gita says –

*Aadhyobhijanavaanasmi konyosti sadrisho mayaa.*

(16. 15)

(I have great wealth and a large family. Who can compare with me?)

This is also *asmita*. So, how can the *asmita* in our life be removed? How can vanity be dispelled? I have deliberately taken up *asmita* out of turn, to show how pride and vanity can be removed. The answer is, ‘By thinking about the Ishwara.’ I agree that you are a very important person. You have a Kingdom, you have Gnan, and you are respected in society. I also agree that you have *tapasyaa* (asceticism), a large army, and a large vote bank. However, isn’t there anyone who is greater than you? When you think about Him, who is the greatest – when you meditate on Him – all your *asmita* will be destroyed. This means, you are giving *sanskaras* to your *buddhi*. Your *antahkaran* (fourfold mind or subtle body) is being purified and beautified. Pride has sullied your *antahkaran*. The consciousness of having good qualities sullies your mind because it makes you feel superior to others. When you consider others to be inferior, something inferior comes into your mind.

Imagine that a man is like a cat. What does a cat focus on? A cat watches a mouse and a snake watches a frog, because these are their food. Similarly, what does a *vidvaana* (learned man) want? He wants to defeat another *vidvana* in a debate. If he is *vairaagyavaana* (having renunciation), he wants to show that his



renunciation is greater than others'. A *tapasvee* (ascetic) wants to show that he is superior to other *tapasvis*. When someone allows a feeling of superiority to creep into his mind, he watches those who are inferior in some way, to enhance the superimposed sense of superiority. This is *asmita*. It is an impurity of the mind.

*Asmita* is when people feel superior to others. They think, 'Everyone else is a fool. I am learned.' 'All the others are *bhoge* (steeped in sensual indulgences); I am a *Yogi*.' 'All of the others are *agnaani* (lacking *Gnan*); I am a *Gnani*.' What is the method for removing this dosha of *asmita*? How can our mind be cleansed of this impurity?

The solution is to worship the one who is greater than we are. Someone may say, 'All right, I will worship a *Raja* who is greater than I am.' Or, a greater ascetic, or *Gnani*. That will not help to remove your *asmita*. These people will consider themselves superior to others. They will also have *asmita*.

Then, what is the solution? The solution is to worship the *sarvagya parame`shwara* – the supreme, all-knowing *Ishwara*, who is the greatest, but does not consider anyone inferior. He sees everyone as His own essence, sees everyone in His own *Gnan*, and in His own body. He is *viraat* (as immense as Creation itself). He is the *Hiranyagarbha* (the Creator, who abides in all beings). He experiences Himself to be the *Atma* of all. When your attention goes to Him, all your pride will be washed away.

This means that *bhakti* for the *Parameshwara* does the *sanskara* of the dosha of *asmita* in us. It destroys our pride and vanity. In the same way, our *abhinivesha* is destroyed by *Dharma-buddhi*. Our *raaga-dvesha* is destroyed by *vairagya-buddhi*, and our ignorance about the *Parabrahma Paramatma* is destroyed by *Tattvagnan* – knowledge about the essence of the *Brahman*.

Therefore, what the *Gita* does is to find out the type of *buddhi* we lack, and the doshas that we have because of this lacking. Then she destroys the doshas. You will see this throughout the *Gita*. The *Gita* gives *upade`sha* (sermon, advice) about *Dharma* to

destroy adharma (that, which is contrary to Dharma). I will quote a shloka as an example of this.

*Tasmaachhaastram pramaanam te` kaaryaakaaryavyavasthita,*  
*Gyaatvaa shaastravidhaanoktam karma kartumihaarhasi.*

(16. 24)

(The Shastra clarifies what your duty – *kartavya* – is, and what is your *akartavya* – not your duty. Know this, and know that you are eligible only for the actions that the Shastras say are right and proper for you.)

When you want to talk about Dharma you have to give some thought to your body. You have *abhinivesha*; you identify with your body. From where did you get this body? How did you get it? Is the progress of your body – the actions it does – whimsical, or are your actions within the framework of Dharma?

I know people who say whatever comes into their head. They have no inhibition in expressing their feelings openly and crudely. My brother, we should be careful not to trample even an insect when we step on the ground. We should be careful that our words do not cause pain to any. What is Dharma? Dharma is a *tapasyaa* (asceticism). Dharma comes into the life of a person who endures discomfort for his own improvement.

Dharma comes into your life when you realize that your present life is not everything. You had a previous life, and you will have a future life. You got your present life because of your past life, and your future life will depend upon the Dharma you do in this life. This is a technique that enables you to uplift yourself from your body.

I will tell you something about Dharma. The father of a young village boy passed away. The villagers told the boy that he should do a *shraaddha* (ritual for the departed soul) for his father. ‘What is a shraddha?’ he asked.

‘A shraddha is a ritual done for your father.’

‘I have no father now. My father is dead.’

‘The father is revered. The relationship with a father is so precious that he is respected even when his body is no more. The shraddha is done for his life after death.’

The result was that the boy continued to respect his father. See how this influenced his life. He was not educated; he had no knowledge of the Vedas or the Shastras. He was little more than a child. Yet he developed the faith that the Atma does not die with the body. This conviction took root in his mind without his having to read any books on theology or philosophy.

‘If the Atma lives on after the body dies, what is the Atma?’ This thought is likely to come. And, this query can take a person right up to Brahmagnan! Thus, the purpose of Dharma is to take us out from the limits of our physical body. This applies to those who know that we are not the body and also to those who think that they are the body. Look at Dharma in the Gita. Arjuna was anxious –

*Patanti pitaro hye`shaam luptapindodakakriyaah.*

(1. 42)

(Ancestors who are deprived of proper rituals like the shraddha descend to lower realms.)  
Tell me, then, doesn’t Bhagwan accept the existence of the Atma after the death of the body? It is Bhagwan, who says in the Gita –

*Hato vaa praapsyasi svarga jitvaa mokshyase`maheem,  
Tasmaaduttishtha kaunte`ya yuddhaaya kritanishchayah.*

(2.37)

(If you are killed in battle, you will go to Swarga, and if you emerge the victor, you will enjoy ruling over the world. Therefore, Arjuna, decide to fight and get up!)

‘If you take a decision to adhere to your Dharma and fight, you will go to Swarga incase you are killed.’ You consider it a great sukha when you get the food of your choice. You feel that the greatest source of pleasure is the indulgence of the *rasane`ndriya* (the sense organ of taste) and *janane`ndriya* (the organ of

procreation). Let go of this impression. Bring that Dharma into your life to make sukha permanent.

What is that Dharma? Dharma is that, which is described as *tapas* (asceticism) in the Gita. The Dharma of a human being is actually asceticism. I will tell you another point – the Dharma of being a human is separate from the Dharma of a *sampradaaya* (religious sect). A human being has to be a *dvijaati* (twice born) in a sampradaya. He is born as a human, and then he is reborn when he gets the *yagyopaveeta* (sacred thread) *sanskaara* (ritual), the khatna, baptism, etc. This is done to double the person's identity. (This is the Dharma of organized religion), but the Gita explains the Dharma that applies to every human being.

*Anudve`gakaram vaakyam satyam priyahitam cha yat,  
Svaadhyayaabhyasanam chaiva vaangmayam tapa ucchyate`.*  
(17. 15)

(A person's speech should not cause agitation to any. It should be pleasant, beneficial, and true. Furthermore, he should chant the name of the Parameshwara as described in the Vedas and Shastras. This is called the asceticism of speech.)

Speak soothingly, so that your words don't hurt or anger anyone. Don't say anything inappropriate. Don't be sarcastic and say things that are hurtful, otherwise you will incur such a *paapa* (sin) – and have to hear such harsh words – that you won't be able to rest in peace even after your death!

When saying something, make sure that you don't hurt anyone's feelings. Say what is true and beneficial. Speak in brief and say things that are suited to the occasion. Recite the Vedic verses of your tradition. Study that, which describes your essence. That is called Dharma.

*De`vadvijagurupraagyapoojanam shauchamaarjavam,  
Brahmacharyamahinsaa cha shaareeram tapa ucchyate`.*  
(17. 14)

(Worship of the Devta, Brahmins, Guru and Gnanis, keeping the mind and body pure, being straightforward, practicing celibacy and non-violence are the tapa of the body.)

All these are a human's Dharma.

*Manahprasaadah saumyatvam maunamaatmavinigrahaah,  
Bhaavasanshuddhiritye`tattapo maanusamuchyate`.*

(17. 16)

(The tapa of the mind is to be tranquil and happy. Think constantly of Me. Control the mind, and let your feelings be pure.)

Actually, Dharma means to stop ourselves. When we control our impulsive urges we face some discomfort. A person who wants to eat food that is *pavitra* (pure by Dharmik standards) must have the capacity to endure hunger. The fact is that only a person who has a desire to eat only pure food has the capacity to go hungry.

Thus, when Dharma comes into the life of a person, it purifies his speech, body, and mind. It uplifts those who are trapped in physical and sensual indulgences. Dharma is meant to give buddhi. This *geetaa-maataa* (mother Gita) has come to give us the alms of Dharma-buddhi. Dharma-buddhi will remove the mental distortion of our abinivesha.

The sanskaras of Dharma-buddhi free us from identifying with our body. The Gita is the mother of the human species. She is Bhagwan's speech. Bhagwan is our father and the Gita is our mother. She is Saraswati (the goddess of learning) and she has come to cleanse our intellect of all impurities. The mind won't become pure until the buddhi becomes pure. Nor will the body become pure until speech becomes pure. So, it is essential that the buddhi is pure.

If our understanding is right and proper – if right thinking is achieved – a person will obtain the Ishwara.

The Gita says –

*Buddhau sharanamanviccha kripanaah falahe`tavah.*

(2. 49)

(Take shelter of the buddhi and work without any desire for the fruit of your actions.)

The Gita tells us to be guided by pure intellect. The Gita means buddhi-yoga (attaching the intellect to Bhagwan). It describes the four types of buddhi-yoga – Dharma-buddhi, Vairagya-buddhi, (Bhakti or) Aishvarya-buddhi, and Tattva-buddhi. These four are meant to make our life limpid and cultured.

### Pravachan III

Dharma-buddhi is the Best Method for Inculcating Sanskaras.

In Hindi, '*sanskaara*' means 'to improve'. For example, an overgrown shrub is pruned and made shapely. Fertilizer is given to make it flower well. The gardener makes every effort to sweeten the fruit. Doing all these actions is doing sanskaras of the plants. So, in common parlance, to do the sanskara of something means to improve it. If you want to do the sanskara of the house, you will clean the floor. If you want to do sanskara of your body you will oil it and then wash it, to make the skin soft and clean. If you want to do sanskara of your hair, you will get it trimmed, have a shampoo, and comb your hair. These are all sanskaras of your home, body and hair.

The Gita Shastra is a part of all our Shastras. The purpose of our Shastra is to do the sanskaras of our Gnan by removing our *avidya* (nescience; ignorance). The Upanishads do no gunadhana; their function is doshapanayana. Nothing new is introduced; only avidya is removed. Gnan is established as soon as *agnaana* (lack of Gnan) is removed.

Different people have different opinions about sanskaras. The Vedantis emphasize on the sanskaras of Gnan. Yogis emphasize upon the removal of *vikshepa* (mental disturbances). The *upaasaka* (one who believes in ritual worship) emphasize on the destruction of *vaasanaa* (desire; lust), and the Dharmik people emphasize on the faults in our character being destroyed.

If you want to decide on the order of the *saadhanaa* (method for spiritual progress), then the proper order is to rise step by step. *Dravya-shuddi* (purity of objects), *bhoga-shuddi* (purity of

indulgences), *kriyaa-shuddhi* (purity in what we do), and *vaak-shuddhi* (purity of speech) is the order. The wealth that comes into the home should be pure. Our sensual pleasures should be pure; and our speech should also be pure. The improvements start with the gross items.

I will now explain the science of reaching the right decision about Dharma. To purify something means to remove the impurities in it. Gross matter can be purified through science. You can make medicines, atom bombs, chemical compounds, and many other things. All these are external, and are measured with scientific instruments, or through the senses.

Please see the *vigyaana* (science) of Dharma. You have been given a laboratory – a research center – to reach a conclusion regarding Dharma. That research center is your own body! This physical form has legs to move it, hands for its protection, and the storehouse of the stomach to provide nutrition. It also has a head for gathering knowledge.

Please note – do these four divisions of the body work independently, or do they work in unison? The feet walk for the benefit of the whole body. It is the Dharma of the feet to not go where the head may get some injury. It is the Dharma of the hands to protect the eyes and ears. The hands should not allow the eyes to be blinded or the ears to be deafened by some onslaught. The stomach should be given food that is beneficial to the whole body. The knowledge that comes into the brain should also be beneficial, not detrimental.

Therefore, when we observe the body, we see that there is a need for accumulation in the stomach, there is a need for the feet to walk, and a need for the hands to work. There is a need to obtain Brahman – knowledge about the Brahman – some through the ears, nose, eyes, tongue and skin. That means, we need a mind and an intellect. We need Dharma and karma, and we need *bhoga-raaga* (indulgences and attachments) too. All these have in mind the benefit of the whole body. Thus, the laboratory for Dharma is your body.



Let your eyes and legs work in unison. The eyes will show the way and the legs will walk accordingly. The legs will go on walking and the eyes will go on guiding them. This body is the center of the divisions in society. Gross matter can be ascertained through instruments, but Dharma is fulfilled with emotion. It is fulfilled by a *kartaa* (doer) who does things. Therefore, the science of Dharma can only be known through the analysis of the subtle body.

You see, a human being is bound naturally within his physical form. He believes his body to be 'I'. He considers as 'mine', the things that are useful to him. That means, he gives importance to his individuality, and to everything that he finds convenient.

Now, see the necessity of Dharma. The viewpoint of society changes according to the viewpoint of the body. Don't undertake a *dharmaanushthaana* (religious ritual) for personal gain; do it with the good of the whole world in mind. This Dharma lifts us up from being a separate fragment with separate attachments, and connects us to the welfare of all Creation. This is why Dharma is needed in our life.

We should not go to any place that is harmful for us, for any other, or for society. We should do nothing that causes hurt to any. We should go to those places, and do the things that are beneficial for all. Just as our hands and feet work for the good of the whole body, when our life is helpful for all, it is Dharma.

The purport of this is that Dharma is helpful in making useful that, which is seen as natural in our body. When we limit the benefits of Dharma to one family, religious sect, caste, locality, or country, it becomes restricted. The fact is that the whole world is a part of us – *saptaanga* (sapta = seven; anga = part). What is your essence? Your body is composed of seven parts – earth, water, fire, wind, space, the sun and the moon. Your hands and feet are in your body. If all your actions, duties, and Dharma are done with these seven parts in mind, then your deeds elevate you from your body and help you encompass the whole world.

I am telling you this because the Shastra also has a viewpoint. Our Shastra has the scientific viewpoint that it is natural for you to consider your body to be 'I' since the time you were born. You do things for the welfare of your body. When you begin to do things for the welfare of the whole world, it is called 'Dharma'. It also purifies your antahkaran. This is the protection of Dharma and destruction of *adharma* (that, which is contrary to Dharma).

Look at it this way – Dharma is what is useful, elevating, and beneficial for the whole world. Adharma is what degrades, retards, causes sorrow and disorder, and is unruly. Dharma is to be one with all Creation. Wherever the Gita describes Dharma, you will see *dharma-nishthaa* (faith in Dharma). For example –

*Svadharme` nidhanam shre`yah paradharmo bhayaavahah.*

(3. 35)

(To die doing our Dharma is good fortune, but following the Dharma of others causes fear.)

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*Dharmyaaddhi yuddhaachshre`yonyatkshantyasya na vidyate`.*

(2. 31)

(There is no higher duty for a Kshtriya than doing his Dharma of fighting.)

The purpose of telling us to adhere to our own Dharma is to indicate that you should not try to make any changes in Dharma. You should make good use of all that the Ishwara has given you.

*Naavirato dushcharitaannaashanto naasamaahitah.*

(*Kathopanishad* 1. 2. 24)

How will you understand your Dharma from the Gita? The Gita asks you to observe what prompts your actions in your day to day life. Since you read the Gita, you will be able to understand this very quickly. What takes your feet from one place to another? What guides your hand into doing the things it does? What

prompts you to say the things you say? How far do you notice these things? Are you ruled by *kaama-krodha-lobha* (desire-anger-greed)? I cannot tell you, but you can use the buddhi given by the Ishwara, to give some thought to this. You can analyze what induces your actions. For whom do you work, and what is it that prompts your actions?

Your yagyopavita sanskara was done when you were a child. The Gayatri Mantra was explained to you. You were taught to pray that the Ishwara should prompt your *vrutti* (mental inclinations) towards superior actions. Didn't you learn '*Dhiyo yo nah prachodayaat, prakrishthe` karmani pre`saye`t* – May the Parameshwara prompt my buddhi to superior acts'? Examine yourself to make sure that you are not prompted by kama-krodha-lobha instead.

Who rules your life? The first thing to reflect upon is who or what you are governed by. Are you governed by desire, anger, or greed? Or do you obey the laws of the Ishwara and right thinking? I can say nothing on this score. I have no right to point a finger at you. However, your own eyes, your own sense of what is right, and the Paramatma seated in your heart will tell you. Just give it some thought.

When you proceed towards stealing or cheating, you are ruled by greed. You fail to see the Ishwara at that time. When you get into a fight you are ruled by anger. When you indulge in immoral activities, you are ruled by lust. I am not talking about the psychology that advocates promiscuity. What I am saying is what actually happens. I am telling you this in public; a gentleman known to me did not find his wife attractive. This made him irritable and unable to sleep well at night. He consulted a doctor. The doctor told him, 'All your problems are due to your not feeling attracted to your wife. You should get a mistress.' This was the advice given by the doctor! This is not idle chatter. The man began to visit another woman. When his wife came to know, she became mentally deranged. By some coincidence, she was taken to the same psychologist. He advised her to have an affair

with another man. Then, they both came to me and told me about the advice given by their psychologist. The husband succumbed to the advice, but the wife was saved. How? It was because the sanskaras of Dharma were imbedded in her mind. Dharma sanskaras control the urge to do anything improper.

Dharma is your unknown friend. You don't know this friend of yours. You don't recognize it as a friend. You don't see it. If it is established in your heart, it will give you a signal when you are about to do anything wrong. It will make you aware that this is something you should not do. Actually, Dharma is the superimposed presence of the Parameshwara seated in your heart. It stops you from stealing, cheating, misbehaving, immoral indulgences, violence and ill-will.

You see, even the Parameshwara needs a way by which He can prompt you. I am telling you something general. The Paramatma will use your eyes to give you the eligibility for His darshan (vision). You will be able to know His fragrance only through your nose. He will give you the Gnan of sound through your ears, and love through your heart. Similarly, He will give you the true message of life, but it will be through the *upaadhee* (superimposed means) of Dharma. The *nirupaadhee* (without impositions) does not favor anyone. Nor does He inspire anyone. He is established in His eternal essence. If Dharma is well-established in your heart, the Ishwara accepts it as a platform and tells you which action is good and what you shouldn't do.

*Eeshvarah sarvabhootaanaam hridde`she`rjuna tishthati,  
Bhraamayansarvabhootaani yantraaroodhaani maayayaa.  
Tame`va sharanam gachha sarvabhaave`na bhaarata,  
Tatprasaadaatparaam shaantim sthaanam praapsyasi  
shaashvatam.*

(18. 61-62)

(O Arjuna! All the bodies are like machines and the Paramatma, seated in them, makes them turn according to their individual karmas.

Take refuge in that Paramatma in every way. By His Grace you will obtain peace and the eternal supreme state.)

I don't know stories; nor do I tell you entertaining tales. I tell you about where Dharma and the science of Dharma are obtained. The laboratory of Dharma is with you. The Ishwara is seated where the sanskara of Dharma is, and He directs your life. The Ishwara's power is like electricity. You need to see which bulb is switched on. If it is the bulb of desire, the world will look different. If it is the bulb of greed, you will see the world differently. But if you light the lamp of Dharma in your heart, the world will seem quite different. You will notice the beautiful inspirations you get from the Ishwara.

You will remember that yesterday I told you about how you can do the sanskara of your life. I told you about the united actions of the hands and feet, feet and eyes, ears and vision, mind and intellect in our lives. They all work for the benefit of the whole body. In the same way, there is a thing called *maanavataa* (manav=human; manavata=humane-ness) in this world. There is a thing called the *vishvaatmaa* (the Atma of the vishwa=world). As we come closer to Him, Dharma will manifest in our life.

*Naa brahm kshatram naa kshatram brahm vardhate`* - your efforts should be in keeping with your buddhi, and your buddhi should develop according to your efforts. Dharma manifests the *vishvaatma-bhaava* (the feeling that the Atma of the whole world is one) in your worldly interaction.

Yesterday, I also told you that you need to remove your abhinivesha in your body. Devtas live in Swarga and the Pitris (ancestors) live in Pitriloka. The Ishwara descends from time to time to protect Dharma. We should believe in all of them and worship them. That will help you to understand that you are not a puppet made of bones, flesh and blood. Your body is a pure object, composed of earth, water, fire, wind, space, the sun and the moon. It is the Vishwatma, the *sarvaatmaa* (sarva = all; the Atma of all). Your enemy is no other. It is like our teeth biting our

own tongue, or our poking a finger into our own eye. This whole world is our own essence.

*Samam mano dhatsva na santi vidvidhah.*

*(Shrimad Bhagwat Mahapurana 7. 8. 10)*

It is said in the Bhagwat, ‘Keep your mind perfectly balanced. You have no enemy. You harass yourself.’

You have read in the Gita –

*Uddhare`daatmanaatmaanam naatmaanamavasaadaye`t,*

*aatmaiva hyaatmano bandhuraatmaiva ripuraatmanah.*

*(6. 5)*

(Cross over the sea of the world by your own efforts. Don’t allow yourself to fall. A human being is his own friend and his own enemy.)

Lift yourself out of the ditch into which you have fallen. *Uddhare`t* means, lift yourself up from the state into which you have sunk. So, then, what is ‘up’ and what is ‘down’? Down does not mean lower in space. There is no ‘up’ or ‘down’ in time. You have trapped your Self in a separate body. Understand that you existed before this body was formed, and you entered it. That was your rebirth. You will come out of this body and go to some other place. So, you are not a captive in your body. You came from some *loka* (land) and will go to some *loka*. That means, the bondage of your body does not really exist.

Look; Dharma tells you that you were in another body before you came into this one, and you will go into another body when you leave this one. Therefore, this body is not your essence. You had another form previously. It may have been that of a Devta (demi-god) or a Danava (Demon), an animal or a bird. Now you have this shape and form. You will get another shape and form in future. This is the viewpoint of Dharma.

What does that mean? It means that the body you consider to be your ‘I’ is not everlasting. It shows that it is the task of Dharma to

free you from your body by giving you the Gnan that you have past lives and future lives. It tells you about Swarga loka and Narak loka (Hell), to convince you that you do not die when the body dies. It induces you to think about going into other species and other human forms. A present, you consider yourself to have such eyes, such a nose and such a mouth. You are not limited to this appearance. The whole world is your essence. It is the task of Dharma to liberate you from the bonds of your physical form.

This is why it is said that Dharma is to see everything from the viewpoint of the *vishva* – the whole world, the Vishwatma, the *viraata* (colossal form of the Creator who becomes the Creation). And, you are a part of this immeasurable form of the Parameshwara. You are a part of Him. You are a drop in the ocean of Creation. The Parameshwara is the clay, and you are a grain of clay; and a grain of clay is not separate from clay. The Parameshwara is an ocean of which you are a drop. He is the fire of which you are a spark. He is the wind and you are a gust of the wind. He is space, and you are the *mithyaa* (illusionary) *ghataakaasha* (*ghata* = pot; *aakaasha* = space. Ghatakasha is the space in a pot that appears to be separate from all space.) You consider yourself to be a separate part of space. You see with the eyes of the Surya (the presiding deity of the sun) and think with the mind of the Chandrama (the presiding deity of the moon). Your essence is so vast that millions of universes can fit into it, and yet you have imprisoned your Self in this paltry physical form!

Why do you cut up your form like this? Why do you consider yourself to be your enemy? The viewpoint of the Ishwara liberates you from *de`haadhyasa* (*de`ha* = body; *adhyasa* = illusionary superimposition), from abhinivesha.

I explained yesterday, that abhinivesha means becoming immersed in your body. It means to believe the body to be yourself. All that I have just told you about Dharma, about having previous births, going to other lands after death, worshipping the Devtas, and about *varnaashrama* (the four stages of life) – each of

this explains to you that you are not the body; you are connected to the whole world. You are related to the *anaadi* (that, which has no beginning) and the *ananta* (that, which has no end). You are connected to other realms, to animals, birds, and other people; to the Devtas and the Pitris. You are not alone and isolated. You are connected to the whole world, so when you are overcome by greed and steal something, you sully your own mind. Will the things you steal remain with you? Nothing remains! People sully their minds over land, houses, gold, silver, diamonds and pearls. Have these ever remained with anyone, or gone with them after death?

From which viewpoint is Dharma established? We decide what Dharma is by experiencing our body as society. This body is like a community, and when Dharma arises in it, the whole world becomes one community. When we identify with all Creation, an ethical way of living is cultivated naturally. We become free of the greed that prompts us to steal or cheat. We are no longer enslaved by the desires that push us into immoral acts. Nor can anger induce us to violence and strife. This is how Dharma comes into our life, and does the *sanskara* of the way we behave.

These days it has become an offence to talk about Dharma at times. There would be many among you, who know about the different religions in India and other countries. What has happened is that when any Acharya (Teacher) or Prophet starts a new school of thought – a new religious sect – at any point in time, and for a particular group of people, people start calling it a Dharma. I do not call this ‘Dharma’. In my view, this is a dogma, a sect; or it is a group who wants to remove some *dosha*. I do not give the name of Dharma (eternal righteousness) to a *majhab* (religious sect). I consider Dharma to be that, which has the system of keeping the whole world in control.

Please listen attentively to this – what we refer to as the Vedas have rules that were created along with Creation itself. In other words, the constitution of Creation is called the Vedas. The



Ishwara's constitution for the proper running of society is called Dharma.

In these times, people do not easily understand the decree of Dharma, but I will simplify it further. Look at it this way – Dharma is that, which subdues your urge of lust, greed, and anger; and makes you experience urges that bring benefits to the whole world. These urges are prompted by the Ishwara.

Understand it like this – Dharma is not any of the things that take you away from the *shaashvata* (eternal). The *nitya* (everlasting), the *pavitra* (pure), and the *poorna* (whole). Dharma leads you from the *vinashvara* (that, which is subject to destruction) to the *avinaashee* (that, which is never destroyed). Dharma is that, which accepts and upholds the management of the whole.

See another viewpoint. Where does Dharma abide? Dharma merges the dehadhyasa into the Vishwatma. The consciousness in the *de`haatmaa* (the Atma attached to a body) and the Vishwatma is the same. It connects you to the whole, because the body is not separate from the world.

Take a third sanskara into your mind. Dharma is that sanskara, which removes the sorrows of your antahkaran. Now, the dukha of being immoral is removed by Dharma, and the dukha of lust is removed by *upaasanaa* (worship). Desire causes a great deal of suffering. Desires lie deep in the *chitta* (fluctuating mental movements). The *raaga-dve`sha* (attachments-aversions) in your chitta exist at a deeper level than violence or promiscuity. Violence and promiscuity are the external manifestations of the real disease – the desires that lie deep within. So, when you begin to worship the Ishwara for the removal of these desires, you develop love for the Ishwara, you get bhakti. The *vaasanaa* (avid desire) is pushed out of your heart. Then you are no longer bound by your attachments. You become free of raga-dvesha. Actually, what I ought to have said is that you obtain *vairagya* (detachment). Vairagya is very important for the Buddhists, Jains, Shaivites and Vedanti Sanyasis.

Vairagya is excellent, but keep in mind that *tyaaga* (renunciation) is predominant in it. That is why this word is used with great care in the Gita. You may, or may not have noticed this. ‘*Vairaagyam samupaashritah* (18. 52) – take the support of vairagya.’

What a fantastic thing Bhagwan Shri Krishna has done! He felt, ‘I am preparing Arjuna to fight a war, for the purpose of removing adharma, and establishing Dharma in the world. If I use the word ‘vairagya’ freely, Arjuna will refuse to fight. He has already said, “*Shre`ya bhoktum bhakshyamapeeha loke`* (2. 5) – it is better that I beg for my food!” He is ready to be a *vairaagee* (mendicant), so I must be careful.’ So, Bhagwan used the word ‘*anaasakti*’ – non-attachment – instead. Remain unattached; let go of attachments. In fact, anasakti and vairagya mean the same thing. Vairagya is used for a Sanyasi and anasakti is used for a Grihastha.

What happens when detachment is awoken? The person feels, ‘Let me become a Vaishnav. Let me leave home and become a Sanyasi. Or, let me be a Vanaprasthi. Or, let me sit in a cave and practice Yoga.’ Detachment contains renunciation. Bhagwan thought, ‘Tyaga is connected to vairagya. A man who becomes detached gives up everything. Vairagya is worthless unless a person is prepared to give up worldly considerations. I should choose a word that is not linked to renunciation, yet has the benefits of detachment.’ This is why He used ‘anasakti.’

Hence, the second sanskara of the mind is the removing of raga-dvesha. Kama is removed along with raga, and immoral behavior is removed with the removal of kama. Krodha is removed along with dvesha, and hinsa is removed when krodha is removed. So the word ‘anasakti’ is used in the Gita for the removal of raga-dvesha.

Now, think from the viewpoint of sadhana, about the sanskara that anasakti gives to our antahkaran. When upasana connects our mind to the Parameshwara, our attachment to worldly objects is removed automatically. It is wrong, if someone claims to have attachment for both the Ishwara and wealth. Asakti means to get stuck, as two objects are stuck with glue. People say, ‘I cannot let

go of this.' They have asakti for a woman or a man, wealth or property. Upasana destroys this asakti.

Don't ever lose heart. Never get depressed. Bhagwan has given us two capacities that stay with us. He reminds us of these every day. What are the two capacities? One is the capacity to give up everything. We have this capacity. You will ask, 'How?' We let go of everything when we go to sleep and experience complete repose. Can you stay without sleep? No! That means, it is necessary for you to enjoy absolute solitude. Bhagwan shows you that you possess non-attachment and renunciation, but you never pay attention to this message.

And, what is the other capacity? It is the capacity to create new worlds. When you have a dream, you are creating a new world. The Ishwara is saying, 'Look; I have given you all the capacities of the Ishwara. I create new worlds, so do you. I destroy My creations, and stay in complete solitude, and so do you.' This is established every time you sleep.

In the deep sleep state there is no awareness of anything. This is a great gift that the Ishwara gives, but worldly people never notice it. They ask, 'How can we live without our loved ones?' You will live the way you live during your six hours of sleep. People ask, 'How can we give up this world and create a new one?' It is just like the dreams you dream in your sleep. You should definitely not get depressed or disheartened about this.

If you can't stay in Bombay, you can stay at Madras, or go and live in the Himalayas. You may not live with this group of people, you can live with some other group. You not only have the capacity to create a new world, you also have the capacity to give up everything. Upasana has these two possibilities – you can leave everything and sit, united with the Ishwara, and create Vaikuntha or Goloka. You can delight in the world of dreams. Or, you can renounce everything and go into a Samadhi to enjoy a state similar to deep sleep.

Goloka-Vaikuntha etc depend predominantly on upasana of the Ishwara, whereas Samadhi depends on the upasana of the Atma. I

am explaining the *vigyaana* (science) of the entire Shastras. If you want to establish your mind in your Self, the perception of duality must disappear. But if you want your mind to be immersed in another object – the Ishwara – the perception of duality cannot be removed. You will get the experience of Vaikuntha, Goloka, etc. It will seem like a dream; and Samadhi will seem like a deep sleep.

The base of all the sanskaras is in this limited physical form we have. This body contains the sanskara of Dharma from tip to toe. It also contains the sanskara of upasana and Yoga. All vigyan comes from this body. Vigyan was not born in Tibet; nor was it created two thousand years ago. It is not that the Yogis who lived four or five thousand years ago knew this science but we don't. It is not that Acharyas who lived ten thousand years ago had the knowledge of the science of upasana and we lack it. It is not that these sciences are written in books but absent in our lives. After all, they were written in books! Mahatmas have had the visual experiences of Vedic mantras. This *drashtaa* (the one who sees; the Atma), the Paramatma seated in the heart, is the drashta of the Vedas, of the Ishwara, of Dharma, and of Goloka-Vaikuntha. Everything else apart, He is the drashta of the drashta! All science is created before Him and destroyed before Him.

So, this Gita gives us the indication of *dharma-vigyaana* (the science of Dharma), upasana, Yoga, and Gnan. Upasana unites us with the *te`jas-aatmaa* (the effulgent Self). Yoga unites us with the *praagya-eeshvara* (the Ishwara who is correct knowledge). Upasana establishes us in the Ishwara; it enables all our desires to be immersed in the Parameshwara who is our most beloved. It is the state of bhakti. And, Tattvagnan (Gnan about the non-dual essence of the Brahman) destroys our avidya. It does the sanskara of our avidya.

## Pravachan IV

Let us go there, where Bhagwan is seated on Arjun's *ratha* (chariot) as the *saarathi* (the driver of the chariot). Arjuna sees the armies to his left and right. Four things come to his mind as he looks at them. The first thing he does is to turn away from his Dharma as a warrior; he refuses to fight. The reason he gives is, 'svajana (my own people)'.

*'Drishtve`mam svajanam krishna yuyutsum samupasthitam.'*

(1. 28)

(Arjuna said, 'O Krishna, the sight of these warriors ready to fight has stolen the strength of my limbs.)

*Na cha shaknomyavasthaatum bhramateeva cha me` manah.*

(1. 30)

(My mind is confused, and I am unable to stand.)

*Na cha shre`yonupashyaami hatvaa svajanamaahave`.*

(1. 31)

(I cannot see any good coming of my killing my own people. This war will not bring us credit or good fortune.)

Thus, a particular viewpoint regarding Dharma has been given in the Gita. This Gita places a question – Dharma or Karmayoga? (Karmayoga is to connect ourselves to Bhagwan through our actions.)

There is a Dharma that is done in the Yagyashala (the place where a ritual of fire worship is done) to obtain Swarga. This Dharma is done only in a portion of your life. You may surely do *agni hotra* (offer oblations in the fire), *godaana* (giving a cow to a Brahmin in charity), run a center to provide drinking water, create

educational institutions, or donate food – all these are part of Dharma. However, along with these good deeds, you may also be doing *paapa* (sinful acts). Thus, the Dharma that is established in only a part of your life is an incomplete Dharma. Actually, Dharma should be such that it pervades our entire life. So, pay attention to the Dharma of the Gita; it is quite different from the Dharma of the Yagyashala.

The Dharma described in the Gita is such that it stays with you day and night, while you sleep and when you are awake, when you sit or walk. That is why the Gita has a sarcastic comment about the Dharma that is done to obtain Swarga after death. The Gita does not advocate Dharma done for obtaining future worldly benefits, whether they are for this life, or for after death. It is critical of this. You would have noticed this. If not, please do so now.

*Yaamiaam pushpitaam vaacham pravadantyavipashchitah,  
ve`davaadarataah paartha naanyadasteeti vaadinah.  
Kaamaatmaanah svargaparaa janmakarmafalapradaam,  
kriyaavishe`shabahumaan bhogaishvaryagatim prati.  
(2. 42-43)*

(O Arjuna, these people are preoccupied with self-indulgences. They love the Vedic verses that extol the fruits of karmas, and think that Swarga is the highest goal. Such talk lacks substance. It can be compared to the flowers that bloom for a day or two, but bear no fruit. These people work for transient, worthless goals.)

The karmas done in a Yagyashala are specific karmas, whereas the Gita gives importance to the attitude with which we work. Every ordinary action becomes Karmayoga. In the Yagyashala, it is the action that is important; in the Gita it is the attitude that turns all your actions into Karmayoga. Unless you understand this fundamental difference, you will not be able to see the revolutionary *dharma-kshe`tra* (field of Dharma) of the Gita.

So, ‘*Kaamaatmaanah svargaparaah*’ – kama is present when you do a Yagya; and the fruit you desire is Swarga.

*Janmamrityufalapradaam* – to be born again and again, to die again and again, and obtain sensual experiences again and again. This is the viewpoint of the ritualistic Dharma. And, the Gita's viewpoint about Dharma is that you do everything with a balanced viewpoint while remaining free of attachment.

*Sukhadukhe` same` kritvaa laabhaalaabhau jayaajayau,  
tato yuddhaaya yujyasva naivam paapamavaapsyasi.*

(2. 38)

(Be prepared to fight with an attitude of equal acceptance whether you get victory or defeat. Consider gain and loss, happiness and sorrow to be equal. If you fight with such an attitude you will not incur sin.)

Arjuna believes that he will incur sin by fighting. Bhagwan says, 'Yes, you will certainly incur sin if you fight for personal gain, or to obtain Swarga.' Meaning, any benefit in this life or after death. 'However, *sukha-dukhe` same` kritvaa* – consider *sukha-dukha* to be the same, and carry out your *yuddha-dharma* (the Dharma of fighting). Then you will not incur sin.' This is the angle given to us by the Gita. Every Shashtra gives us some or other angle. To consider happiness and sorrow as equal is a *sanskara* that beautifies our actions.

The meaning of Karmayoga is –

*Karmajam buddhiyuktaa hi falam tyaktvaa maneeshinah,  
janmabandhavinirmuktaah padam gachhantyanamayam.*

(2. 51)

(The Gnanis use the viewpoint of equality to give up the fruits of their actions. They are liberated from the bonds of rebirth, and all mental distortions. They attain the supreme state.)

What is the special viewpoint, where all actions become Dharma? It is the viewpoint of *samataa* (being equally detached to the result), the viewpoint of *anaasakti* (being unattached), the

viewpoint of *nishkaamataa* (being disinterested). This Gita has brought a sanskara for us, and that is – go on doing your ordained work. Do your job. Carry on with your business, fight a battle, invent something new, or study the Shastras. However do it with a balanced outlook, without being attached to the outcome.

Let us now examine how the sanskara of the moha and mamata (illusion and affection) in the mind is done. The Gita does not tell you to abandon the objects of your attachment and illusions. Nor does Sanyas Dharma tell you to give up the people or objects you like. The Gita tells you to let them be; just withdraw your attachment to them. I am telling you this from several viewpoints. It is another thing to do the *paatha* (ritual recitation) of the Gita, and another thing to be entertained by some amusing story I may narrate. Please pay close attention to the points given by the Gita for removing your moha-mamata. Learn to cultivate this viewpoint. The Gita will catch your hand and guide your work. She will give you the Gnan that will enable you to remain liberated even while working.

You get attached or deluded by the objects of Prakriti (the Ishwara's power of creation and delusion). The objects may be in any form. People get attached to a horse, ox, elephant, or motor car. They get attached to diamonds, pearls, gold and silver; or a man, woman, brother or friend. When the attachment becomes very strong, the person becomes deluded. The visible object becomes the object of attachment and delusion, and also of aversion. Had the gold, silver or diamonds felt attachment, there would be no need to do sanskaras. However, the attachment for jewels, people, animals or other possessions is in your mind. That is why it is necessary to do the sanskara of your mind. It is the dirty area that needs to be cleaned; people don't start cleaning a clean corner, ignoring the dirty corner. You must now look closely at the viewpoint the Gita gives you about this; how she does the sanskara of your mind.

Think about these three points first, and then I will tell you the fourth point, provided I remember! One viewpoint of the Gita is



that all the tangible objects you see – women-men, wealth, animals, houses, etc – both animate and inanimate – belong to Prakriti. The Atma is not attached to them. Think about this from three angles. These objects change so rapidly from the viewpoint of science that the object of your attachment never remains the same. Prakriti changes constantly.

*Anityamasukham lokamimam praapya bhajasva maam.*

(9.33)

(Do My bhajan constantly because you have been given a human form, while living in the constantly changing world, because there is no enduring happiness in it.)

This loka – the world you see – has three things. One is *jadataa* (gross matter), that includes the bodies of men, women, animals, brothers and friends. Everything that is created by Prakriti is inanimate. You are consciousness. This is one point.

The second point is that Prakriti keeps changing. It is *asat* (that, which is not Sat. Sat is existence that can never be negated). It is *dukha*.

I will tell you about an incident in my life. There was a man who showered me with affection. Then, we drifted apart due to circumstances. I retained the impression that he was very fond of me, but in two months' time, his affection was transferred to someone else. His attitude towards me was changed completely. I continued to retain my impression of his genuine regard. This is how people change. If someone tells me, 'I will do this work as long as I am with you,' it shows that he expects to part from me one day. The *sansaara* (interactive world) is *ashaashvat* (not eternal); it is a *dukhaalaya* (an abode of sorrow).

*Anityam asukham lokam* (this transient world that lacks happiness). So, who is your moha-mamata for? If you reflect upon the essence of the objects you see, your moha-mamata will reduce. This is one angle.

Now see another angle. It is called the removing of moha-mamata for the purpose of developing vairagya. The results, suffering, and

sanskaras seen in this world show that the world keeps changing continuously. All this has an adverse impression upon our *chitta* (fluctuating thoughts). Our heart starts burning when we see someone, and different tendencies arise in the mind. Thus, when you get a glimpse of the faults of this world, you give up your moha-mamata. This is how vairagya is developed.

*Mare`nge` mara jaaye`nge` koyee na le`gaa naam,  
ujada jaaye` basaaye`nge` chhoda basanta gaama.  
Haada jarai jaise` laakadee ke`sha jarai jaise`ghaas,  
saba jaga jalataa de`khakara bhayaa kabeera udaasa.*

(We will all die; nobody will even remember our name. When a garden is destroyed, a new one is created. The bones burn like wood; hair burns like grass. Kabeera sees the whole world burning and feels sad.)

Your faith, that your son will always be loyal to you, is commendable; but when he gets married, won't he be loyal to his wife? When he becomes a father, won't he be loyal to his son? Has he taken an oath to be loyal only to you and to no one else? The Gita's method is to reduce your worldly attachments and illusions by pointing out the flaws in this world.

*Anityamasukham lokam (9. 33), dukhaalayam ashaashvatam (8. 15).* This world is gross matter, it is transient, and it is full of sorrow.

Now I will tell you another method. You are not the cause of this tangible world. Leave the subject of Prakriti, in which everything changes continuously. See this world as the Ishwara's creation. He is not only the creator, He Himself becomes the world. He plays with Himself, as Creator and Creation, both; and then He contracts it so that disappears in Him.

*Aham sarvasya prabhavo mattah sarvam pravartate`,  
iti matvaa bhajante` maam budhaa bhaavasamanvitaah.  
(10. 8)*

(I, Vasudev, abide in everything. I am the cause of Creation. All movements are caused by Me. An intelligent person understands this, has faith and bhakti, and does My bhajan all the time.)

A mother gives a toy to her child to play with. When she wants to feed him, she takes away the toy and suckles him. Similarly, when the Parameshwara wants to give you a toy, He creates this world, and when He wants to take it away, it disappears into Him. Understand this angle! This world does not belong to you; it belongs to the Ishwara. If you are deluded into believing that the Ishwara's property is yours, you will have to weep.

Have you heard this Vedic verse – *priyam tvaam rotsyati* – whatever you love in this world will make you weep. It will become bondage for you.

There is a shloka of Bhartruhari that I used to shout out loud when I was a child. I would sit at Varanasi's Manikarnika Ghat, where the dead are cremated, and say –

*Avashyam yaataarashchirataramushitvaapi vishayaa viyoge` ko  
bhe`dastyajati na jano yat svayamamoon,  
vrajantah svaatantryaadatulaparitaapaaya manasah svayam  
tyaktaa hye`te` shamasukhamanantam vidadhati.*

It is said that everything in the world will leave one day, without exception. If things go on their own, they will make you cry, but if you let go of them, you will obtain great happiness and peace. The purifying effect of *tyaaga* (renouncing) will come into your heart. So, for letting go of moha-mamata, you should remember that this world belongs to the Ishwara, and is ruled by Him. You have no hand in it. Offer up everything to Him; your attachment and delusion (of being the owner) will reduce. You will see this repeatedly in the Gita.

*Eeshvarah sarvabhootaanaam hridde`she`rjuna tishthati,  
bhraamayansarvabhootaani yantraaroodhaan maayayya.  
Tame`va sharam gaccha sarvabhaave`na bhaarata,*

*tatprasaadaatparaam shaantimn sthaanam praapsyasi  
shaashvatam.*

(18. 61-62)

(O Arjuna! This body is an instrument that the Paramatma rides upon, driving it according to the people's karmas. He does so with the help of His power of delusion. Shelter in that Paramatma in every way. By His Grace, you will attain supreme peace, and the realm of eternity.)

*Tat prasaadaat* refers to the Parameshwara hidden in the heart. It does not mean the sanctified food that is distributed after a ritual of worship. The Parameshwara hides in your heart and deceives you. You deceive Him in a thousand ways, trying to hide things from Him. He deceives you only in one thing – that He stays hidden in your heart.

*Tat prasaadaat* means, when the curtain of Maya is removed, and the Paramatma is seen, the person is filled with happiness and peace.

Pay attention to this principle of the Gita –

*Macchittaa madgatpraanaa bodhayantah parasparam,  
kathayantashcha maam nityam tushyanti cha ramanti cha.  
Te`shaam satatayuktaanaam bhajataam preetipoorvakam,  
dadaami buddhiyogam tam ye`na maamupayaanti te`.*

(10. 9-10)

(The bhaktas who think about Me constantly, offer up all their actions to Me, and talk about Me with each other, find it very satisfying. They delight in Me all the time. They meditate continuously and lovingly on Me. I give them Yoga, in the form of Tattvagnan, through which they attain Me.)

‘Nothing in this world is mine.’ Everything should be offered up to the Ishwara with this attitude. ‘The wealth is not mine; it belongs to Bhagwan. This elephant, horse, care and house all belong to the Ishwara, not to me. I am not the master of this body;

the Ishwara is the Master.’ This is how you should view everything. One angle for reducing moha-mamata is that everything created by Nature is destroyed in the end. Another angle is that everything belongs to the Ishwara.

Now see the third angle – the essence of the Atma is unattached. *Asango na hi sajjate`*. The unattached consciousness remains asanga from all the things that came into your life and went away. However, this is not vairagya! Vairagya comes by thinking about the faults of transient objects. Bhakti comes by offering everything you are fond of to the Ishwara. And you become asanga by thinking about your essence, which is always unattached. All three are *saadhan* (methods for spiritual progress). What do they achieve?

They are methods for removing moha-mamata.

I will now introduce another point – there is a difference between *asangataa* (being asanga) and the Samadhi of Yoga. Samadhi is a Yogic state – it is not complete Yoga (yoking yourself to the Ishwara). People say that Samadhi is Yoga because they do not have a proper knowledge about Yoga Darshan. I am speaking from the viewpoint of the philosophy of Yoga. If you remember this *sootra* (aphorism), repeat it once –

*Yama-niyama-aasana-praanaayaama-pratyaahara-dhaaranaa-dhyana-samaadhayoshtaavangaani.*

(*Yoga Darshan* 2. 29)

(Yama=control of the mind; niyama=external disciplines; asana=yogic postures; pranayama=breath control exercises; pratyahara=bringing the mind repeatedly to the object of meditation; dharana=keeping the mind focused; dhyaana=meditation; Samadhi=deep meditation. These are the eight parts of Yoga.)

Yoga has eight parts. A part is not the whole. When the objects are given up during Samadhi, it is because the person is in a state of deep mediation, so he is not aware of the external world. When he is in a Samadhi, he sees neither an elephant, nor a man, nor any other object. Naturally, there is no moha-mamata either.

Asangata, however, is such that the person is conscious of all the things, but not attached to any of them. Bhagwan first shows us that Samadhi is different from asangata. Now He is pointing out to us that asangata is different from *nivritti* (withdrawing from worldly activities). What is *nivritti*? *Nivritti* is when a man takes *Sanyas* and renounces all the Vedic karmas, gives up even his *shikhaa* (the sacred tuft of hair) and *sootra* (sacred thread). He lives alone and meditates on the Atma. That is called ‘*nivritti*’. The principal Dharma of a *Sanyasi* is *nivritti*, while *Samadhi* is a special mental condition of a *Yogi*. If you become *nivrit* (withdrawn from worldly activities) and become *asanga*, that is not the *asangata* of the Gita. If you enter a *Samadhi* and become *asanga*, that is not the *asangata* of the Gita either. The *asangata* of the Gita is that you stay with people and work normally, but are mentally unattached.

*Ye`tu sarvaani karmaani mayi sanyasya matparah,  
ananye`naiva yoge`na maam dhyaayanta upaasate`.  
Te`shaamaham samuddhartaa mrityusansaarasaagaraat,  
bhavaami nachiraatpaartha mayyaave`shitache`tasaam.  
Maiye`va mana aadhatsva mayi buddhim nive`shaya,  
nivashishyasi maiye`va ata oordhvam na sanshayah.  
(12. 6-8)*

(The *bhaktas* who are always inclined towards Me, offering up all their actions to Me, do My *bhajan* continuously. This is their *Bhaktiyoga* – to be yoked continuously with Me, the *Paramatma* with attributes.

O Arjuna, the *bhaktas* who love Me are quickly lifted up by Me, out of the sea of the world. Apply your mind and intellect to Me; then you will dwell in Me. There is no doubt about this.)

The essence of *asangata* is to meditate upon the essence of *Prakriti*, so that *moha-mamata* is reduced. It is to offer up everything, both moving and unmoving objects, all possessions, and people, to Bhagwan. It is to use *vive`ka* (discrimination) to

separate our essence from everything else. The boatmen oil their bodies before going into the water. The oil prevents water from entering the pores of their skin. The water lily blooms in the water but is untouched by it. In the same way, the Atma is untouched by the interactive world, even while you interact in it. So, see the essence of the asanga Atma. The *drashtaa* (uninvolved observer; the Atma) is the drashta – the one who sees. The *saakshee* (witness) is the sakshi. The *che`tan* (consciousness) is the chetan. They can never be merged into the *jada* (gross matter). The *anaatmaa* (that, which is not the Atma) can never mingle with the Atma. The Atma is never satisfied with gross matter. It never gets the feeling of ‘I’ and ‘mine’; it is unattached, no matter how many people come and go. ‘*Saakshee aatmaa asango naiva sajjate`.*’

The Gita does not tell us to be asanga by going into a Samadhi; it tells us to be asanga while living in this interactive world. Thus, knowing the essence of Prakriti, offering up everything to the Ishwara, and being aware of the fact that our essence is asanga, are the three viewpoints given to us by the Gita. I am deliberately repeating them so that they are well understood and retained in your mind.

There is a fourth point that will amaze you! The thing is that this world is *pratyaksha* (known through the senses). We can examine its essence by using instruments that enhance the power of our senses. The knowledge obtained helps us to analyze and separate gross matter.

If you wish to understand the external world through the use of scientific instruments, you can successfully separate the atoms, particles, grains, etc. You see this table as a solid object. However, if it is seen through a machine you will see nothing that can be called a table. If an extremely fast ray is shot at the table, it will go through the table without leaving a hole. The table can be revolved at such a high speed that you won’t know that it is a table. All these inventions have been made, using gross matter.

The science-assisted Gnan of your senses has the capacity to penetrate the secrets of Prakriti. In the same way, the *shraddhaa*

(faith)-assisted *vigyaana* (science) has the capacity to establish the unknown, unseen essence of the Ishwara in our heart. The Ishwara cannot be known through the senses. He is not the mind. Nor is He an instrument. You need shraddha to know Him. Thought that is filled with shraddha dwells upon the Ishwara, and induces the person to offer up everything to Him. Similarly, discrimination about the Atma when the mind is turned inwards makes you asanga. *Vive`k* (discrimination) accompanied by shraddha is bhakti; vivek turned inwards is asangata. Vivek that has neither shraddha nor *antarmukhataa* (the tendency to turn inwards), and is focused on gross matter, is called vigyana (science).

I will tell you another thing in this context. A gentleman came to meet me. He was studying at Pilani. He was writing a thesis, comparing the qualities needed in research. He stated that the qualities needed for obtaining Gnan about *paramaatha* (the supreme) are the same as those needed to obtain knowledge about gross matter. *Shama* (mental and physical restraint), *dama* (self-control), *uparati* (lack of interest in other subjects), *titikshaa* (endurance), *shraddha* ((faith) and *samaadhaana* (correct conclusion) are required for both. I am telling you this for your information.

Unless and until your mind is at peace, your senses are controlled, you have no interest in other matters, are willing to endure discomfort, have faith in what you are doing, and concentrate on your work, you cannot be successful even in scientific research.

The only difference is that in the research of gross matter, these six qualities – called the *shat-sampatti* – are needed simultaneously and continuously. That being the case regarding gross matter, how can you hope to obtain Tattvagnan if your mind is not at peace due to lack of shat-sampatti?

Thus, these are the three divisions. We can use our senses reinforced by powerful instruments, to examine things. And, we can use shraddha and vivek to know that this world is a form of the Ishwara. The Ishwara abides in all things – He is the *antaryaamee*. He is the *abhinna nimittopaadaana kaarana* (the



cause that is not different from the matter) of the world. He is the *sarve`shvara* – the Ishwara of all. He is *sarvagya* – all-knowing. He is the supreme consciousness. We can do His bhakti and lose ourselves in Him. We can turn inwards and use vivek to become asanga.

Pratyaksha is that, which can be known through the senses. Paroksha is the unseen Ishwara. And, aparoksha (that of which we are aware, but not through the senses) is our Atma. This is how vivek is used to develop asangata. Now, remains the fourth vivek. The fact is that the vivek that contains shraddha is bhakti. Bhakti means vivek, and vivek about the *aparoksha vastu* (the object that is an inner awareness) is called vivek. Thinking analytically is called vivek.

The Gita now places before you something quite wonderful; something that destroys *moha-mamataa* (delusion-attachment) and *shoka* (sorrow) completely. This is the quintessence of the Upanishads. We can experience this as our Atma by using vivek that is turned inwards. We know it as the Ishwara first, using the vivek that contains shraddha and bhakti. We become immersed in the Ishwara. The Ishwara and the Atma are one and the same. One (the Ishwara) is on the other side of the *pratyaksha* (experienced by our senses) and the other (the Atma) is on this side of the *pratyaksha*. The superimposition of the *pratyaksha* is in-between, separating them. If we see it from the angle of what can be seen, it is the Ishwara's creation. However, the Ishwara who stays beyond His creation and creates the world – and the Atma that stays apart from the world and watches – are essentially one and the same.

The Gita has brought us –

*Yo maam pashyati sarvatra sarvam cha mayi pashyati,  
tasyaaham na pranashyaami sa cha me`na pranashyati.  
Sarvabhootamsthitam yo maam bhajatye`katvamaasthitah,  
sarvathaa vartamaanopi sa yogee mayi vartate`.  
Aatmaupamyee`na sarvatra samam pashyati yorjuna,  
sukham vaa yadi vaa dukham sa yogee paramo matah.  
(6. 30-32)*

(When a person sees Me, Vasudev, as the all-pervading Atma of all beings, neither am I ever out of his view, nor is he ever out of Mine.

A person who has equal benevolence for all, because he knows that I am the Sacchidananda [pure existence, consciousness and bliss] in them, and do My bhajan, abide in Me.

O Arjuna! In my opinion, a person who sees all beings as himself, and sees their sukha-dukha as his own, is the supreme Yogi.)

Notice the meaning of ‘pratyaksha’ here. What is referred to as pratyaksha is ‘sarva bhoota’ – all the living beings in the world. The sarva bhoota as visible; they are experienced by our senses. And, who is seated in them all? It is ‘maam’ – ‘*parameshvara yo maam pashyati sarvatra* – he, who sees Me, the Paramatma, everywhere. *Tasyaaham na pranashyaamisa cha me` na pranashyati.*’ If you see the Ishwara in all beings, and see all beings as existing in Him, the Ishwara will always be before you. This is the characteristic of the paroksha Ishwara. He is in all, and all are in Him.

Now, take a look at the characteristic of the Ishwara. The Atma is sarvabhoota.

*Sarvabhootasthamaatmaanam sarvabhootaani chaatmani.*

(6. 29)

(The Atma of a yogi, who sees the all-pervading, infinite consciousness as established in all beings, is always yoked to the Ishwara.)

All beings abide in the Atma, and the Atma abides in all beings. The characteristic of the Ishwara is also the characteristic of the Atma. That means, from the viewpoint of the *srishti* (the world), the *kartaa* (doer) of the whole world – who is the omniscient Ishwara of all, and who we believe to be beyond the world – and the *drashtaa* (one who sees), who we believe to be our Atma and who sees the world – are both one; not two. We are in the world,

and the world is in us. The world is in the Ishwara, and the Ishwara is in the world.

Which means, the world is the *pratyaksha sarvabhoota* – all these beings we know through our senses, while the *paroksha* (that, which is not known through our senses) Ishwara and the *aparoksha* (of which we have a subtle consciousness) Atma are not two – they are one. This is the conclusion that is established by ‘*Yo maam pashyati sarvatra sarvam cha mayi pashyati* (6. 30) – he, who sees Me as the Atma in all beings and sees all in Me.’ The Ishwara – *maam* – is also the Atma in *sarvabhootasthamaatmaanam*. That they are one and the same is made clear by *bhajatyakatvamaasthitah*. *E`katva* means, it is the same Atma in *maam*; and that, which is ‘*maam*’ is also the Atma. They are one and the same. This is the meaning of Tattvamasi, the Mahavakya (ultimate statement) of the Vedas. (Tat means ‘that’; tvam means ‘you’; asi means ‘are. You, the Atma, are That, the Brahman.) *Yo maam pashyati sarvatra* is the *tat padaartha* (‘that’ object), *sarvabhootasthamaatmaanam sarvabhootaani chaatmani* is the *tvam padaartha* (‘you’ object), and *sarvabhootasthitam yo maam bhajatyek katvamaasthitah* is the *asi padaartha* (‘are’ factor).

The Gita has presented a fourth point, that the interactive world is not separate from the Ishwara. Since the Atma and the Ishwara are one and the same, there is no question about the world being separate from the Atma.

*Mayaa tatamidam sarvam jagadavyatktamoortinaa,  
matsthaani sarva bhootaani na chaaham te`shvavasthitah.  
Na cha matsthaani bhootaani pashya me`yogamaishvaram.*  
(9. 4 -5)

(This world is filled with My formless essence, just as ice is filled with water. All beings exist in Me, and are supported by My resolve. However, the fact remains that I am not in them. None of the beings actually exist in Me. This is My quality as the Ishwara.)

Bhagwan first said, ‘*Yo maam pashyati sarvatra sarvam cha mayi pashyati.*’ What is ‘*sarvatra mayi pashyati*’? It is ‘*Matsthaani sarva bhootaani* – all the bhoota abide in Me.’ Then Bhagwan said, ‘*Na cha matsthaani bhootaani* – the bhootas are not in Me.’ How can this be possible? It can be possible only if the Atma and the Ishwara are one.

See the fun! By the Grace of the Ishwara, the fourth viewpoint is that nothing else exists! Then, for whom can you have moha-mamata? Four viewpoints have been given. The objects of Prakriti are all transient, so moha-mamata is false. The Ishwara’s creation is the Ishwara, it is filled with the Ishwara, so moha-mamata are false. The Atma, who is the drashta, is the *asanga chaitanya* (unattached consciousness), so moha-mamata are false. And, nothing exists except the Parabrahma Paramatma, who is pure consciousness, so moha-mamata are false.

Please note Arjuna’s objections – ‘*Drishtve`vam svajanam krishna yuyutsum samupasthitam*’. Moha-mamata arose when he saw his own people.

‘*Seedanti mama gaatraani.*’ Seedanti means, ‘my body is being torn apart.’ ‘*Mukham cha parishushyati* – my mouth is dry. I am thirsty. *Vipathushcha shareere`me`romaharshashcha jaayate`* - I am trembling, and my hair is standing on end.’ Aren’t they all symptoms of fever? ‘*Gaandeevam sransate` hastaattvakchaiva paridahyate`* - the Gandiva is slipping from my hand, and my body is burning. *Na cha shaknomyavasthaatum* – there is no steadiness in me. *Bhrateeva cha me`manah* – my mind is in a whirl.’ And, ‘*Na cha shre`yonupashyaami hatvaa svajanamaahave`* - I see no good in fighting.’

Arjuna’s thoughts were caused by his moha-mamata. He felt that these were all his people. Throughout the Gita, Bhagwan explains that nothing is ours. If the world belongs to Prakriti, it does not belong to you. You are the asanga (non-attached) Atma; the world is not yours. If the non-dual Brahman is the supreme Satya – pure existence – the world has no real existence. Then, who is the moha-mamata for? This means that it is not interaction that has

been cut away, and it is not the interactive world that is negated. The sermon of the Gita removes the fault that is imbedded in your mind, and the misconceptions of your intellect. It removes the agitation and restlessness of your mind. It removes your moha-mamata, and also the lack of commitment to Dharma.

I will repeat this. The Gita does the sanskara of our life by four methods. It removes the lack of Dharma of our gross body. It removes the moha-mamata in our mind. It removes the restlessness and lack of faith in our causal body, and it removes confusion regarding our essence. The Gita thus brings a sanskara that improves and beautifies our life.

We get sullied due to misconceptions, unsteadiness, and moha-mamata. We slip from our Dharma and get sullied. This Gita-mata is the Mother; she oils and scrubs her child to make him clean and lovely. She dressed him, combs his hair, and makes him beautiful. Our Mother cleanses, beautifies, and purifies our life by removing the faults and flaws in our life and character.

## Pravachan V

### Methods for Destroying the Faults in Actions and Attitudes.

The first thing I will tell you today is that all the sorrow we experience is because of some *dosha* (fault) or other. That means, *dukha* is created by *doshas*. *Doshas* are of four kinds – those created by *de`ha abhinive`sha* (identification with the body), those created by *raaga-dve`sha* (attachments-aversions), those created by *asmitaa* (vanity; pride), and those created by *avidyaa* (ignorance; nescience).

In the faults caused by *deha abhinivesha*, the person is completely immersed in his body. ‘*Nive`sha*’ in Sanskrit, means ‘to sleep in’. It is like your sleeping in your own home. You go to sleep in yourself, for yourself, and grammatically, this becomes ‘*nivesha*.’ So, when your ‘I’ becomes immersed in your body, it is called ‘*abhinivesha*’. Identifying with the body brings many *doshas* and they, in turn, bring *dukha*.

Let us think about the *doshas* that come into our life because of this. When you identify with the body, you consider physical comfort to be of paramount importance. That leads to lethargy, laziness, drowsiness and forgetfulness. Then *Tamo guna* – the lowly tendency of sloth and delusion – prevails.

Sleep means a loss of awareness. There is a difference between *aalasya* (laziness) and *pramaada* (forgetfulness). *Pramada* is when you don’t remember what you are supposed to do, and *alasya* is when you remember what you should do, but are too lazy to do it. That means, sleep contains unconsciousness, *pramad* contains forgetfulness, and *alasya* makes you neglect doing your duty. None of these are *saadhan* (methods) for *shre`yas* (that, which brings happiness). When you sleep, you are covered by darkness. *Pramad* is like being drugged, and *alasya* is a state of dullness. *Alasya* means a lack of *rasa* (enjoyment) in your life. A person who gets no pleasure in carrying out his duties is called ‘*aalasee*’ (lazy). The letters ‘ra’ and ‘la’ are interchangeable, so *a-*

*lasa* and *a-rasa* are synonyms. An *alasi*'s face lacks luster, and there is no joyfulness in his heart. However, a person who enjoys working is never *alasi*. He is always eager to work.

Now, *karma-pravritti* (that activity of doing things) in life is also has several kinds of doshas that we should be careful about. *Sadhu saavadhaana* (good people, be careful)!

One point is that the person who works gathers wealth, but he should be careful about how his wealth is gathered. For example, if I want to bring this book closer to me, I will pick it up and bring it closer. This book is a separate object that I want to bring nearer. If I do something faulty in bringing it near, my action will become a cause of sorrow for me. Our Shastras give three warnings about the wealth we get. *Parasya peedayaa labdham* – wealth that is obtained by making someone suffer, flouting Dharma, or at the cost of our self-respect, should never be accepted.

Now, observe where the doshas come into the wealth. If any of the three points mentioned above are present in the wealth that comes into your home, you can be sure that sorrow will follow. It cannot be predicted as to whether the sorrow will come today, tomorrow, six months hence, or after ten years, but come it will. The Ishwara's account books are vast and complicated. It may be that at first the wealth multiplies, but ultimately it is destroyed. Not only is the wealth destroyed, the person who obtains it is also destroyed. So, the first point to be careful about in *karma-shuddhi* (purity of actions) is that nothing should enter our home unless it is free of the three doshas mentioned above.

Now, another point. We enjoy the benefits of the things we get; enjoying something is also a karma. People say that *bhoga* (enjoying material objects or sensual pleasures) is given by *praarabdha* (fate created by past actions). They talk of *prarabdha*, but don't really understand it. *Prarabdha* is ineffective without karma. Suppose your *prarabdha* is waiting to give you the pleasure of eating something you like very much. You will have to pick up the food and put it into your mouth to avail of your *prarabdha*. To awaken the good fortune brought by your

prarabdha, you need the food, you need a hand to carry it to your mouth, and you need to chew the food to get its flavor. That means, you need to do something to enable your prarabdha to provide you with the bhoga it contains. Prarabdha needs both the object and the action to fructify.

Prarabdha is merely bhoga; it is not karma. If you steal someone else's food, you will certainly enjoy its flavor; that will be your bhoga. However, your action will be unethical. It will be a *paapa* (sin), a fault. So, the bhoga you obtain should be within the framework of Dharma.

Now, give some thought to *dharma-maryadaa* (the boundaries of Dharma). Dharma maryada has to be learnt, not assumed at whim or accepted on hearsay. Dharma is absent where there are no precepts. This is the decision that our Mahapurusha (Saints) have reached after serious consideration.

If a soldier shoots a man at the order of his senior officer, his action is not an offence. Sin does not attach itself to him, because he has merely done his duty to carry out the command he was given. It is a sin to kill; it is not Dharma to kill someone. However, since the soldier's action was within the framework of the law of the land, it is not a crime. Nor does it flout Dharma. But if a man beats up someone in anger, it becomes an offence; it is *adharma* (that, which is contrary to Dharma) because it is prompted by personal considerations.

What this means is that the actions that are within the law are Dharma, and those that flout the rules are adharma. Tell me, now – do you act as pushed by your *vaasanaa* (avid desires), or are your actions within the constitution of Dharma? Where there is proper governance, there is discipline. The *indreeya* (senses) are restrained, and the mind is controlled. We do not indulge in anything that does not have the sanction of Dharma. We accept only the pleasures that Dharma permits.

To bring *pavitrataa* (purity and sanctity) into our karmas, we need to have discipline. We may get bhoga according to our prarabdha, but our actions should always adhere to our Dharma. We must



make sure that our hand doesn't pick up anything impure and put it into our mouth. Dharma-adharma come from the action of your hand.

I told you all this to explain that firstly, inaction is a dosha. Then, when you start doing things, it is a dosha if your actions are prompted by avid personal desires. When doing anything, you should be careful that you karma, bhoga and speech are not prompted by your vasanas, and that they are within the framework of Dharma. The faults in your karmas will be removed if this is done.

However, if some dosha remains in your karmas, it is certain to bring sorrow sooner or later. Wealth that is obtained by wrong means gets destroyed, just as cotton is destroyed by fire. One day, a man was lamenting the loss of five rupees. If you think that the loss of five rupees is no great loss, you can consider it to be five thousand or five lakhs! Someone asked him, 'How did you get this money?' 'Oh, I cheated someone.' The man's tears did not come the day he lost the money; they came the day he stole it. Dosha brings dukha.

In the opinion of the Gita, disinclination for work is *taamasee* (filled with Tamo guna, predominated by sloth and delusion). A person who thinks that sleep, a state of intoxication, or complete idleness is sukha, is trapped in a tamasi sukha. The Gita says that work is essential, and this is where we begin the first stage of life. Doshas are divided into four basic kinds. The doshas of the *buddhi* (intellect), the doshas of the *aham* (ego), the doshas of the *mana* (emotions), and the doshas of *karma* (actions). Delusion is the buddhi-dosha, the dosha of Aham is pride, and the dosha of the mind is attachment-aversion. I will also tell you about karma-doshas.

Indolence is the first karma-dosha. It is a dosha to avoid doing your ordained duties. You should definitely carry out your allotted work. A person may say, 'Let me take a decision to do nothing at all.' That will not help him to attain *naishkarmya* (a state of disinterestedness). A man said that he would not get out of bed,

but wanted to sleep soundly all day. He was told that that was not possible unless he took sleeping pills. You need physical exertion to sleep well.

*Na karmanaamanaarambhaannaishkarmya purushoshnute`.*

(3. 4)

(A person cannot obtain a state of naishkarmya by avoiding work.)

You will not attain a state of being disinterested unless you work. Naishkarmya is not achieved by being idle and shirking work. There are many kinds of people in this world. A man went to a Mahatma and said, 'I must obtain Bhagwan! Let Bhagwan come and give me His darshan (vision).'

'Look, my brother,' replied the Mahatma. 'Bhagwan will give you His darshan only when you have the feeling that you want only His darshan and nothing else.'

The man sat down and said, 'I can do nothing, and nothing can be achieved through my efforts.'

That means, he was looking up at the sky, expecting Bhagwan to appear before him, without any effort being made from his side! The Mahatma rebuked him sharply. 'Do something first!'

'What should I do, Maharaj?'

'Chant the Gayatri Mantra twenty four lakh times, to purify your *antahkaran* (fourfold mind). Meditate as much as you can on your Ishtadev (chosen form of worship). Undertake as many rituals of worship as you can. When you feel utterly exhausted and feel that you are incapable of any further effort, Bhagwan will come and give you His darshan.'

When I was sixteen or seventeen years old, I went to Swami Nityanandji, who was a disciple of Paramhansa Ramakrishna. He asked me, 'Have you been initiated into the Gayatri Mantra? Have you done an *anushthaana* (ritual) of the Gayatri Mantra?'

I confessed that I had not done the anushthana. 'Do the *japa* (ritual chanting of a fixed number) of twenty-four lakh Gayatri Mantra.'

Then, he told me, ‘Accept the initiation of a Shri Krishna Mantra from me. Do an anushtana of this mantra.’

I did the anushtana – not once, not twice, not thrice, but four times! I am telling you how karma brings *bhagavad-prasaada* (Bhagwan’s Grace). I would get up early in the morning to do bhajan (sing devotional songs lovingly), and get up at seven for my bath etc. I would sit again at eight thirty and get up at eleven. I would rest a little after lunch and sit for bhajan from two to five. Yet I did not even get a dream of Bhagwan! It is not that –

*Choree kare` nihaaya kee, karian sui ko daan,  
unche` chadhakara de`khate` kittee doora vimaana.*

(People steal a large piece of steel and give a needle in charity. They go to the terrace and look to see if an air plane is coming to take them to Heaven.)

People do a little japa and think that they have put in a great effort for spiritual progress. They wonder why Bhagwan hasn’t come to them! Just two days ago, someone complained that he was tired of the rituals of worship. He wanted to know how long it would be before Bhagwan came to him. I told him, ‘My brother, you are not impatient for Bhagwan. You are impatient to stop doing sadhana. Why don’t you say that you will go on with your sadhana, life after life, until Bhagwan comes to you?’

*Janama-janama lagi ragara hamaaree,  
baraun shambhu na to rahaun kumaaree.*

(Parvati said, ‘I am determined to marry Shambhu, even if it takes several lifetimes of sadhana. I will remain unmarried until He accepts me.)

‘Why doesn’t this thought come to you?’

‘Maharaj, I am in a bit of a hurry,’ he explained. ‘I want to open a shop, after I get Bhagwan’s darshan.’

It doesn't happen that way, you know! You don't obtain Bhagwan and then start a business! This is just an incident I narrated.

I will tell you what happened to me during my sadhana. I had completed all the anushthanas I was told to do, without achieving any success. I went to the Gangaji for a bath, placing my mala on the bank before going into the waters. A crow picked up my mala and flew off. He dropped it into the Gangaji. 'It is all over for me,' I thought. 'Rama came as a crow and threw my mala into the Gangaji. I will do no more japa.'

Then came the thought that I was a great *paapee* (sinner), I had many doshas; how could I ever meet Bhagwan? Let me run away from home and go to the Himalayas.

I left home quietly. I had walked for about twenty-five miles when a relative caught me, barefooted and bareheaded, and exhausted. He brought me to his house and then took me to see a cinema. Tears of frustration welled up in me. The following day I locked myself in a room and gave way to my tears. I wept bitterly, because I felt that I had no chance of meeting Bhagwan in this life. I did not cry deliberately to please the Ishwara. There was no sadhana-buddhi in my weeping. My tears were effortless and they were destroying my aham. I went on weeping for a long time and then I had an amazing experience.

I will not tell you about my experience. What I want to tell you is that if you believe that there is no need for you to make any effort, that everything will be done by Bhagwan, it is a fallacy. The principle is that we must make every possible effort. When our capacity for further effort is exhausted, that is when Bhagwan's *kripaa* (Grace) begins.

*Na karmanaamanaarambhaannaishkarmyam purushoshnute`.*

If you make no effort, do no sadhana, you cannot obtain naishkarmya. If you work hard, you will sleep well. If you do an *upavaasa* (fast), you will have a good appetite. If you do your

work with the right attitude, you will be freed from the bondage of work.

*Na karmanaamanaarambhaannaishkarmyam purushoshnute`,  
Na cha sanyasanaade`va siddhim samadhigachhati.*

(3. 4)

(No one can attain a state of naishkarmya or Yoganishtha unless he begins to work for it. Nor can anyone obtain siddhi by giving up work.)

If someone just takes the vows of Sanyas, and sits apart doing nothing, he cannot get *siddhi* (success). If he goes to the forest, he will carry that same mind and senses with him.

There was a Seth (wealthy businessman) from Ratanghar. He came to Vrindavan, leaving everything behind, saying he wanted to do Bhagwan's bhajan. He used to have a little cloth bag dangling from his wrist, in which he kept his mala, to do japa continuously. After some days, he convinced some other Seths that they should build an Ashram at Vrindavan. He would stand in the hot sun, holding an umbrella in his left hand and his mala on his right wrist. He would count the donkeys that came loaded with bricks, and count the bricks they brought. It was laughable – he had come to Vrindavan to do bhajan, but he spent his time counting donkeys and bricks! Had he stayed at home he would have counted notes. He died a few days later. His *vaasanaa* (avid desire) for material objects stayed with him when he came to Vrindavan. This is not *tyaaga* (renunciation).

And, there was a Sanyasi who went and sat under a tree in a lonely spot to do bhajan. A crow who was sitting on a branch of the tree spattered him with dung. The Sanyasi gathered some stones and decided he would not let the crow sit on the branch. Every time the crow flew towards the tree, he would throw a stone to drive it away. The day was spent in chasing away the crow instead of doing bhajan!

*Na cha sannyaasanaade`va siddhim samadhigachhati.*

Siddhi is not achieved by just taking Sanyas or renouncing worldly activities. The mind has to be cultivated. Effort is needed to purify the mind, not from just one viewpoint but from many viewpoints. Please see the third chapter. Bhagwan has given some twenty reasons to establish that a human being should not give up doing his duties. He should understand what his duties are, and carry them out to become free of karma-dosha.

*Niyatam kuru karmatvam karma jyaayo hyakarmanah,  
shareera yaatraapi cha te`na prasiddhye`dakarmanah.*

(3. 8)

(Go on doing your duty as ordained by the Shastras, because it is better to be active than to be idle. You can't even sustain your body if you do no work.)

‘*Tvam* – O human being!’ Only a human being is eligible for the Gita’s message. You are aware of this fact. It is one of the Gita’s special aspects. You may ask, ‘Only humans are eligible for all Shastras – why just the Gita?’ The answer is that according to the Shastras, only Brahmins are eligible for doing the Vrihaspati Sava Yagya; only Kings are eligible for doing the Rajasuya Yagya, and only Vaishyas are eligible for doing the Vaishyastoma Yagya. Other people are not allowed to do these rituals. However, as far as the Gita is concerned, all Bhagwan’s children are eligible, and every person is Bhagwan’s child. The Gita tells us, ‘Work, my child!’ Just as a father teaches his son to be hardworking, the Parameshwara is telling us to fulfill our ordained tasks – *niyatam kuru karma tvam*.

Bhagwan gives this teaching to all simultaneously. What teaching does He give? ‘*Nityam kuru karma tvam karma jyaayo hyakarmanah*. O human being! You should definitely do your ordained duties.’ The emphasis is on doing the work that is right for us. It is better to work than to avoid working.

I want to tell you about something that gives me deep pain. I say this from my viewpoint, expressing my anguish. Those who refuse to believe in the *karma-sanskaara* (rituals done to create beneficial sanskaras) to remove their *vikaara* (mental distortions), are not on the right path. For example, adultery is a karma, telling a lie is a karma, and stealing is a karma. When a person's vikara reaches the stage of action, he goes on doing things that are wrong. His mind is filled with the wrong kinds of sanskaras. If he avoids doing the karmas that are recommended by the Shastras for removing mental doshas and vikaras he will never be free of them. He may say, 'Oh, I have placed my trust in Bhagwan. He will do with me as He pleases.' Or, 'I have put aside my antahkaran, and sit as the *saakshee-drashtaa* (an uninvolved observer).' Such a person may remain in a detached state for a while, but the vikaras will crowd back into his mind as soon as he comes out of that state. He will fall prey once again to the same desires, anger and greed as before. He will do the same wrong actions, driven by his mental distortions.

This is why it is essential to conscientiously do the karmas that remove the cheating, lack of integrity, lies, promiscuity, and misbehavior from our lives. We need to do this to cultivate good traits and lead a noble, upright life. Narayana! Please understand this well. If anyone tells you, 'You are the sakshi drashta, so you have no need to curtail the wrong actions done by your body,' he is leading you astray. You chose to bring wrong actions into your life. Their effect will not be erased by leaving things to the Ishwara, or by convincing yourself that you are a detached observer of the actions of your body. You have to make an effort to improve your life and mind. People talk about climbing to the roof of the palace, without placing their foot on the first step! Your *aalasya-pramaada* (laziness and forgetting your duty) will be removed when your actions become pure. When you cultivate *karma-shuddhi* (the ability to work in a pure manner) your bhoga, speech, and accumulation will also be pure.

Those who use the excuse of depending on Bhagwan – or being the drashta – to avoid changing their habits can never get rid of their doshas and vikaras. So, *satkarma* (right actions) are essential if you want to remove your doshas. How? If you do satkarma, the first benefit is the curtailment of excessive sleep, laziness, and forgetting your duty. Secondly, you will not succumb to the temptation of stealing, cheating, telling lies, or being violent. Thirdly, the doshas in your bhoga will be removed. Fourthly, faults in speech will be removed. And fifthly, your karmas will be pure. When you begin to work in the right way, you will be free of the five doshas. Then, the sorrows that come because of these doshas will not come into your life.

Now, let us see what the Gita says about the doshas in *bhaava* (feelings), and the method of their removal.

*Karmanyē`vaadhikaaraste` maa fale`shu kadaachana,  
maa karmafalahe`turbhoormaa te` sangostvakarmani.*

(2. 47)

(You have the right only to do your work, you have no right over the fruit of the work you do. So, don't consider yourself to be the cause of the fruit of your work, and don't be attached to the work either.)

See how the Gita takes the second step, by saying, '*Maa fale`shu kadaachana*' (the fruit is not in your hands). This is the removing of the dosha of the desire in your mind. I want to make it clear to you that if you want to retain the doshas in your life, and also attain spiritual upliftment, it can't be done. Don't say that your wrong tendencies are carried over from past lives. The Gita does not talk about the liberation that will be attained in the future lives. Your excuses indicate that you don't really want to be liberated. A person who wants to be liberated will have to put in an effort! You are willing to put in an effort to earn money, obtain pleasures, and build a house; but for spiritual progress you expect someone to come and put his hand on your head, and shower



Grace on you! To hope for effortless upliftment is as foolish as expecting your money to be doubled magically. Every intelligent person understands that notes cannot be doubled. If they are, they will be counterfeit, having the same numbers, and they will be illegitimate.

Therefore, the upliftment done by hypnosis or mesmerism – or by making you unconscious – is no upliftment. It will not endure; nor will it purify your mind. Bhagwati Gita tells you to remove your doshas by doing karmas. Pay attention to this –

*Yatah pravrittirbhootaanaam ye`na sarvamidam tatam,  
svakarmanaa tamabhyarcha siddhim vindati maanavah.*

(18. 46)

(All beings are created from the Paramatma who pervades the whole world. By worshipping Him through all your activities and actions, you will obtain the supreme state.)

What is the purpose of the work you do? You say, ‘O wealth, I am working to obtain you. Please come into my house. O pleasures, I strive for you – please come into my life. O chair (position), I am working hard for you. Please be pleased, and let me occupy you.’ When you use your karma for worldly benefits, it does not feel pleased with you. It sits and weeps.

Why?

Because you are connecting it to paltry substances.

Then, what should karma be connected to?

Connect your karma to that, which is greater than karma.

*Svakarmanaa tamabhyarchya siddhim vindati maanavah.*

Do your work with the feeling that you are worshipping the Parameshwara through the work you do. *Tam abhyarcha*. Abhyarcha is greater than *archanaa* (ritual offering). The worship of the Ishwara in all four directions. Whatever you do, like sweeping the floor etc, is a worship of the Ishwara. Grazing the

cows, manufacturing materials, farming, or any other work is a worship of the Ishwara.

How can these be worship of the Ishwara?

The thing is that the Ishwara is everywhere.

*Yatah pravrittirbhootaanaam ye`na sarvamidam tatam,  
svakarmanaa tamabhyarchya siddhim vindati maanavah.*

If you can see this, this is the *shuddhi* (purification) of *bhaava* (feeling).

How is bhava purified?

Do you work for the sake of your son? Are your efforts intended to improve your health and physique? Are you working to make your body – of bones, flesh and skin – more beautiful? Are you working for the fulfillment of personal desires? Bhagwan tells us to do our work, but not for the sake of our own children, pleasures and indulgences. We should not permit ourselves to indulge in wrong acts like stealing, or anything that is unethical or immoral. Our goal should be *pavitra* (pure and sanctified). Our work should be done for pleasing the Ishwara.

When the purpose of your work is *pavitra*, its essence will be *pavitra*. Then, the work will not be done for personal pleasure. Nor will there be any scope for unethical practices. Your work will be pure. The doshas of drowsiness, indolence, and forgetting your duty will be removed from your life. You will not accumulate wrong things. So, work with the understanding that –

*Yatah pravrittirbhootaanaam ye`na sarvamidam tatam,*

‘Through the work I do, I worship that formless Parameshwara who is seated in my heart, who I cannot see, and who rules me.’ Just as electricity cannot be seen but it makes the fan revolve and the bulb light up, the power that enables our movements – *yatah pravrittirbhootaanam* – is one.

And, *ye`na sarvamidam tatam* – the entire world is His essence. The Paramatma manages everyone. When you see everything with the Ishwara *drishti* (the viewpoint of the Ishwara) in your work, your work will be filled with the Ishwara. As soon as the feeling of working for the Ishwara comes, all your doshas – like desire, anger, and greed – will be removed. Your work will become pure.

Now, how will the doshas caused by the ego of individuality – the *ahamtaa* and *asmitaa* – be removed?

*Tame`va sharam gachha sarvabhaave`na bhaaratata.*

(18. 62)

(O Bharat! Shelter in that Parameshwara in every way.)

The Gita gives many methods for removing *ahamtaa* (the ego), but only one method for removing the dosha of the buddhi, which is *bhraanti* (wrong understanding). The Gita gives three methods for removing *ahamta* and *asmita*. I will tell you about them tomorrow.

## Pravachan VI

### Cultivating good sanskaras and removing doshas.

The Gita is a Shastra. It shows us the methods for improving our sanskaras. The fact is that the Shastra is not meant to be restricted to words in books; it is meant to bring sanskaras into our life, and remove the dukha in it. The Shastras would have no utility for us if they did not cleanse and improve our life, make it more beautiful, and bring into it what is lacking. The Shastras solve our dilemmas and remove our doubts. They are to be experienced in our life. It is through them that the impurities that have come into our lives are removed.

I will tell you something that should actually have been told later on. The faults that have seeped into your life will not be destroyed by your becoming mentally detached for a short while. A method must be used for the doshas to be removed. If you have doshas, don't disdain them thinking them to be insignificant.

*Ripu ruja paavaka paapa prabhu ahi ganiye`na chota kari.*

An enemy, disease, fire, sin, snake or king should never be underestimated, because they all have great power to do harm.

Now, the essence of this Atma of ours is Gnan, but our Gnan has merged into the doshas that have been superimposed on our mind. As a result, the doshas come into our karmas. So, the first thing that the Gita teaches us is that we should not ignore our doshas. We should try to remove the doshas like *raaga-dve`sha* (attachments-aversions), *kaama-krodha* (desire-anger), *vvyabhichaara-hinsaa* (profligacy-violence), and *choree-be`imaani* (stealing-cheating).

If you wish to do your sanskaras from the viewpoint of the Gita, observe your doshas. If you want to remove sorrow from your life, it is vital that you cultivate the sanskaras that remove your doshas. So, examine the source of your doshas.

The Gnan that leads to raga-dvesha is a dosha, since it creates attachment and hatred. We favor the people we love and become callous towards those we dislike. This is a dosha of the antahkaran, and it creates sorrow. We feel sorry when things don't go according to our preference.

If we discuss the matter with the acceptance of previous lives, then these doshas – raga-dvesha, kama-krodha, vyabhichara-hinsa, etc – come from within, and manifest externally. If we discuss the matter rejecting past births, the doshas come into our lives through our senses. We have to offer a logical explanation even for those who do not believe in rebirth, like Muslims and Christians, about how doshas come into our lives.

Don't focus on where the doshas come from; think about whether they are present in your life or not. It is not a sign of great intelligence to throw our doshas into the past. It is also wrong to put the blame on other people, saying, 'He taught me about love and hate.' Nor is it proper to say that your likes and dislikes are inherited from your parents. It is you who have cultivated doshas through the things you have seen and heard. Doshas come into the *indreeya* (senses) first, and then they enter the mind. After that you merge with them. What you should examine is whether you have doshas or not.

*Mahaashano mahaapaapmaa viddhaye`namiha vairinam.(3. 37)*

(Desire has an appetite that can never be satisfied, no matter how much a person indulges. It is a great sinner. Know it to be your enemy.)

You don't recognize your enemy. 'What harm can he do to me?' you ask. This enemy will not do anything, but it will cut up your heart totally. No Brahmagnan or enlightenment can be achieved unless doshas are removed.

There is a Raja Saheb who is my devotee. He had some guests who were foreigners. They told him, 'Go and ask Swamiji, that we are prepared to listen to his teaching provided he does not interfere with our food habits and lifestyle. If he agrees to this

condition, we are willing to learn Brahmagnan from him. We will learn how to do *yogaa* and *dhyaanam* .' Well, now! Only those who want to increase their following would accept such conditions! Such people say, 'I will teach you *dhyaanam*, whether you believe in the Ishwara or not. You are at liberty to eat and drink what you want. You need not change your lifestyle. All that has nothing to do with the *dhyaanam* I will teach you.' When people want to profit, they talk like this, but no Sadhu or Mahatma will say such a thing.

I speak frankly, my brother. The Mahatmas who live in the Himalayas have no desires or worldly concerns. They are quite likely to turn their back – or run away into the forest – if some rich man comes to them. I have associated with such Mahatmas. I have no hesitation in speaking openly, even about the dirtiest thing in public.

*Kaama e`sha krodha e`sha rajoguna samudbhavah,  
mahaashano mahaapaapmaa viddhye`namiha vairinam.*  
(3. 37)

(Shri Bhagwan said, 'Kama is born from Rajo guna – the mixed tendency, and it is krodha. It has an insatiable appetite, and is a great paapi. Know it to be your enemy.')

Bhagwan Shri Krishna says that one dosha has come before you in two forms. One form is mahashano (having a great appetite) and the other is mahapaapma (a great sinner). It is one dosha that comes as both kama and krodha. Desire is never satiated, and anger is a great sinner. Desires are unending; hatred, anger and violence make people do great harm.

Let the Ishwara remain where he is, and let Brahmagnan remain in the books of Vedanta. Let *asangataa* (non-attachment) remain in the homes of the Yogis. If you wish to enhance your life as a human being, you must first understand the nature of the doshas. You must know your enemy – '*Viddhye`namiha vaireenam.*'

*Dhoomē`naavrihate` vanhiryathaadarsho male`na cha,  
yatholbe`naavrito garbhastathaa te`ne`damaavritam.*  
(3. 38)

This dosha has covered your Gnan the way smoke hides fire. Fire is not completely hidden by smoke; it is only partially hidden. Nor does dust hide the mirror completely. A *saattvik aavarana* (a covering predominated by Sattva guna, the lofty tendency) is compared to fire and smoke. A *rajas aavarana* (a covering predominated by Rajo guna, the mixed tendency) is compared to the dust on a mirror. And, a *taamasee aavarana* (a covering predominated by Tamo guna, the lowly tendency) is compared to the fetus in the womb that is completely covered by the placenta.

*Aavritam gnaaname`te`na gnaanino nityavairinaa.*  
(3. 39)

(And, O Arjuna! Gnan is covered by desire, which is like the fire that flares up when it is fed.)

The Gnan of people is concealed. This is the Upanishad. What does the Upanishad indicate? It tells you that your essence is Gnan, but the Gnan has been colored with your desires and dislikes. Recognize your enemies – their names are kama and krodha. Their work is mahashano and mahapaapma. They cover up your Gnan.

And, where do they stay?

*Indriyaani manobuddhirasyaadhishtaanamuchyate`.*  
(3. 40)

(The senses [indriya], mind [mana] and intellect [buddhi] are said to be their abodes.)

Kama and krodha abide in our senses, mind and intellect. They first come into the senses, then into the mind, and then establish themselves in the intellect.

Take the example of a *rathee* (the owner of the chariot). You want to sit on your chariot to go somewhere, but your enemy has made friends with the horses by feeding them. He has your *saarathee* (driver) on his payroll. How will you reach your destination? The buddhi is the sarathi, the mind is the reins, and the sense organs are the horses. [The chariot is your body, and you – the jeevatma – are the owner.]

I will tell you about an excellent guard dog who made sure that no thief could enter his master's house at night. Some thieves began to give him chunks of meat and bowls of milk during the day when he was left free in the compound. The dog soon began to wag his tail whenever he saw them. Having made friends with the dog, they had nothing to fear. They came one night and stole all they could, without the dog giving any warning to its master. So, what is this? The indriyas are our horses, the mind is the reins that control them, and the intellect is the driver that guides our chariot.

*Ettairvimohayatye`sha gnaanamaavritya de`hinam.*

(3. 40)

(The Gnan of human beings is covered up by their desires. Desire uses the mind, intellect, and senses to delude the jeevatma – the Atma attached to a body.)

This is why people become deluded.

*Tasmaattvamindriyaanyaadau niyamyā bharatarshabha,  
paapmaanāṁ prajāhi hye`nam gnaanavigyaananaashanam.*

(3. 41)

(Therefore, O Arjuna, you should first control your senses. Then you will definitely succeed in destroying kama, the great sinner and destroyer of your Gnan and vigyaana.)

If you hope to obtain the Paramatma without controlling your senses, you are rejecting the tradition of the Upanishads. You are succumbing to temptation, thinking that you will be free to eat and drink what you like, and also obtain the Ishwara! You feel that you will not need to do Satsang (go to discourses) or control



unethical actions; that you will be free to cheat people in business, drink at the Club and womanize freely. The Ishwara will come to you with folded hands and say, ‘Sethji, I have come to offer My services.’

To obtain the Ishwara, you have to make yourself beautiful and attractive, and then He will be pleased with you. So, in ‘*Tasmaattvamindritaanyaadau*’, what is the meaning of ‘*aadau*’? It means that you have to control the intellect and the mind.

All right, put the Ishwara aside for a while. If you want to improve yourself, make yourself beautiful and be a respected member of society, you will have to quiet your senses first. Unless your senses are quiet and controlled, your life will be like the life of a wayward antisocial or drunkard, not like that of a cultured gentleman.

There was a Mahatma at Kashi. Just as we say, ‘*Shree gane`shaaya namah*’ when staring something, he would say, ‘*Om namah kalaye`dharmanaashaaya vighrahaaya* - I bow down to the Kali Yuga, the age of Kali that has manifested to destroy the tradition of Dharma.’ Who is the herald of the Kali Yuga? It is that, which cannot make you a virtuous gentleman who leads an ethical life. How can that send you to Swarga in your next birth? It is absolutely wrong to say that you will be provided with a letter that will open the gates of Heaven for you.

*Tasmaattvamindriyaanyaadau niyamyā bharatarshabha,  
paapmaanam prajahi hye`nam gnaanvignaananaashanam.*

(3. 41)

(Therefore, O Arjuna, control your senses first. Then you will definitely succeed in destroying the sinful kama that destroys your Gnan and vignana.)

Give up this *paapee* (sinner), and know yourself. Know that you are that, which is beyond the senses, mind and intellect.

*Indriyaani paraanyaahurindriye`bhyah param manah,*

*manasastu paraa buddhiryo buddhe`h paratsastu saha.*  
*E`vam buddhe` para buddhvaa sanstabhyaatmaanamaatmanaa,*  
*jahi shatrum mahaabaaho kaamaroopam duraasadam.*

(3. 42 – 43)

(The senses are said to be beyond the gross body; that is, they are stronger and more subtle than the gross body. The mind is beyond the senses, and the intellect is beyond the mind. That, which is beyond even the intellect, is the Atma.

Thus, know the subtle Atma that is beyond even the intellect, and is stronger as well as superior to it. Control the mind with the intellect, O mighty-armed Arjuna, and destroy the desire that is your real enemy.)

‘Don’t be ruled by your senses, mind and intellect. Know the essence of the Atma that is beyond these, and destroy kama. Control your senses and renounce desires.’ Thus, two things have been said here.

Since you read the Gita I am telling you that nobody can be a worthy person or a sadhak without controlling his senses. The encouragement given to wrong habits and activities is for personal gain; there is no other reason for it. So, the Gita tells you to improve your own lifestyle.

*Uddhare`daatmanaatmaanam naatmaanamavasaadaye`t,*  
*aatmaiva hyaatmano banduraatmaiva ripuraatmanah.*

(6. 5)

(Lift yourself up out of the sea of this world by your own efforts. Don’t let yourself sink lower into it, because a man is his own friend and also his own enemy.)

You are a human being. Get up and stand upright. ‘*Uttishata jaagrata praapya varaanbodhata.*’ You will get success. Don’t be disheartened, thinking that you will never succeed in controlling your senses. Don’t consider yourself incapable of success or progress. Wake up! Arise, and go forth. You will achieve your purpose.

I will now tell you another point about *aatma-sanskaara* (improving yourself). This is the method of Yoga. To make every effort for disciplining yourself is the path to success. You are aware that from the viewpoint of the philosophy of the Yoga Darshan, the *drashtaa* (uninvolved witness) is established in himself.

*Tadaa drashtuh svaroope`vasthaanam. (Yoga Darshan 1.3)*

When the *chittavritti* (mental tendencies) are blocked, the *drashtaa* becomes established in his Self. If you use the method of Yoga for your *sadhana*, you will become established in your essence. You will then become free of wrong actions. I tell you this frankly. Like Bachubhai, I ask your forgiveness beforehand for speaking frankly.

*Naavirato dushchaitaan naashaanto na samaahitah,  
naashaantamaanaso vaapi pragnaane`naivamaapnuyaat.  
(Katha Upanishad 1. 2. 24)*

The first *sadhan* is to give up all immoral actions. The rule of the Yoga Darshan is to develop the Yoga of controlling all mental movements by practicing the eight steps of *yama* (restraining the senses), *niyama* (external disciplines), *asana* (Yogic exercises), *pranaayama* (breath control exercises), *pratyahara* (withdrawing the mind from the external world), *dharana* (bringing the mind repeatedly to the object of meditation), *dhyana* (meditating) and *Samadhi* (deep meditation). This is the state of *nirodha* (blocking mental movements), and the one who observes this state of his own mind is the *drashta*, established in his own Self.

And, what happens when the mental tendencies leave the *nirodha dashaa* (state of *nirodha*)? *Vrittisaaroopyaitaratra (Yoga Darshan 1. 4)*. The *drashta* merges into the normal mental inclinations once again. Pay attention to this mind of yours – do you follow *yama-niyama*? Do you adhere to *satya* (the truth), *ahinsaa*

(nonviolence), *aste`ya* (not coveting what belongs to another), *brahmacharya* (celibacy) and *aparigraha* (avoiding unnecessary accumulation)? Do you adhere to the disciplines of *shaucha* (external purity), *santosha* (being satisfied with what you have), *tapasyaa* (asceticism), *svaadhyaya* (studying the Shastras), and *eeshvara praanidhaana* (bowing to the Ishwara)? Are you established in your Self as a drashta after following these, or without following them?

You will succeed in becoming free of immoral actions only if you follow these practices and sit as a drashta, because these disciplines have the affect of removing wrong actions. When mental tendencies are blocked, mental agitations are also removed. The drashta, who observes your disdaining of all wrong actions and urges, is your Atma.

That is very good, but it is unacceptable that a person becomes a drashta for five minutes, a profligate for five minuets, a cheat for five minutes, and a thief for five minuets! A thief is not a drashta and the drashta is not a thief! You may say, ‘Maharaj, the urge to steal keeps coming – I only observe it.’ I will tell you to curb your urge to steal by practicing yama-niyama.

I tell you two things – the first is to do Karmayoga. Let all your actions be worship, for removing faults like kama and krodha. The second is to practice Yoga (attaching yourself to Bhagwan) through the method of Ashtanga Yoga (the eight step Yoga), and establish yourself as the drashta. This Yoga inculcates beneficial sanskaras.

The purpose of Karmayoga is also to enhance yourself. The purpose of Bhaktiyoga and Gnanyoga is the same. How does Gnanyoga improve and beautify? It removes the dosha of wrong understanding from our intellect.

When you do anything systematically, you will reach the fruit of the work. Pay attention to these five doshas in your life – stealing, accumulation, indulgences, violence, and falsehood. To accumulate more than you need means a greed for possessions. To take something that is not rightfully yours is also greed. That

means, greed has two offspring – one bad daughter and one bad son. The bad daughter is *ste`ya* (stealing). A greedy person is sure to steal. And, the bad son is *parigraha* (accumulation). A greedy person is sure to accumulate possessions.

Now, see; kama means bhoga – indulging in pleasures and luxuries. What is the offspring of kama? Excessive desire leads to improper indulgences, while controlled desire results in indulgence that is within the framework of Dharma. Practicing brahmacharya (celibacy) according to our Ashram (stage of life) controls desire.

Hinsa is the daughter of krodha, while our tendency for *asatya* (falsehood) leads to prevarication. Don't think that telling lies is unimportant. When someone tells a lie it means that he believes that his purpose can be achieved through falsehood. If his intellect accepts that falsehood is something very important for him, he will not be interested in the truth.

The principle, 'I should love satya (the Truth) and I should obtain the Satya,' will have no appeal for someone who considers falsehood to be the right method for his success. The desire for knowing the truth will never awaken in such a person. Why should anyone who values falsehood wish to obtain the Satya Paramatma, a lifestyle of truth, the Brahman – the Satya that is the Supreme? So, a person who lacks love for satya has no wish to obtain the Paramatma.

A person who has hatred in his heart holds on to anger, is envious of others, makes no effort to obtain mental peace, and is engrossed in his own desires and pleasures. Such a person is a slave. People go on living unethically, saying, 'Oh, I am pure consciousness.' What will such consciousness achieve? How long will it last? It is only when a person uses the method of Yoga, removes his doshas by practicing ahinsa, asteya, brahmacharya, and aparigraha; then maintains the disciplines of yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and Samadhi that he can be established in his essence as the drashta. Then he will develop the lofty characteristics.

We will take up another aspect of this. You want to improve yourself. One point is, how to improve the work you do, and the second point is, how to improve in Yoga. Now, the third point is that Bhagwan's bhakti should come into your life, to bring sanskaras into it. Bhakti is a great sanskara of our life.

To make yourself pure is *aatma-sanskaara*. What you are, should be made pure. Don't try to make the Brahman pure – the Brahman is already pure! Purify yourself! Apply oil and soap to make your skin soft and clean. You can make the Brahman soft and clean later!

*Maam hi paartha vyapaashritya ye`pi syuh paapayonayah,  
striyo vaishyaastathaa shoodraaste`pi yaanti paraam gatim.  
Kim punarbraahmanaah punyaa bhaktaa raajarshayastathaa,  
anityamasukham lokamimam praapya bhajasva maam.*

(9. 32 -33)

(O Arjuna! Whoever takes refuge in Me obtains the Supreme State, whether it is a woman, a Vaishya (trader class), Shudra (labor class), or someone born in a lower strata due to past sins.

That being the case, what doubt is there that if a Brahmin, or a bhakta born in a princely home will attain the Supreme State if he takes refuge in Me? Therefore, think of Me lovingly and constantly while you are in this transient physical form that has no enduring happiness.)

Bhagwan says that even if a man was a sinner in his past life – *paapayonayah* – he can destroy his past sins by doing Bhagwan's bhajan and bringing sanskaras into his life. Even the impurity of being born to a prostitute, or some lower class, will be removed by Bhagwan's bhakti. Bhakti washes all impurities away. Someone may say that he is only concerned with the present life. Bhagwan says –

*Api che`tsuduraachaaro bhajate` maamananyabhaak,  
sadhure`va sa mantavyah samyagvyavasito hi sah.  
Kshipram bhavati dharmaatmaa shashvachhaantim nigachhati,*

*kaunte`ya pratijaaneehi na me` bhaktah pranashyati.*

(9. 30 -31)

(If even the greatest of all sinners worships Me continuously and lovingly, he is worthy of being called a Sadhu, because he has come to the right conclusion that nothing can compare with Bhagwan's bhajan.

Such a man becomes a pious person very quickly. He attains everlasting supreme peace. O Arjuna! Know it to be true that My bhakta is never destroyed.)

A wicked man who begins to worship Bhagwan lovingly and continuously soon becomes pious. From where did this sanskara – *bhajate` maamananyabhaak* – come into our life? Bhakti for Bhagwan intensifies when we take His support for doing His bhajan. I will explain the science of this. What do you really want? Weigh your heart with honesty. There is no need to tell me what is in it, but what you truly want is not hidden from you.

When a person has a desire for the all-pervading, omniscient Ishwara, who inspires all and abides in all hearts, who is just and supremely merciful – then the Parameshwara will be in the womb of his desire. When a man wants a prostitute, the prostitute is in the womb of his desire. When he wants to meet a gangster, the gangster is in the womb of his desire. so, when you want the Paramatma, the Paramatma will come and sit in the womb of your desire. He will manifest in your mind.

What does it mean, to manifest in the mind? You are aware about *ichhaa-vritti*. Just as a baby is in the mother's womb, the *ichhaa* (desire) is in the womb of the *ichhaa-vritti* (the mental inclination to obtain something). Desire is never without an object; it is always pregnant. When we have a thirst for something, the image of that object comes and gets established in our mind. What is the image of desire? It is that, what you want.

Do you want to obtain the Ishwara? Yes! Declare fearlessly that it is the Ishwara you truly want. There is no delay in obtaining the Ishwara, but a true longing for Him is rare. So much so that desire does not spare even the Vedantis!

How so?

*Jigyaasaa* means a desire for Gnan. ‘*Satyam gnaanam anantam brahm*’. According to this Vedic statement, the essence of the Paramatma is Gnan. A desire for Gnan is a desire to know the Ishwara. When we have a desire to know the Ishwara, all other desires disappear automatically. Isn’t this a sanskara?

A man wanted to kill his enemy, he wanted to win the love of a beautiful woman, and he wanted to become rich. The enemy, the beautiful woman, and wealth were in the womb of the desire of this man. Now, if he got a desire for the Ishwara, the Ishwara would come into the womb of his desire, removing all other desires. Only one desire can exist at a time. The mind cannot desire two things simultaneously. As long as your mind dwells on the Ishwara, the desire for the Ishwara will fill your mind.

You say that you are not able to meditate. How can your mind remain steady on the Ishwara unless you have a desire for Him? The mind has no problem in focusing on the one we love.

So, see how the desire for the Ishwara enhances our life, removes all the dirt in it, and makes our antahkaran refined and upright. Desire for bhakti purifies and beautifies our heart. Let bhakti come into your heart! Bhakti is an emotional thirst for Bhagwan. It is a continuous process of yearning and satisfaction, from only Bhagwan, and no other. Bhagwan’s bhakti is divided into these two parts – thirst for Him and satisfaction in Him.

Look at the sanskaras of your antahkaran! The sanskara of a human life is Dharma. The sanskara of the antahkaran is bhakti, and the sanskara of his state is Yoga – meaning, to be established as the drashta.

Now, regarding Brahmagnan –

*Na hi gnaane`na sadrisham pavitramiha vidyate`,  
tatsvayam yogasansiddhih kaale`naatmani vindati.*

(4. 38)

(There is nothing in this world like Gnan, for making yourself pure. A person whose antahkaran has become pure after several



lifetimes of Karmayoga obtains Gnan automatically, within himself.)

For enhancing your intellect, living wisely, and purifying your lifestyle, there is no better method than Gnan. Gnan makes a person's life *pavitra* (pure and holy) by removing faulty understanding. Delusion results in avid desires rising up. Desires lead to mental agitation and wrong inclinations. However, even Vedanta has to be learnt by the proper method, to make your life, antahkaran, and character beautiful and pure. If you read or listen to Vedanta at random, and consider yourself to be a Vedanti, you are likely to get trapped in '*Asi brahm tusi brahm*' (I am the Brahman and you are also the Brahman), and indulge in wrongdoing. Then Vedanta will achieve nothing.

Do you know what the first condition in Vedanta is? It is a pure antahkaran. So, you need to purify your antahkaran through the traditional methods of Dharma, *upaasanaa* (ritual worship), and Yoga. You need to develop the four sadhans (efforts for spiritual progress) of *vive`ka* (discrimination) *vairaagya* (renunciation), *shatsmapatti* (the six virtues of inner and outer restraint, lack of interest in worldly considerations, forbearance, faith and proper understanding), and *mumukshaa* (a desire to be liberated from rebirth). You also need to purify your intellect by the methods of *shravana* (listening to discourses), *manana* (pondering upon them) and *nididhyaasana* (bringing the mind repeatedly to Bhagwan). If you do all these, and your antahkaran becomes pure, the *brahmaakaaravritti* (inclination for the Brahman) will rise automatically, and reveal to you that the Atma and the Brahman are one.

You will have the direct experience of the *mahaavaakya* (the ultimate statement of the Vedas that says that nothing exists except the Brahman). If you take in Vedanta by the ordained method, it will make your life pure. However, if you are trapped by the allurements, 'You can continue with your immoral

activities, and I will pick up the Brahman and put It into your pocket,' such Vedanta will be useless.

Therefore, all these Dharma Shastras, Upanishad Shastras, Yoga Shastras and Vedanta Shastra do the sanskara of our life. They improve our lives. They make us refined and ethical. They make us pure. Those who do not use the proper method of studying them become self-proclaimed Vedantis. They lose their balance of mind, because their antahkaran has not being purified methodically. They think that they have merged into the *saakshee-che`tan* (the consciousness that is the uninvolved witness), but become wicked people.

The Shastras give us sanskaras, and the sanskaras remove the doshas in our life, and when the doshas are removed, sorrow is also removed.

Now, I will tell you how the Gita does the sanskara of our life.

## Pravachan VII

The removal of the doshas of the antahkaran.

Ordinary people tend to focus on the qualities of the object. People who are more astute tend to give more attention to the karma, but it is a little hard to focus on one's self.

We have a *brahmachaari* (celibate student) who was told that eating *dhania* (powdered coriander seeds) is very good for health. He began to eat large quantities of *dhania* every day, with the result that it had an adverse affect on his health. So, a person who focuses on the quality of the object sees it from an incomplete point of view. There was another gentleman. He heard that fasting is good for health. He was not robust, so he fell ill when he began to fast frequently. The purpose of telling you this is that whether the sadhana is eating or fasting; whether it is doing work or withdrawing from work, the eligibility of the individual needs to be taken into consideration. People usually fail to realize this.

Regarding fasting, it is the rule that fasting is beneficial only for healthy people; not for someone who is ill or emaciated. In the same way, one has to give thought to which sadhana is suitable for which person. For example, someone asked, 'Which is the best sadhana?'

'The one in which you don't have to make any effort.'

'I will undertake that sadhana with full zeal!'

That is not likely to bring success!

You work for the fulfillment of your desires. You work to obtain pleasures, objects, popularity and fame. You strive to achieve these worldly goals. But what do you do to obtain the Ishwara? Nothing! You sit in silence, but sitting in silence will not give you the conviction that you are progressing towards the Ishwara. As long as you believe that you have to do something to get something, you will achieve nothing by sitting in silence.

The first point is to give your attention to the object of your desire. What do you really want? Next, give thought to whether you have the eligibility to obtain what you want. The third point is to make sure that you have the right understanding of the relationship between the *saadhaka* (spiritual seeker) and the sadhana. The fourth point is to check up that you are not disqualified for this sadhana. When people come into the field of sadhana without having a proper understanding of these matters, the sadhana does not create any sanskaras in their lives.

Examine yourself and see whether you feel happy when your desire is fulfilled, or whether you feel happy when it is removed. Observe this in your day to day life. If you derive *rasa* (deep enjoyment) in the fulfillment of your desires, how can you obtain *rasa* in their removal?

Give some thought to this. Suppose I am very fond of my watch. I don't want anyone to steal it; I want it to remain with me. Then, I sit down to do *dhyana* (meditation), with my eyes closed. I want my mind to be focused. I open my eyes to check that the watch is safe, and shut them again, to concentrate on the object of my meditation. My mind fluctuates between the watch outside, and the object of meditation that is inside.

If you love some external object and want your mind to concentrate on an internal object, your mind will keep shifting from one to the other repeatedly. You will have to bring it back forcibly to the object your meditation each time. This is not the fault of the Mahatma who tells you to meditate. Nor is it the fault of the sadhana he had told you to do. The thing is that you forcibly bring your mind to one place, but it keeps slipping back to the objects of its own inclination. As long as external objects attract you, how can you expect your mind to remain steady on the inner object of meditation?

There is a gentleman who has been coming regularly to Satsang for some fifteen or twenty years. One day somebody told him, 'I will make you do *dhyana* (meditation) in three minutes.' When he went to the new Mahatma, he was told, 'You have come for the

first time, for doing dhyana. You should at least have brought an inexpensive garland to show your *shraddhaa* (faith)! You have come empty handed.'

Nothing more was said that day. The following day the man went again, taking a garland. The Mahatma gave him a mantra, and told him to do *japa* (ritual chanting). 'You will be able to do dhyana when you do the japa of this mantra.'

'I have been doing japa since many years. Why are you giving me another mantra?'

'Have faith in the mantra I have given,' said the Mahatma. 'Your mind will become focused if you chant this.'

'You had told me that you would make me do dhyana in three minutes.'

'No, my brother. First do japa of the mantra I have given you, and then come to me. I will make you do dhyana. It will take only three minutes, but first you have to do this japa.'

On one occasion, there was rioting at Muradabad. One lakh people gathered to do dhyana in three minutes. The police came and dispersed the crowd. Instead of getting dhyana in three minutes, they were beaten with batons! What I mean to say is that you should not evaluate only the object or the action. You should also evaluate your own capacity and eligibility.

I want to draw your attention to the method of the sadhana of the Gita. No book can purify your antahkaran if you try to cleanse it with the pages of the book. Someone told a Fakir, 'Please let me instantly get the Gnan contained in this book.'

'Put a match to the book,' said the Fakir. 'Mix the ashes in a glass of water and drink it!' Gnan is not in the pages of a book. Every pravachan (discourse), every book, and every preacher gives you a degree of understanding. If you absorb the teaching and inculcate it into your life, you will be liberated. No action can give salvation to anyone.

What is the fruit of actions? You know that every action leads to the development of your intellect. Everything you do causes a fresh mental inclination that enhances the *aham* (ego). This is

called the *fala* (fruit) of the action. The fruit of a Yagya is not an *apsaraa* (celestial nymph). The fruit of a Yagya is a feeling of *sukha* (absolute comfort). All actions give a fruit in the antahkaran. When learned people understand this, they learn the technique of creating sukha. They create sukha through karmas, through worship, and through Yoga. They create sukha even when they give up all three, because they know the secret of creating sukha.

Come; I will tell you how the Gita purifies your antahkaran. This is an art that has to be learnt. It is not enough to go home saying that you have just heard an excellent discourse. I will tell you one of its characteristics. If someone were to recommend the same medicine as a cure for all diseases, would you consider him to be an expert? The man has become hypnotized by listening to praises of this medicine. When people talk about any one medicine that can cure all health problems, it is talk of faith and miraculous cures.

It is the same in sadhana. No one method can be right for all sadhaks. People indulge in immoral and unethical activities. They need to make the proper effort to purify their mind. When the fault lies in the karma, karma is needed to obliterate it. Now see what the faults are, in the viewpoint of the Gita.

Our antahkaran has four parts. Some faults lie in the *buddhi* (intellect) and some in the *mana* (mind). Now, think about what karmas should be done to remove the doshas (faults) of each. The desire in the antahkaran is one fault in sadhana. Our lack of knowledge about our goal is the second fault. Avarice for different objects is the third fault, and the restlessness of our mind that cannot remain steady on the object of meditation is the fourth fault. Now, if you have one cure for all these faults, it is very good! May the Ishwara Grace you, that this magical method improves your life.

In earlier times, it was the tradition that a Vaidya (Doctor of Ayur Veda) would first of all see which kind of physical make up the patient has. There are three types – *pitta* (bile), *cough* and *vaata*

(wind). Then he would decide which treatment was best suited for the man's *prakriti* (natural physical type). Even the purgatives were different for the different types. These days, modern science has a common purgative for all.

The search for spirituality is quite different. When karma is attached to desires, it becomes impure. The science of spirituality does not tell anyone to stop working. It diverts the direction of desires, improves their quality, and then shatters them. When you work to earn wealth, get married, or attain a high position, these are areas of worldly achievements. However, in the area of spiritual achievement, worldly goals are replaced by a desire for lofty realms after death, for something out of this world, or for a desire to be *nishkaama* (free of desire).

Imagine that a man wants to run a gambling den. If he gives up this desire and applies himself to making a *yagya-shaalaa* (a place for doing Yagyas), won't his area of work be greatly improved? If you were to tell him to sit quietly for a while, he may listen to you, but he will resume his activities when he gets up again. However, if you persuade him to divert his energies to another, better goal, he will give up the bad activity in favor of a good one. People do work to get *bhoga* (worldly pleasures). If you convince them that they will get much exquisite *bhoga* in Swarga if they practice some restraints and do some rituals, it will help them to lead better lives.

Thus, there are two kinds of *sakaama karma* (actions for the fulfillment of desires). One is the self-chosen effort for worldly goals and the other is fulfilling desires through the methods recommended by the Shastras. The second is called Dharma. When a person fulfills his desires through forbidden acts, it is the path of *adharma* (that, which is contrary to Dharma). This is the path that leads to an impure antahkaran. When a person fulfills his desire in keeping with Dharma, it purifies his antahkaran. All your actions and indulgences should be within the framework of the Shastras. There is a method in this.

The fact is that *vaasanaa* (avid desire; lust) is the impurity in karma; and *vasana* is always for obtaining *sukha* in this world and in Swarga. The Gita's Karmayoga is very special. The Gita does not draw your attention to the *sukha* you can get in this world or in the next. The Gita says, 'You will get these *sukhas* at the proper time in any case, but try to remove the *kaamanaa* (desire) that is at the root of your karmas.' Now, *kamana* is not a servant who you can dismiss at will. Desires will not cease to come into your mind. To stop them, you need to use the right method. 'Whatever you do, 'says the Gita, 'don't let your personal desires be the primary factor. Let duty be the primary factor in all you do.'

The first point is, 'I want to do my duty.' The second point is, 'This work is a worship of the Ishwara.' And, 'I will sit in peace when I finish my task,' is the third viewpoint.

In other words, work done as a duty, work done as worship, and work done to obtain peace. Don't let yourself get confused by all the books. Observe the state of your mind when you have completed some work. If you feel dissipated and want to go to sleep, it indicates that you have done something shameful and *tamogunee* (filled with the Tamo guna that contains sloth and delusion). If you feel that the work brought great pleasure and you want to indulge again, it indicates that what you did was *rajogunee* (filled with Rajo guna, the tendency that causes desire and activity). If your work gives you a feeling of peaceful satisfaction, it would be *saattvik* (filled with Sattva guna, the tendency that causes wisdom and tranquility) work.

Rajo guna has the effect of wanting pleasure repeatedly. It is filled with hectic activity. Tamo guna has the effect of regret and fatigue. It is filled with sloth and delusion. Therefore, to improve the quality of your desires and purify the work you do, is the method of *sadhana*.

I tell you this clearly – it is a different matter to work with a desire for Swarga, and another thing altogether to work for purifying your *antahkaran*. The fruit of Swarga is a loan, whereas the *sukha* of *nishkaamataa* (being free of desires) is hard cash. One angle of



working as a sadhana is that our antahkaran is no longer sullied by desires, and so it becomes pure. Another viewpoint is to do your work as a duty. The third is to work as worship, and the fourth is to do your work while remaining detached from its fruit.

Now see one more method of purification. This is a test of karma. When a man sits absolutely unmoving, he thinks he is not working. However, the Gita does not accept this. The Gita says that you are free of work even while working, if you work for the sake of doing your duty, with no desire for the fruit, as worship, or with the feeling of being unattached. Such karma is *akarma* (absence of karma). Even if you tie up your limbs and remain unmoving, it is a deliberate karma to keep your limbs bound and refrain from activity. Sitting with your back straight is karma, and closing your eyes is also a karma.

‘*Karmanyakarma yah pashye`d akarmani cha karma yah.*’ This is the Gita’s *apoorvataa* – her incomparable excellence. It says that you are the form of *akarma* itself, even when you are doing the work. But, you are working when you sit idle in a deliberate attempt to pretend to not work.

*Karmanyakarma yah pashye`dakarmani cha karma yah,  
sa buddhimaanmanushe`shu sa yuktah kritsnakarmakrit.*  
(4. 18)

(The person who sees *akarma* in *karma*, and *karma* in *akarma* is *buddhimaana* [wise]. He is a Yogi who does all the karmas.)

He is a ‘*buddhimaana*’ means that he is a Gnani. *Sa yuktah* means that he is a Yogi; and *sakritsnakarmakrit* means that he is a Karmayogi, because everything he does is done as a worship. That means, he has Karmayoga, Gnanyoga, and Ashtanga Yoga (Yoga in eight steps). When does he have all three? It is when he remains detached from the fruit of the work, and has no feeling of being the doer. This is the method given by the Gita for purifying our work and our antahkaran. You should listen to the discourses and pay attention to the method of working, to purify your antahkaran.

‘*Bhaagah bhaktih*’. Bhakti means to apportion, to separate; to allocate the share. This portion belongs to A and this portion belongs to B. For example, this is a watch. If I cannot see it clearly, I put on my spectacles and with their help, I am able to see the watch clearly. In the same way, when you want to see the Ishwara, you have to put on the spectacles of *shraddhaa* (faith). Then your intellect can give you a glimpse of that Ishwara who is not a part of our visible world.

However, when you want to see the Atma, neither the specs used for reading, nor the specs of shraddha are of any help. That being the case, you must remove both these specs and use *vive`k* (discrimination). Then your *drishti* (vision) begins to experience and become aware of the Paramatma; to see Him and feel His presence. In seeing the unseen Ishwara, the specs of faith are needed. To see the material objects, gross specs are needed. But, you can only have the experience of that, which is within and cannot be seen or experienced by any other method by using of discrimination of Gnan.

What is your goal? You have not yet seen your goal. Had you seen it, you would have attained it, and it would no longer be called a goal. A goal remains a goal as long as it is unattained. So, to obtain that goal people have to make divisions. You have to separate the *anaatmaa* – that, which is not the Atma – from the Atma, to obtain the knowledge of the Atma. To obtain Gnan about the Ishwara you have to give up the *pratyaksha* (gross matter that can be experienced through the senses), and do bhakti of the *paroksha* (unseen) Ishwara. Vivek is needed for the Atma and bhakti is needed for the Paramatma. The Atma can only be experienced, never seen. That is why it is necessary to discriminate between the Atma and the anatma. Shraddha in the Parameshwara is needed to have bhakti.

At a deeper level, where my ‘I’ is, is darshan and vivek. And, what is at an even deeper level is That, where there is shraddha and bhakti. What bhakti does is to bring clearly before us the form that is firmly fixed as our goal. He is the Creator of space, time,

and matter. He is the *drashtaa* (the one who sees) of space, time and matter. He is the Master of space, time and matter and also their destroyer. He is all-knowing, He abides in all hearts, He is the *sarve`shwara* – the Ishwara of all. This is how bhakti reveals to us the pristine object we want to attain. Bhakti is a brilliant gem that dispels the darkness of ignorance that prevents us from knowing our goal. It also destroys the desires that sully our heart. This is Karmayoga. Now, what does karma do? The purpose of Yoga is to enable us to fix our mind steadily on our goal. Sadhana is an earnest effort for spiritual progress; it is not a joke.

I had heard about a method of sadhana used by a Tantrik. You are not familiar with all the different kinds of sadhanas. I had learnt about the methods of over a hundred Sects. Don't consider this to be anything to admire – I am not telling you about it in appreciation, but there is a Sect that believes that the impetus of desire dies down immediately after copulation, so if a person does dhyana at that time, he finds it easy to meditate.

Well! Won't desire come again? Lust will definitely return to bother him. I am telling you this deliberately, so that you don't get influenced by the current talk of license in sadhana. You take off your shoes before going into a temple, but when you come out, you wear the same shoes, no matter how dirty or tattered they are. If you are engrossed in sensual pleasures and unethical habits, and go into meditation for a while, it is just like taking off your shoes for a while, when you go to the temple. All your wrong urges will come back when the dhyana is over. Karmayoga is that, which weakens your desires, and Bhaktiyoga is that, which enables the mind to become focused.

*Yogee yunjeeta satatamaatmaanam rahasi sthitah.*

(6. 10)

(A Yogi should have no expectations and no possessions.)

*E`kaakee yatachittaatmaa niraasheeraparigrahaah.*

(6. 10)

He should sit down and meditate.

Have you ever given thought to the word *e'kaakee* (alone)? A Guruji told his disciple, 'I am sitting in solitude to do dhyana. You sit outside. Bring me a glass of water at five o'clock. Bring me a cup of tea at six o'clock. By seven it will get quite warm, so come in and fan me as I meditate.' How is this *ekaki*? Sometimes, people sit to do puja and become a nuisance to others in their family. 'I am sitting for puja, and you aren't even helping me!' My brother, to impose upon others is not the way to do puja. What you are doing is forcing others to do your puja!

'*Yatachittaatmaa*.' What is this? You slap a mosquito that bites you. You lick your lips when they get dry. All this indicates how restless your mind is. Protect yourself from the flies and mosquitoes of mental restlessness.

You plan to go to your shop after doing dhyana. Where are you *niraashee* (without expectations)? 'I am in a bit of a hurry, Maharaj. I want to obtain the Ishwara today.' People come to me with an ultimatum – they must get Bhagwan's darshan instantly, or within three months.

And after that?

'Then I will work for worldly goals.'

A servant told his master. 'Master, give me a raise, or else.....'

'Or else, what?'

'Or else I'll start drinking!'

Is the Ishwara all that desperate to give you His darshan? You should be free of all expectations when you do bhajan (meditate lovingly). How foolish it is to say that the Ishwara should reveal himself because you want to go to your shop at ten o'clock!

Now, *aparigraha* (non-accumulation) comes after *e'kaakee*, *yatachittaatmaa* and *nirashee*. 'I don't accept any money from others, but it is true that when I sit for dhyana I keep some refreshments beside me. I keep a glass of milk, some sweetmeats and something savory, incase I feel like munching something.' This is *parigraha* (accumulation). This is not how bhajan should

be done. The focus of our mind should either be our essence, or the essence of the Parameshwara.

*Aatmasanstham manah kritvaa na kinchidapi chintaye`t.*

(6. 25)

(A sadhak should establish his mind in the Paramatma and think of nothing else.)

The Gita tells you not to let your mind wander to anything that is outside your body. ‘*Aatmasanstham manah kritvaa.*’ Fix your mind upon your goal, your Atma, and give up thinking about anything else. ‘*Na kinchadapi chintaye`t.*’ Now, see what comes to you.

*Prashaantamanasam hye`nam yoginam sukhamuttamam,  
upaiti shaantarajasm brahmabhootamakalmasham.*

*Yunjanne`vam sadaatmaanam yogee vigatakalmashah,  
sukhe`na brahma sansparshamatyantam sukhamashnute`.*

(6. 27-28)

(A Yogi whose mind is at peace, who is free of sin and has no restless tendencies, identifies with the Brahman. The Brahman is pure existence, pure consciousness, and pure bliss. The Yogi obtains pure bliss.

The Atma of such a Yogi is constantly united with the Paramatma. He obtains the infinite bliss that is obtained only when a person obtains the Parabrahm Paramatma.)

*Shantim nirvaanaparamaam matsansthaamadhigachhati.*

(6. 15)

(Such a Yogi obtains supreme peace.)

Thus, what has happened is that Bhaktiyoga eliminated the portion of desire from the antahkaran, and removed the ignorance about the goal. Yoga successfully curtailed the fluctuating mental inclinations. However, the fourth dosha – delusion – had been

established in the mind. Is this the real Satya? Is it indeed the Supreme Achievement? Is it the Supreme or not? A Yogi needs to take the support of Gnan to remove these doubts.

*'Na hi gnaane`na sadrisham pavitramiha vidyate`.*

(4. 38)

(There is no doubt that there is nothing in this world like Gnan, for making the antahkaran pure.)

*Nishthaa gnaanasya yaaparaa. (18. 50)*

(The peak of Gnanyoga is the state of being able to work without having any expectations.)

*Buddhayaa vishudhhayaa yukto drityaatmaanam niyamyaa cha,  
shabdaadinvisayaanstyaktvaa raagadve`shau vyudasya cha.*

*Viviktase`vi laghvaashee yatavaakkaayamaanasah,  
dhyaanayogaparo nityam vairaagyam samupaashritah.*

*Ahankaaram balam darpam kaamam krodham parigraham,  
vimuchya nirmamah shaanto brahmabhooyaayakalpate`.*

*Brahmabhootah prasannaatmaa na shochati na kaankhati,  
samah sarve`shu bhoote`shu madbhaktim labhate` paraam.*

*Bhaktyaa maamabhijaanaati yaavaanyashchaasmi tattvatah,  
tato maam tattvato gyaatvaa vishate` tadanantaram.*

(18. 51 – 55)

(The intellect of such a Yogi is pure. His intake is light, limited, and Sattvik. He does not speak unless absolutely necessary. He lives alone in a place that is naturally pure. His antahkaran is purified with Sattvik thoughts. His senses, mind, speech, and body are under his control. His raga-dvesh is completely eliminated. He takes refuge in total renunciation. He gives up all arrogance, power, vanity, desire, anger, and accumulation. He is always inclined towards Dhyanyoga. He has no attachments, and is always filled with peace. Such a Yogi is eligible for merging into the Sacchidananda Brahman.

Then this Yogi – who has merged into the Sacchidananda Brahman – has no cause for grief. There is nothing he desires. He sees all as equal, and has goodwill for all. Such a Yogi obtains My *paraa-bhakti* – the highest bhakti. Through this para bhakti he obtains the knowledge of My essence. He knows what I am, as I am. He merges into Me as soon as he obtains this knowledge.)

This is called Gnan. This *Advaita-bodha* (the knowledge that the Brahman is non-dual and the substratum of everything) is the ultimate object. There are thus four states. The removal of desire through Karmayoga, the Gnan of the Paramatma through Bhaktiyoga, a focused mind through Ashtanga Yoga, and the knowledge of the non-dual Brahman through Advaita Gnan. This is how the Gita cleanses the fourfold antahkaran. The buddhi is one, but it had four forms which are cleansed by these methods. Karmayoga, Bhaktiyoga, and Ashtanga Yoga are all forms of Buddhiyoga. Even Tattvagnan (the knowledge of the essence of the Brahman) is a form of Buddhiyoga.

*Dadaami buddhiyogam tam ye`na maamupayaanti te`.*

(10. 10)

(I give them the Buddhiyoga that enables them to obtain Me.)

One person says the Gita is *anaasakti yoga* (detaching ourselves from everything except the Ishwara). Another calls it Karmayoga or Gnanyoga. However, the Gita is only Buddhiyoga. What is there that cannot be attained through buddhi? Buddhi is praised throughout the Gita.

However, the Gita advocates neither using buddhi to make a living, nor to create a controversy. It advocates using the buddhi to attach ourselves to Bhagwan through all we do and feel. '*Buddhiyogamupaashritya* – take refuge in Buddhiyoga.' '*Dadaamibuddhiyogam tam ye`na maamupayaanti te`* - I gave them the Buddhiyoga through which they obtain Me.' In my

opinion, there can be no Yoga – except Budhdiyoga – in times to come.

The eyes are kept closed in Ashtanga Yoga. Hands and legs are used in Yoga to pray to the Devta. There is Yoga of silence for stipulated periods. All these had their uses in different ages. This is the age of Buddhiyoga, and the Gita gives us the teaching of Buddhiyoga.



## Pravachan VIII

The sanskaras of Dharma, bhakti and Gnan make life pure.

The Gita contains the distilled essence of the Upanishads. Who brought out this Gnan? It was Shri Krishna. For whom? For Arjuna. The Gita establishes the truth of what the Upanishads state. It enhances the prestige of the Vedas.

The Gita does the sanskara of our life. I have already explained what sanskara means. It means to wash the dirt off our body, make the body smooth, and implant what is lacking in it. One is the removal of *dosha* (faults), and *durguna* (bad tendencies). The second is inculcating good tendencies like *shama-dama* (mental and physical restraints). And the third is to obtain the Tattvagnan (knowledge of the essence of the non-dual Brahman), that is lacking.

A gentleman told me yesterday, ‘For years I have strived to get rid of my bad tendencies, but they keep cropping up. Sometimes, it seems that the habits developed early in life will never change.’ You see, a human being carries a certain temperament with him when he is born. It is quite true that the banyan tree has its own nature, grapes have their own nature and a bitter gourd has its own nature. Everything has its own nature that is inherent in its seed. However, it is possible to bring about considerable changes through cultivation, fertilizers, grafting, etc.

A friend of mine planted a mango seed. He would water it with milk. He was wealthy enough to afford this experiment. This was some thirty or forty years ago. For ten years he watered the sapling with milk. The mangoes that grew on that tree had the flavor of milk. The seed was from an ordinary mango tree, but the flavor was unique, because of the nourishment it got. He would send me some mangoes from every crop. I have eaten them.

That means, if we bring some disciplines into our life – if we nourish it, water it, and inculcate good habits – it is possible to bring changes into the smell and taste of our body, in its

appearance, sensitivity and speech. The feeling of being a failure that overcomes a sadhak occasionally is not proper. A sadhak should always feel, '*Kaarayam saadhayaami shareeram vaa paatayaami* – I will develop my life according to my goal, or perish in the attempt.' The feeling of losing hope is a weakness of the mind. This is exactly what the Gita teaches.

*Klaivyam maa sma gamah paartha naitattvamupapadyate`,  
kshudram hradayadaurbalyam tyaktvottishtha parantapa.*

(2. 3)

(Therefore, O Arjuna, do not allow yourself to be cowardly. This is not right for you. You are the one who inflicts pain on his enemies. Get rid of your faint-heartedness. Stand up and fight.)

Don't form the impression that it is your nature to be faint-hearted. What I want to tell you is to grit your teeth, clench your fists, and do sadhana with determination. You will obtain success. Now, another point. One gentleman is of the opinion that a mantra, yantra (talisman) and sadhana should be such that they are free of rules and restrictions. See the psychology of a person who wants this. It is someone who does not like any form of discipline, who prefers a license for misbehavior and indiscipline. I tell you this mantra –

*Hare` raama hare` raama raama raama hare` hare`,  
Hare` krishna hare` krishna krishna krishna hare` hare`.*

This mantra is from the Kalisantaran Upanishad. A question is raised there – *kosya vidhinishhe`dhah* (what is permitted and what is forbidden)? The answer given is – *naasya vidhinishhe`dhah* (There are no rules about what is permitted and what is forbidden, in context to this mantra.) When someone hears this and chooses this mantra it indicates his preference to avoid rules and regulations. His choice reveals his aversion for restrictions.

Similarly, there is a mantra – ‘*sve`chhaachaaro vidhismritah`*’ – an undisciplined life is the rule. ‘This is what I like!’. This shows an inclination for profligacy. When a person hears that he is free to do the *japa* (ritual chanting) of this mantra without submitting to any restrictions regarding his food or lifestyle; that the mantra will be successful without his needing to do anything else, it shows his reluctance to change himself in any way.

Very well; if that be the case, why did the Shastras and Sadgurus (enlightened Gurus) say this? There is a reason. Every human being makes some mistakes, has some lapses, somewhere. The purpose of giving this assurance is to make sure that the person does not give up the mantra and the ritual when he slips up and feels ashamed. It is not a matter of deliberately doing something wrong. The intention is that if some lapse does occur, the person feels that it will be removed by the mantra, by that sadhana. He does not need to do a separate *praayashchitta* (penance) for his lapse. Thus, the statements made to lay stress on the greatness of the mantra are not legislatures. They are made to strengthen faith in the mantra. The purpose is to induce people to use these mantras (rather than shy away from sadhana because of their unwillingness to change). People should not get misled into believing that they are free to do wrong things if they chant this mantra.

I will now tell you the Gita’s message. A sadhak needs to have the combined zeal of a businessman, the eagerness of a sensual man who plans pleasures, and the faith of a Dharmik man who does rituals like Yagyas. When your effort has all these, your sadhana becomes a *lagan* (devotion).

The desire for sensual pleasures turns into *pre`ma-bhakti*. The rules and restrictions of rituals turn into alertness to be free of doshas. The effort for material wealth is used for the sadhana. Our longing for Bhagwan should be like a lover’s longing for the beloved. We have to become as uninterested in this world as a Yogi. Only then does the mind get attached to the Paramatma.

I will tell you another thing. In some places, the Shastras say that it is very easy to obtain the Parameshwara, and in other places they state that it is very difficult to obtain Him. If you study the Gita you will find three viewpoints.

*Avyaktaa hi gatirdukkham de`havadbhiravaapyate`.*

(12. 5)

(It is very difficult for a person who identifies with his body to obtain the unmanifested Brahman.)

As long as the identification with the body remains, it is extremely difficult for a person to progress towards the unmanifested Brahman.

In another place you see –

*Sukhe`na brahmasansparshamatyantam sukhamashnute`.*

(6. 28)

(A Yogi who is free of sin easily experiences the infinite bliss of the Parabrahm Paramatma.)

*Sukhe`na* – without facing hardship.

*Pratyakshaavagamam dharmyam susukham kartumavyayam.*

(9. 2)

(This Gnan is fruitful; it is in keeping with Dharma, easy to work towards, and is everlasting.)

This path is pleasant in every way.

In this world there are two types of people. One type feel discouraged at the thought of attempting to do anything that is not easy. ‘Who will attempt such a difficult sadhana? And that, too, for an Ishwara we cannot see and may not obtain?’ For such people, it becomes necessary to say that it is easy to obtain the Ishwara, else they will lose heart before they start!

Then, there are people who disdain anything that is easily available and inexpensive. I heard about a lady who went to a

shop in London. She was shown identical dresses in different packing. The dress in the fancy box was more expensive, but she chose that, because she felt it was beneath her status to choose the cheaper! Thus, some people choose the things that entail great effort and expenditure. This is why the Shastras make the conflicting statements about the Ishwara being easy and difficult to obtain. The purpose is to motivate both kinds of people to do sadhana.

*Api pushpaavadalanaad api lochanameelanaat.*

To obtain the Ishwara is easier than crushing a flower or closing your eyes. He is not far away; He is here, now, and is our own Self. What hardship is there in obtaining Him? So, it is for the purpose of encouraging everybody to do sadhana that the Shastras make statements that seem contradictory. The talk about being free of restrictions is motivated by a desire to save people from losing heart because of their weaknesses.

Another thing that is said is that a person's life improves after doing dhyana. That means, we first begin to improve our character and food habits, we remove other faults and wrong tendencies. People who don't succeed in this, say, 'Let us do dhyana and get Gnan.' As though dhyana and Gnan were so easy to obtain! People don't change their external habits, yet they think that they can change their mind, succeed in meditation, and become enlightened!

This is acceptable from the viewpoint that *vive`ka* (discrimination) is being awoken in the person's life. At least he has begun to understand that it is good to meditate and obtain Gnan. Those who say that all the *sadguna* (good tendencies) will come out of the Atma are actually *sagunavaadee* (people who believe in the Ishwara with attributes). In their opinion, when someone starts doing dhyana and gets the knowledge of his own essence, then the good tendencies will automatically emerge. However, they do not

know the principle of the *nirguna* (the Brahman without attributes).

The fact is that in the opinion of the Jains, the Atma is an effulgent pristine form. It is a karta before sadhana is done. You would, perhaps, have noticed that when you sit for an hour, focusing on the feeling that you are the *saakshee* (uninvolved witness), and this feeling is also a play of your being the karta. Those who believe in the nirguna are aware of this. They know that the feeling was created through a conscious effort. You held on to the feeling for an hour or so, and let it go. The feeling was evoked, held on to, and given up. The feeling came from the *kartaapana* (the feeling of being the doer), and it was given up by the karta (doer).

There are many paths of sadhana, and none can be disqualified. However, one should be aware of the faulty understanding of these paths. What I want to tell you is that the Gita never wants you to have *dosha-durguna* (faults and bad tendencies). The Gita wants you to be pure and bright. The Gita wants your life to shine in such a way that people who knew you earlier exclaim, ‘Oh, he has become a Mahatma!’ People who considered you to be full of faults will see the changes in your lifestyle and look up to you. However, if a person becomes a *gnaanee* (one who has Gnan) and a *dhyaanee* (one who does dhyana) and does not give up the impurities that sully his life –

*Buddhvaadvaitasvatattvasya yathe`shtaacharanam yadi,  
shunaam tattvadrishaam chaiva ko bhe`doshuchibhakshane`.  
(Panchadashi 4. 55)*

If a person continues to indulge in immoral activities even after obtaining Gnan and doing dhyana, what difference would there be between his life and a dog’s life? If a Gnani and a dog both eat impure food, what is the difference between them?

The meaning of the path of *aadhyaatma* (spirituality) is that just as you want your home, body, and clothes to be clean, you should also want your mind to be pure and bright. A life of spirituality is

a symbol of purity and effulgence. An adhyatmik life is not a life to be lived in the seventh Heaven. It means a life of indulgences that are pure, actions that are pure, feelings that are pure. It means purity in speech, thoughts, and knowledge.

This adhyatmik life has come to wash away all desires from your life. It has not come to allow you to remain as you are, throw you into dirt, or let you indulge in immoral and unethical behavior. So, you should not worry that not everyone comes into this life.

It may happen that you visit some forest or hilly tribes. You see their little huts, clothes and lifestyle and want to bring improvements into their lives. You want external improvements in their living conditions, but – especially with regard to your inner self – the things that fill your own mind are so dirty!

*Trividham naraksye`dam dvaaram naashanamaatmanah,  
kaamah krodhastathaa lobhastasmaade`tatryam tyaje`t.*

(16. 21)

(The three gateways to *naraka* [Hell] are *kaama*, *krodha*, *lobha* [desire, anger, greed]. They destroy the Atma, meaning, they take a person to Hell, so they should be given up.)

The spiritual life teaches you to be pure. Desire, anger and greed are the doorways to your downfall. They sully the Atma – *tasmaat e`tatrayam tyaje`t* – give up all three.

*E`tairvimuktah kaunte`ya tamodvaaraistribhirnarah,  
aacharatyaatmanah shre`yastato yaati paraam gatim.*

(16. 22)

(A person who is free of these three gateways to Hell behaves in a way that brings liberation. He attains the supreme state. That is, he obtains Me.)

‘*E`tairvimuktah kaunte`ya* - be free of them, and walk on this path. Do the sadhana that will liberate you.’ Our Swamiji, Yoganandji Maharaj, used to say, ‘Look, my brother, until now,

you were alone. You did whatever you felt like. Now you have become connected with me. Any wrong action of yours will result in both of us being criticized. So keep your character pure – for your sake as well as for my reputation.’

When a person goes to Satsang (spiritual discourses) and starts doing some meditation, etc, his life represents all spiritual aspirants. If he does something wrong, people will say, ‘Look at these Satsangis!’ They will not name anybody. They will only say, ‘He is a great Satsangi.’ Thus, the effort to purify our life should never be given up. This is the message of Satsang, of spirituality, of the Gita, and of the Upanishads.

If someone encourages you to bring impurities into your life, then what have you achieved by going to Satsang? Impurities are all around. The purpose of going to Satsang is to bring purity into your life. The fact is that bhakti and Gnan manifest fully only when the mind is pure. They do not emerge fully unless the mind is free of impurities. So, understand this from the Gita –

*Ve`daavinaashinam nityam ya e`namajamavyayam,  
Katham sa purushah paartha kam dhaatayati hantikam.*

(2. 21)

(O Arjuna, son of Pritha, when a person knows that the Atma is immortal, eternal, unborn, and inexhaustible, how can he think of being the cause of someone’s death, or of killing anyone?)

When a person has obtained the Gnan of his eternal, unborn unchanging Atma, where is the question of his killing or getting someone killed? The meaning of this is that his *kartrittva* (feeling of being the doer) is no more, and therefore, he no longer suffers from *moha* (delusion) or *shoka* (sorrow). When you read this, you must also understand that this Gnan about the Atma can come only to a person whose life is pure.

A man who lived in a joint family did a ritual worship to propitiate a Devta. The Devta was pleased, and told the man to ask for a boon. ‘Let me be the most long-lived person in the



family,' he asked. From one viewpoint, this sounds like an excellent boon, but what happened is that the man lived on to see his sons and grandsons pass away. Every death brought its own grief for him. 'I made a great mistake by asking for a long life,' he told the Devta. 'You gave me a long life, but that only increased my sorrows. I have had to see my dear ones pass away one by one.'

The Devta told him, 'The only way to be free of grief is to be free of *moha-mamataa* (delusion and attachment) for anyone. If you have no attachment for anyone, you will not grieve for anyone. Otherwise, you will be surrounded by sorrow and delusion.'

*Ve`daavinaashinam nityam ya e`namajamavyayam.*

This Atma of yours is indestructible. It is eternal and unborn. What this means is that if, in spite of being the indestructible unborn Atma, you get attached to mortal beings, you will have to face sorrow every now and then. In life, there are so many things that come and go. So many garments came to you and were discarded; so many other possessions that seemed very attractive, but they all wore out. You got comfortable houses, but shifted to other homes. You got affectionate friends who are no longer with you.

Your life is indestructible, while the things of this world are transient. If you know this *ve`daavinaashinam nityam* – the *avinaashee* (indestructible essence) described in the Gita, you have recognized that the Atma cannot be destroyed. Then, you should at least no longer feel *shoka-moha* (sorrow and delusion) for that, which is destructible. Hence, what is desired is the washing away of shoka and moha.

I have been telling you since the very first day that the purpose of sanskaras is to blow away the faults of the antahkaran. It may be faulty understanding, shoka-moha, *raaga-dve`sha* (attachment-hatred), or an inclination for something improper. The purpose of the Gita is to remove all these. If the Gita did not make our life

pure – if it allowed us to live like pigs – what was the need of the Gnan given by the Gita?

Thus, the purport of the Shastras is the removal of the doshas of our antahkaran. See what the Gita has to say about this. Every point is beautifully clarified.

Take bhakti. One of our Seths does a lot of *mantra-japa* (ritual chanting with a rosary). When he lends money, he may occasionally forgo interest or charge something nominal, if it is given to a wealthy man. However, he never fails to charge a hefty interest when lending money to a poor man.

Now, when you want to spend money to do Dharma – build a charitable hospital or school for the poor – why do you make poor people pay such high rates of interest? You first cheat people and make money by unethical means, and then you claim to use it for charity? If you really want to do Dharma, why don't you let it remain with the poor man who needs it so badly? Why do you do *adharma* (that, which is contrary to Dharma) to get hold of money? If the money is procured through *adharma*, will it create Dharma? Dharma is not created by elaborate rituals, or worship, or japa, or holding a feast for Brahmins. Dharma is created when the heart is filled with benevolence. The Gita gives you a darshan (vision) of a bhakta.

*Anape`ksha shuchirdaksha udaaseeno gatavyathah,  
Sarvaarambhaparityaagee yo madbhaktah sa me` priyah.*

(12. 16)

(A bhakta who expects nothing, has internal and external purity, has dexterity, is unbiased, free of sorrow and has no interest in any new venture, is dear to Me.)

This is the outline of a bhakta. He is *anape`ksha* – free of expectations; *shuchih* – his mind is *nirmal* (unsullied) and *pavitra* (pure). Pavitra does not mean well-washed clothes, or hands washed with clay. It does not mean wearing silk clothes or the

clothes worn in *aparasa* (when devotees maintain certain rituals of purity).

*Shauchaanaamapi sarve`shaam arthashaucham,  
Yasthaartheshchuchirhi shuchih na mridvaari shuchih shuchih.*

Manuji asked, ‘Who is *shuchi* (purity)?’ Of all the rules of *pavitrataa* (purity), the most important is for wealth to be pure. Earth and water do not make a man pure. A man whose wealth is pavitra, is pavitra. How can wealth be pavitra? It is pavitra if it is obtained through work that is pavitra, and comes to us by our behavior being pavitra.

*Anape`kshah shuchirdaksha udaaseeno gatavyathah.*

This is the portrait of a bhakta, drawn by Bhagwan. Tell me, does the Gita say anything about the color of a bhakta’s clothes? Should a bhakta wear red, yellow, white, or blue clothes? I challenge anyone to show me a single shloka, or half or quarter of a shloka that mentions this.

Very well, which chandan (sandalwood paste) should be applied, to be considered a bhakta? Should our chandan be horizontal or vertical? Does the Gita have anything to say about this? Bhagwan gives no such characteristics about His bhakta. He says, ‘*Nirmala mana jana so mohi paavaa.*’ (A person whose heart is clean obtains Me.)

*Adve`shtaa sarvabhootaanaam maitrah karuna e`va cha,  
Nirmamo nirahankarah samadkhasukhah kshamee.*  
(12. 13)

(A person who feels no hatred for any creature, is not selfish, has affection for all, and is naturally compassionate; a person who has no partiality and no prejudice for any, is free of ego, forgiving, and equally serene in joy and sorrow.)

See the portrait of His bhakta that Bhagwan has drawn. His bhakta has no hatred for anyone. He wants the good of all beings, and is compassionate towards all beings. He does not indulge in favoritism.

*Nirmamo nirahankaara* (without partiality or arrogance). A bhakta doesn't feel partial even towards the people of his own sect, community, family, religion, age group, or status. To have no kind of favoritism, ego, or aversions are the characteristics of a bhakta. This is the purity of the heart. When this bhakti comes into your life, it makes you pure.

See how Yoga makes you *nirmala* (free of impurities). Yoga says, 'I won't let sorrow touch you.' The biggest *malinataa* (impurity) is the *dukha* (sorrow) that is the consequence of impurities. You want to save yourself from sorrow. When Yoga comes into your life, the sorrows you wish to avoid will leave you forever. What is it that we call Yoga?

*Tam vidyaad dukhasanyogaviyogam yogasangitam.*

(6. 23)

(That, which has no association with the sorrowful world, and is called Yoga, should be known.)

For example, this watch I have is protected in many ways. It will not break if it falls. Nor will it get spoilt if it falls into a pool of water. It is waterproof and shockproof. That is how it has been made. Similarly, if you do sadhana, it will make you dukha-proof! How?

'*Tam vidyaad dukha-sanyoga-viyogam*'. Observe how the words have been used. Dukha is not viyog (separation), it is 'dukha-sanyog-viyog', meaning, it is like being unaffected by a blow. It is like the watch remaining unaffected when it falls into a pool of water. In the same way, the meaning of dukha-sanyog-viyog is that you may fall into the sea of suffering, the flames of sorrow, or the storms of anguish, but you will have no connection with

sorrow. This is what ‘dukha-proof’ means. It does not mean that causes of sorrow will never come into your life.

Death appeared before a bhakta. He was lying on a cot, but he picked up his *kartaal* (cymbals) and began to dance. ‘Bhagatji, you seem very happy today,’ said someone.

‘For a long time I was separated from my Prabhu, my Beloved. Today I will go to Him. What day can be happier than this, in my life?’ replied the bhakta.

What is this dukha-sanyog-viyog? It is a sanskara. It is an inner cleansing. It makes your antahkaran such that your mind remains free of worldly sorrows. It slips away from the temporal to the sublime.

A thief came into someone’s house. ‘Maharaj,’ the man told me, ‘I caught the thief, but he slipped out of my hands and escaped.’

‘You are a strong man,’ I said. ‘How did the thief escape your hold?’

‘He had oiled his body and wore nothing but a loin cloth. His body was so slippery that he was able to wriggle out from my hands.’ So, at that point, the thief’s body had become capture-proof! It is not that he was not caught. He was indeed captured, but his well-oiled body slithered out of the hands that held him. He was unaffected by the capture.

The paddy fields are muddy when the laborers go to cut the grass. The men oil their bodies so thoroughly that the water does not reach their skin. If you want to work in this sorrowful world, you will have to anoint your heart; do such sanskaras that it is not affected by sorrow. Unless you do this, you will laugh seventeen times a day and weep seventeen times a day. How will your brain function? A moody man is incapable of succeeding in anything in life. You have to work with a firm resolve. A person’s real nature is revealed when he faces adverse situations. Normally, he smiles and looks affectionately at you. It is only when things go contrary to his liking that he shows his true nature.

So, what Yoga means is that our antahkaran becomes such that it remains unaffected by all external sorrows and setbacks. This is called ‘Yoga.’

*‘Tam vidyaad dukha-sanyoga-viyogam yoga-sangitam.’*

How?

*Sukhamaatyantikam yattadbuddhigraahyamateendriyam.  
ve`tti yatra na chaivaayam sthitashchalati tattvatah.*

(6. 21)

(The ultimate bliss is far beyond any sensual pleasure. It can be experienced only by the subtle intellect that has been purified. The Yogi who experiences this is established in the essence of the Paramatma. He never slips from this state of pure bliss.)

You will obtain the *aatyantika sukha* – the ultimate happiness. Atyantik sukha means the happiness that crosses all boundaries, the sukha that has no end. That means, time cannot affect this pristine happiness. You need not go anywhere to obtain it. The union of senses and sense objects is not needed. Neither do your senses need pleasurable experiences, nor does your mind need novelty. Your happiness does not wane with time. It is always with you wherever you are, regardless of the presence or absence of physical comfort or pleasure. When your mind attains this state, and sorrow can no longer mar your happiness, it is called *aatma-sanskaara* – the sanskara of the Atma.

The sadhana we do, this practice, this Yoga, and the books on spirituality – what they do, is to completely remove sorrow from our life. And, a total removal of sorrow can take place only when doshas are completely removed. Thus, the Gita’s purpose is to do the sanskaras of our doshas and destroy them, to replace faults with good tendencies, and to correct the faulty perceptions of the intellect that is called *viparyaya*.

Understand what viparyay is. The essence of your Atma is sukha. It is sukha that is always with you. Yet, look at the viparyay of the buddhi – your intellect does not accept the essence of your Atma as sukha. It believes that sukha comes and goes with some events, objects, or people. This faulty perception is called viparyay of the buddhi.

There is a woman. Her husband is with her, but she does not find sukha in his presence. She finds faults, like his coming home late, not bringing something she wanted, or neglecting to do some task. ‘Why didn’t you speak to me in this manner? Why didn’t you look at me like that today?’ Yet, when friends come on a visit, she feels that they brought happiness. This is her faulty thinking. She doesn’t feel happy in her husband’s company; she finds happiness in the company of his younger brother.

When the perception is faulty, people find sukha in what they don’t have; not in what they have. They find sukha in the things that are difficult to obtain, not in what is easily available. This is called viparyay.

So, see what Vedanta says. It says that the light that lights up your life is the Atma. The Atma-tattva (the essence of the Atma) is what brings sukha into your intellect. That Atma-vastu (the thing that is your Atma) is the indestructible Paramatma who never leaves you. Your focus is not on the essence of the sukha that is your Atma. You consider it to be of little value. You never pay attention to it. Your attention is on the transient objects that come and go. Your intellect is convinced that these are what give happiness. They are just a flash of light.

You have seen so many being born and grow up. You have seen them turn grey with age. But, you have not noticed the one who saw them. We see how fast youth comes and goes. We find happiness in visitors and guests, and the people we meet on the road. We find that sukha lies in the wealth in other people’s homes. My brother, you are also something! You never notice what you are! This is viparyay.

What, then, is viparyay? It is faulty understanding. Faulty perceptions cause much sorrow. The purpose of our *adhyaatma shastra* (the spiritual scriptures) is to remove faulty evaluations. Value your Self. Look at your Self. The adhyatma Shastra does the sanskara of four things. It purifies our actions, indulgences, speech and accumulation. Bhakti comes with the sanskara of purifying our desires, and Yoga brings the sanskara of quieting our restless mind. All those who are unhappy in this world are unhappy because they value others; not themselves. They are unhappy because they have forgotten their Self. Vedanta and Tattvagnan (knowledge of the essence of the Brahman) awaken the awareness of the value of our Atma.

*Naasato vidyate` bhaavo naabhaavo vidyate` satah,  
ubhayorapi drishtontastvanayastattvadarshibhih.*  
(2. 16)

(That, which does not exist, has no reality, and the Sat – pure existence – always exists. This is how the enlightened Saints have always seen the essence of matter.)

What is not cannot be; and what is, cannot be destroyed. The Atma can never be destroyed and that, which is transient, can never be the ultimate reality. Mahatmas understand the secret about both, and remain established in their own essence.



## Pravachan IX

The method for removing the doshas of *asmitaa* (ego) – 1.

The Gita establishes a balanced *shraddhaa* (faith) and *buddhi* (intellect). Many people talk only about shraddha, making the buddhi secondary. Others emphasize on the buddhi, making shraddha relatively unimportant. You know that the Gita gives the greatest importance to the buddhi. Buddhi is needed for Karmayoga (worship through work).

*E`shaa te`bhihitaa saankhye` buddhiryoge` tvimaam shrunu.*

(2. 39)

(O Arjuna! I gave you the explanation of buddhi regarding Gnanyoga. Now, listen to the importance of buddhi for Karmayoga.)

That means, neither Karmayoga nor Sankhyayoga are possible without buddhi. *Vive`ka-buddhi* (the discriminating intellect) is needed for both, because any action, worship, Yoga, or sadhana needs to be done within the framework of what is appropriate. Whether you want to go somewhere, do some work, say something, eat or drink, it must be done in the right way. We have to consider whether it is proper to look at the person we can see. Vivek is needed even for this. Our literary friends state that enjoyment is only possible if the method is right. All pleasure is lost if the method is broken.

Now, look at the facts regarding shraddha. '*Shraddhatsva saumya! Ananubhooto na manah prashtumarhati.* Do shraddha, my child. Have faith. No object can touch the mind unless it has been experienced.' If something comes into the mind it is due to a past experience, either in this lifetime or a previous one, knowingly or unknowingly. *Shraddatsva saumya.* The shurti (Vedic verse) says, 'Saumya (gentle child), do shraddha.'

‘*Shraddhayaa satyam aapyate*’ - Satya (the Truth) is obtained through shraddha.

‘*Shraddhaam praatarhavaamahe*’ – we invoke shraddha early morning. Shraddha is essential even for obtaining Gnan. ‘*Shraddhaavaan labhate` gnaanam (5. 39)*’. Gnan is obtained by those who have shraddha. You will observe that children tend to imitate their seniors. A child will try to do what he sees his elders do. He wants to follow the practices of his family, religious sect and community.

People come to meet me. They tell their children to take *prasaad* (sanctified food, given as a blessing) from me. The children feel timid, but they come forward readily when they see the elders take *prasad*. So, you should do the things you want your children to do. When your child sees your actions, he develops shraddha that this is the right thing to do, and does it. When he grows up, he will develop vivek. He will give thought to what is proper and what is improper, before doing anything.

I have told you earlier, that that, which does not enhance ethics and culture in your life, is not a Shastra (scripture). A Shastra is that, which does the sanskara of a human’s life, knowingly or unknowingly, by seeing others or acting independently. The Gita gives us the shraddha that enables us to achieve this, and also the requisite buddhi. You will notice that there is one whole chapter – the seventeenth chapter – in the Gita, devoted to the three kinds of shraddha. It is called the ‘*Shraddhaatrayavbhaaga yoga.*’ You may consider shraddha to be less important, but the Gita devotes an entire chapter to explain the grades of shraddha. One is the *saatvikee shraddhaa* (the faith of those who have the lofty tendencies of Sattva guna). The other is the *raajasee shraddhaa* (the faith of those who have the mixed tendencies of Rajo guna) and the third is the *taamasee shraddhaa* (the faith of those who have the lowly tendencies of Tamo guna).

The Bhagwat mentions a fourth kind of shraddha called the *nirguna shraddhaa*. You can read the eleventh chapter of the Bhagwat to know more about this. The worldly bonds of a person

are not broken completely even by Sattvik shraddha. The Rajasee shraddha is definitely binding, and the Tamasee shraddha strengthens worldly bonds further. The nirguna shraddha is that, which loosens all worldly bonds. We see how the Gita lays stress that Buddhiyoga (attaching the intellect to Bhagwan) is the highest, and simultaneously emphasizes on the greatness of shraddha. No other Yoga is praised as much in the Gita. If you want your mind to be attached to the Paramatma,

*Buddhiyogamupaashritya macchitah satatam bhava.*

(18. 57)

(Let your intellect take refuge in Me; let your mind dwell on Me continuously.)

You can attach your mind to the Paramatma only through Buddhi Yoga. When you begin to understand the essence of the Paramatma, and know His characteristics, you will see Him everywhere. You will see Him in the sun and the moon. You will see His presence in your life. You will see Him in the earth, water, fire, and wind. When you take refuge in Buddhi Yoga, there is nothing that does not seem to be a form of the Paramatma. If you want to obtain Gnan –

*Dadaami buddhiyogam tam ye`na maamupayaanti te`.*

(10. 10)

(I give the Buddhi Yoga, the Yoga of Tattvagnan that makes My bhakta capable of obtaining Me.)

Buddhi Yoga will give you Gnan, and you will obtain the Paramatma. Buddhi Yoga for becoming emotionally attached to the Paramatma, and Buddhi Yoga to obtain Him. How marvelous! Buddhi Yoga is the method for breaking even the bonds created by our own actions. ‘*Karmajam buddhiyuktaa hi falam tyaktvaa maneeshinah. (2. 5)*’. (Gnanis, whose intellect has attained equanimity, are liberated from the bonds of karma.) Buddhi Yoga

is also the method for removing any desire for the fruit of your actions. Buddhi Yoga is needed if you are to avoid partisan feelings or hatred caused by desires and attachments.

You see, six points about Buddhi Yoga should be kept in mind.

(1) Buddhi Yoga gives you the sanskara that nothing in this world can induce you to any unjust action or oppress anyone, to obtain what you want.

(2) A Buddhi Yogi (one who has Buddhi Yoga) is satisfied with his own Self. He needs no other to be satisfied.

(3) A Buddhi Yogi never becomes nervous in times of trouble. Nor does he confine his vision to hold on to sukha.

(4) Good times and bad times come periodically in life. A Buddhi Yogi does not get so overcome with either that he forgets himself.

(5) A Buddhi Yogi has the capacity to withdraw into himself whenever he wants. There is nothing in this world that he cannot give up. This is the greatness of Buddhi Yoga.

(6) A Buddhi Yogi is one who has experienced the sweet flavor of his own Atma. He is not attached to anything in this world.

The supreme greatness of Buddhi Yoga is thus described in the Gita. You will see that *vairagya* (detachment) is obtained by buddhi; so are Yoga and Samadhi.

*Tadaa te` mohakalilam buddhirvyatitarishyati,  
tadaa gantaasi nerve`dam shrotavyasya shrutasya cha.  
Shrutivipratipanna te` yadaa sthaasyati nishchala,  
samaadhaavachalaa buddhistadaa yogamavaapsyasi.*

(2. 52-53)

(The moment your buddhi crosses over the quicksand of delusion, you will become detached from all the sensual pleasures available in this world and in the Heaven you have heard about.

The buddhi that is confused by the different things you have heard will become steady, and attach itself to the Paramatma. You will obtain Yoga; meaning, you will always be united with Me, the Paramatma.)

Buddhi, for becoming free of desires; buddhi, for detachment; buddhi, for being liberated from the bonds of karma; buddhi, for being free of sorrow and delusion! The Gita comes into our life with an extraordinarily great buddhi.

The root of sorrow has been divided into four parts. What is the sorrow? It is when wealth is stolen. Loss of wealth is considered to be a great sorrow in this world. The death of a dear one is a great sorrow; as is an insult. However, the basic cause of all these sorrows is that we have accepted this body made of bones, flesh and skin, to be our 'I'.

Even regarding the Ishwara – what is it that you want? I ask the people who want the Ishwara to not take offence at what I say, but – don't you want the Ishwara to come and stand before these eyes made of flesh and skin? That means, the center of Bhagwan's darshan is also these gross eyes. It is quite true that Bhagwan's darshan is obtained through these physical eyes, but I ask you to give thought to where your 'I' is. Can't Bhagwan give darshan on a rubbish heap? He gives darshan even to a bhakta who has entered the mouth of *aghaasura* (the Demon who personifies sin). It is true that if a bhakta goes and sits on a garbage dump, Bhagwan is so merciful that He will give His bhakta His darshan even there. Nothing is impossible for Bhagwan.

Even so, you should also look at yourself and see where you are calling Bhagwan to come and meet you. Are you asking Him to come to a garbage dump, or to a public waiting room? Or are you asking Him to come to a place where you meet your friends for idle chitchat? Where is it that you want Bhagwan to come? Do you have any quiet place that is private and clean, for Him to come to? If not, why do you want His darshan (vision)? Why don't you want that your mind should become attached to Him?

Is it not that at the back of your mind lies the thought that if Bhagwan once gives you His darshan and goes away, you will be free to indulge in *kaama* (lust), *krodha* (anger), *lobha* (greed), and *moha* (delusion)? You don't care if people blame Bhagwan for having such bhaktas. Why is it that you never want you mind to

get attached to Bhagwan forever? So, Narayana, observe what the sorrows in your life are. Your sorrows are due to your identifying with your body, and your attachment for those who are related to it. You want to push your friends ahead and leave your foes behind. Wherever the subtle ego of identification with the body is present, sorrow will also be present.

I remember how sad I felt when I was young, and one person said that I have enmity for him. I had gone to Balia. One man had organized a festival, but I was not invited. So, the people with whom I was staying started Satsang (spiritual discourses). Gradually a few hundred people gathered for the discourses. The man who had organized the festival began to tell people that I had enmity for him and had come to Balia to spoil his festival! This was despite the fact that I did not even know the man! When I heard this, I went to his festival uninvited. I had no wish to spoil his festival; I wished him well in every way.

So, when did I feel bad? It was when someone accused me of having hatred or attachment. I will tell you about my dosha – the fault that caused my sorrow. The other man was not to be blamed for what he said. He only said what he felt. The fault was mine. I was disappointed that he did not consider me to be a Mahatma; he believed me to be capable of *raaga-dve'sha* (attachments-aversions). The subtle ego – *asmita* – of being a Mahatma that was imbedded in my mind was the cause of my sorrow. Not once, but several times have I felt sad because of my *asmita*. *Asmita* is the subtle desire for an individual identity. '*Asme'ra bhaavah asmitaa*' – being established as an individual is '*asmitaa*.'

So, the cause of our sorrow is our getting immersed in this body and the things related to it. It means losing ourselves in our ego to such an extent that we forget the viewpoint of humanity, of mankind, of the Paramatma. What is the reason for our sorrow? Somebody's death is not the cause of our sorrow. The death is outside and the sorrow is inside. The cause of *dukha* is where *dukha* is. Fire is where the spark is. *Dukha* is there, where there are *raga-dvesha*. *Dukha* is there, where there is *asmita*. *Dukha* is

there, where there is lack of wisdom. Quite often, someone says something with great love, but we are not able to understand the love and we get upset.

Now see this – remove your ‘I’ from your body. Use *dharmaadhyasa* (the superimposition of Dharma on your pristine essence) to remove your *de`haadhyasa* (the superimposition of your body on your pristine essence, your ‘I’). One gentleman had come to me. He said, ‘You tell us to do this first and do that first. In my opinion, if we get Gnan, and the experience of the Ishwara, all that you tell us to do will happen automatically.’ What he meant was that the sadhans I had suggested were harder than obtaining Gnan or the experience of the Ishwara! Such people say that the Ishwara is experienced first – that is the sadhana; and worldly goals are achieved after that – they are the fruit!

The fact is, we have to begin from where we are. Our sadhana starts from our present position. The goal is not the sadhana. So, then, where are you seated? In your *de`ha* (body), isn’t it? Sadhan is needed to lift your ‘I’ up, out of your body. You existed before you acquired this body, and you will exist even when this body is no more; but at present, you are where your body is.

Dharma tells us that the body exists at this moment, but you will exist even after it passes away. Dharma tells us that at present you are in the form of a human body, but the end of this form will not be your end. Dharma lifts your ‘I’ out of this physical form. It does so unknowingly, without *vive`ka* (discrimination).

All right, *raga-dvesha* are *pratyaksha dukha* (sorrow that is obvious and visible). We experience the sorrow caused by our attachments and aversions. If you do not consider attachments and aversions to be sorrow, you will feel no sorrow even if someone cuts you into two. How sullied is the mind that is trapped in an infatuation for someone, for whom your heart flutters like a caged bird. You feel that you will die without him. You never realize that your suffering is because you are trapped by this worldly attachment.

Monkey trainers bury a narrow necked jar, with groundnuts in it. The monkey comes to get the nuts, slips its hand inside the jar and clutches the nuts. Its fist is too broad to be pulled out, and it doesn't want to let go of the nuts, so it gets caught. It is beaten, tied, and made to dance. The fire of hatred burns in your heart, but people don't feel that they are suffering.

Today I want to tell you about *asmita*. Why are we *dukhi* (sad)? Our sorrow stems from the fact that we consider our Self to be a separate individual. We feel sorrow that another person doesn't consider us to be a great scholar, or a man of great renunciation. We get upset if someone does not accept that we are in a peaceful state of Samadhi. The peaceful state of Samadhi is also a state of being separate; and being a Gnani is also a state of being separate. I will tell you about myself. All kinds of things happen when we are young and immature. Well, when I was young, I believed myself to be a Gnani. I was absolutely certain that I had attained Brahmagnan. I had gone to a Mahatma, and wanted him to talk to me as to an enlightened Mahatma. Wasn't that foolish of me? I went and bowed down, and sat at his feet. I wanted to ask him some questions. Why should he consider me a Brahmagnani? It was merely my foolishness.

'You should do *nididhyaasana* (withdraw the mind)', he told me with great love. He did not tell me to do *shravana* (listen to spiritual discourses, the first step in the practice of Yoga). That means, he did not express any doubts about my resolve for spiritual progress. He did not tell me to do *manan* (reflect upon the discourses, the second step in Yoga). He told me to do *nididhyasana* (the third step). 'He considers me to be a sadhaka,' I thought, 'since he is telling me to do *nididhyasana*.' Now, I know that you are not likely to be troubled by such thoughts. All of you are very wise; but I am telling you of my own lack of wisdom. I felt that the Mahatma is telling me to do *nididhyasana* so that my *viparyay* would be removed.



The shlokas of Panchadashi came to my mind instantly. Those who don't have Gnan should do shravan. But, I knew that I had no need for shravan.

*Shrinvantu agnaatatattvaaste` jaanan kasmaachhrinomyaham,  
Manyantaam sanshayaapannaa na manye`ham asanshyah.  
(Panchadashi 14. 47)*

Those who have doubts and dilemmas should do manan. But, I had none, and so had no need to do manan.

*Viparyasto nididhyaase`t kim dhyaanam aviparyaye`,  
De`haatmatva-viparyaasam na kadaachid bhajaamyaham.  
(Panchadashi 14. 48)*

People who have viparyay should do nididhyasana. I had no viparyay, so why should I do *dhyaana* (meditation)? I never had the viparyay of identifying with my body.

This was my immediate reaction.

When I recall my reaction to the Mahatma's advice, I am amused at my own foolishness. My reaction was not a characteristic of a Brahmagnani! If someone believes that we are a *jeevaatmaa* (an Atma attached to a body), a *jigyaasu* (seeker of the ultimate Truth), or a *saadhaka* (spiritual seeker), and gives us advice – and we at once claim to be a Brahmagnani, that is definitely not the reaction of a Brahmagnani. It is the reaction of a person who has *asmita*. This *asmita* is present in the minds of those who do a lot of Satsang. It is much stronger in the minds of those who don't do Satsang. They are bound to have *abhinive`sha* (identify with their body). They are immersed in the body made of bones, flesh and skin; how can they ever get the subtle ego of a Samadhi done by a separate individual?

Now, whatever kind of *abhimana* (ego, vanity, pride) it may be, all *abhimana* comes within the *aasuree sampatti* (the traits of Demons).

*Dambho darpobhimaanashcha krodhah paarushyame`va cha,  
agnaanam chaabhijaatasya paartha sampadamaasureem.*

(16. 4)

(O Partha, arrogance, conceit, and pride – as well as anger callousness and ignorance – are the characteristics of a person born with Demonic tendencies.)

The Asuri inclination of a person leads to pride. A subtle Buddhi Yoga is needed to remove this asmita. Regarding this, give thought to what you are. When you think about your Self, you will see that your asmita will reduce.

Think about the Ishwara's greatness, His magnificence! I am telling you something practical – whenever the thought of your good qualities comes to you, think about someone superior. If a millionaire feels proud of his wealth, he should think about a billionaire. The millionaires of our country look down on others, but when they go to America and see the fabulous wealth of the rich Americans, they feel quite small. So, focus on those who are superior, to control your pride; whether it is about learning, asceticism, Samadhi, or wealth. Your asmita will reduce.

And, the greatest of all is the Ishwara; no one is greater than Him. A man who has a few acres of land feels he is a big man. The Ruler of a State feels he is a big man. The President of a country considers himself to be very important. However, this Cosmos that contains millions of worlds is controlled by the Ishwara's Maya (power of delusion) and Prakriti (Nature). They glow and vanish within minutes at the whim of the Ishwara. Who can be greater than the Ishwara?

Shri Udiya Babji Maharaj would occasionally say, 'Millions of universes shine and fade out like sparks, in my essence. Every universe has a Brahma, Vishnu and Mahesh. When I meditate upon the Ishwara who is the Master of them all, what is the worth of a paltry Samadhi that lies in a corner of my mind? What cause is there for pride?' Why should anyone have asmita because of his learning, asceticism, Samadhi, or tranquility?

So, the *aishvarya yoga* (attaching the mind to the Ishwara by thinking about His grandeur), meditating on His magnificence and Glory, helps us to reduce our feeling of superiority. This is a part of Buddhi Yoga.

Why the abhimana of being a great philosopher? People who live by their intellect tend to have great pride. Some sit in solitude, and write books, and some write poetry. But, what is this *vichaara* (profound thinking)? Vichara is the restlessness of the *antahkaran* (fourfold mind) in the body. When a person once realizes the Satya (ultimate Truth), what need has he to continue to give deep thought? *Heeraa paayo gaantha gathiyaayo, baara-baara baakoon kyun khole`?* (You obtained a precious diamond and tied it securely in your waistband. What is the need for you to open it up to check again and again?)

Oh, the pride of Samadhi is broken, is it not? Our Atma is the sakshi. It never sleeps, nor does it stay awake. It does not need to flutter the wings of thought to go anywhere. Nor does it need to trim the wings of thought to sit in peace. From whom does it feel separate? The Atma is not divided by matter, indulgences, or conditions. Hence, when we do vivek, and use discrimination, we realize that nothing exists, except the Atma. Our asmita is cut away.

Instead of focusing on our *kartaapana* (being the doer) and *bhokataapana* (being the one who experiences), it is very good to sit as a mere sakshi for a little while. However you must be aware that this awareness is also something that you have chosen to do. You invoke the feeling of being a sakshi, hold on to it for an hour or so, and let the feeling go. When you come out of this feeling of being unconcerned with everything, your usual inclinations and tendencies flood into your mind once again. Therefore, this *saakshee-bhaava* (feeling of being a sakshi) is a sadhana done by a karta. It is not the Paramartha (supreme) Satya. It contains a subtle ego, 'I am like this, I have these qualities,' etc.

You should know that when a person experiences Paramartha, the 'asmi' (am) in '*aham brahmaasmi*' (I am the Brahman) is

dissolved, the ‘aham’ (I) is dissolved, and being the Brahman is also dissolved. There are no words in the unbroken, infinite Satya that is the Paramartha. In it, there is no tendency born of inclinations. An effort to remove inclinations and tendencies is required as long as you have *agnaana* (lack of Gnan). Under the circumstances, Buddhi Yoga removes the asmita of being a shakshi from the essence, and meditating upon the Atma’s greatness also removes asmita.

Another point is that you continue to do your work, but put away the feeling of being the one who works. There is a state of ‘*tvam padaartha*’ (the ‘you’ in ‘You are the Brahman’), that is the *aishvarya yoga* (being united with the Ishwara by focusing on His greatness). There is the ‘*tat padaartha*’ (the ‘that’ factor), and there is the state of *vyavahaara* (worldly interaction). This cuts away the feeling of a separate ‘I’. How?

*Aatmaupamyē`na sarvatra samam pashyati yorjuna,  
sukham vaa yadi vaa dukham sa yogee paramo matah.*  
(6. 32)

(O Arjuna, the Yogi who sees others the same as himself, and feels their joys and sorrows as his own, is acknowledged as the most superior Yogi.)

You can check up on this – there are many kinds of Yogis in the Gita, but ‘*Sa yogee paramo matah* – this Yogi is, in My opinion, the highest kind of Yogi.’ It is only in some places that Bhagwan clarifies that this is not an ordinary Yogi; he is the highest kind. In other places, a man is called a Yogi if he sits with his eyes closed, or controls his breathing, or sits with a straight back.

There is an organization – I can even give the name if anyone is interested – where you pay two or three thousand rupees and get a Certificate stating that you are a Yogi. ‘*Le` khasam ko naama khasama saun parichay naahin*’ (she takes her husband’s name but she doesn’t know her husband).

I am explaining the sadhana for destroying asmita. The *asmi-asmi* (I am, I am), is always separate. It is *drishya* (that which can be seen), and you are its sakshi. There is some individual quality you have, and your subtle ego about being different from others is utterly paltry before the Ishwara. The quality is insignificant, and you are the one who witness it; you are in no way connected to it. Furthermore, if there is any special quality, it is in all beings. This is how you should view yourself. Now see, hasn't asmita been cut away?

There is a story about a Mahatma who was doing bhajan. Indra (the King of the Devtas) sent his chariot and driver, Matali, to bring the Mahatma to Swarga (Heaven).

'Indra has invited you to come to Swarga,' said Matali.

'Why, Matali?' asked the Mahatma. 'Why should I go to Swarga? I stay in my hut, doing Bhagwan's bhajan. I bathe in the Gangaji. I eat fruits and flowers, and the food brought by people. I remain engrossed in the Paramatma night and day. What need have I to go to Swarga?'

Matali returned to Swarga and told Indra what the Mahatma had said. Indra went himself to bring the Mahatma.

This happens even with Rajas, Maharajas, and wealthy people. They first send their employees, but if the person is great and refuses to go, they come themselves. I have seen this on a number of occasions. The Maharana of Udaipur invited Karpatriji Maharaj with great respect. Karpatriji traveled leisurely. When he reached Udaipur, he went to a park and sent word of his arrival.

The Maharana sent a senior Minister to bring Karpatriji to the palace. 'The Maharana is not feeling well,' said the Minister. 'He has asked you to come to the palace and have *bhikshaa* (food given to a mendicant). He will also be able to meet you.'

Karpatriji completed his daily routine of bath and worship. Then he told the Minister, 'Look, since Raja Saheb is not feeling well, he won't be in any condition to participate in any spiritual discussion or listen to Satsang. So, instead of lingering here, I will proceed on my journey.'

As soon as Karpatriji started, the Maharaja became well and came to him personally! The health of the wealthy depends on their mood! So, the good thing was that Indra came to the Mahatma, and prayed to him to come to Swarga.

‘Indra,’ said the Mahatma, ‘Please tell me what is there in Swarga, to make it worth my going there.’

‘There is great *sukha* (pleasure and comfort) in Swarga,’ said Indra. ‘People fly in air planes. There are beautiful *apsaraa* (celestial nymphs) frolicking in beautiful parks and gardens. You will get *amrita* (the elixir of immortality) to drink.’

‘You vanity is false, Indra,’ said the Mahatma. ‘The *sukha* with the *apsaras* is just like the *sukha* a dog gets with a bitch. The *sukha* of *amrita* is like the *sukha* of a drunkard on earth. I have no wish for your parks, or your *apsaras*, or your air planes, or your *amrita*. I am happy by myself.’

The fact is that we feel that we lack the qualities others have. We feel inferior and become agitated. So, the method for removing *asmita* is to understand that if you are the *saakshee* (uninvolved witness), you have no particular quality. Quality is *drishya* (visible), and therefore, completely separate from you. Your vanity is false. And, if you focus on the Ishwara, the quality you have is of no great worth, anyway. If you view the people, all have special qualities.

*Aatmaopamyē`na sarvatra samam pashyati yorjuna,  
Sukham vaa yadi vaa dukham sa yogee paramo matah.*

Who is a param Yogi (a Yogi of the highest caliber)? People sit for an hour with their back straight, and consider others to be inferior. There is only one Satya, and that is the same in all. If you are totally entangled in your own *sukha*, you have an extremely fragmented viewpoint. If you feel proud about what you have, your pride will vanish. And, if you suffer from a feeling of lacking, look at those who have even less. You will feel thankful for what you have. If you eat a roti of *bajraa* (millet), and feel sad

that you did not get a roti of wheat, think about the person who doesn't get even bajra. He eats an inferior grain and drinks the water that is discarded when rice is cooked.

People lament that they have only one room. They should think about those who don't have even a small room. Their feeling of lacking will go. Thus, our possessions and qualities give us vanity, but when we look at the Ishwara, our qualities become negligible. When you become a sakshi, the virtue is no longer yours, because you are nothing but an uninvolved observer. And, if you understand that everybody has virtues and every home has sukha, your asmita will reduce.

It is not enough to just think of the Ishwara, if you want to remove asmita. It is necessary to take shelter in the Ishwara. Bhakti is a separate thing, and *sharanaagati* (taking refuge) is a different thing. The love Bhagwan showers upon us by giving us complete faith, is sharanagati. Bhakti does not remove asmita completely, but sharanagati does.

In the Sect of Shri Ramanuja Acharya, they believe that *prapatti* (catching Bhagwan's feet) and sharanagati are different. They also consider *maryaadaa bhakti* (bhakti with decorum) to be different from *shuddha bhakti* (pure bhakti). In the Sect of Shri Vallabh Acharya, sharanagati means a conviction that Bhagwan will be pleased with the things we do for pleasing Him. The faith is that Bhagwan is pleased, and the sadhan (method) is our effort to please Him. Our effort, and His being pleased. Sharanagati is when both the sadhan and the *saadhya* (goal) is Bhagwan.

*Yamaive`sha vrinute` te`na lakshyah.*

*(Mundaka Upanishad 3. 2. 3)*

The ones who obtain Bhagwan are those who are chosen by Him. In the Sects of Ramanuja and Vallabh Acharyas, the essence of sharanagati is, '*Shree krishna sharanam mamah, shree kishna tavaasmi.*' (Shri Krishna, I take refuge in You. Shri Krishna, I belong to You.) The sadhana done by the *jeeva* (Atma attached to a body) is one part, and the tremendous Grace coming from the

Ishwara is the other part; and sharanagati is possible only when both are there. In this, the Ishwara's stupendous compassion removes the asmita of the jeeva.

*Tame`va sharam gachha sarvabhaave`na bhaaratata.*

(18. 62)

(O Bharat! Take the sharan of the Parameshwara in every way.)

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*Sarvadharmaan parityajya maame`kam sharam vraja,*

*Aham tvaa sarvapaape`bhyo mokshayishyaami maa shuchah.*

(18. 66)

(Give up all Dharmas, meaning, ordained duties; and take refuge only in Me, who is all-powerful and the substratum of everything. I will release you from all sin. Do not grieve.)

This Aishvarya Yoga is thus another form of Buddhi Yoga. Then, there are Dharma Yoga (uniting with Him by doing Dharma) and Karma Yoga (working as a worship), but the Gita does not give stress to Dharma Yoga; it stresses on Karma Yoga. The Gita does have love for Dharma, but there is a *sakaamataa* (desire linked to religious rites) in it. The Gita describes the Karma Yoga that is done after desires are removed. Apart from Karma Yoga, *vairaagya yoga* (detaching ourselves from everything except the Ishwara) is also a part of Buddhi Yoga. This is also called Bhakti Yoga. Then, there is a third part, called the Sharanagati Yoga, which removes asmita.

Apart from these, there is the *samataa yoga* (remembering that Bhagwan abides in the hearts of all beings equally). All are equal in the eyes of the Ishwara. All are equal when we sit as a sakshi, and when we have equal goodwill for all in our worldly interaction. A Yogi with such a feeling is '*sa yogee paramo matah.*'



*Aatmaupamyē`na sarvatra samam pashyati yorjuna,  
Sukham vaa yadi vaa dukham sa yogee paramo matah.*

Tomorrow, I will tell you more about asmita. What is dukha (sorrow/suffering)? It is the feeling, 'I am the body.' Another dukha is the feeling, 'I am bound by my likes and dislikes.' The third is the feeling of self-importance, and the fourth dukha is the feeling, 'The Paramatma, who is my ultimate goal, is separate from me.' The Gita tells us that all four dukhas are removed by Buddhi Yoga.

## Pravachan X

### Removal of the fault of asmita – 2.

Let us think about the ‘*Aham*’ people have. *Aham* means ‘I’ (the subtle ego of being an individual). When we use the word *asti*, it means ‘is’, as in ‘the book is.’ When we use the word *asi*, it means ‘are’, as in ‘you are.’ And when the word *asmi* is used, it means ‘am’, as in ‘I am’. ‘I am’ comes within the range of experience. Existing is an experience that nobody can negate, because even the person who negates will experience, ‘I am’, that he exists. The absence of existence cannot be experienced. This is accepted universally.

Someone may say, ‘This is not a rose.’ The rose is seen in the light, it is seen by the eyes, and it is seen in the five elements. It is not separate from the light in which it is seen. It is seen by the vision and is not separate from the vision. All such viewpoints can be disputed, but nobody can deny the existence of the one who sees.

Therefore, *asmi*, *asmi*, *asmi*; I am, I am, I am, is experienced. This has three grades. One is that the person merges into what he sees, and accepts it as himself. He can say, ‘I am the body, I am the *praana* (life spirit), I am the mind, I am the *kartaa* (doer) and *bhoktaa* (the one who experiences)’ etc. A person can identify with any visible object, but that is not his *shuddha sthiti* (pure state); it is *ashuddha* (impure).

Therefore, when a person interacts in this world and says, ‘I am a Brahmin, I am a Sanyasi, I am this gross body, I am a man, I am a living being, I am the one who works, experiences and remains tranquil,’ it is because his ‘I’ has merged into all these.

The Yogi said, ‘Let me block these mental inclinations.’ Those who practice Yoga are able to eliminate the ‘I’, or the feeling of ‘I am’, but only for some time. This can be done. In this state, *asmita* remains, but it is not connected to the personal inclination. There is no clear discrimination with *adhyasa* (all that is

superimposed on the pristine Atma). The blocked asmita that is in the antahkaran (fourfold mind) remains. The antahkaran that is blocked exists as asmita.

The Vedantis say that no matter how much discrimination you use regarding asmita, and whether the *vritti* (mental inclinations) flow or are blocked, as long as *agnaana* (lack of Gnan) about the asmi is present, your feeling of being a separate individual cannot be removed. You need to have Gnan about asmita's actual essence, and the essence of asmita is the non-dual Brahman. Consciousness glimmers with the illusion of being separate in separate antahkarans and bodies, but it is an illusion, not a reality, because consciousness is one. Thus, the absolute removal of asmita is not possible unless agnan is removed, that is, unless *avidyaa* (nescience) is removed. Therefore, when the Brahman comes into '*Aham brahmaasmi*' (I am the Brahman), the asmita of 'asmi' is burst. As soon as avidya is removed asmita is also removed. This is the principle of the Vedantis.

Now, when the sense of a separate identity is removed, the perception that others are separate is also cut away, and our *poornataa* (totality) is established. So, instead of talking about Vedanta, I will tell you first about the methods of removing asmita. I have laid the foundation of asmita's removal, to clarify that the other methods for removing asmita are not the Paramartha (Supreme). Nobody should jump to the conclusion that this is the actual removal of asmita.

To identify with some other object, and believe it to be your 'I', is adhyasa. And, the experience of asmita felt by the *drashtaa* (the one who sees; the Atma attached to the body) – or *sakshee* (uninvolved witness) – is without the person becoming free of the illusion of individuality, is negated; the asmita of being the infinite Brahman remains, and that is '*Aham Brahmasmi*'. Later on, not only is the Aham negated, the 'Brahman' and the 'asmi' are also negated. Only undivided existence remains.

There are three grades of the methods for removing asmita. The *aadhibhautik* (gross matter), *aadhidaivik* (pertaining to the divine)

and *aadhyaatmik* (metaphysical). The Shrivansha Haripuran has a long story, but I will narrate it in short for you. Naradji was once doing a *tapasyaa* (asceticism) in the Gangaji. One day he saw an enormous turtle, massive like a mountain. The turtle would put out its limbs and withdraw them after some time. It would stick out its head and withdraw it again, and remain unmoving. Naradji was wonderstruck at the sight of this amazing turtle. ‘O Kachhap Raj (King amongst turtles),’ he exclaimed. ‘You are wonderful! You are blessed!’ The turtle smiled and said, ‘It is not I who am wonderful and blessed. Gangaji, in whom I live, is wonderful and blessed.’

Naradji told Gangaji, ‘Devi, you are wonderful and blessed.’

‘What is so great in me?’ replied Gangaji. ‘The sea is blessed; it is wonderful. Thousands of rivers like me merge into the sea.’

Naradji went to the sea and expressed his awe. The sea said, ‘Not me; it is the Prithvi (Earth), who is blessed and wonderful. She upholds me as well as the mountains filled with precious gems that are very important.’

‘What is so great about us?’ asked the mountains. ‘Brahma is blessed and wonderful. The whole world exists in him.’

Up to this point, the story is about the *aadhibhautik padaartha* (gross matter). Now it comes to Brahmaji, who is *aadhidaivik* (divine). Naradji told Brahmaji, ‘You are wonderful and blessed.’

‘What greatness do I have?’ said Brahmaji. ‘The Vedas are great and blessed. It is because of them that I am Brahma, bestowed with all these riches.’

Naradji did a ritual worship of the Vedas. The Vedas manifested before him. ‘O Vedas! You are wonderful! You are blessed!’

‘It is the Yagya that we rule over, who is great and blessed,’ said the Vedas. Then Naradji worshipped the Yagya, and Yagya personified and appeared before him. ‘You see, Prajapati (the King) is the *yajamaana* (sponsor), the Vedas are Gnan, and we – the Yagyas – are the action. The object of our worship is Vishnu. Hence, it is Vishnu who is blessed and wonderful, not us.’

Vishnu means '*vyaapakah ve`ve`shti iti vishnuh*' – the one who pervades the whole world is called 'Vishnu'. It is like the brown paper in which a book is wrapped. Naradji decided to meet Vishnu, but where was Vishnu? He made enquiries and came to know that at that time, Vishnu was on earth. Naradji dropped down to this earth. He saw Shri Krishna in the middle of a meeting with Rajas. 'You are wonderful and blessed,' he said. 'Yes,' replied Shri Krishna. 'I am blessed and I am wonderful, but only with *dakshinaa* (monetary offering given to Brahmins), because no Yagya is complete unless dakshina is given.' It is the rule of rituals that Bhagwan is not pleased with any ritual unless dakshina is given.

*Adhiyagyohame`vaatra de`he` de`habritaam vara.*

(8. 4)

(I, Vasudev, abide in the heart of all, and I am the Adhiyagya.)

In the Gita you read what Bhagwan Shri Krishna is. All the Yagyas are established in Shri Krishna. Shri Krishna is Vishnu. What does He mean, when He says this? He thumps His chest and declares, 'Truly, I am blessed and I am wonderful!'

Now, what is this dakshina? It is *vidyaa* (right knowledge). If a person knows the Paramatma, if he makes the *avishay* (that, which cannot be the object of the senses) the *vishay* (object) of his mind, then the Atmatattva (the essence of the Atma; the Brahman) that is indicated, is wonderful and blessed. That is Shri Krishna's metaphysical form.

I once said to Shri Udiya Babaji Maharaj, 'Maharaj, the Atma cannot be the object of *vritti* (mental inclinations). How can we obtain Gnan about it?'

'From where have you heard this?' he asked. 'That the Atma is the avishay of vritti – is this known, or not? If you have not obtained this knowledge, tell me how you know this?' It is, therefore, a method of Gnan to state that the Atma is not an object of mental inclinations. And, it has to be obtained by taking refuge

in a Sadguru (enlightened Master), and understanding through the principle of the tradition of Vedanta. This is how the avishay becomes the vishay; otherwise, any commoner would be able to make the Atma the vishay of his mind.

So, you see, we first have to understand something about Shri Krishna from the Gita, if we want to remove our asmita. Shri Krishna's Adhibhautik form stays with the people of Vrindavan. He plays with the cowherd boys, takes the cows to graze, and frolics with the gopis. He is even afraid of the gopis! That is Shri Krishna's gross, historical form. His Adhidaivik form is Vaikunthanath – the Lord of Vaikuntha, where He abides eternally as Vishnu; or the Lord of Goloka, where He abides as Shri Krishna. It is wonderful.

If you seek to progress in the material world, you should respect Shri Krishna's ideals and goals. You should respect His good qualities and universal benevolence. You should worship Him and obtain worldly achievements. The Shri Krishna of the Mahabharata is the Adhibhautik Shri Krishna, who can make you win the battle. The Shri Krishna of Dwarka is also the Adhibhautik Shri Krishna. You can obtain wealth by worshipping this form of His.

The Shri Krishna of Vaikuntha and Goloka, however, is the Adhidaivik Shri Krishna. You can obtain spiritual wealth by worshipping these forms of His. You can go to Goloka or Vaikuntha and obtain the treasures of these realms. The fault of asmita in our lives is Adhyatmik. To remove it, we need to worship the Adhyatmik Shri Krishna. Shri Krishna gives help where it is needed. If you need external help, He gives it to you, and if you need internal help, the Shri Krishna in your heart will help you. To cut away asmita, you should think about the help you can obtain from the essence of Shri Krishna, as given by the Gita.

*Gatirbhartaa prabhuh saakshee nivaasah sharanam suhrit,  
prabhavah pralayah sthaanam nidhaanam beejamavyayam.  
Tapaamyahamamaham varsham nigrihnaamyutsrijaami cha,*

*amritam chaiva mrityushcha sadasachaahamarjuna.*

(9. 18 – 19)

(I am the Supreme state that is worth obtaining, the one who fulfills the needs of all, the Master of all, the one who bestows good and bad fortune, the one in whom all abide, the best refuge, the one who showers Grace with no thought of return, the cause of birth and death, the one who sustains, the one into whom everything dissolves during Dissolution, and the cause of eternity. As the sun I give heat. I attract water and give rain. O Arjuna, I am the amrita that bestows immortality and I am death. I am truth and I am falsehood.)

Observe Shri Krishna's 'asmi' (I am), and your asmi will be cut away.

*Rasohampsu kaunte`ya prabhaasmi shashisooryayoh,  
pranavah sarvave`de`shu shabdah khe` paurusham nrishu.*

(7. 8)

(O Arjuna, I am the fluidity in water, the effulgence in the sun and moon. I am Om in the Vedas. I am sound in space, and I am the valor in human beings.)

What scope is there for your asmi, when you see the asmi of the Ishwara? Examine the twelve attributes of Shri Krishna's asmi in the eighteenth shloka of the ninth chapter. Your asmita will be destroyed.

Shri Vallabhacharya has considered the *jagat* (world) to be separate from the *sansara* (the interactive world). The *jagat* is created with the five elements. It has men and women, animals and birds, etc. The *sansara* is created with 'me' and 'mine'. Think about the difference between the *jagat* and the *sansara*. There is a woman; she is a part of the *jagat*. However, whether she is a wife, a sister, aunt or grandmother are the relationships of the *sansara*. A man is a part of the *jagat*, but whether he is a father, son, brother or grandfather are the relationships of the *sansara*. Shri

Vallabhacharya says that the sansara is destroyed when we get attached to Bhagwan; only the jagat remains. The woman will remain, the man will remain; relationships that become a cause of sorrow are eliminated. It is the sansara that causes sorrow, not the jagat. No object is a cause of suffering – it is our likes and dislikes that cause suffering.

If we cultivate a relationship with the Ishwara, our worldly relationships will automatically be severed. We lose interest in the world. Sansara means relationships, and relationships mean sorrow. Now, if anyone present is an advocate of the Advaita (non-dual) school of thought, he may accuse me of splitting the world into two – the jagat and the sansara. Shankaracharyaji Maharaj believes that they are one. I remind you that the Panchadashi describes both the Ishwara's *srishti* (Creation) and the Jeeva srishti. Men and women are created by the Ishwara. So are the other species and the elements. The jeeva srishti is to consider them 'my husband, my wife, grandfather, or grandmother.' Even Shankaracharyaji is of the opinion that there is no sorrow in the Ishwara's srishti. He says that the sorrows of this world are not created by Prakriti (the Ishwara's power of Creation) or the Purusha (the Atma who abides in all). Then, who creates dukha? It is *aviveka* (lack of discrimination) that causes sorrow. People lack the discrimination to separate the Ishwara's creation from the creation of humans.

There is the jagat, and it has a movement. It moves like a motor car moves. Movement is called '*gati*'. 'I am the gati of this car called the jagat,' says Bhagwan. 'I am the driver who is responsible for its being hidden at times and visible at times. It is by My will that it moves fast or slowly.' Bhagwan said, '*Gatih* – I am the movement of this world.' '*Bhartaa* – I am the one who provides.' What if this car needs petrol? Bhagwan provides the force that moves the car that represents the world. He is the *bhartaa*; He provides. Who is the owner of the car? It is Prabhu. Bhagwan is the Master of this world. He is the *saakshee* – the one who watches its movements. Where is this car kept? It is kept on



the earth. He is the *nivaasa* (abode), and the *sharan* (refuge) – the garage!

And who cleans the car when it gets dirty? Who repairs it when it breaks down? It is the *suhrit* (well-wisher). Who made it? Bhagwan is *prabhavah* (Creation) and also *pralaya* (Dissolution). *Sthaanam* – He is where the car is, and He is the *nidhaanam* into which the whole world dissolves. Is it reborn, or not? '*Avyayam beejah*' – He is its indestructible seed. He is the whole world.

Now, think of what it is, that steals our 'I', starting from this gross body.

*Tapaamyahamham varsham nigrihnaamyutsrijaami cha,  
amritam chaiva mrityushcha sadasachaahamarjuna.*

(9.10)

*Tapaamyaham* – the weather becomes unbearably hot. Who increases the temperature? It is Bhagwan. There is rain. Who is it? It is He. Bhagwan confiscates the motor car sometimes – *nigrhnaami*, and releases it – *utsrijaami cha*. Sometimes He gives liberation; He is *amrita*. And, He is *mrityu* (death). He is *sat* (existence) and He is *asat* (a relative truth). Now, when He is everything, where is your 'I', and where are your personal relationships?

We believe a portion of the earth to be 'mine'. This is a point you may, or may not comprehend easily. People say, 'I have paid this amount for this land.' Very well then, it is yours. 'No, I inherited it from my father.' In that case, it is undoubtedly yours. 'Oh, no! It was gifted to me.' Then it belongs to you now. 'I seized it by force.' Well, you are its Master, now.

However, the earth will remain when you are no more. You have attached your 'me' and 'mine' to this piece of earth, but neither your 'I', nor your 'mine' are in it. Your death is on this earth and your life is on this earth. This is how you are placed. All that is seen as 'mine' is attached to your 'I'. 'Mine' cannot exist without 'I'. The offspring of 'I' is called 'mine'. 'I' am not the owner of

‘mine’. ‘I’ comes first and ‘mine’ follows. (The ego comes before possessiveness rises.)

Now, think of what your ‘I’ is, in the creation of the Ishwara, when you focus on the Ishwara’s glory. The Mahatmas laugh at those who say, ‘I own this land, gold, silver, diamonds and pearls.’ The earth laughs and the water laughs. What is this ‘I’ of yours, that entitles you to claim the world to be yours? When you think of His greatness, where does your perceived greatness stand?

*Gatih bhartaa prabhuh saakshee nivaasah sharanam suhrit* – He is the master of the whole world! *Prabhavah pralayah sthaanam nidhaanam beejamavyayam* – where does your feeling of asmi, your ‘I’, come from and where does it go? What will it disappear into? Where is it when you sleep? And, where is even that ego, which does not pertain to worldly objects, in the Ishwara? And then, what is even that, which seems to be present in the Ishwara, in the *sat-dhaatu* (the element that is pure existence)?

I may have told you about this incident. I had once gone to a Mahatma. I was about sixteen at that time. Ever since I was a small child, I had heard about my grandfather’s conviction that I would not live long. Discussions were held with astrologers. I had gone to Kashi (Varanasi) for my studies, when I was twelve. My grandfather sometimes took me with him when he went to consult some astrologer. He would show my horoscope and they would have extensive discussions about how long I would live. I would listen to these discussions. Thus, it was imbedded firmly in my mind that I would not live beyond the age of nineteen. However, had that been true, I would not be alive today.

Another thing that happened is that I began to go to Mahatmas. A factor of self-interest lay behind this. I hoped to find some Mahatma who could extend my life span and postpone my early demise. The Ishwara’s Grace was such that I never went to any Mahatma who was a cheat, offering me some spurious medicine to keep me alive. The Ishwara kept me safe from frauds. This is why I say that the Ishwara showered Grace on me. ‘*Yamaive`sha*

*vrinute`te`na labhyah.*’ Only the one who is chosen by Bhagwan obtains Him.

I was telling you yesterday that the love we give to the Ishwara comes from our side, but His consent is required for the marriage to take place. The marriage cannot take place unless He wants. The Beloved is unseen; we have never seen Him. We don’t know Him. So, were He to not bestow Grace on us, we could not feel love for Him. This is how there are two kinds of *varan* (acceptance). One is *sadhana janakatra*, when the person chosen by the Ishwara begins to do sadhana. The other is when the Ishwara annihilates the Aham in the one He has chosen, and the person’s Aham merges into the Ishwara. These are the two characteristics of people who have been chosen by the Ishwara. Either the person begins to love the Ishwara or he becomes the Ishwara’s.

Yes, then; what *kripaa* (Grace) did the Ishwara shower on me? It was that I never went to any Tantrik who demonstrated supernatural powers or imbued intoxicating substances. I went to authentic Mahatmas. They told me, ‘We cannot delay your death. If you are to die, you will die. However, we can make you free of the fear of death. we have the capacity to rid your heart of its fear of dying.’ What I am telling you is about *asmita*, about how the Gita shatters *asmita*.

The fact is that doing a Yagya is not everything. The fruit of a Yagya is the *vritti* (mental inclination; frame of mind) that rises when we do a Yagya; it is the intellect that awakens in us. The fruit of a Yagya is the tendency that gives us a reflection of *aatma-sukha* (the bliss of the Atma). This is the fruit of doing *maalaa* (a rosary). The fruit of going to a temple is the feeling, ‘I have had a darshan (vision) of Bhagwan. I am fortunate!’ The sadhana is external, but the fruit lies in the inclination of the antahkaran (fourfold mind). Worldly people are not aware of this. They think, ‘Bhagwan will send us a parcel of pearls and diamonds. That will be the fruit of our bhakti.’

No. The fruit of your bhakti is that the reflection of the Atma – whose essence is bliss – will shine in your heart. Actually the fruit of every sadhana creates a kind of vritti in our heart, and the shadow of the Atma in it is called the '*fala*' (fruit). The fala is always in the antahkaran, not in the Atma or Paramatma. Nor is it in any object or action. The vritti's merging into the Ishwara is the fruit. People who don't understand this expect some material benefits to drop down from the seventh Heaven!

A man was very dejected. This happened recently, at Madras. He had done an *anushtaana* (specific ritual worship) of Ganeshji. He was deeply in debt and he wanted to obtain great wealth. He wanted to get bundles of notes and become a millionaire within a few minutes. He did the anushtana for this purpose, but he didn't get even a small coin. He felt utterly dejected and went around telling people that his worship had yielded no results. This was in spite of the fact that he received a letter from his creditor, saying that in view of his plight, the man had written off his debt of fifty thousand rupees. He was relieved of this enormous burden, and yet he continued to tell people that he had obtained no benefits from his worship of Ganeshji. 'I wanted to get lakhs of rupees,' he lamented, 'but I did not get even a single coin!' This is *vipareeta buddhi* (contrary intellect). The man did the anushtana and got the fruit (of being relieved of a great debt) but failed to see the benefit. The fruit of every anushtana comes as a mental inclination, not as an external object. If, in spite of doing an anushtana, your feeling is still that you lack something, what is the value of that worship?

I told a Mahatma, 'Maharaj, place me in the *sharan* (refuge) of Bhagwan.'

'Look, Babaji, Punditji,' he said. I was seventeen or eighteen at that time. 'You understand everything. Tell me, what is there in this world, that is not in the sharan of Bhagwan? Isn't clay in His sharan? Isn't water in Bhagwan's sharan? Aren't fire, the sun, and the moon ruled by Him? Aren't the wind and space controlled by Him? This body of yours is composed of the elements, it abides in

them, and flourishes in them. You call it your ‘I’. How can you say that it is not in Bhagwan’s sharan? Go home now. Come back tomorrow, and tell me what you feel is not in Bhagwan’s sharan. I will place it in His sharan!’

The feeling of Aham we have is the asmita in our life, and it is absolutely false. Come into Bhagwan’s sharan. We are not to go into His sharan; it is the false impression of not being in His sharan that is to be removed.. Take our eyes, for example. Aren’t our eyes in the sharan of the light of the sun? Aren’t our ears in the sharan of space, and our tongue in the sharan of *rasa* (flavor), and our body – made of the five elements – in Him who is the sharan of the elements? Everything is sheltered in the Ishwara. Our asmita, our Aham, is absolutely false.

*Eeshvarah sarvabhootaanaam hridde`she`rjuna tishthati,  
bhraamayansarvabhootaani yantraaroodhaani maayayaa.  
Tame`va sharanam gachha sarvabhaave`na bhaarata,  
tatprasaadaatparaam shaantim sthaanam praapsyasi  
shaashvatam.*

*Iti te`gnaanamaakhyaatam guhyaadguhyataram mayaa,  
vimrishyaitadashe`she`na yathe`chhasi tathaa kuru.*

(18. 61 – 63)

(O Arjuna, all the beings in this world are seated in the machine of a body. The Paramatma abides in them all. He uses His Maya to spin them around according to their karmas.

O Bharat, take the sharan of that Paramatma in every way. It is only by His Grace that you will obtain supreme peace, and the eternal supreme state.

I have thus given you this Gnan, which is the most secret of the highly guarded secrets. Give it deep thought and then do what you want.)

‘*Eeshvarah sarvabhootaanaam hridde`she`rjuna tishthati* – the Ishwara is seated in all hearts, Arjuna.’

One day, I began to reflect upon this. If the Ishwara is seated in everything, He will be present in the trees, and in the heart of a clod of earth. Is He present in the drop of my blood? A drop of blood contains millions of cells – is He present in every cell?

*Sarva bhootaanaam hridde`she`rjuna tishthati. Bhraamayan* (He makes them go round and round) – left and right, high and low. My blood moves with every breath I take. That is not what *bhraamayan* means, although it does go up and down, and round and round. *Yantraaroodhaani maayayaa* – seated on a machine and moved by Maya.

*Tame`va sharam gachha* – go and take refuge in the Ishwara. Meaning, whatever we consider to be ours. When this buddhi changes, the asmita also changes. The changing of asmita lies in the changing buddhi. And, when the buddhi absorbs the Satya (ultimate truth; pure existence), when its subject is nothing but the Paramatma, then asmita will be removed totally.

In the next two days I will tell you more about this.

## Pravachan XI

The removing of the fault of asmita – 3.

I will tell you a little about *vive`ka* (discriminating between the truth – the Atma; and the relative truth – the world that is superimposed upon it). In the Sanskrit books, they write ‘*atraayam vive`kah* – this is the vivek about this subject.’ The meaning of vivek is to separate. Vivek means the attempt to understand the difference in the different objects, and separate what has got mixed up.

*Gatirbhartaa prabhuh saakshee nivaasah sharam suhrit.*

(9. 18)

(I am the one who gives progress; I am the Master, the witness, the abode, the refuge, and the well-wisher.)

This is the Ishwara’s form. The Ishwara is the *sabeeja chit* (the consciousness that contains a seed), Prakriti (the Ishwara’s power of Creation; Nature) is the *sabeeja sat* (existence that contains a seed), whereas Goloka-Vaikuntha etc are *sabeeja aananda* (the bliss that contains a seed). The sabeej Sat becomes the *aadhidaivik* (divine) and the sabeej Chit becomes the *aadhyaatmik* (metaphysical). *Che`tan* (consciousness) means our Atma. When this is attached to the *beeja* (seed) of the whole world, it is called the Ishwara, and when it is attached to an individual it is called a jeeva. When both these superimpositions are removed, no difference remains in the pristine consciousness. There is a *kaarya* (effect, action) in the world, and there is a *kaarana* (cause). Prakriti is the cause and this *jagat* (world) is the effect. In the Adhidaiva are Shri Krishna and Shri Radha, Laxmi and Narayana, Gauri and Shankar. And in the Adhyatma are the *jeevaatmaa* (Atma attached to a body) and the *vritti-roopa drishya* (that which is perceived because of individual inclinations).

Prakriti is dependent on her effect, the *drishya* (that, which is seen); and the *drashtaa* (the one who sees) remains separate from the *drishya*, as a disinterested witness. At this time, Prakriti stays in the *pancha bhoota* (the five elements, earth, water, fire, wind and space), and the Ishwara is both *vyaavritta* (encompassing) and *anuvritta* (within). This is a mutually contradictory *dharmaashraya* (state of Dharma; what is natural), because the Paramatma is *shuddha-buddha-mukta* (pristine-enlightened-liberated). Neither is He attached to anybody, nor does He encompass anything. Shankaracharyaji's experience is that the Brahman is *anuvritta* as well as *vyavritta*. Shankaracharyaji's Brahman is neither all-pervading, nor separate; neither immersed in the effect, nor separate from it, because there is no effect in the Brahman. The *drashta* is separate from its *drishya*; the Ishwara is both *vyavritta* and *anugata* (a follower; consequence), and the *pancha bhoota* (the five elements) and other effects are always *anugata* as the consequences. This is the point of vivek that I have told you. So, see this in the Gita –

*Amritam chaiva mrityushcha sadasacchaahamarjuna.*

(9. 19)

(O Arjuna, I am the amrita [undying] and also mrityu [death]. I am Sat and I am asat.)

This is the description of the Parameshwara's essence – He is both amrita and mrityu. A snake came to a bhakta, with its head raised to strike. The bhakta said, 'I have been separated from You since a long time, Bhagwan! I have been unhappy at being parted from You. You have sent this dear messenger to summon me to You!' He was happy to see the snake. He began to dance with joy.

There was a Saint here, in Maharashtra. A ghost rose up high before him. I am sure you know his name! 'You look beautiful, Prabhu! You have assumed this enormous form, but I recognize You! Oh, this is not a ghost; it is my Parameshwara!' *Amritam chaiva mrityushcha*. For those who have recognized the



Parameshwara, He is amrita as well as mrityu. *Sadasachaahamarjuna* – He is the truth and He is the false. If you read the Gita attentively, you will find wonderful things in it. You chant the Gita; pay attention to the words, and understand what is said. Both the Sat and the asat are the Ishwara; and He is beyond them, too – *sadasachaahamarjuna* (11.37)

Just think how tender would be the heart of the bhakta, how sweet, full of joy and harmony it would be, to be able to see the Paramatma in both death and immortality. What an extraordinary person such a bhakta would be! *Amritamchaiva mrityushcha sadasachaahamarjuna*.

*Sadasat tatparam yat* – He is Sat, He is asat, and He is beyond the Sat and the asat. Do vivek and see one more special point in the Gita – *na sattannaasaduchyate`* (13. 12). Neither Sat nor asat is the name of the Paramatma. He cannot be described as Sat, or as asat. Nobody can give a discourse describing Him as either, because He is separate from both. Now see His essence as described in the Gita.

*Naasato vidyate` bhaavo naabhaavo vidyate` satah.*

(2. 16)

(That, which is asat does not exist, and the Sat always is.)

On the one hand, Shri Krishna says that He is Sat and also asat; and He is beyond them both. Sat-asat are *kaarana-kaarya* (cause-effect); the Ishwara is separate from both. On the other hand, Shri Krishna says that He can't be called Sat or asat, and He simultaneously states that the asat has neither birth nor death, and the Sat does not have birth or death either! I have heard this observation from a Saint.

I was staying with an organization that had a collection of all the foreign publications of the Gita in different languages. There were some one hundred and fifty versions that had different commentaries in Sanskrit. For example, the commentaries of Shankaracharya, Ramanujacharya, the Vigyan-Bhikshu Bhasya,

Bhaskar Bhasya, Madhusudan and Shankarananda' commentaries, etc. All these belong to the same Sect. None of these one hundred and fifty commentaries had this observation, so I understand the value of this insight. Those who have never studied it don't realize their importance. This Saint told me the meaning that I have just told you. I have read a vast number of commentaries of the Gita, but none had this point.

*Asato bhaavo na vidyate`* - the *asat* has no existence, no *sattaa*. Not having *satta* means not being born. And, the indication is that unless something is born, it cannot die. If you think about the son of a barren woman, it is obvious that he will never die, since he was not born. Therefore, *asatah bhaavo na vidyate`, janma na vidyate`, tadupalakshitam maranam na vidyate`*. (What is not real has no existence. Neither is he born, nor does he die.) That, which does not die is not born either, because whatever is born has to die.

The *sat vastu* (that, which can never be negated) has no *janma-marana* (birth-death) and the *asat vastu* (that which can be negated) has no *janma-marana* either. What this means is that birth and death are not to be found. This is *anirvachaneeya* ; it is something that cannot be defined. Both birth and death are *anirvachaniya*. They seem to be real, but they do not exist. The *sabeeja* (that, which contains a seed that can sprout in the future) *shaanta* (tranquil) *avasthaa* (state) is called 'Samadhi'; and the *vikshipta* (agitated) *moodha* (dull) *sabeej avastha* is called the 'sansara' (interactive world). The *chit* (consciousness) that is separate from the *drishya* (that which is seen) is the *drashtaa* (the one who sees). The Ishwara is separate and He is also *anuvritta* (attached). He has self-contradictory attributes. He stays in the *drishya*, but is also separate from it.

The Brahman, however, is not separate like the *drashta*. He is not filled in the *jagat* like *Prakriti*; nor does He have the self-contradictory qualities of the Ishwara. Then? '*Avyaavrittaananugataam.*' This is a watch. It is filled with *Prakriti*. The *drashta* who sees it is separate from it. *Prakriti* fills

the gross body while the drashta remains separate. The Ishwara is in the gross form of the body and He is also separate, because nothing exists except Him; whereas the Parabrahm Paramatma is neither *anuvritta* (attached) nor *vyaavritta* (encompassing). He is neither separate nor does He pervade anything, because nothing else exists.

*Naasato vidyate` bhaavo naabhaavo vidyate` satah,  
ubhayorapi drishtontastvanayostattvadarshibhih.*

(2. 16)

(The asat has no existence, and the Sat cannot not exist. This is how the enlightened Saints have seen them both.)

Today, I have started the discourse by talking about vivek. Now, think about sadhan from this viewpoint. How proper is it to consider this body – made of bones, flesh and skin – to be your ‘I’? The *sabeeja shaanta sat* (the pure state of peace that has the seed of change) is called ‘Samadhi’. And, the *sabeeja vikshipta chitta* (the restless consciousness that has a seed) is called the Ishwara, and the *sabeej shanta aananda* (the peaceful bliss that as a seed) is called Vaikuntha or Goloka. I want you to examine where you are seated, and where you wish to stay.

*Ubhayorapi drishtontastvanayostattvadarshibhih.*

Twelve characteristics of the Ishwara, and six of the jeeva. The Brahman has neither twelve nor six characteristics in the Gita, so how can I describe them to you? The Ishwara’s characteristics are:

*Gatirbhartaa prabhuh saakshee nivaasah sharanam suhrit,  
prabhavah pralayahsthaanam nidhaanam beejamavyayam.*

(9. 18)

(I am also the absolutely desirable supreme realm, the one who fulfills all needs, the Master of all Creation, the one who bestows everything auspicious and inauspicious, the abode of all, the one

worthy of taking refuge in, the one who benefits without expecting anything in return, the cause of the origin and dissolution, the one who sustains and supports, the one into whom all are immersed at the time of Dissolution, and the indestructible cause of everything.)

Count them – they are twelve. Now, see the six characteristics of the *jeevaatmaa* (the Atma attached to a body).

*Upadrashtaanumantaa cha bhartaa bhoktaa mahe`shwarah,  
paramaatme`ti chaapyukto de`he`sminpurushah parah.  
(13. 22)*

This Atma, established in the body, is in fact, the Paramatma. He watches everything, so He is the *upadrashtaa* – the witness who is very close. He acquiesces in whatever we do, so He is the *anumantaa*. He sustains us all, so He is the *bhartaa*. As the jeeva, He is the *bhoktaa* – the one who experiences everything. He is the Master of Brahma, and other Devtas, so He is the Maheshwara. He is called the Paramatma because He is *sacchidaananda* - existence, consciousness and bliss.

The *param purusha*, the Supreme being, stays in this gross body, but has been given many names. However, all these are His names. The meaning is, is there a *purusha* (man) in this world who is not related to anyone? What are a husband and wife? ‘My husband, my wife.’ They are *sambandha purusha* – each is related to the other. And, the meaning of *para purusha* is a person who is not related. There is a purusha inside the body, but he is perceived as a separate individual, as the Aham, Aham, Aham of each individual.

The Atma has three faults. One is that the Aham, Aham, Aham keeps changing. If you tell me that your Aham doesn’t change, I will ask whether you have ever observed it carefully. Watch it closely; you will see how it changes umpteen times daily. ‘*Aham dukhee* (I am sad), *aham sukhee* (I am happy). I did a good deed. I did something I shouldn’t have done.’ The Aham latches on to

changing mental inclinations, becoming happy and sad. You will observe one Aham, two Aham, three Aham, four Aham, etc. The Aham changed with time. It is not external; it is internal. It changes according to the tendencies of *sukha-dukha* (joy-sorrow), *paapa-punya* (sin-spiritual merit), etc. It changes as time passes, one after another, and it is within, not in the outer world. This is your Aham.

*Purushah parah* means that the one who is in the constant feeling of Aham-Aham that flows on; and the consciousness that feels happy or sad is the param purusha. There is an aham that is separate from the individual Aham. The Aham in the body is called ‘upadrashtha, anumanta.’ He sits in the eyes and sees. He gives consent to your thinking. To say that He gives anumati means that he does not oppose your thinking, whether it is sinful or pious. He does not even oppose anger. I tell you this because it is unlikely that there is anyone here who does not get angry at times. If a person gets angry and someone asks why, he will say, ‘I’m doing the right thing.’

*Jaun satha danda karaun naheen toraa, bhrashta hoyi shruti maaraga moraa.*

(If I don’t punish you, you fool, let my path to Swarga be blocked.)

The man who got angry abused and slapped the other man. After a couple of hours, the *shaitaana* (Devil) of anger left him. The one who takes control of the mind of a fool is called a Shaitan. Anger never comes to an enlightened person. After anger left him, the man said, ‘Oh, I made a great mistake by losing my temper, giving abuses, and hitting the other man.’

Well, why didn’t you accept your mistake at that time?

‘At that time, I had merged with my anger. Now I am free of it.’

It is the same with lust. People feel, ‘All the delights of the world are in this. This is what life is all about.’ It is the same with greed. The meaning of anumanta is when we identify with the present

mental inclination. Later on we become separate from the momentary impulse. So, the Atma in the individual gives the consent and then detaches himself from the impulse. The fact is that even while consenting, you are actually separate. You are the upadrashta.

There is a drashta and there is an updrashta. There is a President and there is a Vice President. There is a Chairman and there is a Vice Chairman. In the same way, there is a drashta and there is an updrashta. 'Upa' means 'close to'. Drashta means the one who abides in the body and sees everything.

I had told you that a stream flows along with the Aham. The Aham-Aham-Aham changes with time. It is within the boundaries of space. It is imprisoned; and thirdly, it sits astride whatever comes. Its vehicle is not fixed. Vishnu Bhagwan rides on the Garuda (eagle), Brahma on a swan, and Shivaji on a bull. What does your Aham ride on? The answer is that sometimes it rides on a donkey, and sometimes on a horse or a crocodile. Your Aham has no fixed vehicle. It is carried by *kaama* (lust) and you become a *kaamee* (full of desire). It rides on *krodha* (anger) and you become *krodhee* (angry). When it is carried by *lobha* (greed) you become *lobhee* (greedy). Your Atma has no fixed vehicle. It changes according to the prevailing emotion. That being the case, you must be careful.

*Upadrashtaa anumantaa cha bhartaa bhoktaa mahe`shvarah.*

The essence of the Atmadev is extraordinary. The Atma is the Master. He is the provider. He derives enjoyment from everything, and controls everything. All these are His different states. He is the upadrashta when seated on a momentary impulse. He is the anumanta when seated in the mind. He is the bharta when He gives people the awareness of existing and prompts them into action. He is the bhokta when you feel at peace, and He is the Maheshwara because He controls everything. And, what if you stop identifying with the individual Atma? Then, He is none other

than the Paramatma! Who is called the Paramatma? It is the name of the Atma, the name of the *param purusha*. It is the name of the essence that is beyond the purusha. Where does the Paramatma stay? He says here – *asmin de`he`* - in this body.

Now see the fourth point. Three things rise up at times in the drashta, and are quiet at times. They are, to identify with the fluctuating mental inclinations, to simply remain within this gross body, and to flow from one mental condition to another. When does this happen? It happens when a person is attached to a body. When you realize that this drashta is the Paramatma, '*Brahm sampadyate` tadaa* (13. 30) – this drashta is the Brahman', it is what the Gita says.

We are talking about sadhana – the effort for spiritual progress. You sit on the dirty vehicle of your gross body that is composed of bones, flesh and skin, and believe it to be your 'I'. This is called '*abhinive`sha*'. It is like going into someone else's house and going to sleep. To go into your gross body and go to sleep means to not know your own essence, not know who you really are. So, when you start doing vivek, your abhinivesh in your body will be removed.

There is a Gnani (one who has Gnan) who shouts at me sometimes. 'I am a Gnani! What do you think I am? I will not incur sin even if I steal or become violent, because I have obtained Gnan. I am a Gnani!'

Tell me, now, where is this Gnani seated? He is seated in his gross body. Stealing is done by the body. Had he not identified with his body, he would not say such things. Well, Maharaj, if you are a Gnani, live with *sadaachaara* (ethically). Observe decorum. When we preachers begin a pravachan, the command of all the Shastras is to begin with something auspicious. That is decorum.

'No, I don't like to bow my head before anyone.' Had you not identified with your head, you would not consider bending your head to be your bowing.

'I am a Gnani. Why should I bow my head?' Only a fool thinks that bending his body means that he is bending. And then he

considers himself to be enlightened! This is called ‘abhinivesh’. A Tattvagnani (one who knows the essence of the Brahman; an enlightened person) has no relationship with his body. This is the first sword of Tattvagnan.

Is the Tattvagnani’s body in Kashi (Varanasi) or is it in the house of an untouchable? What difference does it make, once the identification with the body has been removed?

Look at another sword – what is the biggest insult given by worldly people to a Mahatma? It is when they accuse him of having *raaga-dve’sha* (attachment-aversion). This is the attack of worldly people. Thus, the first weapon of Tattvagnan is the removal of identification with the gross body, and the second is to be mentally aloof from being effected by what is outside the body. Raga is a sweet poison. When a person imbues a sweet poison he does not realize how it harms him. This is why raga is said to be worse than dvesha. Dvesha is a fire that burns the heart in which it rises. The person becomes aware that he hates the other. I can tell you this, that if you get an impulse to harm someone, to lead him astray; or feel that he is inferior and despicable, you have dvesha in your heart. You can disdain him or abuse him as much as you like but he is not what you think he is. That person is not one person; all Creation is hidden in him. You would not behave in this manner unless there was dvesha in your heart.

And raga? Raga means partiality. Somebody asked Mahatma Gandhi, ‘You are a *satyaagrahi* (an advocate of righteousness). What is the need for *brahmacharya* (celibacy), for being a satyagrahi or serving the people? Why do you bring in *satya* (truthfulness), *ahinsaa* (non-violence), *brahmacharya*, *aparigraha* (non-accumulation), *abhaya* (fearlessness), *aste’ya* (not coveting other people’s possessions), and *sarvadharmatva* (equality of all religions), etc?’

‘You see,’ explained Mahatma Gandhi, ‘If we are conscious of being two – I, who have raga, and the one for whom I have an attachment – there will be a desire that we two should get good clothes and food, etc. We will have an inclination to serve the one



we love, and not all society. Raga is such that it makes us sever our relationship with the rest of the world. It makes us disdain our Guru, the Ishwara, the Vedas, our Dharma etc. It makes us say, “O Ishwara, please protect the one I love. Please fulfill all his wishes.” Raga is ruinous. This is why Brahmacharya is necessary for doing social service. In Tattvagnan, nothing exists except the Atma, so who is there to love or hate?’ Thus, the second onslaught is on raga-dvesha.

The third onslaught of Tattvagnan is, as you know, that there is no scope for asmita.

*Nityah sarvagatah sthaanurachaloyam sanaatanah.*

(2. 24)

(This Atma is everlasting, all-pervading, unmoving, unchanging and eternal.)

*Nityah sarvagatah sthaanuh* – don’t be amazed at this; it is a description of your Atma. It is a description of you! Whose is the description – *na jaayate` mriyate` vaa kadaachit?* Is it the description of the Parameshwara? No, it is not the description of the Parameshwara; it is a description of you. The Parameshwara is described elsewhere, and His description is different. *Na hanyate` hanyamaane` shareere`* - the body will die, but not the Atma. This statement refers to you; not to the Ishwara.

There is no question of the Ishwara’s dying. Therefore, this is a description of you. *Na hanyate` hanyamaane` shareere`; na jaayate` mriyate` kadaachit; naayam bhootvaa bhavita vaa na bhooyah. Ajo nityah shaashvatoyam puraano na hanyate` hanyamaane` shareere`.* (2. 20)

(This Atma is not born at any point in time; nor does it die. It is not subject to birth or rebirth. It is unborn, everlasting, eternal and ancient. It does not die when the body dies.)

It was your belief that you will die along with your body. Arjuna believed that Bhishma-Drona would die when their bodies were

killed. Shri Krishna said this to explain that this belief was false. He wanted Arjuna to understand that Bhishma's Atma would not perish with his body. Neither would Drona's. Arjuna's Atma would not die when his body died. This is said to explain the same thing to you. Even the commentators of the *dvaita* (duality) philosophy agree that this is the description of the essence of the *jeevaatmaa* (Atma attached to a body). After this, it is clarified that the Atma – meaning you – is *sarvagata*, *vyaapaka* – it is all-pervading. It is not restricted by space.

*Nityah sarvagatah sthaanurachaloyam sanaatanah.*

Ayam (this) has been added to sarvagatah (all-pervading). The Atma is all-pervading. Does this mean that the Atma pervades the body from tip to toe? No, this is not the meaning. The meaning is that the Atma pervades all creation. It is free from the limitations of space. It is what reveals the presence or absence of the divisions imagined in space. How wonderful is this Atmagnan! It batters your asmita.

Think about a Yogi who achieves a Samadhi. 'I can sit in a Samadhi, but others are worldly people.' However, when a person who meditates on the drashta says that he is the drashta because he is able to achieve the state of being an uninvolved witness for a little while, he remains a drashta who is seated in one body. He says that all others are a *kartaa* (doer), *bhoktaa* (the one who experiences), and *sansaaree* (worldly). He says that they are all *baddha* (bound to the world) and *parichhinna* (separate individuals). The fact is that a drashta can be a drashta only when he is the uninvolved observer of everything, not just his own mind or body. He will be the drashta of undivided time, space and matter. He will be the drashta of the jeeva, the Ishwara, and Prakriti. If his being the drashta has the experience of the non-dual Brahman, it is authentic. If not, he is sitting in solitary confinement for a while and is the drashta of his mind. This is nothing but asmita.

When will the state of being a drashta destroy asmita? It will happen when he no longer identifies with his body.

*Upadrashtaa anumantaa cha bhartaa bhoktaa maheshvarah.*

*Saakshee che`tan ke`valo nirgunashcha.* This *saakshee* (uninvolved witness), the *che`tan* (consciousness), *ke`vala* (solitary), *nirguna* (without attributes), is an attack of Atmagnan on our asmita. It removes the feeling of Aham (I) that is attached to an individual. Then, what does Tattvagnan do? See how it purifies! It is not that you are the Brahman when you sit in Samadhi and something else when you interact with others. A person is the Brahman when he cuts himself off from the states of Samadhi and *vikshe`pa* (disturbance). He is the Brahman in any case.

The reason is that Prakriti (the Ishwara's power of Creation) is the *kaarana* (cause) and the *jagat* (world) is the *kaarya* (effect). The Ishwara is *avyakta* (unseen) and the world is seen. Shri Krishna is the karana and Shri Radha is the karya. Shri Krishna is the Purusha and Shri Radha is Prakriti. They are Adhidaiva (divine forms). The cause and effect are Adhibhoota (gross matter composed of the five elements); and the drashta-drishya (the one who sees, and that which is seen) are Adhyatma (metaphysical).

Laxmi-Narayana are Adhidaiva, as are Gauri-Shankar. And, what is the Brahman? He is Kaivalya. When they are two, it is the *grihastha-dharma* (the rightness of a married householder). Radha-Krishna are the Grihastha Dharma. The drashta-drishya are *vaanaprastha* (the third stage of life when people turn to spirituality). The drashta-drishya are not Sanyas; they are not the fourth stage of life which means total surrender to the Ishwara. It is not Kaivalya. And, karya-karana are not Dharma; they are *vikaara* (distortion; mutation). The Adhibhoota has vikara and *pre`ma* (pure love). Radha-Krishna have prema. And Adhyatma has the non-dual approach of the Vanaprastha stage. The *yugal-*

*dharma* (the rightness of the dual form) is not present in the Parabrahm Paramatma. The Gita describes the non-dual Brahman.

*Anaadi matparam brahm na sattannaasaduchyate`.*

(13. 12)

(This supreme Brahman is timeless. He can neither be called ‘Sat’, nor ‘asat’.)

*Sarvatah paanaipaadam tatsarvatokshishiromukham,*

*sarvatah shrutimalloke` sarvamaavritya tishthati.*

*Sarve`ndriyagunaabhaasam sarve`ndriyavivarjitam,*

*asaktam sarvabhritchaiva nirgunam gunabhoktri cha.*

(13. 13-14)

(His hands and feet are everywhere. His eyes, head, mouth and ears are everywhere, because He pervades all Creation.

He knows all the objects of the senses, but is actually free of the senses. He has no attachments, but fulfills the needs of all, and He supports everything. He has no attributes, yet He experiences all attributes.)

You should understand which fault of your life is being removed by your sadhana. The purpose of your sadhana is to remove the faults in your life. If none of your faults are being removed, what you are doing is not a sadhana. Think deeply and repeatedly about this, and understand it well. This understanding is not Brahmagnan; it is vivek. Vivek is the first part of external sadhana.

From vivek comes *vairaagya* (detachment), and from vairagya come the six virtues called the *shat-sampatti*. Then, the person gets the urge to be liberated from rebirth. This urge is called *mumukshaa*. All these are external sadhans.

Vivek is an external sadhana. The internal sadhans are *shravana* (listening to spiritual discourses), *manana* (meditating on them), and *nididhyaasana* (bringing the mind back repeatedly to the object of worship). The realization that the Atma and the Brahman

are one is a direct experience. It is not the result of an enforced mental state achieved through effort. The enforced state contains *kartaapana* (the subtle ego of being the doer), and *kartrittva* (doing). It needs to be repeated. Once a person obtains Tattvagnan – the direct experience, or realization – there is no need for it to be repeated. This is the *saakshaat* (experienced directly) sadhana. Next, I will tell you about the method of sadhana given in the Gita.

## Pravachan XII

A life united with the Ishwara is the complete and lustrous life.

All the Shastras give *sanskaara* (refinement). They remove the *dosha* (faults) in the things we accumulate, do, indulge in, say, feel, think, and in the state we live in. They are like a mother who cleans her child and teaches him good habits. These things have to be taught; they do not come naturally. People who think that an inspiration will suddenly flash in their mind one day, and set everything right, leave their life's upliftment to chance. To leave your life to chance indicates attachment for worldly objects. It is not an indication of love for the Atma.

'One day, Bhagwan will shower Grace on me, and I will become enlightened.' 'The Truth is within me; it will emerge when the time is right.' 'One day I will find a bundle of notes and become rich.' All such thoughts are absolutely wrong. Even if someone gets an inspiration, it will be because of the *sanskaras* of the Shastras from a previous lifetime. A seed is needed, before it can sprout. If a seed of the right *sanskaras* is not yet planted in your mind, you should plant it now, without further delay. It is essential to do this. Therefore, when anyone induces you to give up studying the Shastras, or doing Satsang (listening to spiritual discourses), and tells you to sit alone, don't get carried away by what they say. If you do, you will become a slave of your desires, because desires rise up when a man sits alone and gives himself up to his thoughts.

We have to go to a dentist and get our teeth cleaned, when they get covered with tarter. This is a *sanskara* of the teeth. This is called '*dosha nivritti*' – removal of a fault. When the teeth are polished to make them shine, it is a *sanskara* called '*gunaadhaana*' – inculcating a good quality. And, if a missing tooth is replaced by an artificial one, it is a *sanskara* called '*heenaangapoorti*' – replacing a part that is missing.

Similarly, you should give some thought to the faults in your life, the good qualities you lack, and the factors that restrict your wholeness from being revealed. If the cause is *naasamajhee* (lack of understanding), that is also a fault. You should try to remove it. What I want to tell you is that the Gita wants an overall enhancement of your life. For instance, you can see that the Gita wants your *bhoga* (indulgence) to become Yoga (uniting you with the Ishwara). Enjoy pleasures, but do so as a Yoga.

*Yukataahaaravihaarasya yuktache`shtasya karmasu,  
yuktasvapnaavabodhasya yogo bhavati dukhahaa.*  
(6. 17)

(Yoga destroys sorrow. It is established successfully by a person whose intake, exercise, work and sleep are moderate and healthy.)

‘I want your sorrow to be destroyed – *yogo bhavati dukhahaa.*’ When will sorrow be destroyed? It will be destroyed when faults are destroyed. Sorrow cannot be destroyed if faults remain.

Someone may tell me that he wants his physical ailments to be destroyed first; dosha and dukha can be dealt with later. *Yuktaahaaravihaarasya.* Eat wisely and work wisely. Do some physical work every day. Keep your conjugal indulgences within healthy limits. Do not succumb to anger, mentally, verbally or physically. A person who practices this will not be prone to disease.

To not have *droha* (ill-will). Droha doesn’t mean killing or abusing. Those are the characteristics of *hinsaa* (violence). Droha is the impulse to harm or hurt someone. Hinsa is to do something to cause suffering to another, and droha is when a wish to hurt someone rises in the mind. It makes a human behave like an animal. Hinsa is not *manushya-dharma* – it is not the innate nature of a human; it is *pashu-dharma* (right for an animal). Therefore, *yuktaahaara-vihaarasya* – there should be no sorrow in the life of a person whose lifestyle, intake, etc are moderate and ethical. Keeping the senses controlled is like riding a well-trained horse.

The senses are not to be blocked; they are to be controlled. People should live like human beings, not like animals.

*Abhinive'sha* is a disease that makes you identify with your body. The Gita recommends *yuktaahaaravihaarasya* for this malady. Let your intake and pleasures be *yukta* (what is right, leading to goodness). That means, all your indulgences should remain within the limits of what is right and proper. Nothing is more harmful than flouting the norms of what is right and proper. There is no *sukha* (happiness) in excess, no real, enduring pleasure. *Yuktache'shtasya karmasu* – your work and effort should be *yukta*. This is Karma Yoga. It means that you should not remain idle. Your effort should always be to do what is right and proper.

*Maa te` sangostu – akarmani* (2. 47). (Don't be the cause of karma and don't be attached to it either.) This conquers Tamo guna, the lowly tendency of sloth and delusion. *Yuktasvapnaavabodhasya* – it is not right to indulge in excessive sleep or staying awake too long, and have irregular hours. There should be discipline in your daily habits. Waking and sleeping are in time; actions are done by the body; intake and enjoyment are done by the senses. Actions are done by the *karme`ndriya* (the organs of action), and should be disciplined. *Aahaara-vihaara* are done by the *gnaane`ndriya* (sense organs) and should also be disciplined. Furthermore, the sleeping, dreaming, and waking states should be regulated.

The fact is that we have to realize our goal. Let us forget about those who have no goal in their lives. A person wants to aim with his gun. *Yuktaahaara-vihaarasya*. The gun in your hand should function efficiently. In the Ramayana there is a description of Shri Rama teaching Sitaji how to use a bow and arrow, when they were at Chitrakoot. Bhagwan Rama knelt on the ground and encircled Janakiji with His arms. He showed her how the bow should be held, how the arrow should be placed, and the angle from which she should view the target. He was teaching her how to hit the target. He explained how the feet and arms should be



positioned and the eye focused. Thus, if we want to achieve our target in life we have to learn discipline.

Here is one more point. This applies to everyone who interacts in this world, but particularly to a *saadhaka* (spiritual seeker). It is about how a sadhak should be yukta, how he should remain attached to the Ishwara when he is in Samadhi, when he is doing sadhana, and even when he reaches the *siddha avasthaa* (state of spiritual success). You will enjoy reading this! You should remain yukta as you interact in the world. You should not be *ayukta* (not attached to the Ishwara). You should first examine yukta and *viyukta* (separated). When you do your work, do you sit within yourself, or do you go outside yourself?

When someone loses his temper, people say, '*Aape` se` baahar ho gayaa hai.*' (He has lost control over himself.) The Muslims generally use this phrase for someone who is overcome by lust. The Hindus use it for someone who is overcome by anger. The meaning is that they have lost their self-control.

Desire and anger arise in every mind, but should they be allowed to gain mastery over us? There is a gentleman who sometimes loses his temper with me. When he is in a rage, he says things that he should not utter. At that time, he does not see me as a Mahatma. He describes me as a *duraatmaa* (a wicked person). 'Look!' he says, 'this wicked self is your real self. You don't know how bad you are, but I know! Take a good look at yourself!' Saying this, he thrusts a mirror at me.

Hence, in our interaction with others, it is necessary to eat and enjoy, sleep and stay awake. However, if you lead the life of a sadhak, you must go beyond that. Some people recommend that when we get angry, we should allow ourselves to give vent to our anger, succumb to lust when desire flares up, and steal when greed rises. You may believe this to be psychologically beneficial. I have no objection to your praising this theory at home. I know that modern psychology is opposed to repression. However, it is my humble appeal to you that you don't teach this theory to your children. Would you tell your wife to do whatever she is tempted

to? Can any wife tell her husband to fulfill his every impulse? When it is not possible for a husband and wife to give such license to each other, and nor can any parents allow such freedom to their children, there is obviously some flaw in this theory.

How can you depend upon the mind to always remain on the right track? When we travel in a car, we think that the people walking on the road have not been taught how to walk in traffic. They should not come before cars the way they do. And, when we walk on the road, we feel that the drivers have no thought for the pedestrians! Is this not our state of mind? It is a daily matter for us to blame the other. We must be constantly alert about this. The force of desire is extremely strong. Nobody can prevent desire from rising, but it cannot be allowed to induce us to do or say whatever we feel like.

*Shaknoteehaiva yah sodhum praakshareeravimokshanaat,  
kaamakrodhodbhavam ve`gam sa yuktah sa sukhee narah.*

(5. 23)

(A person who succeeds in controlling the waves of desire and anger in this lifetime is a Yogi, and only such a person is truly happy.)

The first point was ‘*Yogo bhavati dukhahaa*’. Now Shri Krishna says, ‘*Sa yuktah sa sukhee narah.*’ He says that not only is his sorrow destroyed, he also gains true happiness. *Kaama* (desire) and *krodha* (anger) come due to past *sanskaara* (subtle subconscious impressions). They may be inherited from grandparents, childhood companions, education, or entertainment. Everybody knows how babies are born. Thus, desire and anger can and do rise up on their own, but two things must be remembered. One is, don’t let your intellect justify them, and the second is, don’t act upon them. A gangster may enter your house, but it would be foolish to ask him to come into the storehouse of your valuables.

It is the nature of kama and krodha to be known only after they have come. It is not possible to be aware of them until they are in your mind. And, when they come, the right thing for you to do is to grind them completely. How should you grind them? Just as grain is ground in-between two slabs of stone. What are these two slabs? One is to not bring kama and krodha into action, and the other is to refuse to condone their existence. Don't abuse the other person when anger comes. Don't do anything immoral when lust comes. Don't steal when greed comes. Deal with them as you deal with dreams that come and go; ignore them. Don't think, 'That was a beautiful thought.' Think, 'That was an improper thought.' Start doing meditation. Apply a brake to wrong thoughts. If you do this, your children, wife and other family members will all lead ethical lives. On the other hand, if you allow yourself to indulge in wrong practices, it will have an adverse effect on the whole family. The sanskaras of a good character will be ruined. The Gita advocates a life of self restraint.

*Shaknoteehaiva yah sodhum praakshareeravimokshanaat.*

This message is meant for your lifetime, my brother. A corpse can't do anything. If you are a sadhak, and want to have sadhana in your life; if you have life in you, why do you say, 'If the enemy comes, let him. If he shoots, let him.'

In this, there are two factors. It is not possible to prevent kama-krodha from coming into the mind, but it is possible to stop them from being put into action. It is one thing to feel a spurt of anger but you can control your hand. You lift it when you want to eat something or brush away a fly. Your hand moves when you want it to move, so even though you cannot control the feeling of anger, you can control your body and not let anger be converted into action. Don't lose control over your hand or tongue.

The other factor is to not allow your intellect to support your anger. Anger plays one role and action plays another role. If you want to tread the path of sadhana and hit your target, you will

have to keep your gun pointed straight at it. Focusing on your target is called 'sadhan'.

*Yuktaahaaravihaarasya* – your *aahaara* (intake) and *vihaara* (pleasures) should be regulated and proper. I understand the viewpoint of those who say that *vive`ka* (discriminating between the Sat and the asat) leads to *vairaagya* (detachment), and that *vivek* is Gnan. It is true that everything will be set right when *vivek* comes, but you have to try to bring *vivek* into your life! There is a difference between *vivek* and *brahmaatmaikya gnaana* (the Gnan that the Brahman and the Atma are one). It is one thing to know that the Atma and the Brahman are one, and another thing to have discrimination about what is beneficial and what is harmful.

I will tell you a third point. *Buddhi* (the intellect) and *kriyaa* (action) are used for the *sadhana*. So are *vichaara* (profound thought) and *karma* (rituals). *Kama-krodha*, however, are not done; they come on their own. Neither *vichara* nor *karma* come naturally; they are done; whereas desire and anger not voluntary actions, they are involuntary impulses. Action is a physical activity and deep thought is a mental activity.

The *jeeva* identifies with the body when he acts, and identifies with the intellect when he thinks. Desire and anger come when the *jeeva* identifies with the mind. A person is aware of *kama* and *krodha* only after they rise up. They come in the forms of past actions and memories. Therefore, they are not *pramaana* (established facts). They are the fluttering of an inclination. They flutter and become quiet. And, who is it, who doesn't do this? It is a corpse! This is what '*praak-shareeravimokshanaat*' means.

*Jaake` samuhe` dushman baithe` vaake` jeevanako dhikkaara.*  
(Shame on the man who allows his enemies to sit before him.)

This is a popular folk song called '*aalhaa-udalakaa*'. The indication is, shame a *sadhak* who does not strive to overcome his enemies – *kama* and *krodha*. They are shut up in the chamber of

the mind, and keep smoldering like live coals. They are like the fireflies that glow during the rainy season. Kama-krodha glow when the Atma identifies with them. When do they stop shining? They stop shining when we identify with the intellect and refuse to condone their existence. They fade away when we refuse to accept what is not right, and refuse to act according to their urging. So, if you see someone wearing a beautiful watch, don't let yourself be tempted into taking it – you may have to go on a trip to the big house (prison)! Don't destroy sadhan.

*Shaknoteehaiva yah sodhum prakshareeravimokshanaat.*

Now we come to the next point. In it, the seeds of raga-dvesha are rendered fruitless. If actions are not prompted by attachments or aversions, these two faults are washed away.

Let us go further. Someone may say, 'Very well, Maharaj, kama-krodha remain no more. But, this mind is very restless.' Pay attention to the word 'yukta'. '*Yuktaahaaravihaarasya yuktache`shtasya karmasu,*' and, '*praakshareeravimokshanaat kaamakridhodbhavam ve`gam sa yuktah.*' Two kinds of yukta (attached to Bhagwan) have been mentioned here. Now see the third kind.

This – the third kind of yukta – is wonderful! It is the pinpointed, focused mind. It is not that we should let our mind be restless if it wants. It is only when we practice vivek that we realize that it is not we who are restless; it is the mind that is restless. The *vive`ka kaala* (the duration of discrimination) of Sankhya Darshan and the *sthiti kaala* (the duration of a particular state of mind) of the Yoga Darshan are different. If you observe where the *kartrittva* (the subtle ego of being the doer) is, you will realize that the movement of kartrittva is amazing. A human being's feeling of being the doer is so strong that we never realize that our 'I' does not move when our mind flits from subject to subject. The Yoga Sutra says, '*Vritti saaroopyamitaratah (1. 4)* – we identify with temporary mental urges.' When kama arises we feel, 'I am a

*kaamee* (filled with lust).’ When *krodha* arises we feel, ‘I am a *krodhee* (angry).’ When *lobha* arises we feel, ‘I am a *lobhee* (greedy person).’ The *saakshee* (impartial witness) has to be attached to the *aabhaasa* (perception) before he can realize that he is restless.

*Yadaa viniyatam chittamaatmanyē`vaavatishthate`,  
nihsprīhah sarvakaame`bhyo yukta ityuchyate` tadaa.*

(6. 18)

(A person is called ‘*yoga-yukta*’ – completely united with the Ishwara – when he manages to achieve total control of his mind, and establish it in the Paramatma. At that time, he loses all interest in everything worldly.)

The state of today’s businessmen is such that their Buddhi Yoga (attaching their intellect to the Ishwara) has been developed by going to Satsang (spiritual discourses), but their first love remains the bundles of notes! See where they are going. They are not attached to their wives; they are attached to their lady-loves. That is the flow of their inclination. They do not value the salary they earn, the money obtained through honest work. What they value is black money. Their priority is their hidden wealth and hidden lady love. Even their enmity is hidden so well that the enemy does not even realize that he is hated. This is their secret essence.

If this is your secret essence and it is established in your mind, I hope you will not feel offended at the point I want to make. Please note that your hidden lover is separate, your hidden enemy is separate, and your hidden wealth is separate. Now you ask why your mind is restless, why it doesn’t stay still!

You can sit in an *aasana* (Yogic posture) with your hands in the correct position and eyes half closed. You can invite your mind to come within, and sit in you. Your lover is in one place, and you think about how her eyes move, and your mind goes to her and then comes back to you. You keep the object of your love outside,

and want your mind to remain inside. You love the bundles of notes and want your mind to settle within.

Take the example of a woman who serves food to her husband. This is the time when her lover goes down the road every day. The woman serves one roti to her husband and pauses by the doorway to catch a glimpse of her lover. Then she gets him another roti and pauses by the door again.

You want your mind to be still, but how is that possible, when you have so many worldly attachments? You taunt the Sadhus, saying that meditation is useless. You quote the psychologists who say that it is harmful to control the natural inclinations of the mind. The fact is that you are going against psychology. You look for hundreds of known faces when you walk on the streets. At times your mind is on the safe in your house, and at times it is on the locker in the Bank. Somebody's mind is in another's house, or at his shop, and yet you tell your mind to be still and stay within? How is that possible? This is why they say that as long as the one you love and the one you hate are outside, as long as you fear some external danger or discomfort, your mind will be restless. You may comfort yourself by saying that meditation is a trick by the Sadhus, but you will not achieve what you want.

*Yadaaviniyatam chittam aatmanyē`vaavatishtate`,  
nihsprīhah sarvakaame`bhyo yukta ityuchayte` tadaa.*

This 'yukta' is asking whether your mind is focused.

*Yathaa deepo nivaatastho ne`ngate` sopamaa smritaa,  
yogino yatachittasya yunjato yugamaatmanah.*

(6. 19)

(Just as the flame of a lamp does not flicker when the air is still, the mind of a Yogi is steady when focused only on the Paramatma.)

*E`kaagra* means single pointed. A Yogi's mind remains fixed on the Paramatma. It is as steady as a flame that is protected from all air currents, because it is not distracted by worldly thoughts. This is what the state of your mind should be. You think that you can offer a cheap garland and reach the peak of *dhyana* (meditation) in three minutes! Or, that you can give three thousand or three lakhs to someone and attain the state of Samadhi! But, these have no value. Some magician or hypnotist may create an illusion, but that does not mean that you have done dhyana.

*Yadaa viniyatam chittamaatmanyē`vaavatishtate`  
nihsprīhah sarvakaame`bhyo yukta ityuchyate` tadaa.*

As long as you want to cling to the things you like, how can you be yukta (attached only to Bhagwan)? A dog goes looking for food. A beggar does the same. Your mind does not want rotis; it is a beggar for *sukha* (happiness; pleasure). It goes to one sense object and gets sukha, then to another, and then to a third. When your mind stops going to sense objects for sukha – when you become *nihsprīhah sarvakaame`bhyo* - then you will be called yukta. This is the sukha of a sadhak.

The elementary sadhak refuses to cooperate with the faults in his actions and intellect. '*Kaama-krodhodbhavam ve`gam sa yuktah`*' is the sadhak who has progressed. And, the sadhak of '*yuktaahaaravihaarasya`*' is one who is tempted by sense objects. The sadhak who has reached an elevated state is the one whose mind is focused unwaveringly on Bhagwan.

This is not the summit of sadhana. Sadhana stays for a while and vanishes. It is like the doctor who comes to your house, treats you, and goes away. Sadhana gives an outlook that has to be kept in mind at all times. What is that outlook?

*Karmanyakarma yah pashye`dakarmani cha karma yah,  
sa buddhimaan manushya`shu sa yuktah kritsnakarmakrit.*  
(4. 18)



(The man who sees akarma – lack of karma – in karma, and sees karma in akarma, is an intelligent man. He is a Yogi who does everything.)

Be the yukta who is of the highest kind. It is a person whose outlook remains unchanged whether he is doing sadhan, or interacting in the world. And, what is that outlook? It is to keep an eye on the *kartaapana* (the subtle ego of being the doer). You sit quietly, without doing anything, and feel that your essence is the *drashtaa* (detached observer). That is true; but what you are to observe is whether this condition (of being the drashta) remains twenty four hours, or just for that one hour or so. The one hour condition is an artificial condition achieved through a conscious effort. It leaves you when you relax the effort. Therefore, the *kartaa* (doer) is present there.

See, the Gita's yukta – what is he like? He is '*akarmani cha karma yah.*' When you think that you are not doing anything, merely observing, you are actually doing a karma. Your legs are either folded or spread out. Raja Yoga is done with the person sitting on a chair with legs stretched out. The Adhiraja Yoga is done lying on the bed, and the Maharajadhiraja Yoga is done even when eating, drinking, or sitting on a throne. I have not imagined these names – they are described in the great works of the Yoga Shastras, Vedanga, Samhitas, etc.

You should keep in mind that when you do anything voluntarily you become the karta. You will be a karta as long as you work and not be the karta when you remain idle. '*Karmanyakarma yah pashye`d`*' – I am the karta even when I place my legs in a certain position, straighten my back, keep my eyes half shut, and think that I am not doing anything.' Achieve the attitude of the being a drashta whether you do anything or not. The drashta never sleeps. He does not strain to stay awake; he is awake even when the person sleeps.

*Na hi drashturdhrishte`h viparilopo vidyate` avinaashitvaat.*  
(Vrihadaranyaka Upanishad 4. 3. 24)

Is this also while doing sadhana? Yes! ‘*Tadaa drashtuhsvaroope`vasthaanam.*’ In that case, what is *siddhi* (spiritual success)? I will tell you –

*Gnaanavignaanatriptaatmaa kootastho vijite`ndriyah,  
yukta ityuchyate` yogee samaloshtaashmakaaanchanah.*  
(6. 8)

(A person whose antahkaran is fully satisfied with Gnan and vignana is not affected by mental distortions. His senses are restrained. He is equally disinterested in a clod of earth, a stone or gold. It is said that such a person is yukta and he obtains Bhagwan.)

You will note that this yukta is not in Samadhi; is interacting in this world. How? *Samaloshtaashmakaaanchanah* - a clod of earth, a stone and gold are all the same as far as he is concerned. A person can worship Shivaji in a clay Shivaling, or a stone Shivaling, or one made of gold. The clay is the loshta, the stone – maybe picked up from the Narmada – is ashma, and the gold is kanchana; but are they really three, as far as he is concerned? No, for him they are one.

Let this pass. What about a clod of earth lying on the ground, a stone lying on the roadside, or the gold in the safe at home? Who can be equally uninterested in all three? Would he be in a Samadhi or would be interacting in the world? Oh, this is that Paramartha (supreme state) that remains with him whatever he is doing. You will wonder how this can be possible.

It is possible only if the person is yukta. ‘*Yuktaahaaravihaarasya*’ was the first characteristic. Now, see the fourth – ‘*Gnaanavignaanatriptaatmaa*’. The person who is fully satisfied because of his Gnan and *vignaana* (Gnan that is applied). This is not the description of a person in a state of Samadhi. This person is eating. People find satisfaction in eating the specialties of different cuisines. Is a yukta’s satisfaction derived from food? No;

his *tripti* (complete satisfaction) comes from his Gnan and vignana.

Is this *vritti saaroopya* (identification with the current inclination)? Oh, no! He has not *kaama-krodha-lobha* (desire-anger-greed). He is *kootashtha* – unaffected like a goldsmith's anvil.

Are his senses controlled? Certainly! *Jite`ndriya*! A yukta has succeeded in keeping his senses under control, he remains unaffected, and is fully satisfied because of his Gnan and vignana. In worldly interaction, he remains equally indifferent to a clod of earth, a stone, or gold, since none of them are of any use to him. He has no need to forget or remember anyone, build a stone house, or sell the gold in the market. Furthermore, he remains yukta even if he holds on to some inclination, builds a stone house, or sells gold. He is always established his Self.

I told you about who is yukta – always attached to Bhagwan. A person can be yukta with the predominance of the *tvam padaartha* (the 'you' factor. The ultimate statement of the Vedas is 'Tat tvam asi – That [the Brahman] is you', the Atma) or, the '*tat padaartha* (the 'that' factor), or the factor of oneness (asi). In the Gita, yukta means a Yogi. A Yogi is disciplined. You saw how his intake and pleasures are disciplined, and there is a discipline even in his sleeping and dreaming states. A person who is yukta can experience desire or anger, but he won't get carried away by them. He never allows his intellect to justify their existence. This is the second characteristic. The third characteristic of a yukta is that he controls the restlessness of his mind, and the fourth is that he continues to remain a disinterested observer, whether he is active or inactive.

*Gnaanavignaanatriptaamaa kootastho vijite`ndriyah,  
yukta ityuchate yogee samaloshtaashmakanchanah.*

See how the Gita does the *sanskaara* (enhancement) of your life. How wide is the range of improvements, staring from what you

eat and drink, right up to the ultimate joy of *jeevan mukti* (being liberated from worldly concerns), and absolute contentment. The Gita does the sanskara of your antahkaran (fourfold mind) and external life. The Gita does the sanskara of your indulgences are accumulations, your actions and inclinations, condition and states. It removes faulty understanding and outlooks. It gives you the knowledge that the Atma and the Brahman are one. The Gita gives wholeness to your life, making it bright and effulgent. This Gita is our Mother. She improves us in every way, the way a mother improves her child.

## Pravachan XIII

The most yukta kind of life.

Yesterday, I told you that the Gita explains how a person's life can be enhanced step by step, from the very basics, right up to fulfillment. The *aahaara-vihaara* (intake and pleasures) being yukta are the first step. Our lifestyle should be disciplined, and within the framework of what is right and proper. Do you know what the boundaries of what is right and proper are, according to the Gita? You would have noticed –

*Naatyashnatastu yogosti na chaikaantamanashnatah.*

(6. 16)

(This Yoga is not for people who eat too much or too little.)

Nobody who overeats can practice this Yoga successfully; nor can anyone who starves himself. The Gita recommends balance and moderation. There should be a balance even in our intake. This is where the description of a yukta begins. After that, Shri Krishna says that *kaama-krodha* (desire-anger) may rise up in the mind, but they should not be allowed to cross over the boundaries of what is right and proper. A person can get angry with his disciple or son, to remove his bad habits. When the anger is prompted by an intention to benefit another, it doesn't harm the one who gets angry. It is the intention that must be benevolent. This is how we can use our intellect to conquer kama-krodha and not allow it to be transformed into action.

In anger, if attachment for someone is the cause of anger for another, the benevolence is not for the person with whom you are angry; it is for the person to whom you are attached. It is the nature of *pre`ma* (love) that when you love one person, you become disinclined to hear the version of the other. That, however, is not prema; it is *aasakti* (attachment; infatuation). The

Gita accepts that *raaga-dve`sha* (attachments-aversions) will arise in the mind, but tells us not to let them overcome us.

*Indriyasyaye`ndriyasyaarthe` raaga-dve`shau vyavasthitau,  
tayorna vashamaagachhe`ttau hyasya paripanthinau.*

(3. 34)

(Attachments and aversions are inherent in every one of our senses. A human being should not be controlled by them, because they are enemies that obstruct the path to liberation.)

*Indriyasya-indriyasya pratyekasya indriyasya* – the repetition of the word ‘indriya’ (senses) means, of every person, every individual. Every sense of every individual has its own likes and dislikes. However, ‘*Tayorna vashamaagachhe`t*’ – we should not be controlled by the preferences of our senses. That is why self-restraint is mentioned whenever the characteristics of a yukta are described.

*Taani sarvaani sanyamya yukta aaseeta matparah.*

(2. 61)

(When the controlled mind is established in the Paramatma.)

You are yukta. That means, you lead a life that is right and proper. You are in a position that is right and proper, and your actions are right and proper, done at the right time. This is exactly what is meant by yukta. Then, Bhagwan tells you to control your mind.

*Yadaa viniyatam chittamanye`vaavatishtha te`.*

(6. 18)

(It is said that the person whose mind is focused completely on the Paramatma is yukta.)

After this, Bhagwan Shri Krishna tells you to cultivate an outlook that enables you to obtain complete satisfaction from the Gnan that the Atma is unchanging and all-pervading. Gnan is the

essence of the Atma. A person who can cultivate such an outlook remains fully satisfied, whether he is in a Samadhi or in worldly interaction. He is the highest kind of yukta. '*Karmanyakarma yah pashye`dakarmani cha karma yah. Sa buddhimaanmanushye`shu sa yuktah`*' – '*Gnaanavignaana triptaatmaa kootastho vijite`ndriyah. Yukta ityuchyate` yogee.*' What the Dharma Shastras call 'Sanyas' (taking the vows of renunciation) is called *anaasakti* (non-attachment) by the Gita. As long as it was called 'Sanyas', it was restricted to the *aashrama* (stage in life) of becoming a Sanyasi (monk). The Gita made it universal. I will tell you a couple of points about this.

The Gita establishes the characteristics of a yukta, starting from his food habits and pleasures, up to the level of absolute equanimity. However, all these descriptions are from the viewpoint of the *tvam padaartha* (the 'you' factor. The ultimate statement of the Vedas is 'Tat tvam asi', meaning, 'you are that.' That means, the Atma in you is the Brahman.) These descriptions are dominated by the *tvam padartha*. You can review them all.

The description of the *sthitapragya* (in the second chapter) is obviously about the *tvam padartha*. You can take *shaknoteehaiva yah sodhum`*, or '*yadaa viniyatam chittam`*, or '*gnaanavignaana triptaatmaa`*, or '*karmanyakarma yah pashye`d.*' The yukta is in them all as the *tvam padartha*.

So, Bhagwan Shri Krishna said, 'No, My child, don't be satisfied because you have become a yukta. I don't want you to be limited to this state.' Shri Krishna uses both suffixes – *taram* (better) and *tamam* (best). At that time – and also in the Vedas – both these have been used. '*Shre`thatamam kavinaam,*' and '*na manushyaat shre`thataram kinchit`*' are both from the Vedas. The Gita says, '*guhyaat guhyataram* – more secret than an ordinary secret.'

You have become a yukta; that is very good. Your *bhoga* (pleasures), *sangraha* (accumulation), *karma* (actions), and *indriya* (senses) are all restrained and proper. Your faults have been removed. You have cultivated good qualities and replaced what you lacked. Mother Gita grooms and guides her child, and

carries him up to the point beyond which even she can't go. This is what is called *sanskara* – she removes all faults and lacking.

The faults that the Gita removes are *abhinive'sha* (identification with the body), *raga-dvesha*, and *asmitaa* (pride). You have become totally satisfied because of your Gnan and *vignaana* (applied Gnan) – *gnaanavignaanaatriptaatmaa*. You have become *kootastha* –(unaffected), *vijite`ndriya* (conquered your senses), and *samaloshtaashmakaanchana* (equally indifferent to a clod of earth, a stone and gold). Is anything left?

Yes, there is something more for you to obtain. Come, I will lead you to the *svatahsiddha* (self-established) *paripoorna pada* (state of wholeness). I will take you to the Ishwara. How can one meet the Paramatma? You can meet the Paramatma in two ways – one is through *shraddhaa* (faith) and the other is through Gnan.

There is one point to be considered here. *Tapasvibhyodhiko yogee* (a Yogi is greater than an ascetic). It is true that a Yogi is greater than a *tapasvi*; and, '*gnaanibhyodhi matodhika*' – greater than a person with great knowledge. In the opinion of the Gita, worldly knowledge, and knowledge about the Shastras, are of little value unless and until the person becomes a Yogi. Controlling *kama-krodha* and the senses are forms of asceticism, but they can't be compared to the greatness of a Yogi. Even among the *karmi* (those who do religious rituals), the Yogi is considered superior. It is a good thing to become a Yogi.

*Tapasvibhyodhiko yogee gnaanibhyopi matodhikah,  
karmibhyashchaadhiko yogee tasmaad yogee bhavaarjuna.*  
(6. 46)

(A Yogi is superior to a *tapasvi*. He is regarded as greater than those who have Gnan about the Shastras and do rituals for fulfilling worldly desires. O Arjuna, be a Yogi.)

Even among the Yogis there is one kind who is greater than the others. He is able to cross over the *tvam padartha* and reach the



Paramatma by developing a personal relationship. Bhagwan now tells us to go to Him.

*Yoginaamapi sarve`shaam madgate`naantaraatmanaa,  
shraddhaavaanbhajate`yo maam sa me`yuktatamo matah.*

(6. 47)

(Of all the Yogis, the one who has faith in Me, and worships Me constantly and wholeheartedly, is the one I consider the greatest.)

Think about shraddha. Shraddha is a highly elevated quality. It is not a minor factor. ‘*Naashraddhaanaa aavirvishanti de`vaah*’ – the Devtas do not accept the offerings of people who lack shraddha. ‘*Praatahshraddhaamavaavahe*’ - I evoke shraddha.’ Do bhajan (loving worship, devoted singing) with shraddha. We have not yet seen the Paramatma, so what should we do? ‘*Madgate`naantaraatmanaa*’ – our Atma is the tvam padartha. ‘*Madgat* – let it come to Me.’ ‘*Madgate`naantaraatmanaa* – let the Atma in you merge into Me.’ Let the clay of the pot merge into clay, let the drop of water merge into the sea, let the inner space merge into the all-pervading space outside. Let the *kaaryopaadhika* (that, which is superimposed on the Atma as the effect) be merged into the *kaaranopaadhika* (that, which is superimposed on the Atma as the cause). Let the superimposed individuality merge into the superimposed totality. Let the things that are superimposed due to *agnaana* (ignorance) merge into that which is free of all superimpositions.

What will happen then? Then you will be *yuktatam* (a yukta of the highest caliber). Very well, I may be *yuktatam*, but I will still be connected to shraddha. I have not yet had the *aparoksha saakshaatkaara* (direct personal experience of the essence of the Brahman).

All right, I will tell you about aparoksha sakshatkara. You have become yukta, you have acquired all the qualities needed for becoming yukta. For example, *yuktaahaaravihaara* – your intake and are indulgences are yukta. Your senses are controlled; so are

desire and anger. Your mind is tranquil. You see akarma in karma, and karma in akarma. You are fully satisfied because of your Gnan and vignana. Now, merge into the *tat-padaartha* (the Brahman) and become *yuktatam* (the highest kind of yukta). The meaning of this is that when you merge your *parichhinna* (individual self) into the *aparichhinna* (the non-dual whole), you will be *yuktatam*. Yukta (attached to Bhagwan), *yuktatara* (more yukta) and *yuktatam* (most yukta).

All right, then, you have become the highest kind of yukta. You have achieved this through shraddha, by merging the inner Atma with Bhagwan's Atma. You have not done this through *bodha* (direct knowledge). How is that achieved?

Bhagwan begins to discuss the *aparoksha gnaana* (the Gnan that is a direct personal experience) in the seventh chapter.

*Mayyasaktamanaah paartha yogam yunjanmadaashrayah,  
asanshayam samagram maam yathaa gnaasyasi tachhrunu.*

(7. 1)

(Bhagwan said, 'O Partha! You have unlimited love for Me. Your mind is attached to Me, and you think about Me all the time. Your inclination is for Me alone. I will tell you how you will know My Glory, magnificence, power and qualities; that I am the Atma of all.)

'*Samagram gnaasyasi* – there will be nothing lacking in your Gnan.' This is the pledge.

*Yajgnaatvaa ne`ha bhooyonyajgnaatavyamavashishyate`.*

(7. 2)

(Once I have given you this Gnan, there will be nothing left for you to know.)

The Upanishads state that there is a vignana that gives the vignana of everything. This is a pledge made by the Upanishads. Now, the question is, how can the science of one thing give the science of

everything? This is not possible, unless everything is the same thing. That is true; the One is, in fact, everything that exists. The *jadavaadi* (materialists) say that everything is gross matter. There is a flaw in this argument. When you say ‘this’, the object you refer to is separate from you. Unless the ‘I’ exists, how can ‘this’ be established? People say, ‘this’ is also ‘I’, and therefore, it is one. Oh! How can ‘this’ be one? The one who knows ‘this’ will remain separate. He will be the *drashtaa* (the one who sees) of ‘this’. He will be separate from ‘this’. It is wrong to say that ‘this’ is one. Even after you obtain the knowledge of ‘this’, you have to obtain the knowledge of ‘I’.

The *jigyaasu bhakta* (the bhakta who wants to know the Brahman) says that ‘That’ is one. My brother, even ‘That’ needs ‘I’ to establish its existence. According to those who hold this opinion, bhakti is *vive`ka* (discriminating between Sat and asat). We know a Mahatma who talks on vivek. He says, ‘*Yam e`kam bhaktih, yam anya bhaktih, yam dviteeya bhaktih, yam triteeya bhaktih.*’ (This is one bhakti, this is another bhakti. This is the second bhakti, this is the third bhakti.) Bhakti means a portion, a division, discriminating between the different things. Therefore, separating the unseen Ishwara from the world known through the senses – the *pratyaksha srishti* – is called bhakti. When a person separates himself from the pratyaksha, he becomes a drashta; and when he separates ‘That’ from the pratyaksha, he becomes *paroksha* (not known through the senses). But, what is it, in all this, that gives the *vignana* about everything?

*Asanshayam samagram maam yathaa gnyaasasi tatshrunu,  
gnaanam te`ham savignaanamidam vakshyaamyashe`shtah.  
Yajgnaatvaa ne`ha bhooyonyajgnaatavyamavashishyate`.*

(7. 1, 2)

(Hear about the knowledge that I am giving you. I am the Atma of all.

For your sake, I will speak about the Gnan and the vignana of the essence of the Brahman. Once you have this Gnan, you will need no further knowledge.)

There is one Gnan that is so wonderful, that once it is obtained, there is nothing further that needs to be known. Observe this – *madgate`naantaraarmanaa!* Shankaracharya Bhagwan has mentioned this elsewhere, and Madhusudan Saraswati probably referred to this in the example he gave. A clerk serves his employer – *madaashraya* – the employer is his ashraya (refuge; source of sustenance), but is his *aasakti* (attachment) to his employer? No. His asakti is to his family and his own body. He gets his income from his employer, and depends upon him for his monthly income. He renders service to his employer, but his love is for his family and himself.

What if a person has attachment for the Ishwara but the Ishwara is not his ashraya? Then he will not attain Gnan. It is only when the Ishwara is the ashraya and the object of attachment as well, that he will obtain the *samagram gnaana* – the Gnan about totality.

Therefore, if you wish to obtain the Gnan about everything by obtaining Gnan about ‘this’ or ‘That’, or your ‘I’ being separate, it is not possible. It is only when the ‘I’ that is pure consciousness – the Atma who is the drashta – experiences oneness with the Paramatma who is both the cause and the effect of this world, that the Gnan of everything comes. Even if the experience is merely an indication that is accepted with shraddha, the world will not seem separate once the person gets the feeling that everything is the Brahman.

The Gnan of the Parameshwara being everything – time and space included – is essential for the sadhak to obtain that special Gnan which gives Gnan about everything; and this Gnan has to be the same as our own consciousness. If one object can exist as a separate object, the ‘I’ who sees it remains separate from what is seen. Neither can ‘That’ exist separately, because the ‘I’ who believes in ‘That’ remains separate from it. However, if the

substratum of ‘That’ and the substratum of ‘I’ – the drashta – is one; meaning, the substratum of the world and the Brahman are one and the same, and a sadhak experiences this himself, then this one vignana reveals the vignana of everything.

*Yajnaatvaa ne`ha bhooyonyajnaatavyamavashishyate`.*

(Once you know this, there will be nothing further for you to know.)

This is why –

*Na hi gnaane`na sadrisham pavitramiha vidyate`.*

There is nothing as purifying as Gnan. In the Gita you read:

*Sarvabhooteshu chaatmaanam sarvabhootaanichaatmani,  
eekshate`yogayuktaatmaa sarvatra samadarshinah.*

(6. 29)

(A Yogi who is constantly seated in the infinite, all-pervading consciousness, and is attached to his own Atma, who sees the presence of the Atma in all beings, and that all beings are perceived in the Atma.)

What is this? This is what is called the ‘*tvam padaartha*’. Tvam padartha means ‘I’, the Atma. See this, also:

*Yo maam pashyati sarvatra sarvam cha mayi pashyati,  
tasyaaham na pranashyaami sa cha me`na pranashyati.*

(6. 30)

(A person who sees that I, Vasudev, pervade all beings, and sees that all being exist in Me, sees Me continuously. Such a Yogi sees Me all the time and is constantly seen by Me.)

The characteristics of both are the same. Everything is in the Atma, and the Atma is in everything. Everything is in the Paramatma, and He is in everything. *Yo maam pashyati sarvatra*

*sarvam cha mayi pashyati – lakshanaikyam lakshyaikyam.* When the *lakshana* (characteristics) are identical –

*Sarvabhootasthitam yo maam bhajatyekavamaasthitah,  
Sarvathaa vartamaanopi say ogee mayi vartate`.*

(6. 31)

(A person who is established in only the feeling of worshipping Me, the Sacchidananda Vasudev as the Atma abiding in all beings, always moves in Me, whatever he does.)

That is why *yajnyaatvaamritamashnute`* (they obtain the amrita that bestows immortality when they obtain this Gnan. By obtaining this Gnan, they automatically obtain amrita.) What great heights the Gita uplifts us to! The Gita lifted up the person who ate too much or too little, indulged in inappropriate sensual pleasures, was engrossed in a variety of efforts, enslaved by his senses, and helpless in the clutches of desires and anger. The Gita not only lifts you up, she also gives the Gnan about the Brahman's non-dual essence.

It is an amazing fact that whenever the Shastras and Shrutis speak about Sanyas, they describe a Sanyasi's personal life as '*yathaa jaataroopadharah.*' That means, 'just like a new-born baby'. In the Shrauta-Smartas system, a Sanyasi should lead a solitary life. This is the ultimate lifestyle of a *paramahansa* (enlightened Master). The lifestyle of the Buddhists was in a *sangha* – a group. Parks and monasteries were built for them. The reason for this is that they had to face great hardships and dangers. Sanyasis were unconcerned with the place, monastery or group. They accepted these only after the advent of Buddhism.

The Gita gives a different point of view. The Gita does not establish the solitary lifestyle of a wandering Monk. Some learned people extract this meaning, and this viewpoint is also given in the Gita. However what the Gita emphasizes upon is the extraordinary *sukha* (happiness) that comes from *asangataa* (non-attachment) can be present in the life of any person, whether he is a

Brahmachari, Grihastha, or Vanaprasthi. This is the goal of the Gita.

The principle given in the Gita is not to withdraw into inactivity, live in a cave, or wear saffron robes and eat begged food. Arjuna had said that he would rather eat begged food than fight. The extraordinary viewpoint given by the Gita is one that should be adopted by a Sanyasi, Vanaprasthi, Grihastha and Brahmachari. Instead of stressing on the external, the Gita stresses on the internal, removing the impurities of the antahkaran (fourfold mind). The Gita removed *aasakti* (attachment) and tried to create *anaasakti* (non-attachment). Anasakti is not the Dharma (natural righteousness) of any particular Ashram (stage of life) or varna (social level). It is for all Ashrams and varnas. A person need not wear the garb of a Sanyasi or have the sanskara and formal renunciation of worldly comforts. He can lead the life of a Grihastha and also get the sukha of Sanyas. Bhagwan Shri Krishna has shown how the sukha of Sanyas can be brought into your life. You can live at home with your family and wealth, and also enjoy this sukha. This is why Shri Krishna has given us the sermon of the Gita.

The Gita has given all three sanskaras of *doshaapanayana* (removing faults), *gunaadhaana* (inculcating desirable qualities) and *heenaangapoorti* (replacing what is missing). Through these sanskaras, the Gita removes the *abhinive'sha* (identification with the body). Dharma removes the subtle ego of being a separate entity, and the detachment created by bhakti removes *raaga-dve'sha* (attachments-aversions). *Sharanaagati* (taking refuge in Bhagwan) and being established in the feeling that you are the drashta removes *asmitaa* (pride). Gnan about the essence of the Paramatma removes *avidya* (ignorance; nescience). This is how all the flaws are removed, good qualities brought in, and the feeling of lacking – caused by our feeling of being separate individuals – is also removed. This is how the Gita has shown that the Atma and the Paramatma are one.

## Pravachan XIV

### Equanimity in interaction.

Until now, I have told you about how the Gita takes us from *yukta* (attached to what is right and proper, and to Bhagwan) *aahaara-vihaara* (intake and pleasures), to *yukte`ndriya* (senses that are yukta), *yukta chitta* (mental inclinations that are yukta), *yukta karma* (actions that are yukta), *yukta bhoga* (indulgences that are yukta), *yukta vritti* (mental tendencies that are yukta) and a yukta condition. It also gives yukta Gnan and *vignaana* (applied Gnan) that makes a person feel *tripta* (fully contented). All the yukta factors are connected to the *tvam padaartha* (the ‘you’ factor in ‘*Tat tvam asi* = That, the Brahman, is you, the Atma’. This is the ultimate statement of the Vedas.) *Yoginnaam sarve`shaam madgate`naantaraatmanaa.* ‘*Shraddhaavaan bhajate` yo maam sa me` yuktatamo matah.*’ The Gita made us yukta up to the highest level she can carry us to.

‘*Yadaa viniyatam chittam*’ (6. 18) is also yukta.

‘*Shaknoteehaiva yah sodhum*’ (5. 23) is also yukta.

‘*Gnaanavignaana triptaatmaa*’ (6. 8) is also yukta.

‘*Yuktaaseeta matparah*’ (2. 61) is also yukta.

However, when our antahkaran (the fourfold mind) becomes one with the Paramatma, we become *yuktatama* (a yukta of the highest level). A *yuktatara* is greater than a yukta, and a *yuktatam* is the greatest yukta. But, the *yuktataa* (state of being yukta) attained through *shraddhaa* (faith) is not enough. An *aparoksha saakshaatkaara* (direct personal experience) should establish the oneness of the Atma and the Brahman. That is why Bhagwan made this pledge in the seventh chapter.

*Asanshayam samagram maam yathaa gnaasyasi tatshrunu.*

(7. 1)

*Gnaanam te`ham savignaanamidam vakshyaamyashe`shatah, yajgnaatvaa ne`ha bhooyonyagnaatavyamavashishyate`.*



(7. 2)

(O Partha! Listen to what I tell you about My magnificence, glory, power, and other qualities. Know that I am the Atma of all.

For your sake I will speak about the Gnan and vignana of My essence in detail. Once you know this, there is nothing more that you need to know.)

‘I am telling you about a Gnan that gives you knowledge about the totality. Once a person obtains this knowledge, he has no need for any further knowledge.’ The Vedas have made the same pledge. ‘*Yasmin krite`mate`vignaate`sarvamidam kritam matam vignaanam bhavati* – once this is known, everything is known.’

Pay attention to the last point.

In general, there are five kinds of *advaitavaada* (opinions within the principle of non-duality). One is the scientists who believe that everything is gross matter. All modern scientists experiment in laboratories to establish the basic element in all matter. They use computers for their calculations, and a variety of instruments to examine substances. They say that at the root of everything is inanimate matter. Life springs from inanimate matter and ends in inanimate matter. For example, life evolved on earth, but not on the moon; or else it evolved and died out. For them, the *paramaarthasatya vastu* (supreme truth; the ultimate object) is gross matter, and everything becomes gross matter once consciousness leaves it. This is called ‘*jada-advaita*’ (non-dual materialism). It is separate from the *advaita* of the Charvak school.

(1) The Charvaks believe that there are four elements, but the materialists believe that there is one inanimate substance. You can say that the scientists of today have become the uncles of the Charvaks – they believe that consciousness is created by the combination of the four elements. Further, the development of inanimate objects is considered to be progress in our lifestyle.

Does this keep the pledge of the Vedas, that knowledge about one thing gives the knowledge about everything? No, it does not. Why not?

‘This’ (gross matter), becoming ‘I’ (the Atma), is not ascertained by seeing matter turn into consciousness. It is ascertained by ‘this’ (matter) turning into ‘this’ (the body). The second ‘this’ is another version of the first ‘this’. The creation of ‘I’ has not been seen. The fact is that the ‘I’ who sees ‘this’, sees the distortions in ‘this’ (the body) and how it changes, has not been known by obtaining the knowledge about ‘this’. The pledge that one *vignaana* (science) would give all *vignanas* is not fulfilled by accepting that all gross matter is one.

(2) What am I to tell you? There is one separate school that accepts a continuous fluctuation of mental inclinations. I include this in what I told you about inanimate matter. In my view, they are the same. There people believe that mental inclinations keep changing endlessly. Moments exist in change, so these people believe that thoughts change every moment. It is a different matter whether changes occur in minutes, or whether minutes exist in the mental state, but the *chitta* (mental inclination) that changes from minute to minute is the *sansaara* (interactive world). Nothing is static. Those who follow this school of thought are called the ‘*kshanika vignaanavaadee bauddha*’ (the Buddhists who believe in the science of momentary existence). Theirs in an Advaita of the *chitta*. This does not include ‘I’ (the Atma) either. Why not? Because, unless we are still, we cannot obtain the knowledge about the objects that change constantly.

(3) Thus, one kind is the jada-advaitavadi, and another kind is the *chitta-advaitavadi*. Then, there are the *shoonya advaitavaadee*, who say that *shoonya* (vacuum) is the only independent essence. Consciousness is born in inanimate matter, and we become aware of the inanimate. Consciousness and matter need each other to establish themselves and each other. Everything is created in the vacuum and dissolves in it. The essence of the vacuum does not depend on inanimate matter and consciousness. Creation and

destruction are known only in the moment of their awareness. Gross matter needs consciousness, and consciousness needs gross matter to establish themselves and each other. Therefore, the only independent non-dual essence is the vacuum in which these are perceived. This is the principle of the shoonya-advaitavadis. Even this is incapable of giving the vignana of everything through one vignana, because shoonya is not something that can be experienced. If shoonya could be experienced, it would be the experience that would be established; not the shoonya. And, if it cannot be experienced, it remains something that is imagined.

(4) There is a fourth Advaita – *eeshvaraadvaitavaada*. The calculation of this is that if you see the world through instruments and the senses, the gross matter will create Aham (the subtle ego of being an individual). This becomes *vaignaanik bhautikavaada* – the science of materialism. If you see the world through *shraddhaa* (faith), it will appear that the Ishwara has created the world. And if you analyze the creation of the world through your present mental state, it will seem that the world has either been created from shoonya or by vignana. *Ishawara-advaitavaada* says that the *jeeva-jagat* (the beings in this world) have been created by ‘That’ (the Ishwara). Very well; if ‘That’ is the creator of ‘I’ (pure consciousness) then it is something that ‘I’ can never know. The ‘I’ can only believe it. Thus, shraddha-assisted thought enables us to obtain the vignana of the Ishwara; and therefore, the vignana of everything. When logic is applied, it seems that ‘I’ is created from a vacuum or by vignana. When thinking is based on instruments and sense organs, it establishes that consciousness evolves from gross matter.

(5) Vedanta brings something unique for us – the vignana that gives the vignana of everything. Take it to be a fact, that this is not an experience obtained through instruments or calculations! This is not a mental condition of Yoga that is experienced in a Samadhi. Nor is it a diatribe of logical arguments. The Vedas revealed a Gnan that was hereto unknown, that there is one vignana that can give the vignana of everything, because that one

thing is everything there is. It is the only thing that exists. Vedanta says that 'This' (all that is perceived) is created by 'I', and 'That' (the Ishwara) is also created by 'I'. The Kashmiri Shaivas call this '*svaatantryavaada*' (the total independence of the Atma). The Vedantis, who believe in the Upanishads point of view, say that there is neither *utpatti* (creation) nor *pralay* (dissolution). The 'I' is *nirvikaara* (not subject to change; deterioration). It is the *drashtaa* (the one who sees) of time and space, and therefore, it is never effected by them. The 'I' is one with the Parabrahma Paramatma, since it is nirvikara; and since it is one, there is nothing else. This is why it fulfills the pledge of one vignana giving the vignana of all things. The person has the direct personal experience that the Atma is the Brahman.

When we say that *aham-idam* (I-this) are created by the Ishwara, it is based on *shraddhaa* (faith). When we say that they are created by the *chitta* (state of mind), or inanimate matter, it is based on vignana. It is based on scientific instruments, intelligence, or experience. The Vedanta vignana gives the knowledge through a different method. The knowledge it reveals is that of a non-dual, unknown object, through '*Tat tvam asi*' (*Tat* = that, the Brahman, *asi* = is *tvam* = you). '*Aham brahmaasmi*' (*aham* = I, the Atma, *asi* = is, *brham* = the Brahman). '*Ayamaatmaa brahm*' (*ayam* = this Atma, *brahm* = is the Brahman). And, '*pragnaanam brahm*' (pure Gnan is the Brahman). I told you about this yesterday.

Place the *pratyaksha* (that which is known by the senses) in the middle and use it to discriminate between its *kaarana* (cause) and *drashtaa* (the one who sees). For example, this clock has gold in the center. If you want to discriminate the consciousness that made it, you will have to know that there is an important metal called gold that is separate from the clock. You will have to know that the gold is *che'tan* (pure consciousness). Similarly, this interactive world is like a clock, and the Ishwara is the *abhinna-nimittopaadaana kaarana*. He is the cause that is not separate from the matter. Do bhakti of the Ishwara; meaning, do *vi-bhakti*

(separate the two; discriminate). Separate them and know the Parameshwara. That is bhakti! And, separate yourself from the clock of the world – do vibhakti between the clock and yourself. ‘I see the clock. I know the clock.’ This bhakti is *vive`ka* (discrimination). The fact is that separating the Ishwara from the pratyaksha is bhakti, and separating the Atma from the pratyaksha is called vivek. Or, the Paramatma who is established by bhakti, and the world in which you use vivek, are the same. To reveal this is the purpose of the Vedanta Shastra. The Atma is separate from the perceived world, and so is the Paramatma. The Atma and Paramatma are one, and the *sattaa* (the truth that cannot be negated) of the pratyaksha is negated. The perceived world is negated by its absence in the *adhishtaana* (substratum). Now, we will see how we are to proceed on the path of the Gita.

If you wish to obtain the Gnan of the *ananta* (infinite), you will have to shift your attention from all big and small worldly matters. Shifting your attention does not mean that you are no longer aware of them. It means that you do not consider them to be so important that you get involved in them and forget the more important matters. We have become so enslaved that our attention never shifts from these petty matters. We constantly think about what people eat, drink, and wear! My brother, are you their guardian, judge, or advocate? What are you?

We should go on our own path. It is true that at times we have no option but to do something we know to be not right but that is only until we become independent. After that, we can refuse outright to succumb to any pressure. At present, we are helpless before our *indriya* (senses) and mind. Our mind and our senses compel us – the pure consciousness, the *sakshee* [witness], the Atma, the part of the Brahman – into doing what they dictate! The day you become free of them, you will refuse to comply with their demands. So, see where the Gita lifts you up from. The Gita says that the first thing is that you must know the method of right living.

*Sukha-dukhe` same` kritvaa laabhaalaabhau jayaa jayau,  
tato yuddhaaya yujyasva naivam paapamavaapsyasi.  
( 2.38)*

(Consider happiness and sorrow, victory and defeat, gain and loss, to be the same, and get ready for battle. Then, you will not incur sin.)

In life, at times we win and at times we lose. At times we get what we want and at times we don't. Things can go the way we want, or go against us. These three dualities come before us. You will be defeated at some point, and emerge the victor at some point. You have to realize that you can't win all the time. We all have to face loss or defeat some time. A person who expects to never lose, suffers greatly when he loses, and when he wins, it goes to his head.

When I was coming to Vrindavan this time, we got a newspaper at the Ratlam Station. It was published from Madhya Pradesh. It reported that one party stated, 'Our party is sure to win next time, because the party that won these elections is filled with vanity. They will become arrogant and neglect their duties to the public. We are alert and working hard, so we are sure to win next time.'

I showed this to Dada, and told him, 'If the other party reads this, they will be warned. They will be careful, and defeat this party again.' Therefore, when we achieve something, we tend to be *pramaadee* (forgetful of our obligations), and when we lose, we feel *glaani* (disgust). Both *pramada* and *glani* are faults of the *antahkaran* (fourfold mind). What we have to do is consider victory and defeat as the sides of the wheels of a chariot that come up turn by turn. We should face both with equanimity.

*Sukhadukhe` same` kritvaa jayaa jayau same` kritvaa,  
laabhaalaabhau same` kritvaa.*

(Have the same forbearance in sukha-dukha, victory-defeat, profit and loss.)

In business there are times when you make a loss and there are times when you make a profit. People have to sell off goods at reduced rates to win back the confidence of their customers. Later, they gain from the patronage. I know that people make business projects with a calculation of a substantial loss in the first year, a smaller loss in the second year, and a break-even in the third year, and then they start making a profit. It is not so easy to succeed in business. People have to face losses as well as profits.

I was told by a businessman, ‘Maharaj, there are two basic factors in doing business successfully. One is that the quality of the product should not deteriorate. We should not try to cheat our customers by supplying sub-standard products. The other factor is to win the confidence of our customers.’

The same principle applies to spiritual discourses. When preachers use frivolous stories or dirty examples to attract an audience, their popularity does not endure. People say that they substance of their talk is not superior. Our quality should always remain good. Then, the customers recognize the merit.

Now, see the second factor in business. If you advertise that in case anyone is dissatisfied with your product, they can return it and claim a refund, it will create confidence that there is no chance of anyone being cheated, and people will buy your product unhesitatingly. You may, at most, have one or two items returned, but the majority of people will retain what they have selected. Making a profit is not everything; we have to give as well as get benefits. Getting benefits and giving benefits are two sides of the same coin.

The Gita says, ‘If you have a loss and someone else gains, you should think that you have made a gain in the form of the other person, because the Atma in both is one.’ *Laabhaalabhou jayaajayau*. And see where the Gita takes you up to – *jayaajayau*! It takes you to the battlefield where arrows rain on all sides, yet you don’t lose your equanimity.

*Laabhaalabhou* – you don’t lose your equanimity even in business, whether you make a profit or a loss. You retain your

equanimity in hot and cold weather. There is no need to grumble about the weather; your grumbles will not change the weather! Little children start crying when the day ends, because they fear the dark. Then they fall asleep and when they wake up it is morning. Children cry, and you lament even though you are a grown-up. *Sukhadukhe`same`kritvaa* (let your mind view happiness and sorrow with equipoise). You must retain mental balance whether things are to your liking or not.

*Sheetoshnasukhadukhe`shu samah sangavivarjitah.*

(12. 18)

(A bhakta's serenity remains undisturbed in heat and cold, sukha and dukha. He is free of being attached to anything.)

The Gita teaches you how to live. This life is everlasting. It is called *saadhanaa* (effort for spiritual progress). At times, I am amused to see people go to hill-stations during the summer, and to warm places during the winter. My friend, tolerate the hot and cold weather where you are. You will develop *samataa* (equipoise). For example, if it turns cold in Mumbai, think that the chill of Kashmir has come to your home. You don't derive pleasure because the cold has come on its own. You fail to enjoy the warmth of summer. In December-January, you want the weather of June-July, and in June-July you want the weather of December-January! You want to create changes in time. If you tolerate the weather, you will see how good it is for your health. Don't try to develop equanimity in the climate – develop equanimity in your body. This is called 'sadhana.'

There was a venerated Mahatma who is no more; I will even tell you his name. If any of his disciples are present, I ask for their forgiveness. He lived at Gangotri. His name was Shri Krishnashramji Maharaj. Many of you would have heard of him. He lived naked in the extreme cold of Gangotri for thirty or forty years. He used no covering whatsoever, while we needed four blankets to keep out the chill!



Malviyaji had once invited Shri Krishnashramji to inaugurate a Vishva Vidyalyaya at Haridwar, so he came down. It was the lunar month of Magh (December), when we needed at least two quilts to keep warm. Shri Krishnashramji was sweating so profusely that people had to fan him! '*Sheetoshnasukhadukhe`shu samah`* – retain equanimity in the dualities of heat and cold, joy and sorrow. Shri Krishnashramji was unable to bear the 'heat' of Haridwar and wanted to return at once to Gangotri. He was used to the extreme cold. He was not accustomed to the comparatively higher temperature of Haridwar. This is not in keeping with the Gita's way of life. The Gita tells us to tolerate the heat of summer and the chill of winter, retaining mental equilibrium in both. Just as day and night follow each other, and we accept them, so do cold and warmth, joy and sorrow, profit and loss, victory and defeat. They are the same. Don't let them upset your mental balance. The life of a sadhak (spiritual seeker) is a life of equipoise. To remain mentally balanced means a natural lifestyle.

This 'I' (the Atma) of ours is *avinaashee* (indestructible; eternal), and therefore, our life cannot be such that we always win and never lose. Nor is it possible to always lose and never win. It is not possible that we continue to make profits and never make a loss; or that we face only losses and never make a profit. In life we have to see both. We should have the habit of facing reverses as well as favorable situations, without losing our equilibrium.

Now I will ask you what you would do if you see a good man and a bad man. The Gita tells you that in this life you will meet both *paapee* (sinners) and *punyaatmaa* (people who do good deeds). If you become depressed at seeing a paapi and elated at the sight of a punyatma, you will never experience the extraordinary joyfulness of *jeevan mukti* (being liberated from worldly concerns). What the Gita describes is the joyous abandon of being completely carefree.

*Suhrinmitraaryudaaseena - madhyasthadve`shyabandhushu, saadhushvapi cha paape`shu samabuddhirvishishyate`.*

(6.9)

(A person who has equal goodwill towards a well-wisher, friend, enemy, an indifferent person, a neutral person, a person filled with hatred, for pious people and sinners, is truly great.)

Now have you understood? '*Saadhusvapi cha paapeshu.*' You want to walk in crowded areas, but encounter only well-dressed people. You want to avoid mendicants and people whose clothes are not clean. You want to go to a popular beach like Chowpatty, and think that you will see no old fashioned ladies, or see only old fashioned ladies who cover their heads. Well, my brother, when you go to any crowded public place you will see all kinds of people. You will see ladies dressed traditionally with their heads covered, and you will see modern ladies with uncovered heads. You will see ugly people and good looking people. You may encounter a pickpocket and a philanthropist who feeds beggars. Unless you try to retain a mental equanimity, the joy of your essence is sure to become fragmented. You must ensure that your serenity is not disturbed. If you meet a Mahatma, greet him with folded hands. And, what if you meet a crook? Greet him with folded hands also. Don't let your heart turn bitter. This is what the Gita teaches you.

I had attended a conference organized by the Bharat Sadhu Samaj. I met the Brahmin leaders one day, and Raidasis (followers of Saint Raidas, who was a cobbler) another day. The Bharat Sadhu Samaj has all the different groups. Anyone who becomes a Sadhu (Monk), or is a follower of a sect started by a Guru, can become a Member.

Now, what happened is that the Dandi Swamis came, and Acharyaji Maharaj Ayengarji also came. The Pingal and Bargal came, and so did the disciples of the Saraswati, Tirtha, and Ashram groups. Among them were the Kabir Panthis, Raidasis, and Dadu Dayalis. Had anyone shown any reservation for any other group, would the Sadhu Samaj have continued, or would it

have been ruined? Our society is the same. There are all kinds of people in it. How can it continue? The Gita says –

*Vidyaavinayasampanne` braahmane` gavi hastini,  
shuni chaiva shvapaake` cha panditaah samadarshinih.*  
(5.18)

(People who have obtained Gnan have equal goodwill for a learned Brahmin who has humility, a cow, an elephant, a dog, and a Chandal of the lowest caste.)

No matter who you look at, you should not look askance, and your intellect should not be flawed. This is the Gita's *saadhan* (method). It is not an ordinary or nominal matter; it is what is called *saadhan* (effort for spiritual progress). This is called *bhaagvatdharma* (the Dharma given by Bhagwan).

*Brahmane` pulkase` ste`ne` brahmanye`rke` sfulingake`,  
akroore` kroorake` chaiva samadrik pandito matah.*  
(*Shrimad Bhagwat Mahapurana* 11. 29. 14)

You want your shop to flourish. If you put up a Notice that says that only Brahmins can enter; non-Brahmins are not allowed, how can your shop flourish? And then, how will you recognize the caste of your customers? Is it possible for the eyes to see only Brahmins and no others? The eyes see a human being; they don't see the caste of the person. Someone may say that he will install an automatic strip, but no strip will work, since it can only show a human. It is essential that you have equanimity for everybody, regardless of their caste. Otherwise, your emotions will fluctuate several times a day. Your mind will swing between tranquility and agitation. You will be gladdened and saddened repeatedly.

We must progress, regardless of what we see. The very faults that anger us come into us at times. There are times when a book we revere falls from our hands. Is this not *akaushal* (maladroitness)? Quite often, I find that the vest I am wearing is turned inside out. I

did not notice it when I put it on. I have often bitten by own tongue – should I pick up a stone and break my teeth?

My brother, look at your essence. Just see how vast you are! This is what the Gita points out. The Gita doesn't just advise the Brahmins about what they should do. Now is the Gita's message only for Kshatriyas (the warrior class), Vaishyas (traders and farmers), or Shudras (labor class). The Gita's advice is for all human beings. The Smritis for the Dharma for all Varnas (classes) are separate. The Gita is the Smriti of the Dharma that is common to all.

Tell me; haven't you ever made a mistake while working? Have you never added too much salt in the vegetables you cooked? Has the dal never got burnt, or the rice left undercooked? What is this? This is *akaushal* in work. It is clumsy work. Clumsiness is always present in our life; what can you do? Will you cut off your hand?

*Na dveshtyakushalam karma kushale`naanushajjate`,  
tyaagee satvasamaavishto me`dhaavee chhinnasanshayah.  
(18.10)*

(A person who has no hatred for clumsy action, and does not get attached to skillful work, is attached to pure Sattva guna and is free of doubts, is intelligent, and a true renunciate.)

See how highly the Gita praises you! You may have made a mistake at some point, stumbled while walking, and got hurt because you were not alert. Or, you may have accidentally brushed against wet paint and felt angry with yourself. Or else, supposing there is no *akaushal* in you – you are always alert and adroit. When a person is very good at something, he tends to acquire some vanity, and clumsiness brings shame. The Gita tells you not to let your life be burnt by vanity or shame. Don't deliberately harden your life. Don't let it flow away like water or burn away like fire, or drift away like the wind.

Make your life such that it has the firmness of the earth, the sweetness of water, the burning capacity of fire, the movement of

the wind, and the vastness of space. Ask the Shri Krishna of the Gita what your life should be like.

*Tyaagee sattvasamaavishtah me`dhaavee chhinnasanshayah.*

1. *Tyaagee* – give up worldly considerations.

2. *Sattva samaavishta* – remain established in your Atma.

3. *Me`dhaavee* – continue to learn.

Medhavi means to continue to learn new things. You would be knowing that there are many synonyms for *buddhi* (the intellect) in Sanskrit. Medhavi is one of them. *Me`dhaa* means to go on enhancing knowledge. '*Dhee dhaaranaavatee me`dhaa*' – *Amarkosha*. Our *dhee* (intellect) should be *dhaaranaavatee* capable of learning something from everything. If you wish to achieve success in your life, don't harbor doubts.

4. *Chhinnasanshayah* – cut away doubts.

Continue to learn, be established in your Atma, and accept whatever happens in the world. The sun sets; it is all right. The sun rises; it is all right. The day comes; it is all right. The night comes; it is all right. Whenever you form worldly attachments, and want things to be to your liking, your *aagraha* (urge for something) will become a *duraagraha* (a harmful urge). Stop wanting the things that are subject to change, to remain unchanged. Your *agraha* will become your *parigraha* (accumulation). In astrology, the *paapa graha* (the planet that indicates a tendency to sin) brings misfortune to the person. *Duraagraha* also brings sorrow. You may not be aware of this point in astrology, that the eleventh house in a person's horoscope is the planet that gives good fortune. However, when Shani (Saturn) comes over it, it does not bring bad luck; it brings good fortune. Logically, Saturn should bring misfortune when it rules the position of good luck. It should create an obstacle for good fortune; but this is not what happens.

Very well; I will tell you something more about Shanishchara (Saturn). The sixth position is the position of the enemy, but when

Shani comes into this position, it does not strengthen the enemy; it weakens the enemy.

Thus, there are times when the *paapagraha* brings some benefits, as you are sure to know if you believe in consulting astrologers. I do not tell you this to urge you to consult astrologers. What I wish to tell you is that even the *sangraha* (accumulations) in your life are grahas (planets that influence your life). Your *parigraha*, *aagraha*, and *vigraha* (physical form) are all grahas. They are mental grahas. You may use your *vive`ka* (discrimination) to understand how many of these are papa-grahas and how many are *punya graha* (planets that promote good deeds). However, the grahas in space cause less suffering than the grahas of the chitta (mental inclinations).

And, do you know how these can be quieted? To neutralize the ill-effects of the celestial grahas, people give lentils and black cloth to Brahmins. It is said that if the Shanishchara is very strong, you can donate a black buffalo. Some people donate a black umbrella, or anything made of iron. However, for the grahas of the mind, Satsang (spiritual discourses) is the only solution. Until you take refuge in Mother Gita, you won't succeed in quieting the grahas in your mind.

You see, the graha of *vishamataa* (disbalance) has settled in your mind. Come, I will tell you a method by which you can gain victory over the whole world. Learn from the Gita. The Gita wants you to conquer the world. Won't you conquer the world if you become a *sthitapragya*? '*Dukhe`shvanudvignamanaa sukhe`shu vigatasprihah*' (a sthitapragya is not distressed when sorrow comes; nor does he long for joy to continue). Won't you retain your balance of mind if you achieve this? This is called '*samataa*' — equanimity — isn't it? Won't you be '*samadukhasukha*' if you are a bhakta?

*Adve`shtaa sarvabhootaanaam maitrah karuna e`va cha,  
nirmamo nirahankaara samadukhasukhah kshamee.*  
(12. 13)

(One who has no hatred for any being, is not selfish, has affection for all, is naturally kind hearted, free of partiality and pride, is forgiving, and remains equal in joy and sorrow is dear to Me.)

What will you be, if you are *gunateeta* (beyond the influence of the three tendencies that fluctuate and influence your actions)? Won't you be *samadukhasukha* (equipoised in joy and sorrow)? The characteristics of a *gunateeta* are:

*Samadukhasukhah svasthah samaloshtaashmakaanchanah,  
tulyapriyaapriyo dheerastulyanindaatmasanstutih.*  
(14. 24)

(One who is always established in his Atma, is equal towards sorrow and joy, is equally indifferent to clay, stone and gold, has Gnan, accepts the peasant and unpleasant with equanimity, and considers criticism and praise to be the same.)

Do you wish to be a *gunateeta*? Do you want to be a *sthitapragya* (a person who is established in his Atma)? Do you want to be a *bhakta*? Then you will have to be equipoised in sorrow and joy. My brother, a river flows; the water is murky at times. A flower floats in it, or a corpse. Time flows. There are stormy times and happy times. The earth flows. The road can be bumpy or dirty. Don't you come across garbage when you walk? This is how you have to go ahead in life. The Gita teaches you how to win over the world.

*Ihaiva tairjatih sargo ye`shaam saamyem` sthitm manah,  
nirdosham hi samam brahma tasmaadbrahmani te` sthitaah.*  
(5. 19)

(He, whose mind is perfectly balanced, has conquered the world in this very life, because the flawless Sacchidananda Paramatma is pristine and balanced, and the person is thus established in the Sacchidananda Paramatma.)

We have now come to the Brahman in interaction. He is called – ‘*Thaiva tairjitah sargo ye`shaam saamye` sthitam manah`*’- he, whose mind is always balanced. The world can do nothing to harm him. The world cannot create *raaga-dve`sha* (attachments-aversions) in his mind. It cannot create *abhinive`sha* (identification with the body; fear of death). The world cannot create *asmitaa* (pride). *Avidyaa* (nescience) can never touch him. Touch whom?

‘*Ye`shaam saamye` sthitam manah`*’ – one whose mind is perfectly balanced.

How does one who has equipoise be said to have conquered the world?

‘*Nardosham hi samam brahm`*’. Samata (equanimity) is the Brahman, and the Brahman is flawless. The Brahman is the only flawless thing in existence. So, only a person who is established in samata, remains moved by dualities like heat-cold, mine-another’s, favorable-unfavorable, profit-loss, victory-defeat, sorrow-joy, etc, can live like a tiger. Only such a person can lead a life of fulfillment. People who dream of specific circumstances that will bring happiness are poor indeed! They think that they can be happy only if they have the whole world in their clutches. Happiness is not obtained by holding on; you can be happy only if you let go. So, let go of your sorrow and the things that bring sorrow. It is so simple!



## Pravachan XV.

Don't do Atma-hinsa (self-destruction).

Just a few days back, a famous German scientist had come to Delhi. He was no ordinary scientist; he was world famous, and he was an elderly man.

This scientist came to Delhi and said he wanted to meet a Sanskrit scholar. A meeting was arranged, and they spoke at length. Our Indian scholar asked the German scientist, 'How is it that a world famous scientist like you – who is in such a high position – had the wish to meet a Sanskrit scholar?'

The German explained that he was involved in research during the World War. Bombing started, and he told the girl he was working with, that they should shelter in a bunker incase a bomb fell on the building. 'Why do you fear death so much?' she asked. 'I am not afraid of death. Death is like going to sleep. The Atma never dies. No bomb can destroy the Atma.'

Intrigued, the scientist asked the girl how she knew this. She replied that she read the Bhagwat Gita. She showed him where it was written that the Atma is not born and does not die. She was convinced that what the Gita said was true.

The scientist was astonished that an ordinary girl could be so fearless in face of death, while he – a prominent scientist – feared it so much. He told the Sanskrit scholar about how he began to read the Gita and study other Sanskrit works. The result was a wish to go to India some day, and meet some people learned in Sanskrit.

You must have understood what I am trying to say. The Shrimad Bhagwat Mahapurana describes dreams as a play of *maayaa* (illusion), and describes deep sleep as *mrityu* (death). You have no fear of sleep because you have the faith that you will wake up again and find your world as it is; whereas, you have doubts about whether you will wake up after death or not. Nor do you know what kind of a world you may find yourself in when you awaken.

People feel distressed at the thought of leaving all they love behind. The sorrow is not about death. It is fear, because you don't know what will happen, and that you will lose your loved people and possessions. Whereas when you sleep, you are confident that you will wake up refreshed and continue with your normal life.

This *adhyaatma vidyaa* (metaphysical knowledge) teaches you that just as your tendencies return when you awaken from your sleep, you get the same state of mind that you had when you died when you are reborn. Be fully assured about this. Have no more doubts on this score.

Can you calculate how many times you would go to sleep and wake up again, if you lived for a hundred years? A year has 365 days. If you sleep just once a day, you would sleep and wake up 36500 times in a hundred years.

Your lifespan is not 100 years; it is infinite. It has no beginning and no end, because it is not possible for anybody to experience their genesis or destruction. That means this life exists in-between the *anaadee* (that, which has no beginning) and the *ananta* (that, which has no end). Therefore, death is less important than your going to sleep and waking up. The smaller gets lost in the greater. For example, your glass of milk has some value, whether it is a small glass or a large tumbler. But, will this milk have any value after you pour it into the Gangaji or the sea? The milk will then have no independent weight or volume.

In the same way, when your life becomes one with eternity, birth and death lose their value. You consider birth and death to be important because you believe your weight to be like the glass of milk. The fact is that nothing can be measured in the infinite. You know this, because you know how things are measured. Tell me, what percentage of eternity would a hundred years be? What portion of space would a few feet's height be? And, what percentage would your weight be, in infinite matter? So, birth and death have value only when you consider yourself limited to certain parameters.

You see that I am seated higher than you, but lower than the ceiling. However, where would you say I was seated, if there was no ground beneath and no ceiling above? Would I be higher or lower? High and low are comparative, depending on other factors. I am sitting to Prabuddhanand's east, and to the west of Dada. But, if nobody was beside me, there would be no east or west to describe my position. So, tell me, where is your body in the Creation of the Paramatma?

I place another point before you now. See your body from the viewpoint of eternal life. Don't get so caught up in the preoccupations of this body that you lose sight of the infinite quality of your existence. Otherwise, you will become whoever you merge your 'I' into.

What is it that you want?

I want a diamond. I want an inanimate object.

When you desire a diamond, your mental inclination will take on the form of a diamond, and you will become inanimate. When you want a human being, your mind will assume the form of a human being. And, if you want the Ishwara, your mind will take on the form of the Ishwara, and you will become the Ishwara. And what if there is nothing and no one you desire? Then you will experience the summit of your own independence. This is what is called *moksha* (liberation).

*Nairape`kshyam param praahurnishre`yasamanalpakam,  
tasmaanniraashisho bhaktirnirape`kshasya me` bhave`  
(Shrimad Bhagwat Mahapurana 11. 20. 35)*

When you, yourself sit with no expectations whatsoever, your *sattaa* (pure existence) will be *nirape`ksha* (free of expectations), your Gnan will be *nirapeksha*, and your ananda will be *nirapeksha*. You will experience the peak of your independence. But, you make yourself *heena* (lacking, impoverished). You knife yourself, cut yourself up with a sword, and shoot yourself with a gun! When?

When you allow yourself to feel inferior.

*Na hinsti aatmanaatmaanam tato yaati paraam gatim.*

(13. 28)

(The person who does not destroy himself obtains the supreme state.)

Don't deliberately destroy yourself. *Aatmanaa aatmaanam na hinasti tatah paraam gatim yaati.* Don't cut yourself up. Don't harm yourself.

Very well; I will tell you something first. We hear a great deal about *anubhava-anubhava-anubhava* (metaphysical experiences)! I have also spent many months, many years, in this maze. What, after all, is *anubhav*? For villagers, it is a great bugbear, to frighten children with. People say, 'He has had great experiences.' There are Sadhus who smoke opium pipes. The one whose smoke rises highest is considered to have the greatest experiences. The experience of these Sadhus is that nothing can be achieved by studying the Vedas or doing the *maalaa* (rosary). They say that a person becomes free of desire by smoking opium. However, this is their experience. They alone know how true it is!

I met a man who drank *bhaanga* (an herbal drink that causes hallucinations). He was not from Mathura, Varanasi, or Prayag; he came from some village. He said, 'You people keep taking the name of the Ishwara-Ishwara, Swarga-Swarga (Heaven), Vaikuntha-Vaikuntha (the abode of Vishnu Bhagwan)! You long for these. Come; try a little *bhaanga-bhavaani* (goddess bhang). You will instantly go to Swarga. You will go to Vaikuntha and Goloka (the abode of Bhagwan Shri Krishna).' This is the experience of a person who drinks bhaang.

I do not say this to praise or criticize hallucinogenic substances. I say this to warn you that if someone comes to you and says, 'I have had this experience,' make sure of the caliber of the experience. Don't get mesmerized by what people say. See the level of the person's *anubhav*. There are parameters even regarding metaphysical experiences. Some people are experts on

the Constitution, and some are experts on International Law. Similarly, there is a Constitution about metaphysical experiences. You may believe it or not, but I am also an expert on the Constitution of anubhav! Experiences are evaluated. They are weighed and considered. Is the value of this experience a few grams or is it one ton? Experiences have characteristics. The experience of little worth is different and the experience of something truly great is different. There are books of rules about anubhav. It is not that anyone can take law into his own hands. Had that been the case, there would be any number of people going around claiming to have had wonderful, supernatural experiences!

A person gains power over a Yakshini (an invisible, supernatural being, a female). She comes and whispers in his ear, telling him where you went and what you did before going to him. She cannot tell what you will do when you leave. Isn't that one grade of anubhav?

Somebody tells you, 'You will die tomorrow.'

'What should I do, Maharaj, to save myself?'

'Give me a monetary gift. I will have your death put off.'

This is called *thug-vidyaa*. It is a trick to cheat others.

One experience is that of a Yakshini. Another is the experience of losing awareness. This can be done by taking a pill, pressing a certain nerve, doing *praanaayaama* (Yogic breath control exercises), or hypnotism. But, is this the experience of the Paramartha (supreme state)? It is not; it is a magic show. It is a third grade experience.

The *samvidhaana* (Constitution; rules) of the anubhav of the Paramartha is when multiplicity dissolves and becomes one essence. The state where everything merges into itself is a second grade experience. The grade one experience is when nothing remains – no space, time or matter – your Self is the Paramatma. This is the Constitution of anubhav. This is what is meant by the statement of the Vedas, that the knowledge of all *vignana* (applied science) can be obtained through one *vignana*. This is how

*ne`ti-ne`ti* ('not this - not this', negating everything until only the Atma/Brahman remains). This is how you can understand the *mahaa vaakya* (ultimate statement) of the Vedas, like '*Tattvamasi*' (You are That, the Brahman) and '*Ahambrahmaasi*' (I am the Brahman). Anubhav ends in *adviteeyataa* (non-duality; oneness). Anubhav is incomplete until you experience your non-dual essence.

*E`ktaa* (oneness) is the figure that is inclusive and is a fragment. For example, the figure one is separate from all other figures, but is included in them. '*E`ti iti*' means, one is there, but it is not *adviteeya* (non-dual). Meaning, it does not make a figure. One plus one makes two. One plus one plus one makes three. One divided by two – these are called '*sankyaa*' – numbers. Figures can be divided or multiplied. In the *adviteeya vastu* (the non-dual object, the Brahman, the Atma) there is no expansion or reduction. Advitya-advitiya does not make two. Advitiya cannot be multiplied. The feeling of oneness contains expansion and constriction, but there is no change in the experience of the non-dual. The experience of oneness can be broken and attached, but the experience of non-duality cannot, because it is the *shuddha vastu* – the pristine object.

So, the rule of anubhav is advitiya, and – advitiya of what? Not the advitiya of 'this' (gross matter). 'This' can never be non-dual, because 'this' will always be separate from 'I'. 'That' cannot be advitiya either, since 'I' will be separate from 'that'. It is only in non-duality that 'I' can experience being non-dual.

The Vedas are the constitution of non-duality. The constitution of anubhav is the Upanishads. Unless and until anubhav is tested on the touchstone of the Upanishads, Gita, and the Vedas, it is not considered authentic, no matter how many fellows boast of the great experiences they have had. Is your anubhav complete according to the constitution or not? This is what needs to be examined. Come; let us return to the Gita.

*Samam pashyanhi sarvatra samavasthitameeshvaram,*

*na hinastyaatmanaatmaanam tato yati paraam gatim.*

(13. 28)

(He, who sees all beings as equal because the Paramatma is established in them all, does not destroy himself, and therefore, attains the supreme state.)

The Paramatma is *sama* (equal, balanced). *Sama* means He is in all, and in everything. He is present in birth and in death. It is not that there is a separate Ishwara at night and another in the day. It is not that there is one Ishwara for a poor man and another for a rich man; or one for fools and another for the learned. It is not that one Ishwara abides in a Hindu and another in a Muslim, Russian or German. The Gita tells us to see the Ishwara equally in all.

*Samam pashyanhi sarvatra samavasthitameeshvaram.*

It is different with political leaders! In their case, there will be one Ishwara in Maharashtra, another in Gujarat and a third in Karnataka. The reason is that there will be three Chief Ministers and three Education Ministers. For those who have no Government positions, however, the Ishwara in Maharashtra, Mysore and Gujarat is the same. They are all in the same country. Is it not so? Therefore, Narayana, it is when the focus is on the One that the mind becomes free of *raaga-dve'sha* (attachments-aversions).

*Samam pashyan hi sarvatra samavsthitameeshvaram.*

In the Shrimad Bhagwat there is a mention about the crabs that crawl, the birds that fly, the lice that grow on bodies and the insects that sting. 'See them as your sons – *aatmanah putravat pashye't.*' Just as a son is created from a drop of your body fluid, lice are created from your perspiration. What is the difference? Oh, Bhagwan! A Seth read this once. 'What a comparison!' he exclaimed. 'Where is my son and what is a worthless lice?'

Narayana! People enmeshed in *moha* (delusion) and *mamataa* (possessive attachment) favor their own, causing harm to others. They cannot accept this magnanimous outlook. They lack the capacity to ‘*samam pashyanhi sarvatra* – see everything with equal goodwill.’

Your heart is tied outside. If your heart is not within, it will be bound to some external object. Then, how can you have even a glimpse of *shaanti* (peace)? The Gita brings the knowledge of shanti, and gives shanti even in worldly interaction. The Gita has not come to ascertain the Varna Dharma (the Dharma for the four social classes), or Ashram Dharma (the Dharma for the four stages of life). The Gita establishes *maanav dharma* – the Dharma for every human being. The Dharma of Varnas like the Brahmin, and Ashramas like Brahmacharya (celibate student), are merely indicated in half a couplet or less. We have to gauge the rest by referring to other scriptures. The Gita is for all human beings, because it is the speech of Bhagwan, and what Bhagwan says is for the good of all.

Whenever Bhagwan speaks, He has the good of the whole world in mind. This is the characteristic of Bhagwan’s speech. This is how His words are recognized as His. He tells everybody, ‘Look, My brother, don’t consider yourself to be inferior – *na hinasyaatmaanam*’. When do you feel impoverished? It is when you think that you lack something others have. Oh – is that item of greater importance than yourself? You are a part of the Paramatma. You are His essence – yet you feel small! It is because you give so much importance to worldly possessions that you feel inferior or lacking.

‘*Na hinastyaatmanaatmaanam*,’ says Bhagwan. A man may feel inferior because he does not get some worldly indulgence, or a particular type of apparel. One Seth became very sad one day. Why? He had a car that cost 10,000 rupees. In earlier days, a Hindustan Ambassador car cost Rs.10,000. He took me in his car, and began to weep.

‘My brother, why are you weeping?’ I asked.



‘Maharaj,’ he replied, ‘I used to be a wealthy man. Had I remained as well off as before, I would today be taking you in a car worth 1 lakh! It is my misfortune that I have to take you in a car worth 10,000.’

Now, see this! He was using a car worth 10,000 rupees, taking me with him, and also weeping! Is the car of greater importance or am I? You have reduced your own value to such an extent that you start weeping if you don’t have a matching blouse or slippers! Women get upset if they don’t have matching accessories. Fashions keep changing. Loose clothes are in fashion one day, and tight ones in fashion the next day. Young ladies ask, ‘How can I go anywhere if I don’t have the latest kinds of clothes?’ Is it not so? Oh – is there no inherent beauty in you? Don’t your eyes shine? Doesn’t your face glow? You fail to value these, and value only the apparel. This is called a feeling of being small.

I am not speaking only about clothes or young ladies. I am talking about adults and elderly people. The venerable people sitting here tell me that they don’t have a large house, a big car, or some special kind of clothes, and this is why they feel inferior to those who have them. Don’t cut yourself up. The Ishwara is everywhere. See Him in your birth and in your death, in your poverty and wealth, at home and outside, in your own people and in others. Have His *darshan* (see with reverence) everywhere. ‘*Samam pashyanhi sarvatra*’ – this is Bhagwan’s speech. He has said that He is present equally in the rich and the poor, fools and the learned, the naked and the well-dressed. Bhagwan is telling you that you should pass your life taking the dualities like heat and cold, sorrow and joy, etc in your stride.

*Maatraasparshaastu kaunte`ya sheetoshnasukhadukhadaah,  
aagamaapaayinonityaastaanstitikshasva bhaaratatah.*

(2. 14)

(O son of Kunti! The uniting of senses with sense objects result in experiencing heat-cold, sorrow-joy. These feelings rise up and die

down. They are temporary, so you should endure them with equanimity.)

Oh, they come and they go; they are fleeting. You neither come nor go; you are everlasting. So, let the fleeting flow on. They can do you no harm. Don't be afraid. Don't destroy yourself. Think of the lives of our sages who had obtained the knowledge of the Brahman. There is one kind of life lead by the ordinary people, and one kind of life lead by the *brahma-ve`ttaa* (those who know the Brahman). I had told you yesterday – or the day before – that when a learned Brahmin decides to lead a life adhering to the pure lifestyle of a Brahmin, his life is of the highest kind. He feels that his clothes are of the highest kind. What does he do, by choosing them with the conviction of their superiority? What he does, is to take a decision to lead an elevated lifestyle. This is called *saadhan* (effort for spiritual progress).

Some twenty five years ago I had seen a thousand pair of shoes at somebody's house. At first I thought that it was a shop. Then I asked the Seth, 'Whose shoes are these? Why are they kept here?' He began to smile. 'They are mine, Maharaj,' he said. 'When I go out, I choose the ones I want to wear, depending upon the occasion and my clothes.' Now, this sadhana is not a pair of shoes that a person can wear for five minutes and change at will. Sadhana means to take a lofty, excellent decision that as long as you live – and even after your death, if your subtle body remains – you will adhere to your decision. When you make a lifetime's habit to lead a superior life it is called '*saadhanaa*'. It is not that you spend some money, work for an hour, and bring back the result.

Your life is everlasting, and you accept the things that are everlasting, and most superior. You resolve to adopt them throughout your life. When you practice this day after day, and it becomes habitual, you inculcate the *sanskaara* (subtle subconscious impressions), and that becomes sadhana. Sadhan (effort for spiritual progress) does not mean singing or dancing for

a while. Sadhan is when you choose the highest kind of lifestyle for your eternal life. And, since you have not yet made it into a habit – since it is not yet a natural inclination for you – you have to keep repeating it till it becomes habitual. Unless you understand this, you will get fed up in a few days and give it up. You haven't seen the face of sadhan yet.

*Tadbuddhayastadaatmaanastannishthaastatparaayanaah,  
gachhantyapunaraavrittim gnaananiirdhootakalmashaah.*

(5. 17)

(Those whose mind and intellect take on the form of the Sacchidananda Paramatma, and are established in Him, obtain the Gnan that frees them from sin. They are not reborn. They are liberated.)

Look, I will tell you one sadhan.

*Na prahrishye`tpriyam praapya nodvije`tpraapya chaapriyam,  
sthirabuddhirasammoodho brahmavid brahmani sthitah.*

(5.20)

(A person who is not elated when he gets what he likes and is not agitated when he gets what he doesn't like, whose mind is steady and free of doubts, who has knowledge about the Brahman, is always established in the Brahman.)

Unite your life with the infinite. Understand the Brahman. Be one with the Brahman. The Brahman is not something like a ghost in time. The Brahman is what you are, and you are what the Brahman is. But, this is just like someone asking a child, 'Where is your house?'

'It is opposite my uncle's house.'

'Where is your uncle's house?'

'Opposite my house.'

'Where are both the houses?'

'Opposite each other.'

Now, can anyone find out the location of the houses?

Similarly, what is the Brahman? It is what you are. What are you? You are what the Brahman is! From this, you have to understand that the Brahman means the infinite. Have no doubts. No matter how many changes occur, no matter how many times you return, or how many illusions you face, stay firmly established in your essence, because you are the Brahman.

*‘Na prahrashye`tpriyam praapya’* – don’t swell with joy when you get what you like. Things won’t always go the way you want them to be. That is certain. *‘Nodvije`tpraapya chaapriyam’* – don’t become depressed when you get what you dislike. Don’t commit suicide, because the situation won’t last. This, too, will change.

*‘Sthirabuddhi’* raga-dvesha have left you, since *‘prahrishye`tpriyam praapya’* indicates the absence of raga, and *‘nodvije`tpraapya chaapriyam’* indicates the absence of dvesha.

*‘Asammoodhah’* means that under no circumstances are you deluded or trapped. When a baby gets stuck in the womb, it is called *‘garbha moodha’* in Ayur Veda. Similarly, when you get caught in circumstances, feel suspended in midair, or that you have lost your way, you become. Bhagwan said, ‘No! No! *Sthirabuddhi!* Remain mentally steady. The objects of attachment and aversion will come and go. Why do you feel frightened? Retain mental stability. Don’t get caught up in things, no matter what the situation may be.’

Then, what should we do?

Let your intellect be unwavering – *sthirabuddhi*. Understand that your life is infinite, and remain steady in life. This is not a Samadhi. Don’t think that this condition is restricted to a cave in Tibet, or to a state of deep meditation. This is an inner state that wanders around in the crowded market of Kalbadevi, or the snack vendors at Chowpatty.

*Na prahrashye`tpriyam praapya nodvije`tpraapya chaapriyam sthirabuddhirasammoodho.*

A king would be a fool, were he to say that the whole populace should live in the palace, because this is impossible. In the same way, it is not possible that Bhagwan would say that all the people should go to a cave in Tibet. Nor does Bhagwan say that everybody should do *soorya namaskaara* (a Yogic exercise done as a worship to the sun), or apply sandalwood paste on the forehead horizontally or vertically. He does not say that everybody should don yellow or red garbs. I challenge anyone to show me any such mention in the Gita. My brother, Bhagwan has no wish to imprison everybody in caves, eat tasty snacks at Chowpatty, or take up a gun and join the Army. Bhagwan says, 'Wherever you are, you are all right.' Every policeman stationed at a cross-road, every doctor, engineer, Judge, and others, should be steady in the position they have been allotted. They should not be deluded by raga-dvesha.

The Gita teaches us how to live an everlasting life. Every action and indulgence leaves us with some knowledge. This is called the '*fala*' – the fruit. Fala does not mean a mango or jackfruit! It means the subtle subconscious impressions made by our actions. It means the internal reaction of an external activity. Therefore, the waking up and going to sleep, and the birth and death that come and go in our eternal life, are of no more importance than worldly interaction. We should become absolutely steady in our place, in our essence, which is the Brahman.

*Sthirabuddhirasammoodho brahmavid brahmani sthitah.*

## Pravachan XVI

The highest sadhana – Gnan sadhana.

The Gita has a meaning, and that meaning is that we should try to remain established in that, which we wish to attain.

Suppose the object of your desire is something separate, unattained, and elsewhere – like Goloka (the abode of Shri Krishna), Vaikuntha (the abode of Bhagwan Vishnu), Saket (the abode of Shri Rama), Kailash (the abode of Shankar Bhagwan) – if there is a form that you have not got, what *saadhan* (effort for spiritual progress) will you do? The only sadhan you can do to attain it is to touch it repeatedly in your imagination. Just do this much. Just as you touch something physically, touch the object of your aspiration with your mind. Look at Shri Rama's lovely face again and again. Embrace Shri Krishna repeatedly. See yourself as Shiva again and again. This is the method for obtaining them. If we start touching them in our imagination, it is called *japa* (ritual chanting), it is called *pratyahaara* (withdrawing the senses), it is called *dhaaranaa* (bringing the mind back repeatedly to the object of meditation). And, when it becomes more concentrated, it becomes *dhyana* (meditation). The thing is that you have to make the effort to touch them mentally, again and again.

Very well; if your goal is to be established in the essence of your Self, give up all other forms. *Viveka* (discrimination) is paramount in this. Similarly, if you wish to attain what you do not have – Shri Rama, Shri Krishna, Shiva – you should touch them mentally, with *shraddhaa* (faith) and *prema* (pure love). To be established in your essence you should use discrimination and give up everything that is not your essence.

Ordinary people think that they will obtain the Ishwara if they do some *daana* (giving in charity). 'We will give five rupees and get Swarga (Heaven),' they think. Swarga is like a luxury hotel that provides comfort and sensual pleasures, air planes, celestial nymphs, gardens, a superb physique, and the finest clothes.

People want all these, but they want it by cheating! They want to obtain all this for a paltry price!

Some people think that if they give up some item or activity they will get the Ishwara, and some believe that they can get Him by doing some rituals. They think the Ishwara can be attained by giving money or materials, doing pious deeds, giving up things, or obtaining some things. The opinion of the Gita is –

*Shre`yaan dravyamayaadyagnaajgnaanayagyah parantapa,  
sarvam karmaakhilam paartha gnaane` parisamaapyate`.*

(4. 33)

(O Arjuna, the one who causes pain to enemies, Gnan Yoga is superior to *dravya* Yoga. Giving knowledge is superior to giving material objects. All actions conclude in Gnan.)

You are to attain a certain position, and that position is the essence of the Atma that is pure Gnan. When you try to obtain your goal through indulgences, ritual charity, and religious rituals, you are moving in the wrong direction. You should turn inwards.

Very well; if you want to obtain Rama, Krishna, Shiva, Ganesh, Devi, or Narayana, you should mentally touch them again and again. And, if you wish to be seated in your *asanga aatmaa* – your Atma that is absolutely unattached – give up touching everything, including the Devtas. Do *asparsha yoga* – the Yoga of not touching anything. Do *sparsha yoga* – the Yoga of touch – only if you wish to obtain your Ishta Devta (chosen form of worship).

*Asparshayogo vai naama durdarshah sarvayogibhih,  
yogino bibhyati hyasmaadabhaye` bhayadarshinah.*

(*Mandukya Karika* 3. 39)

It is difficult for other Yogis to see this *sparsha* Yoga. They see fear in this state of fearlessness. The Gita's viewpoint regarding *sadhana* is all-pervading. You would have noticed that on the one hand it says that it is Yoga to worship the Devtas.

*Daivame`vaapare` yagyam yoginah paryupaasate`.*

(4. 25)

(Some Yogis do the Yagya of worshipping other Devtas through appropriate rituals.)

People worship the Surya Devta (sun), Agni Devta (fire), Indra Devta (the Devta of action), Vayu Devta (wind), Varuna Devta (water), and others. There are many Devtas who are worshipped as a Yagya. And, see what is said – which is just the opposite – in the same shloka.

*Brahmagnaavapare`yagnam yagne`naivopajuhvati.*

(4. 25)

(Some other Yogis do the Yagya of seeing the Atma as the non-dual essence of the fire that is the Parabram Paramatma.)

Offer up the Yagya you do, in the fire of the Brahman. The Devtas who are worshipped are many, but the Brahman is one, and non-dual. So, the meaning of Bhagwan's words is that it is a Yagya to make offerings to the many, and it is also a Yagya to make offerings to the one. If anyone says that the worship of different Devtas is a sadhana, but the offerings in the fire of the Brahman is not, that is a *pantheeya* (restricted to a Sect) outlook. Actually, the all-pervading viewpoint is to accept the authenticity of both methods.

A person can offer oblations to the many forms of the Brahman. He can do Yagyas for different Devtas, offer oblations to Surya Devta or into a ritual fire, pour milk into the sea or a river, do Yogic breathing as worship to the wind, or meditate that no such thing as duality exists in the non-dual Brahman. All these are sadhan. The characteristic of the followers of Panthas (Sects) is that they accept one sadhan, and refute other methods for spiritual progress.



Who is a *panthaayee* (follower of a Pantha)? It is someone who accepts Rama as the Ishwara, but not Krishna; or accepts Krishna but not Rama. Or, he accepts Rama-Krishna but not the Ishwara without form, or the reverse. The viewpoint of sadhana is extraordinary; it is amazing! Look; I will recite a shloka.

*Shrotraadeeneendriyaanyanye` sanyamaagnishu juhvati,  
shabdaadeenvishayaananya indriyaagnishu juhvati.*

(4. 26)

(Some Yogis restrain all their senses as a Yagya, and others offer up the sense objects into the fire of their senses as a Yagya.)

Have you ever given thought to this shloka? You will see that the first half tells you to offer up your senses into the fire of restraint; the second half says, '*shabdaadeenvishayaananya indriyaagnishu juhvati.*' Use your ears to listen, eyes to see, nose to smell, tongue to taste, and skin to feel. Work with your hands, and walk with your feet. All these will become a Yagya. One part says that it is a Yagya to gather up and restrain all your senses, and the other part of the same shloka says that it is a Yagya to use all your senses.

You see, where there is only one method of worship, there is no scope for people with different inclinations, individual understanding, different tasks, and temperaments to do the sadhana that suits them the best. This is what a Pantha is. If everyone were to do Namaz, it would be an Islamic kingdom and if everyone were to do Sandhya Vandan it would be a kingdom of Brahmins.

Some people can do Namaz, some can do Sandhya Vandan and some can say their prayers. Some will worship a dark form and some will worship a fair form. Some can dance and sing as *bhajan* (devotional worship), and some can do bhajan with closed eyes. Nobody has the right to forbid any other. See the Gita's magnanimous outlook regarding bhajan. In case you have not observed it earlier, please note it now.

*Shrotraadeeneendriyanye` sanyamaagnishu juhvati,  
shabdaadeenvishayaananya indriyaagnishu juhvati.*

The *indreeya* (senses) are the fire. The ears are the *havan kunda* (the vessel in which the sacred fire is lit). Pour the oblations of your words into this fire. This is your sadhan. If this is not what you desire, give it up. If you are incapable of doing it, give it up. Give it up if you don't understand, or if your Guru has forbidden you to do it. There are only four reasons for giving up some sadhana. And, if it is something you want, if you have the capacity to do it, if you understand it and if your Guru has not forbidden it, please do it.

*Shrotraadeeneendriyaanyanye` sanyamaagnishu juhvati* – self restraint is a fire. The *agni kunda* (the vessel in which the sacred fire is lit) is self-restraint. The offerings that are put into this fire are the indriyas. How should you make the offering? Keep your eyes focused on the point where your nose begins, just below your forehead. In a little while you will get a subtle fragrance. Focus your mind on the fragrance and offer up your sense of smell. Offer up what you see with your eyes – you will see a myriad of colors. You will also experience strange flavors. Offer them up. This means, you have five senses and five organs of action. They are all to be immersed as a sacrificial offering into the five elements of which this world is made. They will then no longer be individual senses or organs of action. This becomes a sadhana.

Have you ever heard about the sadhana of sound? Au.....m, raa.....m, raa.....m, so.....hum. Make your hearing acute and listen to the inner sound. There is a Sect in Varanasi, called the Kinaram Sect. They have branches in many other places, but it originated at Ramgadh, some eight or ten miles from my village near Varanasi. They have had many miraculous incidents. The followers of this Sect begin their sadhan from the naval, at the energy center called the *manipooraka charka*. The stomach expands when you take a deep breath. If you focus on this, it is called the sadhana of *sparsha* (touch). The first sign is a

faint sound, 'saanya-saanya', and then you can hear 'Rama-Rama'. When you concentrate on this sound it becomes the sadhana of sound. I am telling you this for your information. When you hear of something new and run after it, it creates a break in your *nishthaa* (faith). Are you Ishta nishtha (having faith in your chosen form of worship), dhyana nishtha (having faith in meditation), mantra nishtha (having faith in your mantra), or Guru nishtha (having faith in the Guru)? Your *shraddhaa* (faith) in them is broken when you run after new methods of sadhana. The Gurus of the Sects say that they are shaking you up, but what it means is that these things make you waver in your sadhana.

So, you see, one of the Gita's sadhans is that you should restrain your senses, and another sadhan is that you should offer the sense objects to your senses. The sadhana of the bhaktas starts from the heart. The sadhana of the Kinarami's starts from the naval. The sadhana of the Radha Swamis starts from the *aagya charka* (the energy center on the forehead). The sadhana of the Tantriks starts from the *moolaadhaara charka* (the energy center at the base of the spine), rising to the *sahasraara charka* (on the crown of the head). They believe in the existence of many *loka* (realms), like Satya Loka and others. In one of their sadhanas you start from the muladhara charka, awakening the energy called the Kundalini, which goes up to the sahasrara and merges into the Guru. You will get the same experience that your Guru had.

Another sadhana of theirs starts from the tongue, the *vaikharee vaani* (the sound made by the tongue). 'Raa.....ma, raa.....ma, raa.....ma.' The sound goes from the tongue to the throat, then to the heart, then to the *svaadhishtana charka* near the organ of urine, and reaches the muladhara. In other words, the vaikhari vani goes into the *madhyamaa vaani*, which goes into the *pashyanati vaani*, then the *paraa vak*, and finally obtains the Paramatma in the muladhara charka.

Recently I got a letter from a learned scholar. 'Maharaj,' he wrote, 'in one place it is written that we can obtain the Paramatma if we move upwards. In another place it is written that we can obtain

Him if we move downwards, to the muladhara charka. Please tell me where the Paramatma dwells. Is He in the head or in the muladhara?' This was his question!

You people are laughing to hear this, because you are knowledgeable people. The man who wrote this letter is a highly learned person, knowing both methods, but he was confused as to where the Paramatma is to be found. The bhaktas say that the Paramatma dwells in the *hridaya* (heart). The Tantriks say that He dwells in the head. People who worship the para vak say that He dwells in the muladhara. One Sect says that He dwells in the manipuraka charka (the naval).

I can tell you more if you want. There is a Pantha in which people meditate on the Paramatma in their big toe. In this Pantha, too, there are Gurus who have their disciples, handed down traditionally from generation to generation. You will be shocked to think of the Paramatma dwelling in your big toe! There is logic in this, however. The Devtas have different positions in our body. For example, Indra is the Devta of action and abides in the arms. Surya is the Devta of vision and abides in the eyes. Agni is the Devta of speech, and Vishnu is the Devta of the feet. If you want to meditate on the Surya, you have to use the *upaadhee* (superimposed factor) of the eyes; and if you want to do dhyana of Vishnu, it is through the upadhi of the feet, because Vishnu is the supporter of everything.

I am telling you all this so that you do not waver from your sadhana. When somebody comes with an intention to make you change your Guru, he drags you down. When he comes to make you change your mantra he drags you down. He has a vested interest that you should do the japa of the mantra he gives you, and meditate on the Ishta Devta he recommends. He does all this in order to make you his disciple. Don't you recognize his selfish motive? When he is working for his own benefit, how can your interest be his primary consideration? There are so many different kinds of sadhana. I can tell you about them if you want, but it is

better for you that I don't. When immature people are given such information it creates a breach in their sadhana.

One day, when I was in Rajasthan, I was talking to Bhaiji, Shri Hanuman Prasadji Poddar. A disease called 'naharaa' was mentioned.

'What is this illness?' I asked Bhaiji.

'Don't you know about it?' he asked.

I confessed my ignorance. 'Well, since you don't know, it is better not to obtain information about it,' he said. 'People who have extensive knowledge about illnesses begin to imagine that they have the symptoms of some disease. They turn into hypochondriacs.' If you hear about all these Sects and their strange rituals, there is a chance that they may become superimposed upon your mind. Then your sadhana will be left behind.

I can enumerate the names of the different Sects for you. I have detailed knowledge about over a hundred Sects. I had memorized them when I was about sixteen or seventeen years old, the way children learn their lessons by heart. There is a Nyaya Pantha. Is there sorrow in your life or not? This is a straight question. Sorrow is there in your life. Now, how can this sorrow be removed? It is not possible for any living being to be completely free of sorrow as long as they are alive. So, people who think that no sorrow should ever come into their life are *avive`kee* (lacking in discrimination). Let me give them this title! If you hope to never have any pain in life, that is your first mistake. '*Taanstikshasva bhaaratata*' – cultivate the habit of enduring heat and cold.

The effect of sorrow is devastating on the first day. On the second day, it does not seem so unbearable. After a week or so, it goes away on its own. Don't nurture grief. Don't hold on to sorrow. Sorrow is bound to come as long as you live. You will fall ill, things that you don't like will happen, you will feel hot and you will feel cold.

*Maatrasparshaastu kaunte`ya sheetoshnasukhadukhadaah,  
aagamaapaayinonityaastaanstitikshasva bhaarata.  
Yum hi na vyathayantye`te` purusham purpsharshabha,  
samadukhasukham dheeram somritatvaaya kalpate`.  
(2. 14, 15)*

(O son of Kunti, when the senses meet the sense objects, you feel the cold and heat, joy and sorrow. These rise up and die down, so endure them, O Bharata.

The courageous person accepts these dualities with equanimity. He does not get swayed by the transient pleasant and unpleasant experiences. Such a person is eligible for liberation from rebirth.)

If what I am saying does not seem to be a sadhana to you, then no other sadhana will bring happiness into your life. Unless you pass over both happy and sorrowful days with equanimity – if you think that sorrow should never come into your life – you will always be unhappy. Nobody can be completely happy in this life. To remove this helplessness, Shankaracharyaji has divided dukha into two parts. One is the *bhramajanya* (caused by delusion) and the other is the *doshajanya* (caused by faults) dukha. Gautam Muni, who is the Acharya of the Nyaya Pantha, says that every kind of dukha is due to *dosha* (faults). Doshas are responsible for sorrow. The dukha is in the body, and is due to some dosha.

So, then, what is dosha?

If you ask any Vaidya (doctor of Ayur Veda), he will tell you that there are three doshas in the body – *vaata* (wind), *pitta* (bile) and cough. Any one, two, or all three can become disproportionate, causing some illness. Sometimes your behavior offends people and they become your enemies. It may be that you hurt them in some way. Now they say and do things that hurt you. Here, the dosha is the dosha of speech.

Then, there may be some dosha in your mind. This has three names – *raaga* (attachment), *dve`sha* (hatred) and *moha* (delusion). Sorrow comes because of your *ashubha* (inauspicious) actions, and happiness comes because of your *shubha* (auspicious)

actions. However, raga-dvesha are at the root of both kinds of actions. Just as the Vaidyas believe vata-pitta-cough to be the cause of physical suffering, the Nyaya Pantha believes that the *antahkaran* (fourfold mind or subtle body) has three doshas – raga-dvesha-moha.

Attachments and aversions are for external objects, people, places and situations. Attachment is a sweet poison, and hatred is a bitter poison. Delusion is the third dosha. It is for the body and the things that are useful for the body. Actions cannot cause sorrow unless they contain some dosha. Learn to recognize your doshas.

There is one thing – if I tell you about some sadhana that you can do for five minutes, many of you will start doing it.

Once, at Prem Kutir, I had spoken about a sadhana that can be done lying down. You lie down on the bed and divide your body mentally, into different sections. The part of the feet up to the thighs is one part. It is the portions of earth. From the thighs to the organ of passing urine is the part of water. Let the earth merge into the water mentally. The portion up to the naval is the portion of fire. Let water be dissolved in the fire. From the naval to the heart is the portion of the wind. Let the fire disappear into the wind. Next is the portion of space, up to the neck. Let the wind vanish into space. Above this is the portion of the mind – in the eyes, nose, ears, tongue, skin and forehead. Bring everything into the mind and quiet your mind. If you feel drowsy, go to sleep.

Then, when you wake up, you should reverse this process systematically before getting up. A great many people asked me about this sadhana in detail. I don't think I have received so many questions about any other sadhana.

Why is that?

One reason is that this sadhana is to be done lying down. There is no need to take a bath, or put in any other effort. Then, you are free to go to sleep if you feel sleepy. I had told you that if you practice this sadhana for six months, your sleep will become a Samadhi.

I am deliberately telling you one thing, and that is, that you should do *manasik tapasyaa* (asceticism of the mind). It will have to be done all twenty four hours. You can check this up in the Gita.

*Manah prasaadah saumyatvam maunamaatvinigrahah,  
bhaavasanshuddhiritye`tattapo maanasamuchyate`.*

(17. 16)

(A feeling of tranquil joy, the habit of thinking about Bhagwan, control of the mind, and pure emotions – these are the asceticism of the mind.)

‘*Bhaava sanshuddhih*’ – when I tell you to do a sadhana that is to be done round the clock as long as you live, it will be a lifelong *vrata* (austerity) of yours. A Brahmin wants that he should, all his life, apply sandalwood paste on his forehead, and wear the sacred thread and pure clothes. In the same way, this *vrata* will purify your feelings. It will be mental asceticism.

But, you change your dress every day, these days. Earlier, the correct way to dress was to keep the naval covered. Now the fashion is for the naval to be seen. Traditional Indian culture is that both men and women wear garments that cover their naval. Fashions may change, but the framework of Dharma remains unchanged. Dharma purifies all feelings. *Manah prasaadah*. In life, a person feels like crying at times and wants to laugh at times. The Gita says, ‘No, my brother, *manah prasaadah*. Whoever looks at your face should get the feeling that you are in a state of tranquil joy.’ Your face is the mirror of your mind. Your anger, desire, and agitation are invariably reflected on your face.

Whatever is said about you, let it be said. Whatever happens, let it happen. Why do you allow your mind to linger on the insignificant matters that flit by for a day or two? Keep your mind serene and tranquil. *Saumyatvam*. This is the Pantha of Shri Krishna and the Gita.

What is the meaning of *saumyatvam*? ‘Soma’ means the moon. The moon spreads a radiance that soothes and gives pleasure. The



characteristic of spreading coolness and pleasure is called ‘saumyatva’. Lovers who are separated and lovers who are united, look at the moon and are soothed by it. Yogis who sit by the river in the moonlight, enjoying the cool breeze, go into a Samadhi. Worldly people delight in the beauty of a moonlit night. A person whose nature radiates the qualities of the moon is called ‘saumya’, and the quality itself is called ‘saumyatva.’

*Maunam* (remaining silent) is an asceticism of the mind, not of speech. The meaning is that you should not say that, which ought not to be said. Why should something inappropriate come to your mind?

‘*Bhaavasanshuddhih*’. Don’t think about whether the other person is *shuddha* (pure), think about whether your feelings are pure. I got tired of trying to keep my body pure. You people are new to this; what can I say about my lack of interest? When I was nine, I would refuse to eat food cooked by a Kshtriya (warrior class). I don’t remember ever wearing stitched clothes while eating. We would sit on a wooden seat in the kitchen, after washing our hands and feet, with a cloth wrapped round the waist. I tried all these external methods of sadhana, but came to the conclusion that no matter how hard we try, external purity and external circumstances only become a burden. We need *bhaavasanshuddhi* (purity of mind).

This mental asceticism is a sadhana to be done round the clock. You can do *maalaa* (the rosary) for five minutes, sprinkle water to purify your body, and sit with your back straight, to do sadhana. But, just see the sadhana recommended by Shri Krishna. ‘*Manahprasaadah*’. Your mind should be limpid, absolutely pure. No bubbles or foam should rise up in it. It should be like the clear waters of an unruffled lake. This is *manahprasaadah*. Spread a ray of sukha (joy), a smile, for everybody. That is *saumyatvam*. In case any impulse of ill-will for anyone crops up in your mind, do *aatmavinigraha* (self-restraint). Your feelings towards all should be pure – *bhaavasanshuddhi*. It is the Nyaya Pantha I am talking about. The Vaidyas say that your body will be free of disease if

the vata-pitta-cough are not disbalanced. Let the vata-pitta-cough remain in your body, but it is difficult for them to be perfectly in balance all the time.

Similarly, what the Nyaya Pantha says is that you have the mental doshas of raga-dvesha-moha. The sorrow that comes to the body is because of inauspicious actions, and inauspicious actions are prompted by doshas. Now, see the point about the sadhan that I am telling you. They say that all the faults in your life are caused by delusion, nescience, and a false understanding. Gautam Muni has called this *mithyaa gnaana* – knowledge that is a relative truth.

*Sarvam karmaakhilam paartha gnaane` parisamaapyate`.*

Delusion, or false knowledge causes all the faults. When I was young, some books on Western philosophy were published by the Nagari Pracharini Sabha. Mahamahopadhyaya Pundit Ramavatar Sharma of Patna had a collection of them. One of the principles put forth in them was that if a person obtains the right Gnan, he will never act contrary to that Gnan. This is an extraordinary point. The book said that if somebody brings you a sweet drink, and you suspect it may be poisoned, you will refuse to drink it. The drink may be delicious, attractive in appearance, and the person who brings it may be dear to you. The glass may be made of gold, yet you will reject the drink if you suspect it contains poison. And, if you know that it is definitely poisoned, you may beat up the person who brings it, throw the glass away, and instigate police proceedings.

Now, the Mahatmas and the Shastras say that the sense objects are poison. Bhagwan's Avatars say the same, and so do our elders. Yet you go on savoring them. Why do you do this?

The reason is that you do not have the proper Gnan about the poison in the sense objects. You lack Gnan. All the sorrows in your life and all your inauspicious actions; all your attachments and aversions and delusions can be destroyed.

How can they be destroyed?  
They can be destroyed by Gnan.

*Na hi gnaane`na sadrisham pavitramiha vidyate`,  
tatsvayam yogasansiddhah kaale`naatmani vindati.*  
(4. 38)

(There is no doubt that in this world there is nothing like Gnan, for purifying the mind. With the help of Karma Yoga people have, since ages, purified their minds. A person who does this will automatically obtain Gnan in his Atma.)

*Tadviddhi pranipaate`na pariprashne`na se`vayaa,  
upade`kshyanti te` gnaanam gnaaninastattvadarshinah.*  
(4. 34)

(Go to the Gnanis who have obtained this Gnan and learn it from them. Bow down respectfully and serve them. Abandon all artifice. Place your questions with simplicity and straightforwardness. The Mahatmas who know the Paramatma will teach you this Gnan.)

Bhagwan is telling us that our intellect must be proper. Faulty understanding makes you think that you cannot live without certain people or circumstances. These mistaken beliefs should go.

Which sadhana are we talking about? Do you want me to teach you asanas like the *sarvaanga aasana*, *ushtra aasana*, or *kukkuta aasana*? I used to do some thirty-five or thirty six asanas regularly. I know the secrets behind them and the benefits they bring. Is it sadhana, if I teach you these Yogic exercises? I know the secrets of sadhana, and that is what I am talking about. You have to first destroy the faulty understanding of your buddhi, and only when the buddhi's doshas are removed will you be free of raga-dvesha-moha. The faults of the intellect must be removed first. You must get *vive`ka* (discrimination). Inauspicious activities will cease when the intellect is free of faults. Only then

will sorrows stop coming into the mind. The sorrows caused by physical illness will become *titiksha* (enduring pain as an asceticism); and the root of mental sorrows will be gone when attachments, aversions and delusions are gone. This sadhana is the Nyaya sadhana.

The Gita says:

*Yajgyaatvaa na punarmohame`vam yaasyasi paandava,  
ye`na bhootaanyashe`shena drakshyasyaatmanyatho mayi.  
Apiche`dasi paape`bhyah sarve`bhyah paapakrittamah,  
sarvam gnaanaplave`naiva vrijinam santarishyasi.  
(4. 35, 36)*

(O Arjuna, once you obtain this Gnan you will never get deluded again. You will see all beings in yourself, and then you will see them in Me, the Sacchidananda Paramatma.

Even had you been a sinner grater than any other in the world, there is no doubt that you will be carried over the sea of your sins, by using the boat of Gnan.)

It does not matter that you are a *paapee* (sinner), and that you have sinned. Come; sit on this boat of proper understanding. '*Sarvam gnaanaplave`naiva.*' *Gnaanaplave`naiva* means the boat of Gnan. Sit on the boat of wisdom.

I do not know the sadhana of stupidity that scatters your Gnan and destroys your ability to think clearly.

## Pravachan XVII

### It is Essential to Purify the Antahkaran.

When we talk about sadhan, (effort for spiritual progress), there is some talk of letting go and some talk of holding on. Sadhan is when an eligible person makes an effort to obtain the *saadhya vastu* (the object of sadhana). Sadhan does not mean letting whatever happens happen. Sadhan does not mean leaving things to chance. It means trying to obtain the object that is our goal.

This method of obtaining the power to do miraculous feats is not *aadhyaatmika* (metaphysical) sadhan. These are for people who don't know the tricks of the trade. People who are knowledgeable about these matters are never taken in by such tricks. The miraculous feats are based on scientific and natural laws, but a person who does not understand them finds them miraculous, whereas a knowledgeable person finds them logical.

When I was a child I would go to the Court with my grandfather. We were rustic people. We did not know the clever tricks of city dwellers. There was a man there, who sold medicine for the eyes. He would send for a glass of water, and pour a few drops of his medicine into it. The dirt in the water would at once settle down at the bottom, leaving the water sparkingly clean. 'Look!' he would say. 'This is a miracle! The medicine removes the dirt from the water. If you put it into your eyes, the dirt (cataract) in your eyes will also be removed.' The villagers would be greatly impressed when they saw this. What he sold as medicine was the extract of lemon rind.

In the same way, those who are not involved in the subject of metaphysical science do not know the secret behind the phenomenon of ghosts and spirits. They don't know what Yakshinis, Sarpinis and Dakinis can do, what mental powers can do, what people do when they are blindfolded, and how clever they are. None of this is known to ordinary people. For them, there is no difference between spiritual power and sleight of hand.

I will tell you something about adhyatma. When you accept some *karma saadhanaa* (sadhana through karma), you need bhakti. Bhakti means the separating of what to do and what not to do. When you separate the right and proper from the wrong and improper, you will have bhakti for that which is right. You will give up everything that is not right. You will have to divide actions into two parts – the good and the bad. This is called ‘bhakti’ in Sanskrit. Bhakti means separating the good actions from those that are not good, doing good actions and not doing anything that is bad or wrong. This is the feeling in sadhan.

If you want to arrange a marriage you will have to separate the eligible candidates from the ineligible ones. After that you will have to make a choice out of the ones that are eligible. In the same way, when we do *upaasanaa* (devoted worship), we have to choose a particular form for our worship. That form is called the Ishta Dev. And, we have to give up all other forms of worship. That is called bhakti.

Bhakti is in karma, and also in *dhyana* (meditation). What is the bhakti in dhyana? It is that this form is our *dhye`ya* (object of meditation; our goal). ‘He is the one for me to worship. I will establish Him in my heart and remove everything else. I will not meditate on anything except my Ishta.’

Bhakti is also there in *vive`ka* (discrimination). I will separate the *drashtaa* (the one who sees; the Atma) from the *drishya* (that, which is seen). I will do vivek and let go of the drishya, establishing myself as the drashta. Thus, vivek has the bhakti of the drashta, and *abhakti* (no bhakti) for the *prapancha* (the interactive world). Upasana and Yoga have bhakti for the Ishwara and the Ishta, giving up everything else. In karma sadhana, the bhakti is for the karmas that are right and good. All wrong karmas are given up.

The effort for obtaining that, which we refer to as Gnan, or Tattvagnan (knowledge of the essence of the Brahman), involves none of these bhaktis. Gnan means knowledge about right and wrong actions; about the Ishta, and what is not the Ishta; about the

*pratyaksha* (perceived through the senses) and *paroksha* (the unseen, unknown); the *pratyaksha* and the *aparoksha* (a direct personal experience) Atma in interaction. All these are revealed by Gnan. It is called '*prative`daviditam matam`*'. You know a flower; it is Gnan that reveals the flower to you. You know a woman; it is Gnan that tells you that this is a woman. To tell the truth, the Gnan that shows you that this is the form of a woman and this is the form of a man, this is the form of a flower, pot, cloth, house, etc, is not separate from the objects it shows. Nothing has any existence that is separate from Gnan, and therefore, Gnan cannot be divided or broken into sections. Since Gnan is indivisible, it cannot separate itself from any other.

Where you have to hold on, or let go, there is bhakti. And, when the portions or pieces become irrelevant – only awareness exists – there is Gnan. Gnan informs you whether a man is folding his hands respectfully, or whether he is shaking his fist threateningly at you. To understand the Gnan that has the *sanskaara* (subtle subconscious impressions) of Dharma, upasana, or Yoga, means to understand something related to a particular viewpoint. It is quite different from understanding something that is unrelated to any viewpoint, because Gnan is needed even to recognize any *sanskara*.

Gnan has an extraordinary power that no other sadhana has. It reveals an object as it is, without coloring it. Upasana colors an object with feeling. Dhyana colors an object, but Gnan does not color it; it reveals the object as it is. I am telling you about sadhan now.

One opinion is that if you make a pledge to do only good things in your life, giving up everything that does not seem good to you, your buddhi (intellect; understanding) will be purified. This is the opinion of the *karmavaadi* (those who believe in sadhana through work). Continue doing that, which seems the most superior, and continue to desist from doing anything lowly. One day you will see that your life is filled with the most superior, and everything lowly has dropped out of it.

People who do upasana say that karmas are caused by desires. People do things because they want something. Those who don't want anything don't need to do anything. Wrong actions come into your life because you want to obtain some external object, keep something, get stuck to something, or get rid of it. When desire is avid people want to obtain, or get rid of something even through unethical means. People cheat when they gamble.

The urges to procure or remove, to obtain or eat, have attachments and aversions, result in great suffering. You can blame the Ishwara, karma, and Prakriti (Nature) – if only you were able to blame your attachments, aversions and desires! So, when you do upasana, your desires shrink and get attached to the Ishwara.

I know a learned gentleman. He understands what is right and what is wrong, but he is unable to give up his habit of obtaining and indulging in worldly pleasures. When you do Bhagwan's bhakti it means that you do not allow the worldly objects to be your Ishta. Your Ishta is the Ishwara who is the root cause of the whole world. Once you love Him, your worldly desires will leave you. So will your sorrows. The mind is the cause of all the sorrows in this world. It is our avid desire that makes us suffer; not the diamonds, gold, silver, land, house, or any other object. Your feeling, 'This is my house that is on fire!' is what makes you suffer. It is quite different from the feeling, 'My neighbor's house is on fire.' Now, is your sorrow caused by the fire, by the house, or by your feeling of being its owner? The fact is that it is the feeling of 'mine' that makes us suffer.

The meaning of bhakti, therefore, is that Bhagwan becomes 'mine' for you; and your 'I' becomes His. The Sanyas of a bhakta is, 'This watch is not mine.' Don't let the watch be the source of your satisfaction; let Bhagwan be the source. Think of this – when Bhagwan becomes yours, He will never betray your trust. The second point is that you will never be separated from Him. He will never leave you, and go to foreign lands. The third point is that He will never die. He will never be separated, He will never



die, and He will never betray you, because He is your *antaraatmaa* (the Atma within).

Thus, the karmavadis believe that the mind becomes pure by doing good deeds and giving up all wrong actions. The *upaasaka* (those who do upasana) believe that the mind cannot be purified unless it is attached to Bhagwan. The Yogis say that you should not bother about what happens in the external world. You should make your mind quiet and sit within. To be established in the Self is the purity of the antahkaran (the fourfold mind).

The Vedantis have their own opinion, which is quite different from all others. They say that when people say, 'Everything will be all right when a person gets Gnan (vivek), or Bhagwan,' it is true. People who have discrimination will always reject the things that sully the antahkaran, and so will the Yogis. Bhagwan will make the mind pure. The mind of a person who does Karma Yoga and follows Dharma, will also be purified. However, when a person obtains the *advaita gnaana* (knowledge about the non-dual essence of the Brahman), all his faults will fall away naturally, and all the good qualities will come into his life.

Sankhya vivek is to separate the drishya from the drashta. Bhakti vivek is to separate the *jagat* (world) from the Ishwara. Karma vivek is to distinguish between good and bad actions. So, when vivek comes into a person's life, it brings *vairaagya* (detachment). The characteristics of vivek are *shama-dama* (internal and external self-restraint), *uparati* (lack of interest in worldly objects), and *titikshaa* (enduring discomfort with equanimity).

Tattvagnan has one weak point, and that is, that people can do whatever sadhana they want, so long as they have not yet obtained Tattvagnan. They can undertake rituals of Dharma to purify the antahkaran, do upasana to get the Ishta's darshan (vision); they can do Yoga and establish themselves in the essence of their Ishta Dev. However, once Tattvagnan is obtained, all these become redundant. The person has no further need to think about what he wants his antahkaran to be like, because he no longer has any

feeling of 'I' or 'mine' left. This is the greatest miracle about Tattvagnan. It is both rational and enjoyable.

A man who was involved in scientific research had come to meet me. He told me, 'Maharaj, I need vairagya to carry out my research. I cannot form an unbiased opinion unless I give up raga-dvesha. While doing my experiments, I need a quiet mind (shama), and I need to control my senses (dama). My mind has to be empty of all other matters (uparati). I need faith (shraddha) that I will succeed. I need endurance (titiksha) to face discomforts. At times I sit in a cold room and at times I sit in a very hot room. I need to gather my mind and focus it on my work.'

Now, if shama-dama, uparati, titiksha, shraddha and *samaadhaana* (coming to the right conclusion) are needed even for scientific research, they will naturally be essential in our search for the Parameshwara. That means, our mind should have no raga-dvesha if we wish to obtain the right Gnan about anything. If you get involved in the external world, you will not know what is happening in the internal world. If a man wants to establish himself in his essence as a drashta, but says, 'I will establish myself in my essence as a karta,' how can that be done? It is not possible for *kartaapana* (the feeling of being the doer) and *drashtaapana* (the feeling of being the one who sees) to exist simultaneously. It is the difference, given in the Vedas and Upanishads, that Tantra is not the sadhan for only Moksha (liberation from rebirth); it is also the sadhan for *bhoga* (worldly indulgences). Karma and Gnan are both mixed in it. The Upanishads establish pure Gnan, and point out the essence of the *vastu* (object; the Brahman). 'I' and 'mine' vanish as soon as Gnan is obtained. This is why the mind does not become absolutely pure. It cannot be purified because once the purpose of obtaining Gnan (enlightenment) is achieved, the antahkaran becomes *mithyaa* (a relative truth). The antahkaran is negated, and so are the raga-dvesha in it.

This is why it is the system to purify the antahkaran before Tattvagnan is obtained. Our Mahatmas have developed the system

that the antahkaran should be purified first. Samartha Ramdas was writing the Ramayana, reading it out to Hanumanji as he wrote. He came to the episode of the Ashoka Vatika. Hanumanji had gone there, and seen the large lake in it. ‘Shri Janakiji was sitting under an Ashoka tree. White lotuses bloomed in the lake.’ Hanumanji interrupted Ramdasji. ‘Rama-Rama! The lotuses were all red. There were no white lotuses in the lake there,’ he said. They began to argue the point. Ramdasji was of the opinion that there were white lotuses in the lake and Hanumanji insisted that there were only red lotuses there.

‘Very well. Let us ask Sitaji.’

When they asked Mother Sita, she said, ‘The lake had only white lotuses.’ That meant, Ramdasji was right and Hanumanji was wrong.

‘Mother,’ said Hanumanji, ‘I saw with my own eyes that the lotuses were red.’

‘Yes, Hanuman,’ said Sitaji. ‘It is quite true that you saw red lotuses. At that time you were angry with the Rakshasis, so your eyes had turned red with rage. Consequently, the lotuses looked red to you.’ So, when our antahkaran turns red or black, the world looks red or black to us.

I had once read in a newspaper about a man whose cow refused to eat dry grass. He had a pair of spectacles made for the cow, with green glasses. When the spectacles were put on the cow, the straw looked green to her and she began to eat it.

Once I was going somewhere in a car. The whole district seemed to be painted green. Then I realized that the car had green glass! So, the fact is that whatever is seen in this world is influenced by the molding of the antahkaran. If we want to have a darshan of Satya, of the Paramartha, we have to cleanse our mind of the hues of our desires, impressions, perceptions, raga, dvesha, etc. Otherwise, if someone says that everything is one, a man whose lust is strong will say, ‘Your wife is like my wife’! On the other hand, if you purify your antahkaran, and see that there is only one Ishwara, you will say, ‘The Ishwara, who is in me, is also in

everyone else. What need is there for me to have any desire? Everything is one.'

A gentleman used to tell me jokingly, 'Swamiji, I have almost obtained Brahmagnan; just a little bit is left.'

'What is lacking in your Brahmagnan, my brother?' I asked.

'Maharaj, I have developed equanimity of outlook to the extent that I feel everybody's possessions are mine. What is lacking is that I don't feel that my possessions belong to everybody! Nor am I in any great hurry to achieve this state. If not in this lifetime, I will get it in my next life!'

Therefore, the Gnan that is free of desire is quite different. This is why you have to purify your antahkaran and then obtain Gnan about the Satya, the Truth, the Paramartha.

## Pravachan XIX

### Develop Daivi Sampada – 2.

(Daan, Dama, Svadhyaya)

Daivi sampada (the wealth of divine qualities) should come into the life of a human being. '*Maa shuchah sampadam daiveemabhijaatosi paandava.*' Bhagwan Shri Krishna tells Arjuna, 'Don't grieve, Arjuna. You have been born with the Daivi sampatti.'

While describing the Daivi sampada, Shri Krishna commenced with '*abhaya*' (fearlessness). *Bhaya* (fear) is of two kinds. One kind comes from outside and one comes from within, because of our *sanskaara* (subtle subconscious impressions) and *vaasanaa* (strong desires). A hooligan comes to beat us with a stick, but he comes from within. These are the two parts of fear. The way to remove both kinds is to wash away the desires that have come into the Sattva (pure existence) of our mind. Yesterday I had told you that *sattva sanshuddhi* means having a pure mind and having *dhairya* (fortitude) in our life.

If someone embarks on a journey of a hundred or five hundred miles, expecting no problems with his car, he is likely to face a setback. It is a mistake to assume that a long journey is sure to be free of problems. Don't set off with the conviction that your journey will be absolutely smooth. Make sure that your spare tyre is in a good condition, and be prepared to face whatever obstacles you encounter.

Very few people have the conviction that whatever the Ishwara does is for our good, or, 'My Atma is eternal and undying. It will cross over all difficulties.' People who lack this conviction get trapped by fear half way through their journey. In rural areas it often happens that darkness sets in before travelers reach a proper resting place. 'We don't know what lies ahead,' they say. 'There may be some ghosts or spirits. Let us turn back.' They decide to postpone their journey.

Our *adhyatma shaastra* (the scriptures dealing with metaphysical matters) say that if we feel fear we should find out what the truth is. There is no fear in the truth. Fear abides in *agnana* (lack of Gnan) of the Satya, not in the Gnan of the Satya. So, to remove the external causes of fear we need to know the facts of the matter. We need the proper Gnan – *gnaavyavasthiti*. You would have noticed that whenever you experienced fear, your mind would have been restless. It would not have been steady; it would have been sullied.

Thus, '*abhayam sattvasanshuddhih*', and '*gnaanayogavyavasthiti*' are the two *answers* to the two kinds of fear. You need to be *vyavasthita* (organized; well established), and purify your mind. And, this *vyavasthiti* is of two kinds – one is *gnaavyavasthiti* and the other is *yogavyavasthiti*. One point is that you should know what the Satya is, and the other point is that you should have a steady mind. Fear will not come to you if your mind is steady.

Is there a higher purpose in your life? If you have a lofty goal in life, you will work for it, but if there is no goal – or if you have achieved your life's goal – there will be no eagerness in you, for working. The fact is that when there is a great ideal that someone wants to achieve, he becomes *vyavasthita* in his sadhan and in Yoga (being attached to Bhagwan). His mind is steady, and he is firm in his resolve. He is *vyavasthita* in Yoga. Then, he proceeds on his path without fear. There is one point in this: if a sadhak wants a companion, and wants his path to be free of anything and anyone he is averse to, his resolve to reach his goal is not likely to succeed. On the other hand, if a person feels, 'I have no goal to reach', how will he progress? So, when we lead a life that has no goal, it is difficult to say where we will go.

A man works because he is attracted to a girl who works in the same office. The girl gets married and changes her job. The man no longer feels like going to the office, because he has no interest in working. All he was interested in was to sit beside the girl he

liked. Such a person will never achieve anything great. He has turned away from all lofty aspirations.

*Sattva sanshuddhi*, therefore, means that you should do your work to achieve your life's goal. It also means that you should not have the *aham bhaava* (feeling of 'I') in the body. You should not desire anything worldly in exchange of your work. Work only to attain the great goal you have set for yourself. For this, you need knowledge as well as sadhan. '*Gnaanayoga-vyavasthiti*' – Gnan means knowledge and Yoga means sadhan.

*Daanam damashcha yagyashcha svaadhyayaastapa aarjavam.*  
(16. 1)

(Give in charity, with the lofty tendency of Sattva guna. Restrain your senses. Worship Bhagwan, the Devtas, and your elders. Undertake the admirable tasks recommended by the Vedas and the Shastras. Study the Vedas and Shastras. Chant Bhagwan's name and sing His praises. Endure the discomfort in the course of doing your duty. Be straightforward in all you think, say, and do.)

Do daan (give in charity). When I see the way worldly people do daan, I sometimes feel pity for them and sometimes like laughing at them. People think that the village hooligan will harass them unless they give him something. When daan is done out of fear, to appease someone, it is not daan. You cannot make a *sankalpa* (formal resolve through a ritual) to do daan of black money to a Government officer, with a wish to get a license.

What is the viewpoint with which daan is done? Do you do charity to show people how generous you are? It is a different thing to make a name for yourself as a great *daanee* (philanthropist), and a different thing to advertise your business. Let us discuss the daan of Dharma for a while. We need not bother about those who do daan for *bhoga* (worldly indulgences) and *yasha* (getting a good name). I want to draw your attention to another direction of daan.

*Daanam damashcha yagyashcha* – in the process of earning wealth, we may cause suffering to others. Perhaps some share of theirs has come to us. Dharma daan is done to remove these faults and purify the money we have. Once, when I was at Vrindavan, a doctor invited me for a meal. I accepted his invitation. A few days later, he invited me again. Sant Kokil Sain told me, ‘Swamiji, please don’t eat at this man’s house.’

‘Why? I asked.

‘This man makes money unethically, in the medicine and treatment he gives his patients. He gives them the wrong medicine and overcharges them. The food bought with his earning will create disease in your body.’ Worldly people seldom understand these factors. They don’t realize that their income has been the cause of another’s suffering, or that it has been obtained unjustly. These doshas accompany the money that comes into the house.

Therefore, the faults of causing suffering, or obtaining money unethically, are removed by the daan we do. This is the sankalpa that is done when doing daan. If you are convinced that nobody has suffered because of the wealth you have earned, and that it is honestly earned, I have nothing to say to you. You need not do daan. However, if the method of your income has any injustice in it, or if it has caused suffering to another, then that wealth will bring no *sukha* (happiness) into your house. So, the meaning of daan is to remove the faults that are inherent in your income.

I must have told you this before. A man who lived in Delhi noticed that the light was on in his accounts room. He looked at the clock and saw that it was midnight. Intrigued, he went to see who was working so late. He saw the chief accountant bent over the books.

‘My brother, why are you working so late?’ he asked. ‘All the others left long ago.’

‘The accounts do not tally, Sir,’ replied the accountant. ‘I am trying to find the mistake and rectify it.’



‘Well, do it tomorrow,’ said the man. Then he asked, ‘Is there a deficit or a surplus? If there is a deficit, just cancel it, and if there is a surplus, return it tomorrow.’

‘There is no deficit, Sir. The accounts show a surplus. I wanted to locate the person who has been charged excess by our Government officers, and put aside this amount today itself. Who knows which poor man has been taxed unfairly? It is better to separate his money before his suffering sets fire to the wealth in the treasury.’ Thus, the purpose of daan is the removal of the doshas (faults) that have crept into our income. Daan purifies wealth. This viewpoint is, however, very coarse compared to the viewpoint of Dharma.

Pundit Madan Mohan Malviya had told us an interesting parable. He was a powerful speaker. His words had a power to convince that was quite magical.

A Brahmin went to a King. ‘I want money to get my daughter married,’ he said.

‘I don’t have any money today,’ replied the King. ‘I will give you some money tomorrow.’

That night the King disguised himself and went into the city. He worked as a laborer and earned a few coins. He gave these to the Brahmin the next day. The Brahmin was astonished at the paltry amount, but too embarrassed to say anything. He went home and gave the coins to his wife. The wife threw them out of the window in disgust. It is heard that a tree grew where the coins fell. Diamonds and pearls grew on the tree like fruit. Thus, the daan we do should be honestly earned, whether it is a paltry amount or a huge one.

I will tell you another point about Dharma. The daan that is done to win a good name is called ‘*shre`ya praaptyartha daana*’. The daan done to remove the faults in the income is called ‘*dhana doshanivrittyartha daan*’, and the daan done to purify wealth is called ‘*parigraha-janya dosha nivrittyartha daan*.’ The fruit of Dharma is not external. People feel proud if they are invited to give a speech, or made the President of some committee, if their

picture is printed in the newspaper, or if they sponsor some charity. Such daan can be compared to a man who has a large lake, and he dips a blade of grass into it and sprinkles a few drops of water for someone. People don't do daan in proportion to their wealth.

There is a common proverb –

*Choree karein nihaaya kee, karien sui ko daan,  
oopara chadhakara de`khate` ke`tike doora vimaana.*

(People steal huge amounts, and do daan worth a needle. Then they go up to the roof to see if the air plane is coming, to take them to heaven for the great charity they have done!)

Now, see another point about daan. You give a glass of water to somebody who is thirsty, and feel happy to have done a good deed. The vanity of giving someone a glass of water seeps into your mind. I tell you truly, this is not the fruit of Dharma.

On the other hand, if you think, 'There are so many in this world who are thirsty and hungry, who don't have clothes; are needy and unemployed! My service is so insignificant compared to the world's needs!' you have got the fruit of Dharma. Your *aham bhaava* (ego) is removed; whereas the pride of doing a good deed becomes a cause of sorrow. Dukha increases when pride increases.

People feel, seventeen times a day that they have been insulted. They are not really insulted; they just feel that they have been insulted! This is because of excessive pride. If you get a glass of water for someone and feel proud, you are creating sorrow for yourself. If the fruit of your action is sorrow, it cannot be Dharma; it will be *adharma* (that, which is contrary to Dharma). The fruit of adharma is dukha and the fruit of Dharma is sukha.

Now; I wanted to talk about daan. Material objects are important in daan. You can do daan of some *chala vastu* (movable object) like a cow or buffalo, horse or elephant. And, you can give immovable things like a house or some land.

Then there is daan with the importance of holy places, like Kashi, Prayag, Haridwar, Badrinath, etc. Daan is also done with the importance of time, like during an eclipse, at Sanskranti or Ekadashi, etc.

And daan is given to a *satpaatra* (worthy candidate).

*De`she` kaale` cha paatre` cha taddaanam saatvikam smritam.*  
(17. 20)

(In daan the factors to be considered are the best time, place, and person. Daan that is free of any consideration of a return is called a Sattvik daan.)

Which is the best time and place for doing daan? It is, ‘*Satpaatram yatra labhyate`* - the place and time you get a worthy candidate.’ There are two viewpoints even in this – one viewpoint is the *dhaarmik* (of Dharma) viewpoint, and the other is the *aadhyaatmik* (metaphysical) viewpoint.

These days, most people do daan with an *aadhibhautik* (materialistic) viewpoint, and not the *aadhidaivik* (divine) viewpoint. An adhidaivik or adhyatmik viewpoint is necessary for Dharma to be created. Daan done with a materialistic viewpoint has a different purpose.

The adhyatmik viewpoint is, first of all, *satpaatram yatra labhyate`* - wherever you have the feeling, ‘Bhagwan is here’. You may feel that He has come as a beggar, a man of great learning, or a Mahatma. The moment you feel that Bhagwan has come in this form is the best time to do daan, and this form is the best person to give daan to.

The fact is that the real *paatra* (recipient) of daan is Bhagwan Himself. This viewpoint is called the adhidaivik viewpoint. What is so special about this viewpoint? I will tell you! There is a calculation in this; there is nothing haphazard about it. Consider, who is the Master of the world? It is the Ishwara. To whom does everything belong? Everything belongs to Bhagwan. In that case, ‘*Te`raa tujhako saunpate` kyaa laagata hai mor`*’ (what do I lose

by returning to You what already belongs to You?) When you offer up anything to the Ishwara, the vanity of being a philanthropist does not arise.

*Me`raa-me`raa kuchha nahin, jo kuchha hai so tor,  
te`raa tujhako saunpate` kyaa laagata hai mor`.*

*Samarpana* (offering up), is giving something with the thought that you are offering it to the Ishwara who abides in this person. When you do *daan* to a Brahmin, the idea is that your possessiveness of the object is removed, and his possessiveness over it is established. When you give something to the Ishwara – who has come in the form of this person – it is *samarpan*; but when you give to a Brahmin it is *daan*.

I will tell you one more point about *daan*. ‘This object does not belong to me. Who does it belong to? Does it belong to the Ishwara, or Prakriti (Nature), or someone else? I don’t know. I know only that it is not mine.’ This feeling is the *tyaaga* (giving up; sacrificing) form of *daan*. Do you understand the difference?

*Daan* means removing our feeling of ownership over something, and transferring the feeling of ownership to the person who accepts it. It does not mean inviting your cook on the day of the *shraaddha* (feeding a Brahmin on the death anniversary of an ancestor), giving him a good meal, a dhoti and five rupees. You tell your cook, ‘Maharaj you are the family *purohit* (Brahmin advisor). Please remember this while cooking our meals.’ This is a different *daan*, and quite the wrong kind!

*Daan* is destroyed in two ways. It is destroyed when *ashraddhaa* (lack of faith) comes into the mind of the donor; and it is destroyed when given to a relative you wish to please. It is a common practice in Brahmin families, to invite a relative on the day of the *shraaddha*, saying, ‘After all, he is a Brahmin.’ Then, people say, ‘Let us make him our permanent *purohit*.’ They make their son-in-law the family *purohit*, giving him all the gifts as *daan*. This is not the method of *daan*.

Another method of daan is that when you give something to a poor man, you are not doing him a favor. You give what belongs to Bhagwan to His son.

Then, there is the viewpoint of *vairaagya* (detachment) in daan. The ‘Yoga Vashistha’ has a section called the ‘Vairagya Prakaran’. In it, a poor man comes to Bhagwan Shri Ramachandra asking for wealth.

‘My brother,’ says Shri Rama, ‘why do you want wealth? Wealth contains many problems and dangers. I am harassed because I have to take care of it. Why do you want to invite this harassment? Please take it if you want; you will relieve Me of this problem.’

This is the viewpoint of *vairagya* in daan. There are also the viewpoints of Dharma and bhakti; and Tattvagnan (knowledge about the essence of the Brahman), that nothing exists, except the Brahman. What, then, belongs to us or to someone else? I have told you about Tattvagnan, because you are used to hearing about it, and nothing less will satisfy you.

Come; let me tell you something more about daan. There are large tomes that discuss the philosophy of daan. Apart from Himadri’s ‘Daan Khand’ in Sanskrit, there is ‘Itikrityakaumudi’, and different Puranas, like the Bhavishya Purana, Garuda Purana, and Skanda Purana. They have separate sections on daan. You will see that your *chitta* (mental inclination) has a separate area of *mamataa* (possessive attachment). Suppose there is a flat of 3,000 sq. ft., your mamata will be 3,000 ft. What daan does is that when you relinquish your possessiveness over one foot of the flat by giving it in daan, your mamata is reduced to 2, 9999 feet.

It is mamata that creates sorrow, not objects. A man does not cause sorrow by dying. A house does not cause sorrow by burning down. The sorrow is caused by your mamata for the person or the house. Once the house is sold, it will make no difference to you if it burns down. When some valuable object is broken, people ask, ‘Was it insured?’ The sorrow is reduced if the broken object is insured.

Talking about insurance reminds me of something. I will tell you about it. We had gone to the Kumbha Mela, from the Gita Press. We had put up a book shop there for the duration of the Mela. I had also been staying in the shop, but had left for the station when a fire started. The whole shop was gutted.

The Gita Press made a claim of fourteen thousand rupees, and was awarded the full amount. Seth Jaydayalji asked about the total worth of the books sent to the shop. He was told that books worth fourteen thousand rupees had been sent.

‘Were all the books burnt in the fire?’ he asked. ‘Were no books sold before the fire started?’

‘Yes, Sir, books worth seven thousand rupees had been sold.’

‘Was the money burnt in the fire, or is it safe?’

‘The money was not kept at the shop. It was kept in the city, and it is safe.’

‘Why did you claim fourteen thousand rupees, if books worth seven thousand had already been sold?’ The Gita Press returned seven thousand rupees to the insurance company.

Now I will tell you a little about Dharma. Dharma is that, which purifies our antahkaran. It is a different thing to talk glibly, have your picture in the papers, or win a good name in society; and quite a different thing to remove the impurities hidden in your heart.

There was a man who used to do a lot of daan. One day, I praised him to someone, saying, ‘This man does a lot of daan.’

It is possible that the man I was talking to had a strong *asooyaa vritti* (a tendency to find fault), or what he said may have been true. ‘Maharaj,’ he said, ‘that man is a rascal! He does daan to cover up for his wickedness. He gives generous donations, but does all sorts of unethical things. The daan he does is only to conceal his misdeeds.’

The fruit of daan is that the antahkaran becomes limpid. What you have to check is whether your antahkaran has become pure, whether your heart is inclined towards the Ishwara, whether you

have become detached from worldly objects, and whether you have developed the ability to be self-reliant.

Who can do daan? Only a person whose life has *dama* (strength).

*Daanam damashcha yagyashcha svaadhyayaastapa aarjavam.*

(16. 1)

(Daan that is Sattvik, senses that are restrained, worship of the Devtas and elders, doing the daily rituals recommended by the Shastras, chanting Bhagwan's names and praising Him, enduring discomfort in course of doing your duty, and having a pure antahkaran.)

The three sons of Prajapati Brahma (the Creator) came to him and asked him for guidance. The Devtas (demigods), Danavas (demons) and Manavas (humans) have all been created by Brahmaji. This story is given in the Brahamana section of the Vedas. All three prayed to Brahmaji to give them a sermon.

Prajapati told the Danavas, 'My sons, you are my eldest. Da-da-da. Have you understood?' The Asuras (demons) said, 'Yes, you are telling us to do *dayaa* (show mercy), because we have a tendency to be cruel.'

Prajapati asked the Devtas, 'Have you understood?'

'Yes,' they replied. 'You are telling us '*damayadhvam*' – do daman (self-restraint), because we have a tendency for indulging excessively in sensual pleasures with the Apsaras.'

Prajapati asked the Manushyas, 'Did you understand anything?'

'Yes,' they replied. 'You are telling us to do daan. We humans have a tendency for greed. We hoard wealth. The Danavas use up their wealth in making weapons, and the Devtas in pleasing the Apsaras (celestial nymphs). Humans accumulate wealth. They do not spend it for their own benefit, or to help others. They spend their entire lives in trying to hide the wealth they have.'

This is a wonderful point. I can tell you with full authority that this point about daan is not mentioned in any other religion –

*Shraddhayaa de`yam, ashaddhayaa de`yam, bhiyaa de`yam, hriyaa de`yam, sanvidaa de`yam.*

(Give if you have shraddha, and give even if you don't have shraddha. Give out of fear, or give out of shame; but do daan!)

The twenty eighth shloka of the seventeenth chapter of the Gita says that daan done without shraddha (faith) is *asat* (false). The Gita tells us not to do daan that lacks shraddha – *ashaddhayaa huta duttam*. This has caused some confusion among the commentators of the Upanishads. However, there is no need to be confused. Give with faith, give even if you don't have faith; give out of fear or give out of shame. Give with full understanding or give without understanding, but give! Give without fail!

Our great commentators have changed '*shraddhaa de`yam*' (give with faith) to '*ashaddhaa de`yam*' (give without faith). The meaning is not that we should not have faith in daan; the meaning is that we should do daan even if we don't have faith in it.

But, which is the daan that is successful? *Damashcha* - restrain your senses, control your impulses. I had been invited to the house of a gentleman who ate only two items at mealtime. He would either eat dal-roti, or khichri-sabji. However, when I went, he had many items prepared for me. 'I may eat only two items, Maharaj,' he said, 'but I would not feel happy if only two items were offered to you. That would not be proper.'

Now see this – he practiced self-restraint, controlling his own tongue and hands. But for others, he offered food lavishly, and gave gifts. Some people are extremely generous. I was telling you about Harishchandra. We all know what a generous *daanee* he was. I have seen people with boundless magnanimity.

There was a gentleman at Chidava, who would put one, two, four or even five gold coins into the milk and set it to make curd. Then he would send the pot to someone he wanted to help. People would think that he has sent nothing more than a pot of curd, but the curd contained gold coins! When somebody wants *bhoga* (luxuries and indulgences) and wealth for himself, he becomes



tight fisted. Only a person inclined towards self-restraint can give generously. '*Daanam damashcha yagyashcha,*'

There is a different angle in doing daan, and a different angle in restraining the senses. The essence of Yagya is wonderful!

We have *moorti poojaa* (idol worship). We make an idol of Rama or Krishna, and worship it. The Bhagwat Mahapurana says that there are countries where people don't worship idols. What do they worship? They worship water, fire, wind, the sun and the sky. Very well; see the fruit of our worship. When we do a Yagya, a fragrance fills the air. The air is purified. Uttering the Vedic verses purifies the sky. Yagya helps learned Brahmins to earn their living. The fire creates heat. Wealth is exchanged for labor and materials. The people doing the Yagya have to practice some disciplines. The Yagya is not for just one person's benefit. Nor is it only for those who are given gifts. It is a daan for animals, birds, insects, worms, plants, trees, and the entire atmosphere. This Yagya is called the Daivi sampada.

A Yagya is that, in which our wealth is used to benefit the elements, plants, and all beings. It includes giving, and practicing discipline. *Daanam damashcha yagyashcha.* Keep your senses controlled and feed others. The ones to be fed are not only people, nor only Brahmins. You should offer good things to the air, the sun, and the moon. This is Yagya. Don't do only Yagya, but also study. And, examine yourself.

'*Svaadhyaayastapa aarjavam*' – this is the need of a human's daily life. These days, people quote science to compare themselves to animals. They say that we should live a natural life, like a monkey or donkey. They compare the essence of a human being to the essence and lifestyle of animals!

## Pravachan XX

### Cultivate the Daivi Sampada – 3 (Svadyaya, natimanita)

The description of the Daivi sampada in the Gita is not meant only for Sadhus (Monks); it is meant for every human being. Observe this – it is one thing to be a bhakta, Gnani, or Yogi; and it is another thing to be an ordinary person leading the right kind of life.

What happens is that when somebody does a little *upaasanaa* (devotional worship), he wants everybody to become an *upaasaka* (one who does upasana), and starts preaching upasana before his own is completed. As a result, his upasana is left midway, whether anyone else becomes an upasak or not!

When a Yogi starts to practice Yoga, he begins to enjoy the practice. He wants everybody to do Yoga. Similarly, when people start thinking deeply about spiritual matters, read the ‘Vichara Sagar’, and savor the Gnan they obtain, they forget their urge for enlightenment and begin to display the knowledge they have obtained. However, the upasana, Yoga, and Gnan of such people are not fulfilled. They first come into the category of social workers and then they become selfish.

Therefore, the paths of Bhakti, Yoga and Gnan are for a special purpose, to obtain a particular goal; whereas the ordinary life of a human being is to remain free of *dosha* (faults), cultivate good qualities, and be happy without harming anyone. Our ancient Shastras are not only for doing bhakti, or Yoga, or getting Gnan. They also give us Dharma, Artha (worldly success), Kama (fulfillment of desires) and Moksha (liberation from rebirth). They describe the four *purushaartha* (major human achievements), and include them all.

In the *daivee sampadaa* (the wealth of divine qualities), there is the *laukik sampadaa* (wealth of worldly qualities), and then there is the *aasuree sampadaa* (wealth of demonic qualities). The Asuri

sampada is in those who remain engrossed in sensual pleasures. In Sanskrit, an '*asura*' is someone who considers sensual pleasures to be *sukha* (happiness); they do not consider *shaanti* (a mental state when all urges are at peace) to be *sukha*. Nor do they accept *sadaachaara* (an ethical lifestyle with decorum) to be *sukha*. I am telling you one thing – Dharma is a *laukik sukha* (worldly happiness). Don't interpret it wrongly. Just as a person feels happy when he gets wealth and *bhoga* (worldly indulgences), a person gets *sukha* when he does something that is recommended by Dharma. Only a few rare people have the good fortune and insight to realize that the *antahkaran* (fourfold mind) becomes limpid when a person does good deeds.

The purpose of Dharma is not only to obtain *Swarga* (Heaven) or improve the next life. It is meant to purify this life and give birth to *paramaananda* (supreme bliss). Had this not been the case, Dharma would not be considered a *purushartha* at all. *Purushartha* is that, which we desire – *purushaih arthyate` iti purushaarthah`*. The meaning of *purushartha* has become distorted in Hindi. In Sanskrit it means, 'that, which a *purusha* (human being) desires, is *purushaarthah*.' For example, *Moksha*, *Artha* and *bhoga*. In the same way, Dharma is also a *purushartha*; meaning, it is something to be desired.

You feel happy when you get wealth. You feel satisfied when you get *bhoga*. You should experience a similar happiness when you do Dharma, else Dharma would not be a *purushartha*. Dharma can also be a *saadhana* (effort of spiritual progress). If you do Dharma you will go to *Swarga* and your next life will be improved. However, Dharma will not be a *purushartha* unless you experience *sukha* when you do Dharma. The happiness you feel when you give food and clothes to needy people, or help children to get education, - or a doctor feels when he gives free treatment to the poor – that *sukha* is absolutely *pratyaksha* (clearly visible). It is obtained in this very life.

Therefore, to say that Dharma is something that bears fruit only after death is unacceptable to those who believe Dharma to be a

purushartha. Those who accept Moksha as a purushartha are of the same opinion.

I will tell you the opinion of the Vedantis who accept Moksha. The *mokshavaadee* (those who believe in Moksha) believe that the fruit of Dharma is not unseen; meaning, the fruit of Dharma is not something that can be obtained only after death, in another realm, or in another lifetime. The fruit of Dharma is given in this very life. It comes in the form of a purified antahkaran; meaning, it destroys desire, anger, greed and delusion. Thus, purushartha is the feeling of happy contentment that can be experienced only when the antahkaran is pure, and mental distortions are removed. Had it not been like this, had the person not felt the joy of doing Dharma, nobody would have wanted Dharma! So, in the opinion of those who believe in Dharma, Dharma is a purushartha. But in the opinion of those who believe in Moksha, Dharma is not the highest purushartha; it gives sukha by purifying the antahkaran. We should never reject or disdain Dharma.

There are times when we reject Dharma out of fear. Earlier, I used to live at Kashi. Hindu-Muslim riots would break out suddenly. I lived in an area that was dominated by Hindus. Oh, God! The Hindus would say, ‘The Muslims have readied themselves to attack us tonight. They plan to set fire to our homes. This is what I have heard. We should get ready to face the attack.’

How should we prepare ourselves?

‘Let us all do *kirtan* (group singing of devotional songs). We should keep our lathis (fighting canes) by our side and stay awake all night.’

The kirtan went on till past midnight. No Muslims came to attack. People began to wonder how long they should stay up.

‘I am sure that they will attack at four o’clock in the morning,’ said one man. ‘I know their plans. We will face a great deal of loss and hardship when they set fire to our houses. Why don’t we attack first, instead of waiting for them to attack?’ This is what they did.

I am not speaking about the Hindu mentality only. It was the same with the Muslims. When the mind is filled with fear, people harm themselves and others. You should remain *nirbhay* (without fear). Don't spoil your present by apprehending frightening possibilities. As far as possible, have goodwill for all, and go forth as per your resolve. This is the meaning of '*gnaanayogavyavasthiti*'. Gnan means the conclusion you have reached, and Yoga means to be established in your decision, and live accordingly.

*Daanam damashcha yagyashcha svaadhyayaastapa aarjavam.*

The strength of your *shraddhaa* (faith) depends upon the strength of your conviction. You don't know whether you will live long enough to use the money you put aside for your old age. Even if you do, you cannot be sure of being able to use the money. And, if you are accumulating wealth for others, you may as well forget about it! So, you should never dishonor wealth.

*Kar madhya kapotah ko mayoorah.*

If you are given a choice between getting a pigeon today and a peacock tomorrow, which should you choose? Should you give up the pigeon and opt for tomorrow's peacock? No, no! That is wrong. Today's pigeon is better than tomorrow's peacock. Five rupees in hand are better than tomorrow's uncertain Kingdom. Enjoy what you have now. Enjoy the pleasure of doing Dharma, now. If you cultivate the habit of doing Dharma, you will be a *dharmaatmaa* (a person who adheres to Dharma) in future. Unless the joy of doing Dharma is developed now, you can never be a dharmatma in future. Once you begin to savor the pleasure of Dharma, you will always savor it; but if you postpone doing good deeds, you will not have the habit of getting the happiness of doing Dharma. You will continue to procrastinate. Dharma is a purushartha. It should be connected to your wealth and to the

desires you have. This is the Dharma for all. It is common to all human beings.

When King Pururva visited Swarga, he saw the manifested forms of all the Devtas. He saw Dharma Devta, Artha Devta, and Kama Devta. Pururva bowed respectfully to Dharma Devta, but he refused to show respect to Artha Devta and Kama Devta. Both these Devtas felt offended. Powerful people are quick to take offence if they are not saluted respectfully!

So, Artha Devta and Kama Devta cursed Pururva. ‘May your desires never be fulfilled. May you lose all your wealth.’ What then? Urvashi was pleased with Pururva, and he was entranced by her; but he was unable to get the sukha of sensual indulgences because of Kama Devta’s curse.

The effect of Artha Devta’s curse was that Pururva became very greedy. He was the Monarch of all seven continents, yet he felt dissatisfied. He collected all the wealth of other people. ‘Let everybody get an allotted sum of money from the Treasury for their food,’ he declared. ‘Nobody should have any personal wealth.’ Pururva snatched away the wealth of all four Varnas (classes). As a result, people were unable to do a Yagya or any other religious ritual, because nobody but Pururva had the means to do any Dharma. This angered the Brahmins. They cursed Pururva, ‘You will lose all your wealth.’ A greedy person tries to enslave the Devta of wealth. He wants to control all the wealth. The Devta of wealth gets displeased with such a person.

I am not giving this lecture for the Sadhus who live in the wilderness. I am saying this among the Grihastha (married householders). I want to warn you that if the desires in your life are not in keeping with Dharma, if your wealth is not used for Dharma, and according to Dharma, if your Dharma is opposed to artha and kama, and if you do so much bhoga that your wealth is exhausted – or focus so much on earning that you have no room for bhoga or Dharma in your life – then your life will never have sukha or *shaanti* (tranquility).

May wealth be with you, but may it be combined with Dharma. May wealth be with you, but let it be for the purpose of sustaining yourself. Indulge in a way that does not go contrary to Dharma and artha. Earn, but not at the cost of Dharma and bhoga.

Life should be a blend of all the proper considerations. Daivi sampada is an example of a *samanvita jeevan* (a balanced, ethical life). There is a difference between *tyaaga* (giving up; sacrifice) and *daana* (giving in charity). Tyaga is present in life, and it is a Daivi sampatti (wealth of divine qualities), and so is daan. The importance of the object that is given is kept in mind in daan. ‘This is a dear and valuable object. I am giving it to you,’ is daan. And, ‘This is not needed by me. I am giving it up,’ is tyaga.

In giving up, the object is disdained. It is not considered to be important or valuable. In daan, however, the object has some importance and some value. A human being’s life is different from an animal’s. Animals do not have the discrimination to think, ‘Is this my wife or someone else’s?’ For them, there is no difference and no self restraint. They do not recognize relationships like husband-wife, father-son, etc once they are grown up. They have no plan to increase their lineage. An animal’s life does not have Dharma, planning, relationships, self restraint, or a *saattvik vritti* (a tendency for lofty ideals). A human’s life is different from theirs.

You know that if you want to be a bhakta you will have to be *nirmaanamohaa* (free of pride and delusion). You recite the fifteenth chapter of the Gita.

*Nirmaanamohaa                      jitasangadoshaa                      adhyaatmanityaa*  
*vinivrittakaamaah,*  
*dvandvairvimuktaa                      sukhadukhasangairgachhantyamoodhaa*  
*padamavyayam tat.*  
(15. 5)

(He, whose pride and delusions have been destroyed, and who had conquered the faults of attachments, is constantly established in

the Paramatma, is free of desires, is a Gnani who has risen above joy and sorrow, and has attained the supreme indestructible state.)

What do you have to do to become a Gnani, and know the Parabrahm Paramatma?

*Amaanitvamadamahitvamahinsaakshaantiraarjavam.*

(13. 7)

(Be free of pride and hypocrisy. Don't cause pain to any. Forgive people. Be straightforward.)

You will have to give up *maana* (pride; ego). All right; suppose you don't want to become a Gnani, but just want to lead a life of a decent, upright human being? In that case, you don't need to be *nirmaana* (free of pride) or *amaana* (egoless). You just have to save yourself from *atimaana* (excessive pride). You remember the things included in the Daivi sampada:

*Amaanitvamadamahitvamahinsaakshaantiraarjavam.*

(Never cause pain to any by mind, speech or deed. Speak the truth inoffensively. Don't get angry with even those who harm you. Give up the ego of being the doer. Be mentally detached. Don't let the mind be restless. Don't criticize anyone. Be compassionate always. Don't get attached to physical comforts and sensual pleasures. Be gentle. Give up futile attempts and do nothing shameful. A superior person has a bright personality, is forgiving, has forbearance, and external purity. He feels no enmity for anyone, and is free of vanity.)

Do you see the difference *amaanitvam* (lack of ego) and *naatimaanitaa* (not having excessive pride)? The words given are *nirmaana* (not having pride) and *naatimaanitaa* (not having excessive pride). *Amaanitaa* (not having ego) is there, but *ati* (excess) is added. Have *maana* (enough pride to have self respect)



but not *abhimana* (vanity or arrogance). This is the meaning. If you want to lead a life of ethical decorum, you should not have excessive pride.

Now, what is this *atimaan*? There was a Mahatma. People came and told him, ‘Maharaj, a Yagya is being held. Please come to it.’ The Mahatma went to the place, but he observed that neither the *yajamana* (sponsor) nor the *purohita* (priest) were inclined to welcome him with respect. They were engrossed in saying ‘Swaha-swaha’, and continued to offer oblations into the sacred fire. It is a part of the Dharma of a Yagya to stand up respectfully to welcome a special guest, even if you are worshipping the Ishwara or the Parameshwara. A Yagya is a worship of Narayana Himself. He is more important than any ritual, mantra or purohit. You can read in the Bhagwat, how Raja Nimi was having a Yagya and the nine sages called the Nava Yogeshwara came to his Yagya. Raja Nimi stood up as soon as he saw them. So did the priests. They lifted up the vessel that held the sacred fire, and went forward respectfully to greet the sages, carrying the sacred fire.

No Devta-daani (demigod or donor) is greater than a human being; the Paramatma manifests in a human being.

So, when the Mahatma saw that neither the yajman nor the purohit were adhering to the proper decorum, he did not enter the place of the Yagya, but went and sat on the bank of the Gangaji.

‘What have you done, Maharaj?’ said the people. ‘You came to grace the Yagya, but did not go inside the place; you came here. You are doing *maan* (displaying pride). A *sajjan* (a person who leads an ethical life with decorum) should not do *maan*, but you are doing *maan*!’

Look, my brother,’ explained the Mahatma. ‘The Daivi sampada contains *naatimaanitaa*. That means, not having excessive pride. We should not be so arrogant that we humiliate anyone, but we should have some *maan* – some self respect. This is also a *maryaadaa* (decorum), and decorum should always be maintained.’

What I am saying is that in life, there is a need for *artha* (material wealth) and *kaama* (desire) and *maana* (self respect) as well. You cannot live without desires, and you cannot do Dharma if you don't have money. Wealth will not endure unless you do Dharma. Desires cannot be controlled if there is no Dharma, and decorum cannot be maintained unless there is a little self respect. So, what is this *maan* – '*naatimaanitaa*'? Don't have excessive pride, but certainly have respect for your country, Dharma, community, family, and goodwill.

The meaning of *amaanitvam* is *viveka* (discrimination), and the meaning of *naatimaanitaa* is *vyavahaara* (worldly interaction). What is the *vivek* in *amanitvam*? The discrimination in *amanitvam* is how much pride we should have. There is *maana* (a degree of self respect), and there is *maanee* (the one who has *maan*), and there is *maanitva* (having *maan*); and when all three are negated, the *amanitva* is the *adviteeya* (non-dual) Brahman.

*Maan* is of three kinds. One is related to space, 'I am five feet tall.' One is related to time, 'I am eighty years old.' And, one is related to matter, 'I am a wrestler; I am very strong'. *Maan* is thus related to time, space, and matter.

Then, there is the pride of the actions done by the body, including asceticism. There is the pride of being a great scholar, being highly intelligent, or obtaining a Samadhi. 'What are worldly people compared to me? I have attained Samadhi!' People become vain when they attain a Samadhi. And, what more can I say – there is the vanity of *nirabhimaana* (not being vain)!

There is a gentleman who goes to Satsang (spiritual discourses). If you invite him to sit on a chair, he says, 'Maharaj, how can I sit on a chair at Satsang?'

Very well, sit on the mat.

'No, no! I am not worthy of sitting amongst you all.'

Then where will you sit?

'I will sit where you take off your shoes when you enter the hall for Satsang.' This gentleman sits at the doorway among the shoes. He feels that all others sit on a mat or on chairs because they are

proud, whereas he has no pride and so he sits in the lowliest place! This is the pride of not having pride! This *aadhyaatmik abhimaana* (metaphysical pride) is extremely subtle. People say, 'I have obtained Bhagwan. I have attained Samadhi. I have great learning. I have reached great depths of understanding.' All these people dance on the axel of pride.

Therefore, the first point is that when we accept the divisions of space, comparing ourselves with others to their detriment, we become *maanee* (having maan), and the feeling of maan is *maanitva*. *Amaanitva* means to use vivek. Tell yourself, 'There is no maanitva in me. I have given up all maan. I am not a maanee, and I have no maanitva.' If none of these are in you, what are you? At that moment, you are the Brahman! It is the maanee who goes to Narak and Swarga (Hell and Heaven). It is the maanee who is born and dies. It is the maanee who takes on the forms of animals and birds. Where there is no maan, there is no coming and going, no birth and death, no becoming a bird or animal. So, the meaning of *amanaitva* is that you should use discretion, and separate your Self from maan, and be established in your essence. To be one with the Brahman that is beyond Gnan is not Brahmagnan. It is vivek.

*E`tajgnaanamiti proktam agnaanam yadatonyathaa.*

(13. 11)

(To be constantly established in metaphysical knowledge and see the Paramatma, who is the meaning of Tattvagnan, is Gnan; and whatever is contrary to this, is lack of Gnan.)

What will happen then?

*Gne`yam yattatpravaksyaami yajgyaatvamritamashnute`.*

(13. 12)

(I will tell you about that, which is worth knowing, and gives supreme bliss to a human being.)

Brahmagnan will say, ‘Oh, you have put aside your *maanitva*! A person who has given up even the subtle ego of individuality is not separate from the Brahman. He is the substratum upon which *maanitva* glimmers.’

Yesterday, I was glancing through a book belonging to a gentleman. It said that this world is not *mithyaa* (a relative truth); it is *asthaayee* (transient), and subject to change. The Atma is *sthaayee* (permanent) and Satya (that, which cannot be negated). The fact is that when you are able to discriminate between the *drashtaa* (the Atma that sees) and the *drishya* (that, which is seen by the Atma), then both the permanent and the impermanent will become the *drishya*. The *aatmavastu* (the thing that is the Atma) is separate from the transient world and also form the superimpositions that seem to be permanent. And, that *Atmavastu* is the Brahman.

Thus, *amaanitva* (absence of the subtle ego of individuality) is a tangible *saadhan* (method) for obtaining the Brahman, whereas *naatimaanitaa* (lack of excessive pride) is a *sadhana* for correct worldly interaction. It is a desirable quality that should be present in your life.

When you go out, you make sure that your clothes, hair and face are all neat and clean. How careful you are about your gross body, when you prepare to interact in the world! Even Sadhus render service to their bodies, which they consider to be the Brahman. They smear ash on it with great care. It takes a long time to prepare the ash. They don’t just use the ash of burnt wood or coal. They bring leaves of the Bel tree and cook them in milk. Then they dry, and powder the leaves. This powder shines more than any face powder you use!

I had seen one Sadhu who would get up every morning and carefully pluck out the fine strands of hair growing on his forehead. He wanted to make his forehead look high, to impress people. He wanted people to consider him a *siddha* (having supernatural powers) Mahatma. Thus, you render service to your gross body when you want to display it before people, but you

don't bother about cleansing the subtle body that lies beneath the cloth of your skin. You are very careful about being well dressed and well groomed. How careful are you about having a clean mind?

You know how unhappy you will be if you continue to live and your loved ones pass away. This is exactly what will happen. You will continue to exist, but the body that is so dear to you will die. So, if you give too much importance to your gross body, and get attached to it, you are preparing to be unhappy. The more attached you are to your body, the more tears you accumulate for yourself. You are doing yourself no good.

The Vedas say, '*Priyam tvaam rotsyati* - what you love will make you weep'. So, Narayana! This subtle body of yours will live on and the gross body will perish. The gross body does not go before Yamaraj (the Devta of death); it is the subtle body that goes. The gross body does not go before the Ishwara either; it is the subtle body that goes before Him. If your subtle body is unclean, if it is ugly and filled with deceit, crookedness, treachery, and wrong urges, you will have to face great suffering. To remove these faults, and inculcate good qualities is called '*doshaapanayana*' and '*gunaadhaana*'. The Daivi sampada is meant to inculcate good qualities, and one of the methods is *naatimaanitaa*. Don't have excessive pride.

One day, I read a newspaper article that analyzed the difference between *abhimaana* (vanity; pride) and *ahankaara* (egoism; arrogance). When a person says, 'Do you know how powerful I am?' it is abhiman. And, 'I consider you to be nothing!' is ahankar. When your wealth, learning, intelligence, beauty, etc become a cause of your insulting people, it indicates that the Asuri sampatti has come into you. We may have the form of a human being, but at such times, we become Asuras.

I will give you an example of naatimaan. There was a legal dispute. The accuser went to an elder of the village, asking him to testify in his favor. 'My brother, I know nothing about the matter,' said the Brahmin. 'How can I testify at all?'

‘Everything is in your hands, Maharaj,’ said the man. ‘I surrender myself to you.’ These people who take *sharan* (surrender) cause great trouble. You people may not have had this experience, but I have had a great deal of it. People come and say, ‘Maharaj, I am in your sharan. You are my only refuge. Please ask somebody to give me ten thousand rupees for my daughter’s marriage.’ These people don’t take sharan; they force others to take sharan!

‘Please help me to win my case. You can get anything done! All you have to do is to say one small lie, which is nothing, really.’

The elderly Brahmin rebuked him sharply. ‘I have children, I have my Dharma, and I have my good name. You expect me – a Brahmin – to give a false testimony for your lawsuit?’

The Brahmin showed some abhiman about his caste, but what was the purpose? It was to protect himself from falsehood. So, this became naatimaan. It came within the Daivi sampada.

A Brahmin was walking on the road when he encountered a laborer. ‘Who are you?’ he asked.

‘Maharaj, I am your servant.’

‘What kind of a servant are you? You are a Shudra (of the lowest caste). Move away from my path. I will have to take a bath if your shadow falls on me.’

What is this? This is not naatimaan; it is atimaan – excessive arrogance. When a Brahmin uses his caste to insult someone who belongs to a lower caste, it is atimaan, but when he uses his caste to cultivate good qualities, love of truth and non-violence, his abhiman becomes his well-wisher. This description of a man who has Daivi sampada is not meant for a Sadhu or a bhakta; it is to teach us how a good man who wants to lead an ethical life of decorum should behave.

*Daane` damashcha yagyashcha svaadhyaayastapa aarjavam.*

When a human being is born, he brings with him certain *rin* (debts). There is the Rishi rin – the debt of the Sages who gave us Gnan, the Dev rin – the debt of the Devtas who give us the five

elements and our senses, and there is the Pitri rin – the debt of the ancestors in whose lineage we are born. I am sure that you are aware of what I am going to point out, but you are too preoccupied to give thought to it. You pay house tax to the Municipality, and you pay for the water that comes into your taps. You also pay the electricity bills for the lights and fans you use. But, don't forget, you don't only stay at home; you also go out. You get the light of the sun and the moon, and you get air to breathe. You use fire to get warmth; you need warmth to stay alive. You drink water, and you use rain water. Have you ever paid for these? You have never paid the bill of Vayu (wind) Devta, or the bills of Agni (fire) Devta, Jala (water) Devta, or Prithvi (earth) Devta. Every human being is indebted to the Surya (sun), and the five elements. These debts are called the Devta rin. It means what you owe to the Devtas.

Have you dropped out of the sky? Have you come into this world voluntarily? No; you have come through your mother and father. You stayed in your mother's womb for nine months. Now, you and your wife live separately. You should pay rent for the nine or ten months you spent in your mother's womb. Pay that bill! Thus, there is the rin of your mother and the rin of your father, whose seed was the cause of your inception.

If a farmer sows seeds and reaps the crop, but does not repay the person from whom he took the seeds, is he not indebted to that man? Doesn't he need to repay his debt?

You use words. Tell me any one word that you have created. Even if you have created some word, you have not created the letters. This is the Rishi rin – the debt you owe the Rishis.

You learnt to say 'ma', 'ka', 'va', 'a', etc. Every syllable you have learnt has been handed down from generation to generation. You have come into this world indebted to the Rishis for knowledge, but what have you done to repay your debts? Which Yagya have you done to repay the debt of the Devtas? What ritual have you undertaken to enhance the fragrance of the earth and the

sweetness of water? Have you done anything to show respect to the sun and to fire?

A human being is created in three ways – by the seed and blood of parents, by the worship of Devtas, and by obtaining Gnan. You will become an *aadhyaatmika manushya* (metaphysical human) when you obtain Gnan. You will become an *aadhidaivik* (divine) manushya when you worship the Devtas, and you will become an *aadhibhautika* (physical) manushya when you serve your parents. Your physical body will not be fulfilled unless you render service to your parents. Your latent divinity will not be fulfilled unless you render service to the Devtas, and your metaphysical potential will not be fulfilled unless you obtain Gnan.

This Daivi sampada is meant to be inculcated in our life. *Svaadhyaya* - do you study the Shastras? Svadhyay means studying the portion of the Shastras that the Rishis have allotted to you. You should definitely read this; read it without fail. I accept that you have not read a single Shastra, but have you read the Gayatri? '*Gaayatreeemaatrasaaropi paramamitra*' – svadhyay also means *japa* (ritual chanting), it means the Gayatri, and it means that branch of the Vedas that you belong to. To the best of my knowledge, there would be many who don't know how many branches there are in the Vedas. Do you know which branch you have been born in, and have a responsibility towards? Do you come from the Katyayana or Kanva branch of the Vedas? Our Rishis have given us the responsibility to study our branch of the Vedas.

There is another interpretation of svadhyay. '*Sva*' means yourself, and '*aadhyaaya*' means to study. Have you every studied your Self? Are you a puppet made of bones, flesh and skin? Or are you a puppet that is driven by mental distortions like desire, anger, and greed? Or, are you a puppet of *shaanti-daanti* (tranquility and self-restraint)? Or are you *shuddha chaitan* (pure consciousness)? So, to do svadhyay is a Daivi sampada, and this should be a part of the life of every human being without fail. Only then will you



be a true human being. Only then will the latent power of a human being manifest in you.

## Pravachan XXI

### Cultivate Daivi Sampada – 4.

(Svadhyay, Tapa, Arjava)

Bhagwan Shri Krishna explained that whatever *dosha* (faults) have come into your life or mind should be removed in such a way that the external influences drop away automatically. Know that your Self is vast; it is *adviteeya* (non-dual), so that no *raaga-dve'sha* (attachments-aversions) are left in you, for anyone or anything. Narayana! We can never get separated from our *svaroopa* (essence), but what has come from outside can certainly be detached, because it is not really attached – it just seems to be attached.

Observe this – you leave everything when you go to sleep. What objection do you have in letting go of it when you are awake? If you are prepared for this, you can never be unhappy. You must be ready for just one thing. Let go, consciously, of all the things you let go of when you sleep, including your feelings and opinions. Then you can be established in the Parabrahm Paramatma. You don't need to give up anything more than this.

That means, all the Vedanti's talk about *tyaaga* (giving up) and *vairaagya* (detachment) are not about any great sacrifices that are beyond your capacity. It is about the tyaga and vairagya you do every day when you go to sleep. Leave your waking world, and establish yourself in a dream world. You will experience that nothing that you believed to be yours, and all that you were obsessed with, are important enough to cause *dukha* (sorrow) to you. This is also what Vedanta says. Dukha is imagined; it is in the mind. The obvious point in this is that you are a *manushya* (human being), and you have the capacity to remove sorrow from your life. Sorrow is worth removing. You should use *saadhan* (effort for spiritual progress) to destroy sorrow. Just accept the dukha, and as soon as you do so, you will see that your mental restlessness is calmed. This is its special characteristic. I had read

a book by an American that said, ‘Hope for the best and be prepared for the worst.’ I liked that very much.

An Indian Mahatma of ours has said, ‘Be vigilant for the future, and bend before what happens. It is Bhagwan’s *leelaa* (frolic).’ The Yogis teach us how to be *sukhee* (happy). They say, ‘If you are established in the *sat* (pure existence), *asat* (the relative truth) cannot create sorrow for you.’ Bhaktas teach us, ‘If you are established in *aananda* (pure bliss), *dukha* cannot touch you.’ The fact is that if we make our consciousness secondary, and merge into Sat or Ananda, we become free of *dukha*. In Yoga we reduce the importance of our consciousness and merge into the *sattaa* (pure existence); and in bhakti we reduce the importance of our consciousness and merge into ananda.

However, *che`tanaa* (consciousness) cannot be made secondary for long, because neither existence nor bliss can be known without it. That is why our Vedantis tell us to be established in the light of our consciousness. That means, consciousness is your essence. Know that your essence is unaffected by time and space. It cannot be separated from you. It is the Brahman. Once you obtain this Gnan, no separate object can create sorrow for you. Thus, external *karma* (actions) are called ‘Dharma’, and internal karmas are called ‘Yoga’. Inner love is called ‘bhakti’ and love at the deepest level is called ‘Yoga.’ Tattvagnan (knowledge about the essence of the Brahman), however, is neither external nor internal; nor love at the deepest level. Tattvagnan is the essence of the *paramaatha* (Supreme). It is the essence of the Atma that is completely unattached. It is not something that is superimposed.

This is why our Bhagwan Shri Krishna – who has given the Gita to us – asks how we want *sukha*. I will refer to a shloka of the Gita. Do you want to be *sukhee* (happy) by taking some substance that induces forgetfulness? Do you want to be happy by deluding yourself?

I have visited the T.B. hospital at Vrindavan a number of times. The person I went to meet was hopeful of recovering soon and doing good business in a year or two. He was full of optimism and

the will to live. He refused to accept the reality that he was indeed very sick. He died that very night! That means, he did not have even one night more to live, yet he believed that he had a long life ahead. This is called '*aatma-sammohan*' – deluding one's self.

Look; till the very last, Duryodhan refused to accept that he would lose the war. Bhishma fell, Drona died, Karna died, but Duryodhan was hopeful that Shalya would win the Mahabharata war for him. In the same way, we become deluded about our own bodies and our relatives' bodies. We have a desire, we begin to hope that it is fulfilled, then we start believing it to be Satya (that, which can never be negated), and become so deluded that the object of our desire causes sorrow and leaves us.

*Yadagre` chaanubandhe` cha sukham mohanamaatmanah.*

*nidraalasyapramaadottham tattaamasamudaahritam.*

(18. 39)

(The sukha that deludes while it is being experienced, and also results in delusion – like slumber, indolence, and forgetfulness – is called the Tamas sukha.)

Before and after – *yadagre` chaanubandhe` cha* – this Tamas sukha creates *moha* (delusion). For how long will you stay deluded? How long will the darkness (of nescience) linger?

Deluded people say, 'Nobody notices me. I am happy.' For how long will you remain unnoticed? 'I sit with my eyes shut. I will not see the external world at all, so I will be happy.' That is absolutely wrong.

Someone may say, 'I will be happy by letting my senses indulge in sense objects. I will always gaze at my wife, husband, father, or son.' Well, where there is a *vishay* (object of the senses) – like, 'I will always have my favorite dishes' – will your taste always remain unchanged? You don't realize that it is wrong to think that you will be able to obtain and enjoy the things you like, or the people and wealth you love. The accumulation of the sense

objects, the things you love to have, the indulgences you enjoy, and the imagined life with people, are all transient.

What I am about to say will be bitter to hear, but I say it because it will leave some *sanskaara* (subtle subconscious impressions) that will benefit you. You think that you will die while doing your *maalaa* (rosary). The mala will move in your hand, while the tongue says Bhagwan's name. All this is atma-sammoha. You should know – or you should do the sadhana – that if your tongue and mala don't move at the time of death, or if you are unable to meditate on Bhagwan, it will not make any difference to your obtaining the Paramartha.

So, don't live a life filled with *abhimaana* (pride, ego), conscious of your worldly wealth and contacts. You can never depend upon anything in this world, because things can be stolen, or confiscated by the King, Police, Income Tax, or some other law. And, people have their own *praarabdha* (fate created by actions of past lives). Nobody is born with anybody else's prarabdha. Every creature brings his own quota of food and comfort.

What you imagine for the future is like anticipating the movement of an ant. The ant may go in a straight line, turn aside or turn back, or, it may fall. You inculcate some habits, but these habits will continue as long as your limbs are active and within your control. You may do Yogic exercises like the Surya Namaskara or Sheershasana, but only as long as you have the physical strength to do them. If you hope to save yourself from dukha through worldly objects, indulgences, day dreams, and habits, you are making a great mistake.

I have drawn your attention to three kinds of sukha – the sukha obtained through delusion, through sensual indulgences, and through habits or objects. None of these can give lasting happiness. In the opinion of the Gita, the real sukha is the one our Bhagwan Shri Krishna tells us about. See what He says:

*Sukhamaatyantikam yattadbuddhigraahyamateendriyam,  
ve`tti yatra na chaivaayam sthitashchalati tattvatah.*

*Yam labdhvaa chaaparam laabham manyate` naadhikam tatah,  
yasminsthitō na dukhe`na gurunaapi vichaalyate`.  
Tam vidyaaddukhasanyogaviyogam yogasangnitam,  
sa nishchaye`na yuktavyo yoganirvinnache`tasaa.  
(6. 21, 22, 23)*

(The infinite bliss is beyond the senses. It is grasped by the subtle intellect. A Yogi obtains this when he reaches a certain stage, and then he is never shaken from that state.

Know that there is no greater gain than that of obtaining the Paramatma. A Yogi who reaches the state of obtaining the Paramatma is not shaken by even the greatest cause for sorrow.

You should know what Yoga is. It is free of any attachments to this world, which is nothing but sorrow. This Yoga should definitely be undertaken with enthusiasm and a tranquil mind.)

If the cause of your sukha is a habit, like doing puja, it will end when you are not able to continue the activity that gives you happiness. This is why the word *aattiyantik* (that which never ends) is used. And, if the sukha is restricted to a particular place, or your feeling for something, it will end when your feelings change. Therefore, true happiness is not created by mental inclinations. The sukha created by sensual pleasures is temporary. Therefore, real sukha is beyond the senses – it is *ateendriya*.

Ateendriya – the pleasure derived by the senses is connected to the sense objects that are subject to destruction; and the power of the senses is also limited. So ateendriya sukha should be such that it does not depend upon the senses and sense objects. Meaning, your happiness should not depend upon your getting the food you like, the indulgences you crave, or any particular person.

You have entangled yourself in the net of your imagination. Your sukha should be independent of your senses and their objects. The sukha of Rajo guna (the mixed tendency that is filled with worldly considerations) is different from the ateendriya sukha, and the *buddhigraahya sukha* (the happiness derived through the intellect) is different from the sukha that is derived through delusion.

Your understanding should be awake and alert. And, the *sukhamaatyantikam* - the aatyantik sukha that does not end – lies beyond even the *aadhyaatmik* (metaphysical) sukha and the *saattvik sukha* (the sukha of Sattvik activities that leads to peace and spiritual progress) obtained through good habits. The ateendriya sukha is different from the temporary sukha of the senses. What is born will die, whether it is today or tomorrow.

The sukha that Bhagwan Shri Krishna wants to give you does not depend on sensual pleasures, mental activities, or good habits. These are obtained through the three gunas (tendencies; the lofty tendency of Sattva, the mixed tendency of Rajas and the lowly tendency of Tamas). The sukha Shri Krishna wants you to get is beyond the three gunas; it is ateendriya. If you think that you can create such a sukha, please go ahead. If not, you must move your mind away from the transient worldly happiness.

Your mind has been ruling over you since your early childhood. It has become your master. You have not listened to your Gnan, you have listened to your mind. You did not do what the Shastras said, you did what your mind said. You followed your mind instead of following the Ishwara or Dharma. You have spoilt the habits of your mind, and now it refuses to obey your orders.

I am telling you about the anguish in my heart. Modern psychologists will disagree, but the moment of a human being's greatest good fortune is when he is able to rule over his mind, and discipline it. Your mind orders you around as though you are its slave. You have to make it healthy and obedient. And, for this, you will have to inculcate the *daivee sampadaa* (the wealth of divine qualities) into your life.

One Shashtra says, 'Why does a person grow old?' People don't want to grow old, but why do they age? The answer given is that a man becomes old when he eats before the food in his stomach is digested fully. He also ages if he starves himself after his meal has been digested. That means, our eating habits should be according to what our Mother Gita tells us, what Bhagwan Shri Krishna tells us. Study the *bhoga* (indulgences) you do. Study your *karma*

(actions). What do you say? How do you speak? Do you show respect to the Devtas? I am telling you about minute points.

Earlier, people would go to Swargashram to do Satsang (listen to spiritual discourses). They would bathe in the Gangaji. Many would relieve themselves in the Gangaji, or on the banks of the river. They would brush their teeth and make the whole area dirty. Seth Jaydayalji used to spend ten minutes of his daily lectures to convince people not to do this.

Even modern, educated people who live in the cities spit on the roads. Are you showing respect to Dharati Mata (Mother Earth)? This Dharati is a Devta. You use the light of the Surya (sun) Devta, but do not offer a handful of water as a worship, because you don't want to wake up early.

You use *agni* (fire) all the time, but can't do *homa* (fire worship). Our Gita's Bhagwan tells us to respect the Devtas because it will strengthen our senses. The Prithvi (Earth) gives us fragrance. Agni gives energy, the sun gives light, the moon delights, and the wind gives you air to breathe. If you don't cultivate the habit of giving something to those from whom you get something, you will behave in the same selfish way with people. You will say, 'It is their duty to give me food. So what if they fed me?'

I will tell you a little story. It is a very short story. Don't get upset if it doesn't appeal to you! Indra came to know that Karna had a *kavacha* (invincible armor). 'How will my son Arjuna kill Karna in battle?' thought Indra. He knew that it was Karna custom to not deny anything to a Brahmin or any other supplicant who asked for any daan (charity) when Karna came out after completing his bath and puja. So he dressed as a Brahmin and asked Karna for his kavach. Karna was born with the kavach attached to his body like a second skin. Still, he took a knife and pierced it in places. He took it off, and gave it to Indra.

Indra began to leave with his precious gift, but his feet stuck to the ground. He felt frightened. He had come to ask for the kavach, to ensure his son's victory, but he was defeated. He didn't know what to do. There was an *aakaashvaani* (a celestial voice). 'Indra!



You have taken a lot from Karna, but given nothing in return. This is why your movement is stalled. You will not be able to go forth until you give something to Karna. It is the principle that you have to give something in return of what you take. You will be able to proceed only after you have given something to Karna in return of what you have taken.'

Indra gave Karna a *skakti* (a divine power to be used as a weapon), and only then was he able to go on his way. What I wish to say is that you take so much from the Devtas, but what do you give in return? Please give this some thought.

You think that you lead an excellent life. 'Who is as well dressed and well groomed as I? Who talks as skillfully as I do?' This *manushya* (human) is full of ingratitude. He takes so much from Creation but what does he do in return? He spits and evacuates, dirtying the place wherever he goes. He pollutes the earth, brightness, air, and water. He gives dirt in return of all he takes, and then he thinks that his lifestyle is excellent!

A *dvija* (Brahmin) gives *sanskaara* (subtle subconscious impressions created through rituals) that your intake should be pure and in keeping with Dharma. If a baby is born to a prostitute, will there be any *garbhaadhaana sanskaara* (the ritual done when the husband implants his seed in his wife's womb)? The purpose of sanskara is that the child to be born should be inclined towards Dharma. We should have respect for these sanskara rituals.

The Guru gives us the path to the Paramartha (Supreme); we should have respect for him. The learned sages increase our intellectual capacity and give us wisdom. They give us guidance about dealing with problems. It is our Dharma to show respect to them all. If you honor the ones from whom you get something, you will receive more and more wisdom in return.

*De`vadvijapraagnapoojanam.*

(17. 14)

(You should worship the Devtas, Brahmins, and learned people.)

This is your *kartavya* (duty) towards others. Now, what is your duty towards yourself? It is to keep your body and mind pure. And your duty towards your *ahankaara* (subtle ego of individuality) is *aarjavam* – to be straightforward. Don't be deceitful. Maintain the *brahmacharya* (celibacy) as per the rules for a grihastha (married householder), and do not cause sorrow to any. See what the Gita says – '*svaadhaayastapa aarjavam*'. Let *tapa* (asceticism) rise in your life. '*De`vadvijagurupoojanam*' – this is also *tapa*, and it is related to your daily life. The dvijas give you so many *sanskaras* throughout your life. You have an obligation towards them. You also have an obligation towards the Devtas who give strength to your senses, towards the Gurus and the learned people who show you the path to the Paramartha, and teach you how to face problems. How can you be happy if you don't show respect to them? You need to respect them to make you life happy.

Now comes speech. How should you speak? There is a gentleman who is extremely careful that his son should have all the good *sanskaras*. He once had to go out of town for eight days. His son began to play with lowly people while he was away. When he returned, he heard the child use bad words. 'Where did you learn these words?' he asked.

So, pay attention to what you say and how you speak. Does your speech reveal the *anand* (joyfulness) that is within you, or is it a cause of agitation? There are people who boast about how they rebuked someone or humiliated him. This is a tendency of *hinsaa* (violence) of the *vaanee* (speech). Just as a mother teaches her child to talk, Shri Krishna teaches us the art of proper speech.

*Anudve`gakaram vaakyam satyam priyahitam cha yat,  
svaadhyaayaabhyasanam chaiva vaangmayam tapa uchhyate`.*  
(17. 15)

(The *tapa* of speech is speech that does not agitate, is pleasant to hear, beneficial and truthful. It includes reciting the Vedas and chanting Bhagwan's name.)

Make yourself endure the tapa of self-restraint. Why do you try to hurt others? A person who inflicts pain on another always suffers. An Acharya of Ayur Veda says, ‘Your body will not succumb to disease if you improve your speech.’ When you shoot arrows of harsh words with an intention to inflict pain, it has a reaction on you. When anger prompts you to hurt another, you set fire to your heart, burn your tongue, and use harsh words – and the other person is burnt by your anger. You cannot be happy when you harass anyone.

So, how should you speak?

The experts on Ayur Veda say, ‘Speak the truth.’ They say that you have to use a lot of strength to cover up for every single lie. You may say one untruth first, and seventy more to cover up that one untruth. This imposes a great strain on you. You can refrain from saying anything, because you are not bound to speak even the truth.

It is written in the Manusmriti, ‘If an unmarried girl becomes pregnant, don’t tell her father about it in public. You will have spoken the truth, but you also insult him publicly. His reputation will be effected.’ Causing unhappiness is a *hinsaa* (violence). To be abrasive and tactless is not being truthful. Speak the truth, but refrain from saying things that hurt other people. On the one hand, it is a good quality to be truthful, but on the other hand it is a sin to hurt anyone by using the truth as a weapon.

*Satyam brooyaat priyam brooyaat, na brooyaat satyamapriyam.*

(Speak the truth and speak with sweetness. Don’t speak the truth that is hurtful for someone.)

This shloka is written by Manuji. If somebody’s unmarried daughter becomes pregnant, that is not something to be announced! The Masters of Ayur Veda tell you that you will not fall ill if you speak the truth. Say things that are beneficial. If you want to talk to someone, say things that will benefit him, and not what is favorable for you.

A gentleman came to see me. He is a lawyer from Itava and quite a learned man. He started by talking about ghosts and spirits. When he saw that I had no interest in this topic, he started to talk about other things, including the Brahman. For three hours I listened to his prattle out of politeness. He behaved as though I had nothing to do but to entertain him! After three hours, he bowed down to me and prepared to leave, but came back from the doorway, saying, ‘Oh, Swamiji, I forgot to mention one thing.’

What did you forget?

‘The J.K. family has about an acre of land next to my house. It will be very helpful to me if they give this land to me. Please ask them to gift me this land.’

‘Did you forget to say this to me?’ I asked. ‘You should have mentioned it as soon as you came. Our talk would have been over in fifteen minutes! Why did you waste my time and yours, talking about spirits and ghosts and mantras and yantras? You should have told me straight what you wanted.’ Thus, he wasted three hours of mine for a small benefit for himself.

Speak *satya*, speak *priya* (pleasant), speak *hita* (that, which benefits), speak *mita* (in brief), and speak *avasaro-chita* (appropriate to the occasion). There is a lady who comes to meet me. She usually comes at lunchtime. She talks about her grandmother and her aunt, and her son who got drunk and vomited! Her talk spoils the taste of my food. Why should she tell me about the things that are of no interest to me?

Your speech should be pleasant as well as truthful. It should be beneficial but brief. You should say what is suitable for the moment. Speak if you need to say something, or if someone is likely to be harmed unless you speak. Avoid unnecessary talk. ‘*Boliye` to taba jaba boliye` kee reeti jaano`*. (Speak when you have learnt how you should speak.)

Our Acharyas of Ayur Veda tell us that we should not get into an argument about something that we are not sure about. One man came and announced that he had heard that an air plane had

crashed and a hundred people had been killed. There was no need for him to talk about what was just a rumor.

If you are sure about the accuracy of your information, there is no harm in giving people the information, but you should not help to spread rumors. When a person is careful about his speech, his longevity is increased and he remains healthy. The experts on Ayur Veda explain that we should avoid saying anything that will create disease in our body – *anudve`gakaram vaakyam*. Don't say anything that causes agitation or fear.

Speech should have the qualities of truthfulness and sweetness. Someone may say, 'What can I do, Maharaj? My tongue doesn't obey me. I have fallen into the habit of deviating from the truth and being sarcastic.' You can change this habit though doing svadhyay and japa. How many people are there who have the habit of speaking properly? What should be done is a different matter. What should be eaten is a different matter. To eat you have to take in something from outside. To do something you have to exert yourself. In speaking, however, you don't have to take anything from outside or exert yourself very much. Even so, you should certainly learn to examine yourself. You need to know yourself. Svadhyay is to know what you should say and what you should do. Why don't you learn this from the Gita?

Be careful about one thing – your smile should never leave your lips. Your smile should be a close friend of your countenance. Your eyes and your smile should be fast friends. You should always have a smiling face. What is a smile? The purity and goodwill of our heart is revealed through our smile and eyes.

There is a description about Shri Ramachandra's behavior when anyone came to meet Him. He would be the first to smile and say words of welcome. He did not sit gravely with lowered eyes, waiting for the other person to salute Him; He would smile and say welcoming words before the visitor said anything. This is how we should behave.

There are many descriptions in the Bhagwat about how we should speak. '*Saar sushtum mitam madhu.*' If I were to talk like

villagers talk, it would not appeal to city dwellers. If I were to use lots of Sanskrit words, most of the people would not understand what I mean. Thus, our speech should be at a middle level, neither too rustic nor too difficult. We should always speak smilingly and with a clean heart. Have no feeling of ill-will, hatred, or deviousness – *manahprasAada*.

*Saumyatvam* – be straightforward when you talk. Don't have any crooked intentions. Shopkeepers welcome customers cordially and offer them coca-cola. Their intention is to make a profit. This selfish attitude should not be there in your life.

Just as there is a *mauna* (silence) of speech, there is also a mauna of the mind. You waste your mental power imagining what people may do, what Russia and America may do. You make your mind go round and round in futile thoughts. Focus your mind on your goal and keep your feelings pure.

## Pravachan XXII

Develop the Daivi Sampada – 5  
(Ahinsa, Satya, Akrodha, Adroha)

Give your attention to the Daivi sampatti – *adroha* (absence of rebellion), *akrodha* (absence of anger), *ahinsaa* (absence of violence) – all three are given together.

*Ahinsaasatyamakrodhastyagah shaantirapaishunam,  
dayaa bhoote`shvaloluptvam maardavam hreerachaapalam.  
Te`jah kshamaa dhritih shauchamadroho naatimaaitaa.  
(16. 2. 3)*

(Do not hurt anyone with your mind, speech or body. Speak the truth and speak pleasantly. Don't get angry with even those who hurt you. Give up the subtle ego of being the doer of your actions. Free your mind from worldly considerations, so that it becomes tranquil. Have compassion and selfless goodwill for all creatures. Don't get attached to sense objects, even if you indulge in them. Be gentle. Feel ashamed to do anything that is against Dharma or society. Give up all unnecessary efforts. Have an inner strength. Be forgiving. Have forbearance and also external purity. Have no enmity towards anybody. Never feel that you deserve to be honored.)

What is adroha? What is akrodha? And, what is ahinsa? Salesmen know the quality of the cloth they sell. They know which is of fine quality and which is coarse; which is expensive and which is cheap. An ordinary customer will not be able to distinguish easily. If you are a customer of the Daivi sampada, you will have to understand what akrodha is, what ahinsa is, and what adroha is. Then, I will tell you about the five *yama* (internal self-restraint; the first step in Yoga.)

*Satya* (truthfulness), *ahinsaa* (non-violence), *aste`ya* (not coveting what does not belong to you), *brahmacharya* (celibacy as per the

rules of the four stages of life), and *aparigraha* (not accumulating unnecessary possessions), are the five yamas. Here, we speak about '*ahinsaasatyamakrodhah*' Measure yourself. How dear is satya to you? How can you be the Paramatma's *pre`mee* (lover) if you are not a lover of the truth? Your mind is not the most important thing.

Look; the function of satya is to save you from falsehood. The function of ahinsa is to save you from anger. The function of asteya is to stop you from stealing. Brahmacharya protects you from being enslaved by lust, and aparigraha saves you from excessive hoarding.

Now, there are five thieves – falsehood, violence, thievery, lust, and hoarding. The purpose of the five yamas is to save you from these five *dosha* (faults). However, stealing and hoarding are not really two – they are the same fault, and the name of this fault is '*lobha*' (greed). This dosha – greed – is so strong that it needs two wrestlers (asteya and aparigraha) to control it.

Lobha comes in two forms. One is to take the wealth that belongs to another, and the other is to accumulate a great deal of wealth and not give it to anyone. Two out of five yamas are needed to remove the fault of greed. Both asteya and aparigraha should come into our life. Only then will we be on the path of the Daivi sampada.

I want to tell you one point about akrodha. Adroha, akrodha, ahinsa – you get *krodha* (anger). Anger takes you to *hinsaa* (violence), and violence takes you to *droha* (revolt). At the root of these is *ahankaara* (pride), and pride gives shelter to *dve`sha* (hatred). Dvesha leads to krodha, which leads to hinsa, and hinsa takes on the form of droha.

*Ahinsaasatyamakrodhastyaagah shaantirapaishunam.*

Our greatness, our 'I' (Atma) infiltrates into all these. You know that pride is because of *agnaana* (ignorance; lack of Gnan) about the Parabrahm Paramatma. According to Vedanta, agnan and



*bhraanti* (mistaken understanding) are two different things. For example, this book is lying here. Agnan is to not know which book it is, and bhranti is to think that it is something else, maybe a piece of cloth. Thus, it is agnan to not know that you are the Paramatma, and bhranti is to think that you are a *jeeva* (Atma attached to a body). And, *raaga* (attachment) always stays with a jeeva. And, when you have raga for one, you will get dvesha for another.

What is dvesha? It is an inclination that burns. Your heart starts burning when you see someone, hear about him, or see how he lives. When this happens, you will know that dvesha has arrived. Krodha comes along with dvesha. Krodha is something that shuts the doors of *sukha* (happiness). Sukha and *shaanti* (peace) cannot enter the mind as long as anger is there. ‘*Ashaantasya kutah sukham*’ – how can anyone whose mind is *ashaanta* (lacking shanti) ever be at peace?

Consider this – when anger comes into your speech or hand, and a plan is made to beat someone, it is called ‘hinsa’. And when you arouse other people to join you in doing violence to your enemy, it becomes droha. It becomes a revolt when you arouse others to be violent. The burning of the heart that precedes this is called hatred, and it all stems from pride. Pride is because of faulty understanding, and faulty understanding is because you don’t know the Paramatma.

Your mind is like a book. Turn the pages of this book. This is what I am telling you about. The effect of hinsa is visible. A few days back I was going somewhere from Kashi. We have to go upstream for some distance to get a boat. A large number of people had got onto the boat. One policeman came, and said that some people should get off, because the boat was overloaded.

Two Sadhus were sitting in the boat. One of them said, ‘We were the first to get onto the boat. It was quite empty when we came, so we have a right to go across. We will not get off.’ This enraged the policeman and he hit the nearest Sadhu with his cane. The

Sadhu said nothing; nor did he get off the boat. Ultimately the boat pushed off without anyone getting off.

The Sadhu who had spoken told his companion, ‘This man beat you unjustly! You should have told him something! You may not retaliate with blows, but you can at least say some sharp words in reply!’ The Sadhu remained silent. He just smiled. A Sadhu’s nature has *kshamaa* (forgiveness). Kshama is a Daivi sampatti. The behavior of a Satpurush (person with divine qualities) towards an offender is called kshama. And, the characteristic of a person who has Asuri sampada is to hurl a stone in retaliation of a stone, or say harsh words when harsh words are said to him. This is not the characteristic of a person with Daivi sampada.

If someone wishes you ill and you also begin to wish ill for him, then the very dosha you saw in him has come into you, has it not? Now, about a hundred people were in that boat. The boat bumped into the Ramnagar Fort. Iron rods protruded from the Fort. As people watched, one of the rods pierced the policeman in his stomach. He was left impaled on it as the boat swept downstream.

*Saadhu avagyaa kara fala e`saa, jarai nagara anaatha kara jaisaa,  
saadhu avagyaa turata bhavaanee, kara kalyaana akhila kai haanee.*

(Insulting a Sadhu results in great, immediate harm.)

The non-violence of the Sadhu remained unaffected, but Prakriti (Nature) turned violent in reaction to the unjust violence. So, you see when rebellion is there, people instigate others to rebel violently. When violence is there, our hands, feet and mouth become active in opposing someone. And, when anger enters, it burns our mind. If you want to have Daivi sampada, don’t you want to overcome these faults? Do you want to let things carry on as they are?

People sit on an armchair in an air-conditioned room. ‘Let whatever comes into my mind come.’ This is possible. But, it is

not possible to interact with others with the attitude, ‘Let whatever happens, happen.’ When you interact with others, you need a little Daivi sampada. It is like having some money with you when you go on a journey. You should definitely carry some money with you when you travel. This is called ‘*sampadaa*’ (wealth). Your car may break down, you may have to buy some food, or give some help to someone. Similarly, when you interact, you should have the wealth of goodwill, the Daivi sampatti.

People say, ‘My mind, my mind, my mind!’ They worship their mind and forget to worship Bhagwan. It is necessary to suppress our mind at times, but this, too has to be learnt. People say, ‘My brother, the thought came to me and I spoke it aloud. I felt like abusing the man, so I used foul language.’ Believe me, this is madness! ‘I felt like eating it, so I ate it.’ It is a sign of insanity to blindly follow every impulse of the mind. It is not the sign of a person who is a lover of satya. The mind must be kept under control.

Why does anger come to your mind? Agnan is at the root of anger. Agnan causes faulty understanding, and that leads to pride. Pride leads to hatred, hatred leads to anger, anger leads to violence, and violence leads to revolt. So, why do you get angry? You get angry when things don’t go the way you want.

*Kaama* (desire) causes *krodha* (anger). Had there been no desire in you, about the behavior of a child, woman or neighbor, you would not get angry. You cannot behave the way others want, yet you want them to behave as you want! Desire is strong in you, and that is why you get angry.

Another point is that the *tapasvee* (ascetics) tend to be hot tempered. That is also because of pride. I know a gentleman who has done several rituals of the chanting of the Gayatri Mantra twenty four lakh times per ritual. He is so hot tempered that even people who live a hundred miles away call him ‘Durvasaji’. He is a brahmachari (avowed celibate). The rituals he has undertaken are, indeed, praiseworthy. He boasts about his worship and takes offence if someone does not obey him. Therefore, when desire

becomes predominant it gives rise to anger. You have read in the Gita –

*Kaamaat krodhobhijaayate`.*

(2. 62)

(Anger is created by desire.)

What is the name of krodha's father? It is kama. When a desire rises, there are two results. Desire has two offspring. *Lobha* (greed) is born when desire is fulfilled, and krodha is born when desire is thwarted. Desire gives birth to greed and anger. Kama is Raktabeej (a demon, whose every drop of blood became a demon, until the goddess Durga killed him by drinking his blood before it touched the ground). The more it bleeds, the more its progeny increase.

When somebody gives up or destroys many external desires, it gives rise to many internal desires. When these are not fulfilled, he becomes frustrated and angry. In Sanskrit, the word 'krodha' is analyzed this – '*Krodhah kasmaat? Kam sukham e`natti-iti.*' Why is krodha called krodha? It is because it blocks the stream of peace and happiness that flows into our heart constantly. It blocks the opening of the Sushumna (the central channel of subtle energy that runs parallel to the spine). The opening gets blocked when the scales of raga-dvesha get disbalanced. When the flow of the Ida and Pingla (the two channels of subtle energy on either side of the Sushumna) are restricted, the opening is blocked.

What is this *chhidra* (opening)? There is an opening from the Brahmarandhra (the energy center at the crown of the head) from which *amrita* (nectar) drips constantly. '*Rasa gagana gufaamein ajara jhare`*' – rasa (sweetness) drips constantly in the cave of the sky. But as soon as krodha enters the mind, and the scales (of equanimity) are disbalanced, the spring is blocked. An angry man cannot be happy; nor are the progeny of anger good. Krodha has been born in the lineage of kama; its very lineage is bad! It destroys sukha as soon as it comes.

What else does krodha do when it arrives? Perhaps you people have not succumbed to anger, but I have experienced it. My limbs began to tremble. If you are overcome by anger you will not be able to hit anyone or wrestle with anyone. Your limbs become weak and you lose clarity of thought.

There was a Thakur Sahib in the Gazipur District. He was involved in a Court case. The lawyer of his opponent realized that it would be impossible to trap him into saying anything detrimental to his case. Thakur Sahib was a very learned man with a good knowledge of law. The lawyer tried to make him lose his temper during cross examination. Thakur Sahib was a straightforward man who did everything very thoroughly. He was the most learned person in that entire region at that time. He had been the Chairman of the Gazipur and Varanasi districts. He was a Member of Parliament. He had been the Manager of a number of large companies in the past, but he was simple and straightforward. He looked like a simple villager.

However, when the lawyer pestered him impudently, he got irritated and said, 'Why are you trying to trap me? I can teach you law for ten years more!' The lawyer at once asked for this statement to be noted. 'Your Honor, he is such a clever man that he can teach me law for ten years more. He cannot bear it if his point is not established.'

When anger overcomes a man, even a wise man behaves like a fool. When wrestlers lose their temper, their limbs begin to tremble. They have to go and sit on one side to regain their cool. Anger makes the blood boil. A man is not himself when he loses his temper.

How can anger be conquered? One point is that people are so quick to think that they have been insulted. I did not know the word 'insult' earlier. I learnt it when I came in touch with you, the city dwellers. This is at the root of anger. A retired Judge was traveling to Allahabad by train. Another man came into the compartment and asked him to shift his bedding, since he wanted

to put his own bedding there. The newcomer said haughtily, ‘Do you know that I am a Judge?’

‘Do you know that I am the father of a Judge?’ asked the old man. Now, when the train reached Allahabad, the son of the old man, who was also a Judge, came to receive his father. The father introduced him to his traveling companion. The retired Judge said, ‘I did not tell you a lie! You got annoyed and told me that you were a Judge, but I spoke the truth when I told you that I am the father of a Judge.’ The two young Judges became good friends.

Thus, the best way to control your anger is to obtain the Gnan that nothing exists except the Paramatma. This knowledge is called Brahmagnan. No matter what happens, you feel that all is well. Enjoy the extraordinary sukha of *jeevanmukti* (being free of worldly cares). This is the best way to live.

Now see another point – if Bhagwan’s bhakti comes into your heart, and you begin to see Bhagwan in all – ‘This is Shyam! This is Shyam! Here is Shyam!’ you will be happy.

The third point is, all Creation is ruled by Prakriti (Nature), or the Ishwara, or circumstances, or our antahkaran (fourfold mind). When a slave, who has no free will, says something wrong, you should not get angry with him. There was a gentleman. One man would abuse him with bad words every day. Being a cultured man, he could not bring himself to retaliate. He called the village ruffian and told him, ‘I will give you ten rupees a day to give a fitting reply to this man.’ When the ruffian came to face the man, the man said, ‘This man is a hired slave. I refuse to talk to him.’

Thus, the people of this world are governed by Prakriti; they are driven by their nature. They are controlled by the Ishwara, or their *praarabdha* (fate created by past actions), or their *sanskaara* (subtle subconscious impressions). There is no need to lose your temper if they do something wrong. This is one way of looking at things.

The viewpoint of the Brahman, the viewpoint of the Ishwara, the viewpoint of circumstances, the viewpoint of karma or prarabdha – all these are different ways of looking at the things that happen.

Now, see the Dharma *drishti* (viewpoint). Examine yourself. Measure yourself, instead of measuring others. Don't think, 'Why does he not behave according to Dharma?' See whether your own behavior is according to Dharma. The essence of Dharma is:

*Na tat parasya sandigdham pratokoolam yadaatmanah.*

Anything that gives you pain will definitely give pain to another. There is no doubt about this. It hurts us when anyone abuses us, so if we abuse them, it is bound to hurt them. It pains us if someone steals our money, so if we steal anyone else's money, it will surely pain them. So –

*Na tat parasya sandigdham pratikoolam yadaatmanah,  
shrooyataam dharmasarvasvam shrutvaa chaivaavadheeyataam,  
aatmanah pratikoolaani pare`shaam na samaachare`t.*

We feel bad when someone harms us, abuses us, says lies to us, or misbehaves with our womenfolk. Won't others feel bad if we do the same? Won't we be at fault? Only half-baked Vedantis indulge in this. I will give you an example of what immature Vedantis are like. They say, 'We can do whatever we like, because we are Vedantis. We are Gnani, so we incur no *paapa-punya* (sin-spiritual merit).' He is an akartaa (not the doer), he is an abhoktaa (not the one who enjoys or suffers), he is an *agnaani* (one who lacks Gnan). He does not have the right to say such things. He is what is called a *kuchhaa-bachhaa* (raw-immature) Vedanti.

Therefore, if you want to overcome anger, the viewpoint of Dharma is that you should not do to others what you don't want them to do to you. If you want your husband to listen to you, start listening to him. You will see that there is no need for any disagreement or anger.

So, my brother, listen to others if you want them to listen to you. Chat with your husband for six hours, but spend an hour chatting

with your mother-in-law, too. Let her also have your company. What I mean to say is that when people try to do only what they feel like doing, their heart starts burning. Whatever Bhagwan does is for your good. We fail to recognize this because of our strong urges, our attachments and delusions.

A gentleman came to me – either yesterday or the day before. ‘Maharaj’, he said, ‘please convince me that Bhagwan is merciful, that He does shower Grace. I am unable to feel this.’ The gentleman may be sitting here. I don’t know if he has come. There are many people present and he may be among them.

Now, had I wanted, I could easily have given him any number of reasons to convince him that whatever Bhagwan does is good. The problem is that you want the Ishwara to be a slave of your desires. You want Him to do whatever you say. The Ishwara should do the work, but the *buddhi* (brains) should be yours. And, when the Ishwara does not do what you think He should, He should have *kripaa* (Grace). You have the *buddhi*, but not the *kripa*, so the Ishwara should do *kripa* as per your *buddhi*! Isn’t this what you want?

I could easily have told the man all this, but instead I said, ‘Look; we are all *nirgunee* (believing in the Brahman without attributes). We don’t give much importance to whether Bhagwan does *kripa* or not, so why should I enter into a lengthy discussion with you? Your own Maharaj has come. He is very knowledgeable on the Gita. Go and ask him. He will give a very good answer to your question. He can explain about the Ishwara’s justice and *kripa*.’

The man said, ‘Maharaj, I had gone to him a year ago. When I began to argue with him, he dismissed me, saying that he held no brief to convince people about Bhagwan’s *kripa*!’ The Mahatma is not to blame!

Now, take a look at *krodha*. *Krodha* comes even at the Ishwara! A lady met me a few days back. She spoke about an incident that went against her inclinations. Her daughter saw her gesturing, and asked what she was doing. ‘I am beating the Ishwara’, she replied. ‘I am blaming Him for not doing what I wanted.’ What had



happened was indeed bad. It was set right later on. Maybe the Ishwara did feel the lady's punches! Everything turned out all right with His Grace. What I want to point out is that when a person gets angry, he wants to hit out even at the Ishwara!

So, you see, one is the urge that what you think is the right thing. This urge is absolutely wrong. You know nothing about your past or future lives. You have no idea about what is in your *antaraatmaa* (the Atma in you). And yet you are convinced that what you think is right. It is this desire that creates anger – *kaamaatkrodobhijaayate`*.

If you fear that you will get angry, make up your mind to remain silent. Start chanting Bhagwan's name. Have a glass of sherbet. Once, the cooks at our Ashram went on strike. There were five or six cooks at that time. Now, what would the Sadhus eat? Just then, one of our Mahatmas from Vrindavan came to the Ashram. When he heard about the strike, he said, 'The first thing you should do is to give thandai (a flavored milk drink) to all the cooks. They sit before the fire for long hours. The heat has gone to their head. That is why they have become irritable.'

This is one reason why women become irritable. They take the trouble to prepare the meal, and you sit back comfortably and make critical comments about the food. Try to do the cooking one day! It is easy to find fault and criticize!

So, when you start feeling irritable, drink a glass or two of water, and chant the name of Bhagwan. A Seth (wealthy businessman) told me, 'Maharaj, I cannot control my temper.'

'Impose a penalty on yourself,' I suggested. 'Give ten rupees to your servant every time you get angry.' This worked very well for a few days, but then his servants understood that they would get ten rupees if they made him angry! This was here, in Mumbai. I have been coming here for over thirty five years now. I first came in 1935 or 1936. In those days I would stay at Singhania House. On one of my visits, I was kept hidden for nearly a fortnight. Then Maganlal Joshi heard that I was here and took me away with him.

Impose a penalty, but don't do anything drastic like giving up food. Don't stop eating. A short-tempered person should never give up food altogether. He should give up some sweet he likes. Keep a small bottle of honey in your purse or pocket, and place a couple of drops of honey on your tongue when you begin to get angry. Let the penalty of losing your temper be that you will give up milk and tea for a week. You enjoy salt and sugar in your food – try the fun of a weeks' salt free or sugar free diet! This will effectively reduce your anger. The thought of missing sugar will come as soon as you feel anger rising, and your anger will subside.

Or, if you have a large mirror at home, go and see your face in it when you are in a rage. See how your eyes redden and your mouth is twisted in an ugly manner. If you lose your temper every day, your face will turn black. The flush of anger results in your face becoming black. No beauty parlor will be able to remove this darkness. So, you should control your temper even for the sake of your good looks.

Then, you should do a *praayashchit* (atonement; penance) to either walk a certain distance or do a certain number of *maalaa* (rosary). And yes! There is one word of warning about looking into the mirror. The thing is, you can go and examine your face in the mirror when you get angry, but if your husband or mother-in-law are angry, don't suggest to them that they go and see themselves in the mirror! They may pick up the mirror and hit you with it!

I will tell you more about how to deal with anger, lust, greed, and delusion. If you are sincere about overcoming greed, I can tell you of an unfailing method. I know that you will find this a bitter medicine to swallow, but if you develop the *Daivi sampada* and then interact in the world, not only will you be happy, you will also make others happy.

## Pravachan XXIII

### Cultivate Daivi Sampada – 6 (Shanti, Apaishunam, and Achapalata)

The Dharma of a *manushya* (human being) is *manushyatva* (having the qualities of a human being). That means a human being should not do anything that lowers him to the level of an animal. *Krodha* (anger), *hinsaa* (violence), *lobha* (greed), *dve'sha* (hatred), etc are all relics of an animal existence. They are retained as *sanskaara* (subtle subconscious impressions) left over from past lives, when the *jeevaatmaa* (the Atma attached to a body) was in the form of an animal. These *sanskaras* rise up occasionally in the life of a human being, but they cannot be sustained.

Give a little thought to this – can anyone stay angry for twenty four hours at a stretch? Let us forget the time he spends sleeping; can he stay angry for eighteen hours? This is just not possible. Now, can anyone keep telling lies all twenty four hours? If he lies down and says that he is walking – and the reverse – it will be a lie. However, if he keeps saying this, people will understand what he means and his lie will become the truth. That means, the *dosha-durguna* (faults and bad tendencies) are not natural for us. The meaning of *manushyatva* is that we can stay without telling a lie for twenty four hours, but we can't go on telling lies continuously. We can refrain from getting angry for twenty four hours, but we cannot hold on to anger throughout the day. We can be free of lust, but we can't experience lust for twenty four hours. That makes it clear that *kaama* (lust), *krodha*, *lobha*, *jhootha* (lies) etc, are not a part of our life. They have come from outside, and they will go away.

Now, think about what is easy to give up. It is easy to give up *kama*, but it is not easy to give up *brahmacharya* (celibacy). It is

easy to give up *krodha*, but it is not easy to give up *akrodha* (lack of anger). It is difficult to give up *ahinsaa* (non-violence), because you cannot be violent continuously all day long. *Satya* (truthfulness) can be maintained all day long, but *asatya* (telling lies) cannot. So, you should pay attention to this aspect of your life, and be vigilant. People justify getting angry by saying that their position compels them. Some people say, ‘My brother, I am a grown up man. I have the right to use foul language.’ They don’t know that nobody has the right to use foul language – not even the Paramatma!

Let us take another look at the Daivi sampada. To not lose your temper, to maintain non-violence, to forgive, and to not revolt – see how many things the Daivi sampada contains. However, I want to make one thing clear first. Daivi sampada is not meant for everybody. To have a human form and behave like a human is for all people, but to be a *jigyasu* (seeker of the ultimate truth) or Gnani is for some people, not for all.

I can tell the jigyasus who seek Gnan about some of the points that are not present in those who seek the Daivi sampada. For example, *aachaaryopaasana* – worship of the Guru. A person who wants Gnan should serve his Guru and stay with him, but this is not needed for a person who wants to obtain the Daivi sampada. Therefore, staying with the Guru is not essential for obtaining the Daivi sampada, but it is necessary for *tapasyaa* (asceticism). A person who wants to do tapasya should worship his Guru, and a person who wants Gnan should worship his Acharya (Master). That means, if you are spending your life engrossed in worldly considerations, with no desire to obtain the Ishwara, Gnan, or Samadhi, then worshipping your Guru is not essential for you.

If you have had the *yagyopaveeta sanskaara* (the ritual of receiving the sacred thread and the Gayatri mantra), and if your Acharya has initiated you to a mantra, if you are inclined to worship a Devta and have received a mantra to worship Bhagwan Vishnu or Shankar, that is something achieved. However, Acharya upasana is needed when you have a desire to obtain the

Ishwara, or Gnan (enlightenment). This is specific; it is not common to all; whereas having universal goodwill is advisable for all. Live like a *sajjan* (ethical, upright human being).

I will tell you more. If you want to obtain Gnan,

*Indriyaarthe`shu vairaagyamanahankaara e`va cha,  
janmamrityujaraavyaadhi dukhadoshaanudarshanam.*

(13. 8)

(Freedom from all attachments for the sensual delights of this world or other realms, an absence of ego, thinking repeatedly about the suffering and flaws of birth, old age and disease.)

This ‘*janmamrityujaraavyaadhidukhadoshaanudarshanam*’ is essential if you want to obtain Gnan, but it is not essential for obtaining the Daivi sampada. A good human being does not need to focus on the thought, ‘I am trapped in the cycle of birth and death. I will grow old and have diseases.’ An ordinary human being doesn’t need to focus on these things and give up his work or business, but it is essential for a person who wants to develop *vairaagya* (detachment) for the world, and obtain Tattvagnan (knowledge of the essence of the Brahman).

*Janmamriyuuujaraavyaadhidukhadoshaanudarshanam.*

Daivi sampada is necessary for a *sajjan*. Vairagya is necessary for a person who wants to obtain Gnan. We have arrangements for both.

*Asaktiranabhishvanga putradaaraagrihaadishu,  
nityam cha samachittatvamishtaanishtopapattishu.*

(13. 9)

(Absence of attachment for the son, wife, home, and wealth, lack of possessiveness, and mental equanimity in favorable and unfavorable circumstances.)

This does not come within the Daivi sampatti either.

*Adhyaatmagnaananityatvam tattvagnaanaarthadarshanam.*

(13. 11)

(To be established in metaphysical knowledge is Gnan. Tattvagnan is to see that everything is the Paramatma.)

This doesn't come in the Daivi sampatti either.

My reason for clarifying this is that people have become confused about these points. Where there is a need for someone to just be a good human being with Daivi sampatti, people try to make him a Sadhu; and if someone's *antahkaran* (fourfold mind) is pure and he has an urge to know the ultimate truth, he is discouraged from becoming a Sadhu. So, Narayana! The meaning of the Daivi sampada is to inculcate a universal benevolence and uprightness into your life.

Yesterday I had spoken about krodha, hinsa and dvesha. You will see that a bhakta's characteristics are different from those of a man who has the Daivi sampada. The *nishthaa* (conviction) needed for obtaining Gnan is of a different kind.

Gandhiji was once traveling from Gorakhpur to Benaras. He was sitting in a third class compartment, reading a newspaper. One man got in – you can call him a gentleman or an uncultured man or whatever you want! Yudhishthira used to call Duryodhan 'Suyodhan' (*dur* indicates 'bad' and *su* indicates 'good'). Have you heard this, or not? A Mahatma I know, Sant Sai, would not utter the word '*kurasi*' (chair); he said '*surasi*' instead. Somebody asked him, 'Sai, why do you say *surasi* instead of *kurasi*?'

'My brother, I feel hesitant to say *ku*', he said ('*ku*' also indicates 'bad'). He had had a bitter experience about the use of words. A man was doing something, and he had called out, 'Hey, *paagal* (madman), what are you doing?' As soon as he said 'pagal', the man went mad. His sanity was restored after a great deal of trouble. Ever since then, Sai had said that no bad words should be used.

In our village, people say, '*Punditaayin, shubha bolo* – O wife of a Pundit, say things that are auspicious.' Never say anything

inauspicious about anyone, because everything that is said spreads in space and comes back to us. It has an effect on our mind. What we say for others will be done for us.

Now, the man who came into Gandhiji's compartment spat on the floor. People chew beetle nut leaves, and tobacco, and spit out the juice. This man spat on the floor of the compartment and sat down. Gandhiji tore off a bit of the newspaper he was reading and wiped it up. He threw the paper away and resumed reading his newspaper. The man was intrigued. After a while he spat again, and Gandhiji again cleaned up the spittle. This happened four or five times, and each time Gandhiji cleaned the spittle without saying a word.

When the train reached Benaras, thousands of people had come to receive Gandhiji. The air was filled with shouts of '*Mahatma Gandhi ki jai! Bharat mata ki jai!*'

'The man who wiped my spittle is Mahatma Gandhi!!' The man felt a deep shame. He fell at Gandhiji's feet. 'Please punish me,' he begged. See Gandhiji's forgiving nature. See his benevolence and Daivi sampatti. 'I will not punish you,' he said, 'but in future if you see anyone spitting as you did, clean it up as I did.' It is the Dharma of a human being to keep clean the place he stays at, the atmosphere, his body, clothes and mind.

I am not giving you any profound lecture on Gnan. This is an absolutely basic Dharma. If someone cannot follow even the basic Dharma, talk about Gnan is wasted on him. Someone who tolerates dirt on his body, clothes and mind will also tolerate Maya (the Ishwara's power of delusion) in the Brahman. It is only when you refuse to accept dirt in yourself that you will reject Maya in the Brahman. Look at yourself first!

A Raja got annoyed with a Brahmin. 'So what if you are my *purohita* (family priest)?' he said. 'Don't enter the palace in future.' The Brahmin was very upset. A Shudra (low caste untouchable) saw his agitation and was moved to pity. He decided to help the Brahmin. He went close to the palace walls and began to shout for his brother.

‘What is the matter?’ asked Raja sahib.

‘My brother is hiding in your palace,’ said the sweeper.

‘My good man, why should your brother come into the palace?’

Then it dawned on Raja Sahib that the sweeper was giving him a hint. ‘This low caste Chandala is referring to my anger. He is indicating that anger is a Chandala. He calls anger his brother.’

A Mahatma had told me a story. A Harijan (untouchable) woman used to bathe in the Jamunaji at Vrindavan. She would bring her Thakurji (Bhagwan’s idol) in a basket, and do her daily worship after her bath. The local Brahmins and their wives resented the thought of a low caste woman bathing where they bathed, so they complained about her to the Raja Sahib. He ordered his man to find and bring the woman, in whatever condition they found her.

It so happened that the Harijan woman had just finished her bath and her worship when the soldiers came and told her that she was to go with them to Raja Sahib. On the way, they passed the hut of a Brahmin. The Brahmin’s wife – who used to insult the Harijan woman every day – had just come out of her hut, to throw out her child’s night soil. The soldiers caught her also and made her go with them as she was.

When they reached the Raja, he saw one freshly bathed woman carrying her Thakurji in a basket and one dirty woman carrying night soil. He bowed to the Thakurji the Harijan woman was carrying, and told the Brahmin woman that she was not to bathe in the Jamunaji in future. The Brahmins pleaded desperately!

Thus, this *krodha*, *hinsa*, and *droha* (rebellion) don’t allow us to remain good. Please keep this in mind. Anger, violence, and lust cannot remain with us all the time, but truth, non-violence, etc can always remain with us. It is possible to remain *nishkaama* (free of desire) and *akrodha* (free of anger). We can always be honest, but stealing comes like a visitor and leaves. There is no need to give dishonesty a place in your life.

What has gone wrong is that the Daivi sampada that was meant for our daily life has got attached to Ishwara bhakti. Whether you want the Ishwara or not, does not concern me. A *naastika* (one



who does not believe in Bhagwan) can also be a Hindu, and an *aastika* (one who believes in Bhagwan) can also be a Hindu. People who say that only an *astika* can be a Hindu know nothing about Hinduism. The Katha Upanishad says that one kind of people say that the Atma remains after death, and another kind says that it doesn't. Both these opinions of the Upanishads have been given right from the beginning. '*Indro naasti anye manyante*' –

There is a mantra in the Rig Veda that Indra does not exist. This is not a dispute between the *astika* and the *nastika*. A human being should have the qualities of a *sajjan* regardless, shouldn't he? You read:

*Abhayam sattvasanshuddhih gnaanayogavyavasthitih,  
daanam damashcha yagyashcha svaadhyayastapa aarjavam.*  
(16. 1)

(A complete absence of fear, an *antahkaran* that is pure, being established continuously in meditation to obtain *Tattvagnan*, doing *sattvik* charity, subduing the senses, worshipping Bhagwan, the *Devtas*, and people worthy of veneration, doing good rituals like *Yagyas*, reading the *Vedas* and *Shatras*, singing Bhagwan's praises and chanting His names, enduring discomfort in the course of doing your duty, and being simple and straightforward.)

These characteristics are not those of a *bhakta*. A *bhakta*'s characteristics are described as '*Yo madbhaktah sa me priyah* – My *bhakta* is dear to Me.'

*Shraddhaavaan bhajate` yo maam sa me` yuktatamo matah.*  
(6. 46)

(The *Yogi* who worships Me constantly with *shraddha* is, in My opinion, the most superior *Yogi*.)

It is a different thing to do *bhakti* and a different thing to remain a *sajjan*. It is a different thing to be a *Gnani* and a different thing to

be a sajjan. To be a Gnani, it is necessary to worship the Master, be detached from worldly considerations, be free of attachments, and have faith in the non-dual Atma. To be a sajjan, however, the *abhe`da bhakti* (belief in the non-dual Atma) is not needed.

*Adhyaatmagnaananityatvam tattvagnaanaarthadarshanam.*

This is essential for a Gnani, but not essential for a sajjan. ‘*Maanaapamaanayostulyastulyomitraaripakshayoh*’ (retaining equanimity in honor and dishonor, friends and foes) is necessary for a *gunaateeta* (one who is beyond the influences of the three tendencies that effect people’s actions). It is one thing to be a Gnani and another thing to be a bhakta., and yet another thing to practice what you need to, to obtain *brahmanishthaa* (faith in the Brahman).

*Buddhayaa vishuddhayaa yukto dhrityaatmaanam niyamy cha,  
shabdaadeenvishayaanstyaktvaa raagadve`shau vyudasya cha.  
Viviktase`vee laghvaashee yatavaakkaayamaanasah,  
dhyaanayogaparo nityam vairaagyam samupaashritah.  
Ahankaaram balam darpam kaamam krodham parigraham,  
vimuchya nirmamah shaanto brahmabhooyaaya kalpate`.  
Brahmabhootah prasannaatmaa na shochati na kaankshati,  
samah sarve`shu bhoote`shu madbhaktim labhate` paraam.  
(18. 51 – 54)*

(A person whose intellect is pure, whose food is light, sattvik and regular, who has given up sensual indulgences, lives alone in a pure place, restrains his senses, mind, speech and body, destroys attachments and hatred, is unconcerned with worldly matters, has given up pride, power, arrogance, desire, anger, and unnecessary accumulation, meditates constantly, and is mentally tranquil is eligible to merge into the Sacchidananda Brahman.

Once a yogi reaches the state of merging into the Brahman, he is always in a state of bliss. He does not grieve for anyone, nor does

he want anything. He has equal benevolence for all human beings. Such a Yogi obtains My supreme bhakti.)

If you want to go on the path of Gnan, your intellect must first be purified. Does your intellect advise you to take things from others through treachery and deviousness? If this is what your intellect is like, how will you progress on the path of Gnan? If you have no *pre`ma* (pure love) for the Brahman, where will the pure Brahman come from?

I am telling you a secret. You can make a note of it if you want. The world you see, the *prapancha*, is called *avidyaa* (lack of the right knowledge; nescience) if you attach it to yourself; and it is called *maayaa* (the Ishwara's power of delusion) if you attach it to the Ishwara. It is Maya because you continue to see the world, but don't see the Ishwara behind it. When you obtain the Gnan that the Atma and the Ishwara are one, neither does the avidya remain nor does Maya remain, since the prapanch does not remain either. When the prapanch is connected to us, so is avidya. When it is connected to the Ishwara, we are connected to Maya. 'The Ishwara has made this prapanch. This Ishwara has become this prapanch. The Ishwara exists in the form of this prapanch and He destroys it through Dissolution.' If you connect the prapanch to the Ishwara, it does not cause delusion in Him. It neither ensnares nor affects Him in any way, because He is not affected by His Maya. The prapanch connected to the Ishwara is Maya, and the prapanch connected to us ensnares us. It encompasses us and binds us, and that is why it is called avidya.

When you have the experience that the Atma and the Paramatma are one, the prapanch is seen to be *mithyaa* (a relative truth), and when the prapanch is known to be *mithya*, there is no Maya in the Ishwara and no avidya either. This is the secret.

What I mean to say is that *sadguna* (good tendencies) should be incorporated into our lives. If you do not attach much importance to the Ishwara, I am not urging you to do so. If you don't believe in other realms after death, that is all right with me. I do not say

that you must believe in the Ishwara. If you don't want to go into a Samadhi, don't. However, the Daivi sampada should come into your life. You should know how your life is being spent.

*Abhayam sattvasanshuddhih gnaanayogavyavasthitih,  
daanam damashcha yagyashcha svaadhyayastapa aarjavam.  
Ahinsaa satyamakrodastyagah shaantirapaishunam,  
dayaa bhoote`shvaloluptvam maardavam hreerachaapalam.  
Te`jah kshamaa dhriti shauchamadroho naatimaanitaa,  
(16. 1,2,3)*

(Absolute freedom from fear, purity of mind, meditating constantly on Tattvagnan, doing the right kind of charity, restraining the senses, worshipping Bhagwan, the Devtas and venerable people, doing good rituals like Yagyas, studying the Vedas and Shastras, singing Bhagwan's praises and names, and enduring hardships in the course of doing your duty.

Not causing pain to any by thought, word or deed, speaking the truth with sweetness, not getting angry with even those who harm you, being free of the subtle ego of being the doer, remaining unattached and tranquil, being compassionate towards all, not getting attached to sense objects even when you indulge, being ashamed to do anything that is against the Shastras or society, and giving up all unnecessary activities.

To have a brightness of spirit, be forgiving, have forbearance and external purity, no enmity for any, and no wish to be given respect.)

If there is a feeling of *paishun* in your life, meaning, if you have an inclination for malicious gossip, it is not the Dharma of a sajjan. A sajjan does not go around pointing out the faults in people and spreading rumors. It does not behove a sajjan to indulge in *chupalataa* (restlessness, frivolity and flirtatiousness). Many people have a habit of shaking their legs, hands, or mouth. This is *chupalataa* (restlessness). You should have *sthirataa* (steadfastness; stability) in your life. In the description of the

Daivi sampatti, it is said that you should not indulge in malicious gossip, and you should not have mental or physical restlessness. You should adopt the characteristics of a sajjan.

People think that the message of the Gita is that everybody should become a Sadhu, but that is not the case. The Gita tells you to be a good, upright human being. I will tell you some more characteristics of the Daivi sampada.

*Te`jah* – this *te`ja* (a sharp, fiery intellect) is not included in the characteristics of Gnan. A human being should be *te`jasvee* (radiant; noble spirited). A human being should have a fiery personality so that he is not dominated by others, else, he will be made to bleat like a goat and bullied into wrongdoing. A human being's spirit should be such that no wrong urge can overcome him, nor can anyone else intimidate him into doing what he knows is wrong. This is different from a bhakta, Gnani, and *gunaateeta* (one who is beyond the influence of the three tendencies that rule people's actions).

You can lead a life filled with the Daivi sampada even if you don't believe in past or future births. The Charvaks do not believe in past or future lives. The Christians and Muslims do not accept past lives, but they accept life after death. The Buddhists and Jains accept past and future lives. You people keep hearing about rebirth. The Vedantis say that even this birth is not real; leave alone past and future births! You believe that you have been born, but that is a false impression. This is not a birth; it is a state of being.

While you are in the state of your present body, please do not get ensnared in the mistaken belief that I wish to prove the *paraloka* (realms after death) or even this loka (this world), or birth. If you are trapped by this mistaken understanding, you will become absolutely prejudiced. Let those who want to be prejudiced or stubborn believe what they want. Let the Pundits prove their opinions, and the Maulvis prove theirs. Whatever the principle of your life may be, let it be filled with good qualities. Let it not

create sorrow for you or other. If you live in a way that causes sorrow for others, sorrow is bound to come into your life.

Sorrow comes because you form the habit of holding on to it. Your face gets twisted when you see someone. Your eyes get clouded by some sight, or you begin to frown. What is it that spoils your heart and intellect? What effort are you making to keep yourself free of external influences? Manufacturers of watches make watches that are waterproof and shockproof. Garment manufacturers make stain-resistant clothes. What effort do you make to protect your mind from being sullied? Please listen to what I say in warning. If you have prema for someone in this world, and he dies, you will experience great sorrow.

*Vyavahaara* (worldly interaction) is a different thing and it is another thing to have prema for worldly objects. Your interaction should be loving. You should speak lovingly, look at people affectionately, and greet them warmly. The prema in *vyavhara* is a different thing, but if you bind yourself emotionally to someone, death is sure to separate you and cause suffering. I am not telling you anything worldly. The Atma is ageless and eternal. It never dies. Nobody can experience death.

What will happen if you are strongly attached to your body? You will feel distress when your body begins to die. You will live on and your body will die. Sorrow is certain if you love anything that is subject to destruction. When your body dies, all the things that are connected to it will be left behind. It is written in our Shastras that just as we fall asleep and wake up every day, death comes millions of times in the infinite life of a *jeevaatmaa* (the Atma attached to a body). This is told to us to remove our dread of death. We go to sleep and don a new body when we awaken. That is all death is. That, too, is only for those who do not have Gnan.

If you believe that death is like going to sleep, you will not suffer so much, but if you think that you will lose all you have when you die, you will suffer much more. Death is far more painful for a person who has strong worldly attachments, than for someone who is aware that he will, one day, have to part from his loved

people and possessions. People even grieve at the thought of giving up their position of power. It is a fact that you will have to leave this world one day. If you get attached to anything of this world it is bound to give you pain the day you have to give it up. You are voluntarily creating the means of your own suffering.

Very well; I will tell you one final point. There are different methods and remedies for removing the different *dosha* (faults), but there is one sure-shot remedy, called the ‘Rama-baan’ that cures a number of ailments. There are many medicines, and new ones are being introduced every day, making the old ones redundant. When I was young, there was a popular medicine called ‘Amritdhara’. I don’t think it is available any more. It is not my intention to advertise this medicine, but it was used for a large variety of problems, from fever to headache to stomach ache. It could be imbued or applied locally, or used as nasal drops. It was effective for a hundred problems. In those days, the modern range of medicines had not been developed. There were some medicines that were used for many health problems.

The Shastras say that *satya* (truthfulness) is the medicine for *asatya* (falsehood), *aste`ya* (not coveting what belongs to another) is the remedy for the urge to steal, *brahmacharya* (celibacy) is the cure for lust, and *aparigraha* (lack of accumulation) is the medicine for greed. These are different medicines for different ailments. If you are a habitual liar, start speaking only the truth.

I will tell you one Rama-baan remedy to cure all ailments. The fact is that the *durgunas* (bad tendencies) are many, but the *sadguna* (good tendency) is one. This sadguna takes on different forms, and destroys many faults. There is only one sadguna. It comes as *satya* and destroys *asatya*. It comes as *asteya* and destroys dishonesty. It comes as *ahinsaa* (non-violence) and destroys anger. And, it comes as *aparigraha* and destroys greed. The *guna* (tendency) is one, but it takes on the different garbs and destroys different faults.

What is that sadguna? What exists when there is no desire for anything that belongs to another? It is *shaanti* (inner peace). What

exists when there is no violence or desire to cheat, or steal? What is present when lust is absent, and when there is no excessive accumulation? It is shanti. The fact is that inner tranquility is the biggest sadguna.

If you wish to increase the sadguna in your life, just accept this prescription I am offering you. Don't assume that I am hiding anything or that I have some hidden agenda. You will not have to spend anything or conceal anything. What you have to do is to be careful that nothing should be allowed to disturb your inner peace. Whether you interact with others, do sadhana, are at home or outside, whether you meet your friend or foe, your tranquility should be maintained.

If your mind is at peace, you will not be overcome by lust or anger. You will not succumb to a desire to steal or cheat, nor indulge in excessive accumulation. Nor will you be inclined to tell lies. Just make sure that your mind remains tranquil. All the other names are different garbs of shanti. No matter what the situation, be at peace. Whether it is day or night, birth or death, profit or loss, whether a Kingdom is won or lost, the greatest good is that your inner peace remains intact. A human being is not created to become agitated over paltry matters.

*Na manushyaat shre`shthataram kinchit.*

Nothing is superior to a human being. Nothing is greater or more beautiful. All the good tendencies are available to a human. A human can have all the excellent tendencies and inclinations. You weaken yourself morally when you lie, cheat, or harm someone to get something. You lower yourself when you think that you cannot be happy unless your lust is fulfilled. To believe that good things can be obtained only by lowering your principles is the root of all wrong tendencies. You surrender yourself to the wrong tendencies.

When you succumb to wrong tendencies you are saying that worldly objects are more important than you are; that you are



willing to make yourself small, in order to obtain them. You are saying that the worldly objects are so important to you that you are willing to harm, lie, steal, and give up Dharma and morality for them. Thus, when you demean yourself for worldly considerations, your shanti is shattered; and when your shanti is shattered, the durgunas creep in.

Thus, the Gita does not speak only about ritual worship. In fact, apart from '*Yagyaanaam japayagyosmi* – among Yagyas I am japa', there is no mention of ritual chanting in the Gita. In case you see it, please show it to me! Nor does the Gita say anything about applying chandan (sandalwood paste). You will, however, find repeated mention about being a good human being. In fact, even Gnan has been put aside. The Gita tells you what to do if you want to be a Gnani, or a bhakta, or a gunateeta. It tells you how Tattvagnan is obtained. But, if you don't particularly want any of these, you should certainly be a sajjan. And, to be a sajjan, it is essential to have the Daivi sampatti in your life.

More tomorrow.

## Pravachan XXIV

### The Gita's Advice is for All

The Gita is the speech of Bhagwan. Just as a father says what benefits all his children, the Gita's advice benefits everybody, regardless of gender, sect, region, country or species. Whatever befits all is what Bhagwan says. The words that benefit some, but not all, are not Bhagwan's words, because He says only that, which is good for all.

There are many political parties. Some are for the benefit of the poor and some are for the benefit of the rich. Some favor one country and some favor another. Bhagwan's benevolence, however, is not limited to any caste, creed, gender, or country. Millions of universes have been created and destroyed. More will be created and destroyed in future, and many exist at present. They all pulsate in Bhagwan's essence. Just as fire has sparks, Bhagwan's essence has unimaginable powers. His Maha Maya (great power of delusion) – His Yoga Shakti – keeps creating millions of universes. In fact, she is all that exists. Bhagwan's wish to bestow good fortune is not restricted to the wise; He also wants to bestow good fortune to those who have *shraddhaa* (faith).

The sixteenth chapter of the Gita describes the Daivi sampada (the wealth of divine qualities). Daivi sampada – or Daivi sampatti – means superior qualities. If excellent qualities come into your life, you progress on the path to Moksha (liberation from rebirth). Bhagwan says –

*Daivee sampadvimokshaaya nibandhaayaasuree mataa.*

(16. 5)

(The Daivi sampada is believed to lead to liberation, and the Asuri – Demonic – sampada to bondage.)

If good qualities come into your life, you will attain *mukti* (liberation from rebirth), and if you adopt *durguna* (bad tendencies) the *aasuree sampatti* (demonic tendencies) you will be trapped into bondage. When Sattva guna (the lofty tendency) rises, a person gets the Daivi sampada, and when Tamo guna (the lowly tendency) rises, a person gets the Asuri sampada. When both are mixed in a person, he has the Rajo guna (mixed tendencies) sampada.

*Dambho darpobhimaanashcha krodhah paarushyame`va cha,  
Agnanam chaabhijaatasya paartha sampadamaasureem.*  
(16. 4)

(O Partha, know that hypocrisy, arrogance, vanity, anger, harsh speech and ignorance are Asuri qualities.)

To do dambha is to be a hypocrite. To do darpa is to have a superiority complex. Anger, harsh speech, callousness, and rough behavior are all characteristics of the Asuri sampada. Such people always taunt others and speak sarcastically. They show no gentleness or goodwill. People who are learned in Sanskrit literature say that no matter what you talk about, the description should not be arid or lacking in sweetness.

There is a folk tale that two Pundits went to a Raja. He told them to describe a dead tree standing close by. ‘*Shushko vriksha tishthati agre`* - a dried up tree stands there,’ said one Pundit. The other Pundit said, ‘*Neerasataruh vilasati puratah* – the tree standing there has no juice in it.’ Both described the same object, but the second Pundit’s words were gentle. To describe something in a harsh manner is also a characteristic of the Asuri sampada. Therefore, Bhagwan also teaches us how to speak in a cultured manner.

I was telling you that in the sixteenth chapter of the Gita, Bhagwan is telling us to improve ourselves by cultivating superior qualities. This is in no way connected to obtaining Bhagwan. In

the seventeenth chapter He tells us to uplift ourselves by developing shraddha.

*Yo yachchraddhah sa e`va sah.*

(17. 3)

(A person is what his shraddha is.)

You will remember that the seventeenth chapter describes the habits of people with Sattva, Rajo and Tamo gunas. It describes their food preferences, Yoga, and *tapa* (asceticism), *daan* (charity) and *karma* (actions). If you want to do anything,

*Om tatsaditi nirde`sho brahmanastrividhah smritah.*

(17. 23)

(Tad-sat. Take the name of Bhagwan before starting any work.)

*Tatsadomityudaahritya yagyadaanatapah kriyaah,  
pravartante` vidhaanoktaah satatam brahmavaadinam.*

(17. 24)

(This is why superior people, who follow the rules of the Shastras when they do any Yagya, daan or tapa, say ‘Aum’ before starting.)

Say the name of Bhagwan before doing anything. See one point – if a person does something with faith in the Shastras, Bhagwan Shri Krishna tells us that we should work with full faith in the Shastras.

Why?

Because nobody can obtain happiness and peace if they flout the Shastras. You would surely have read this in the Gita.

*Yah shaastravidhimutsrija vartate` kaamakaaratah,  
na sa siddhimavaapnoti na sukham na paraam gatim.*

*Tasmaadchchastram pramaanam te` kaaryaakaaryavyapasthitau,  
gnaatvaa shaastravidhaanoktam karmakartumihaarhasi.*

(16. 23, 24)

(A person who disdains the Shastras and does things whimsically gets neither success, nor salvation, nor happiness.

That is why only the Shastras can establish what your duty is, and what is not your duty. Know this, and do whatever the Shastras say you are eligible for.)

If you want to do something, don't do it whimsically. Learn the correct method as described in the Shastras. People tend to think that they have been born knowing everything, but they should learn the correct method regardless. They may have learnt everything when they were in the womb, but that was a long time ago, and they may have forgotten something by now!

*Tasmaachchastram pramaanam te` karyakaaryavyavasthitau.* A lady may have a Master's degree in cookery, but she should see how a dish is cooked before she tries to cook it. Similarly, a Pundit may have learnt the science of doing a Yagya, but his theoretical knowledge will not be of much use until he has seen how his seniors do the ritual. What I mean to say is that academic learning is not always enough; practical knowledge and experience are also required.

Very well; on one side Bhagwan says that the Shastras establish what *kaarya* (right action) and *akaarya* (wrong or futile action) are; on the other hand He also says –

*Jigyaaasurapi yogasya shabdabrahmaativartate`.*

(6. 44)

(A person who seeks to obtain Bhagwan by remaining poised in Yoga also rises above the fruits of the rituals that give worldly benefits.)

Aren't these contradictory statements? Where external actions are concerned, you should follow the rules of the Shastras. When you wish to go inwards, it becomes a wish to know about Yoga; about uniting with your Atma. You have to let go of everything that

appears to be the *idam* – this, which is separate from ‘I’. Catch hold of that, which remains when everything else is negated. In this state, you rise above the *shabda brahma* (the verbal descriptions of the Brahman). No instructions can be given here. There are no common rules in this state.

The Gita says one more thing –

*Niyatam kuru karma tvam karmajyaayo hyakarmanah.*

(3. 8)

(Continue to do what the Shastras tell you to do, because it is better to work than to be idle.)

You should definitely go on doing your work. It is better to work than to be idle. That means, Bhagwan has given a strong indication on the importance of work. On the other hand, ‘*Tasya kaarya na vidyate`*’ (3. 17) – a person reaches a state where he has no further duties.

So, the Gita is meant for the *shraddhaalu* (people with faith), the *sadgunees* (people with good tendencies), the *kartavya paraayana* (those who believe in doing their duty) and the Yogis. This means that Bhagwan’s speech is for the benefit of all. The Gita’s message is for people who have faith and for those who want to connect their intellect to the Ishwara. If you wish to be free of *paapa-punya* (sin and spiritual merit) let me tell you the method –

*Buddhiyukto jahaateeha ubhe` sukritadushkrite`.*

(2. 50)

(An equipoised person rises above both punya and paapa in this very life. Meaning, he attains liberation.)

The Gita helps you to free yourself from paapa-punya. If you want to be free of *moha* (delusion),

*Yatgnaatvaa na punarmoham e`vam gnaasyasi paandava.*

(4. 35)

(O Arjuna, once you obtain this Gnan you will no longer be deluded.)

The Gita is Bhagavati (the Goddess). Bhagwan's speech has an eagerness to uplift the lowest of the downfallen. In many of our Mandirs there is a notice that forbids the entry of people who don't believe in the Arya Dharma. Now, see the rule of Bhagwan's realm:

*Maam hi paartha vyapaashritya ye`pi syuh paapayonayah,  
streeyo vaishyaastathaa shoodraaste`pi yaanti paraam gatim.  
Kim punarbraahmanaah punya bhaktaa raajarshayastathaa,  
anityamasukham lokamimam praapya bhajasva maam.*

(9. 32, 33)

(O Arjuna, a woman, trader, laborer, or untouchable – no matter who it may be, obtains salvation when he takes refuge in Me.

So, what doubt can there be that a pious Brahmin or a Raja who is a Sage and a bhakta, will obtain salvation when he takes refuge in Me? You should worship Me lovingly and continuously while you are in this human form that is temporary and contains no happiness.)

Bhagwan says –

*Api che`tsuduraachaaro bhajate` maamananyabhaak.*

(9. 30)

(Even a very bad man should be considered a Sadhu if he worships Me continuously with love, because he has made the right resolve, that worshipping Bhagwan is the best thing to do in life.)

If there is a wicked man in our country or community, if there is anyone in Bhagwan's Kingdom who has bad tendencies – will the doors to Mukti be closed to him? Won't any door be open for a durachari? No; that is not the case. The door to liberation will be open also for him. Bhagwan will find some method, some way, by which even the worst sinner can go to Him.

*Api che`tsuduraachaaro bhajate` maamananyabhaak* – if even a durachari worships Bhagwan with single-minded devotion, Bhagwan tells us, ‘I am commanding you –

*Saadhure`va sa mantavyah samyagvyavasito hi sah.*’

(9. 30)

(Consider him to be a Sadhu, because he has made the right resolve, that devoted worship of the Paramatma is the best thing to do in life.)

Bhagwan says, ‘It is not that I consider him to be a Sadhu. You should consider him to be a Sadhu.’ This is the duty of society, the duty of every human being, the duty of every being in the millions of universes.

Why?

Because, *samyagvyavasthito hi sah* – his resolve is very elevated. He aspires to be a Sadhu. It is another thing whether he succeeds or not, but his intention is pure, his goal is pure, and the purity of his goal makes him a superior person.

*Kshipram bhavati dharmaatmaa shashvachhaantim nigachhati.*

(9. 31)

(He quickly becomes a pious person and obtains everlasting peace.)

Hanumanprasadji would snap his fingers when he said ‘kshipram’ (quickly), whenever he spoke on this shloka, to indicate how quickly a *paapee* (sinner) becomes a Dharmatma (pious person), and obtains everlasting peace. Which means, he not only obtains the *saadhan* (method of spiritual progress), he also obtains the fruit of the sadhana, which is everlasting peace. *Shashvachhaantim nigachhati*. He obtains an inner tranquility that nothing can disturb.

Bhagwan said, ‘Someone may have doubts that since he is a paapi, he will be destroyed; but I say that he will become a



Dharmatma and obtain peace.’ A paapi should be destroyed. You read in the Gita –

*Dhyaayato vishayaanpunsah sangaste`shoopajaayate`,  
sangaatsanjaayate` kaamah kaamaatkrodhobhijaayate`.  
Krodhaatbhavati sammohah sammohaatsmritivibhramah,  
smritibhranshhadbuddhinaasho buddhinaashaatpranashyati.  
(2. 62, 63)*

(A person who thinks about worldly objects gets attached to them. He develops a strong desire to obtain them and gets angry when he can’t get them.

Anger dulls his intelligence and he forgets what is right. That means, his knowledge of right and wrong is destroyed. A man is ruined when his intellect is destroyed.)

The fact is that a man is destroyed when his buddhi is destroyed. This means, a person is what his buddhi is. When does *buddhinaasha* (destruction of the buddhi) happen? It happens when a person begins to justify wrong actions.

The mind says, ‘This object is very desirable.’

What should be done?

‘It should be procured.’

It cannot be procured ethically.

‘Very well, I will show you the method by which you can procure it.’

Thus, when the buddhi teaches you a method by which you can procure something you are not entitled to, it justifies a wrong desire. When this happens, you must understand that your intellect has become adulterated and spoilt. And, when right thinking is destroyed, the person is destroyed too. Bhagwan told Arjuna clearly:

*Kaunte`ya pratijaaneehi na me` bhaktah pranashyati.  
(9. 31)*

(O son of Kunti, know it for a fact that My bhakta is never destroyed.)

*Kaunte`ya* means, son of Kunti. Kunti is an extraordinary word. One meaning of ‘Kaunteya’ is ‘the son of Shri Krishna’s aunt, Kunti’. ‘You are My brother. You are dear to Me.’ If one brother makes a pledge on behalf of the other, it is as good as his pledge. Another meaning of kunti is a sharp intellect. The dagger attached to the nozzle of a rifle is called *kunta*. ‘You are the son of a woman whose intellect is very sharp.’

‘*Pratijaaneehi*’ means, ‘you make a pledge.’

How can anyone make a vow on behalf of another? Nobody has heard of such a thing! Only a person who feels strongly about something can take a vow. Bhagwan said, ‘The path of bhakti allows a bhakta to take a vow on behalf of Bhagwan.’

How is that?

Bhagwan’s nature is such that He eats when His bhaktas feed Him, and sleeps when they put Him to bed. He lets His bhaktas sell Him or give Him away in daan. Thus, Bhagwan is controlled by His bhaktas.

‘Look, Arjuna,’ said Bhagwan. ‘I will not take the vow. You have to take it for Me.’

‘Why, Krishna? Why won’t You make the pledge?’

‘At present, I am in a very weak position. I have made a vow that I will not take up arms in the Mahabharata war, but I know that I will shortly have to break that vow. This will bring Me dishonor. If I make another vow now, nobody will have any faith in it. That is why you must make it for Me.’

Arjuna was very good at making and keeping vows. ‘If I don’t do this today, I will walk into the fire,’ he would say. There is one episode in the Bhagwat. Arjuna vowed to keep alive the new born son of a Brahmin. He said he would walk into the fire if he failed. In the Mahabharata war, he vowed to kill Jayadratha before sunset, or else walk into a fire. Thus, Arjuna was adept at making and keeping his pledge.

Now, another point – where does Bhagwan frolic? Where does He wander around? He walked on the Govardhan Mountain, which was very hard. So, the firmness in a bhakta's heart is the Govardhan, and the purity in it is the lake, and the inclination for Bhagwan that flows continuously is the Jamuna. Bhagwan frolics in the waters of the Jamunaji, walks on the Mountain, and bathes in the lake. Shri Krishna is showing us how steadfast Arjuna is, in his resolve. Bhagwan may fail to keep His vow, but His bhakta won't. Arjuna's vow is to never feel impoverished, and never beg for anything. This is why Shri Krishna told Arjuna to make the pledge, '*Na me` bhaktah pranashyati kaunte`ya pratijaaneehi – tvam pratijaaneehi pratignaayasva* – you take the vow.'

What vow should I take?

'*Na me` bhaktah pranashyati* – My bhakta will never be destroyed.'

Now, see; on one hand Bhagwan says that even the worst sinner can obtain Him, and on the other hand He says that we must inculcate sadguna (virtuous qualities) if we want to obtain Him. Those who have *shraddhaa* (faith) obtain Bhagwan.

*Shraddhadhaanaa matparamaa bhaktaaste`teeva me` priyah.*

(12. 20)

(Bhaktas worship Me with love and faith, and follow Dharma. They are very dear to Me.)

*Shraddhaavaan bhajate` yo maam sa me` yuktatamo matah.*

(6. 47)

(The Yogi who worships Me continuously with faith is, for Me, the most superior Yogi.)

On one hand, the door is open for even the worst sinner. You heard me tell you, 'If you flout the Shastras you will never obtain peace and happiness.' On the other hand Bhagwan says, 'If you have a desire to know about Yoga, you have crossed over the *shabdabrahma* (the Brahman that is described verbally). The

Shastras so not apply to you, because you are a Yogi.’ The rules are to be followed by ordinary people don’t apply to a Yogi. If a person has obtained Yoga, he is no longer restricted by religious norms.

*Sarvathaa vartamaanopi sa yogee mayi vartate`.*

(6. 31)

(The Yogi who sees Me as the Atma in all beings always moves in Me.)

*Sarvathaa vartamaanopi* – the purport is that the Gita is certainly for a Yogi, but it is also for one who wants to know about Yoga, for one who has sadguna, and for one who is fallen. It is also for a bhakta and for a Gnani. The Gita is for the benefit of all Creation. A mantra is spoken during the marriage ceremony. The groom touches the chest of the bride in full view of all the people, and says this mantra. It is called the ‘*hriday sparsha*’ – touching the heart. The Pundits of today don’t always read this mantra.

*Mama vrate` te` hridayam dadhaami*

*mama chittam anuchittam te` astu.*

*Mama vaacham e`kamanaa*

*prajaapatistvaam noonatvam.*

(I establish your heart in my resolve. Today onwards, we will both have the same vrata. Let your mind and mine be one. I will follow you and you follow me. Listen carefully to what I say.)

What I wanted to explain is that when Shri Krishna and Arjuna sat together on the battlefield of the Mahabharata, Bhagwan told Arjuna to let the action of hriday sparsha be done. ‘*Geetaa me` hridayam paartha* – Arjuna, the Gita is My heart. It is not a book or a Shastra. I am giving you My heart, like a friend gives his heart to his friend or a husband to his wife.’ The Gita is Bhagwan’s heart. The message of the Gita is Bhagwan giving His heart.

Now, if you want to obtain Bhagwan's heart, you can do so from the Gita. When Bhagwan took His heart and placed it in Arjuna's body, He said, 'Whoever hates you hates Me, and whoever follows you follows Me.'

Bhagwan Shri Krishna had told Sanjay, 'Go and tell Dhritarashtra – "*Krishno dhananjayasya aatmaa krishnasya aatmaa dhananjayah.*"' The name of Krishna's Atma is Arjuna, and the name of Arjuna's Atma is Krishna. Arjuna is what Krishna is, and Krishna is what Arjuna is.'

## Pravachan XXV

### A Glimpse of Bhagwan's excellence in Women.

Bhagwan did not advise Arjuna when he was in a state of Samadhi – you are aware of this. So, get rid of the impression that Bhagwan gives Gnan when a person is in deep meditation. It was not during a Samadhi that the sermon of the Gita was given.

Very well; could it have been given in a state of Sanyas? No; Arjuna was not in a state of Sanyas either; he was in a state of extreme mental agitation. He was overcome by his fondness for his relatives. 'Yotsyamaanaanave`kshe`ham ya e`te`tra samaagataah (1. 23) – I will see the Kings who have assembled here to fight with me.' So, don't focus on what your present state is. You need not be in a Samadhi or in a state of Sanyas to understand the message of the Gita. The Gita comes into your life when you are in the midst of daily conflicts, and the ups and downs of life.

I direct your attention to one point. It is my practice to clarify that the Gita does not differentiate between the genders, the followers of Shiva and Vishnu, or Indians and people of other countries. The Bhagwat Gita is for the good of all Bhagwan's children, for whoever has been created by Bhagwan.

Somebody asked me if the Gita says anything specific for women. The Gita says that the one Paramatma is in all beings:

*Eeshvarah sarvabhootaanaam hridde`she`runa tishthati.*  
(18. 61)

(O Arjuna, the Ishwara is seated in the heart of all beings, controlling their actions.)

If the Parameshwara is seated in the heart of all beings, won't He also be in the heart of the women? Does this exclude the women and apply only to men?

Bhagwan said, '*Maame`kam sharanam vraja* (18. 66) – take refuge in Me alone.' Is this meant only for the Brahmins and not the Shudras? Is it only for the Indians and not for other people? Is Bhagwan only for Hindus? He is the Master of all, He is everybody's *antaryaami* (abiding in the heart), He is the most Beloved for all. He is all-knowing and all-powerful. Whatever is said by Him is for all.

Very well; I will tell you about a childish thought of mine. I used to read the Gita since I was very young. Thoughts would come to me, 'Suppose I am a cow, and Bhagwan is telling me, '*Niyatam kuru karma tvam karmajyaayo hyakarmanah* (3, 8) – do what the Shastras say is right for you.' Or, I am a horse, and He is telling me, '*Karmanyē`vaadhikaaraste`* (2. 8) – you are eligible only to do the work, not to expect the fruit of your labor.' That means, I used to wonder what Bhagwan wanted of me, had I been in the forms of different species and genders. Bhagwan always has something to say, and what He says is always for everybody's good. See the descriptions given in the Gita for those who have Tamo guna (lowly tendencies), Rajo guna (mixed tendencies) and Sattva guna (lofty tendencies). When you separate them you will see the extent of these descriptions. When you see them separately, you realize the extent of the description of each.

The fact that Arjuna had the *daivee sampadaa* (the wealth of divine qualities) and Duryodhan had the *aasuree sampadaa* (the Demonic qualities) is made clear right at the start of the Gita. Dhritarashtra says, '*Maamakaah paandavaashchaiva* (1. 1) – my sons and the sons of Pandu', revealing his partiality. This is where the two sampadas are shown as separate. Duryodhan orders, '*Bheeshmame`vaabhirakshantu bhavantah sarva e`va hi* (1. 11) – you are all to guard Bhishma, from whichever position you are.' He also says, '*Madarthe` tyaktajeevitaah* (1. 9) – they are all prepared to die for my sake.' The Gita describes the Daivi and Asuri sampadas, the three gunas of Sattva, Rajas and Tamas, Swarga (Heaven) and Narak (hell). It exposes the attachments of

human beings. If you want to see your real self, the Gita is like a mirror par excellence.

From the Gita you can find out whether your food is Sattvik, Rajasik or Tamasik. You can find out the quality of your intellect – whether it is lofty, or a combination of good and bad thoughts. You can get an indication about the realms you will go to after death, and how strongly you are attached to your relatives and associates. If you want to see what your worldly interaction is like, the Gita will tell you. The Gita places your entire character before you.

Just yesterday, a mother told me, ‘I am not satisfied – I want to know what the Gita says about the Dharma for women. I want to know whether the rights of women are less.’ Here you are, then, I am telling you that Shri Krishna has said that He is a woman. If you have noticed this, it is very good.

Is He in all women? ‘As the Atma of all, I am in all women.’

*Ahamaatmaa gudaake`sha sarvabhootaashayasthitah.*

(10. 20)

(O Arjuna, I am the Atma in all beings.)

‘The Atma seated in all beings is Me.’ The tenth chapter describes both Bhagwan’s Vibhuti (splendor) as well as His Yoga (intrinsic quality). When you read the tenth chapter, you can place them in their right slots and find out which are the Vibhuti and which are the Yoga.

*E`taam vibhootim yogam cha mama yo ve`tti tattvatah.*

(10. 7)

(One who knows the supreme magnificence of My Vibhuti and power of Yoga,)

One is His Vibhuti and the other is His Yoga.

*Sovikampe`na yoge`na yujyate` naatra sanshaya.*



(10. 7)

(gets My bhakti and gets inseparably attached to Me. There is no doubt about this.)

To obtain *avikampe`na yoga* (unshakable union) we need both Bhagwan's Vibhuti and His Yoga. Vibhuti is the splendor and Yoga is that, which is absolutely close to the Atma. For example, water turns into ice. Ice is the Vibhuti and water is the Yoga. When the water in a cow comes out as milk, the milk is the Vibhuti. The sweet juice in grapes is the Vibhuti. Thus, Vibhuti is to manifest in another form and Yoga is the natural form. You will see that even speakers are divided in the tenth chapter. Manu is a speaker of Vibhuti.

*Maharshayah sapta poorve` chatvaaro manavsathathaa.*

(10. 6)

(The seven Maha Rishis, the four Sanakadis who are even older, and the fourteen Manus have all been created by My resolve.)

Let us now look at one of Bhagwan's Vibhutis. This is extraordinary! 'My Vibhuti manifests in women.' Recognize them. They are signs of Bhagwan's splendor, that abide in women. One day, a man brought his unmarried daughter to Guru Nanak. Guru Nanak kept gazing at the girl. 'Guru sahib, what are you looking at?' he asked. 'I am admiring Bhagwan's artistry!' said Guru Nanak. 'What a skillful artist Bhagwan is! What a beautiful girl He has made!' So, Bhagwan spoke about His presence in all women.

*Keertih shreervakcha naareenaam smritirme`dhaa dritih kshamaa,*

(10. 34)

(I am the *keerti* [renown], *shree* [beauty], *vaak* [sweet and correct speech], *smriti* [memory of what is right and proper], *me`dhaa* [a

sharp and righteous intellect], *dhriti* [steadfastness], *kshamaa* [forgiveness] in women.)

You can count the Vibhutis. Bhagwan abides in all women in seven forms. These are His Vibhutis. Bhagwan thought, ‘Let Me get married.’ Then, He thought, ‘Who will give Me their daughter?’ So, He first created *keerti*, revealing His own renown in the form of a woman, and His kirti gave birth to a daughter. Do you know the name of Radharani’s mother? It is Kirti. So, kirti manifested first. Do Bhagwan’s *keertan* (sing His praises). Listen to sermons about His greatness, and describe them to others. *Raadhaa* – *aaraadhanaa* (worship) – will be born with these activities, and be wedded to Bhagwan.

When Bhagwan’s kirti comes into your heart, Radha will manifest in your heart. See what this means – it means that every woman should have a good reputation. Bhagwan abides where kirti is. This is not only for a few selected women; it is for all women.

The meaning of kirti is that a woman should win the praise of all who know her, as a pure and noble person. People should admire her for her high ideals and behavior. Nobody should be able to point a finger at her, or accuse her of anything degrading. It is not enough for a woman to remain untainted; the purity of her character must be seen by the society in which she lives. People should feel that this is a virtuous lady and devoted wife. Such a lady should be praised by her mother-in-law and father-in-law, by her brothers-in-law and sisters-in-law, by her husband and by others. Bhagwan Himself is present in the life of such a woman. She is Bhagawati (the Goddess) incarnate.

The second quality is *shri*. One meaning of *shri* is physical beauty, and one meaning is inner beauty. Only fools think that any woman who has a fair skin is beautiful. I have seen women whose complexion is very fair, but their faces are almost repulsive. The fact is that beauty is a reflection of inner happiness. Color is separate from form or features. Therefore, the form and features

also need to be beautiful. A beautiful form is a Vibhuti of Bhagwan.

A woman should never be proud of her beauty. She should think that Bhagwan has manifested as the beauty in her form, and respect Him. Just as she does *poojaa* (ritual worship of Bhagwan's idol), she should do His puja by enhancing the beauty of her body. She should look at the mirror and get His *darshan* (see with reverence), and remove any dirt or stain. However, the actual beauty of beauty is in the mind, so what is most important is that the mind should not be dirty. Using cleverness to deceive, or win some unfair advantage is the dirt of the mind. The mind should be free of all crookedness. People should be straightforward in their dealings. The more straightforward a lady is, the stronger the presence of Bhagwan is in her.

Now see the third point. Bhagwan is present in you, ladies, in the form of your good reputation, and the purity of your mind. He is present externally in the beauty of your form and speech. I often have to stay at people's houses. The ladies look very beautiful and speak with great sweetness. However, when they berate their servants, scold their children, or quarrel with their husbands, their voices become harsh and grating. Bhagwan abides in the speech of women. He manifests in the form of Saraswati (the goddess of learning). The right kind of speech is '*saaram, sushthu, mitam, madhuh*'. You should not be garrulous. Convey the substance in brief.

Do you know about the four qualities food should have? One is a tempting fragrance that fills the kitchen when the food is being cooked. The second is an attractive appearance that makes the mouth water. The third is that the food should be nutritious, giving the body resistance against disease. The fourth quality is that the one who eats gets pleasure even if he is feeling sad. These are the four qualities that should be present in our food. They are called *saurabhya* (fragrance), *saundarya* (attractiveness), *saurasya* (tastiness), and *sauhitya* (beneficial). You see that the Gita even describes food.

*Rasyaah snigdhaah sthiraah hridyaa.*

(17. 8)

*Rasyaah* – the food should be tasty. *Sthiraah* – the food should not be so light that you go on eating, or need to eat frequently. This is not the way of our *dharma de'sha* (land predominated by Dharma). This is the way of the *bhoga de'sha* (land predominated by indulgence). You will remember the difference in outlook in the countries where Dharma dominates and where indulgence dominates. Worship of the mother is the way of the Dharma desh and worship of the girl friend is the way of the bhoga desh.

So, what you say should be *saara* – the relevant facts; and *sushthu* – elegant; and *mitam* – speak as little as possible. Even if a person has a hearty appetite, it is not proper to give him a huge quantity of rice or rotis. He should be served smaller portions at a time. In speech, it is not enough to have the cream; a little honey should be added. '*Saaram, sushthum, mitam, madhuh*'. Madhu means honey.

How is Draupadi's speech described? '*Dharmyam, nyaayam, sakarunam.*' Draupadi's words contained Dharma and justice and compassion. It had equanimity of outlook, and was straightforward. It had magnanimity. It is said, '*Boliye` to taba jaba bolibe` kee reeti jaano* – speak when you have learnt the art of speaking.' The *vasheekarana* mantra that enables a person to influence others abides in speech. A woman's speech should be such that it wins the heart of whoever listens.

Let the men's bodies be hard, let their hearts be hard, and let their speech be hard on occasion. They belong to Shiva; but a woman is the image of tenderness. She is gentleness itself. She is the presiding deity of all that is gracious. She is Laxmi. Beauty dwells in her form and Saraswati dwells in her speech. Her renown spreads everywhere. Bhagwan manifests in the form of a woman.

You have seen what else the Gita says – '*smritirme`dhaadhritihkshamaa.*' These four should be present in the life of a woman. These four are internal virtues, whereas the

three mentioned before are external qualities. This shloka is from the tenth chapter. Now, suppose the mother-in-law tells the lady to make soup for her, and the husband asks her to sew a button on his shirt, and both keep waiting, wondering when their work will be done? ‘Oh, I fell asleep! I forgot what you had said.’ This excuse of helplessness is not in keeping with a woman’s nature. A woman’s nature has *komalataa* (tenderness) and *smriti* (memory); which means, Bhagwan manifests in her body. Look, Arjuna did not have smriti. You know that, don’t you? What did he say after listening to the whole Gita?

*Nashto mohah smritirlabdhvaa tvatprasaadaanmayaachyuta.*

(18. 73)

(Krishna! By Your Grace, my delusion is destroyed, and I have obtained smriti.)

Arjuna obtained smriti after hearing the whole Gita, but smriti is present in the life of every woman since birth. If a woman forgets what her *kartavya* (duty) is, it is due to one of two causes. One cause is *aalasya* (indolence). She remembers what she should do, but keeps putting it off. The other cause is *pramaada* (forgetfulness). Pramada means that she actually forgets. It is a paapa to forget your duty. People forget, and then they tell others that it slipped their mind. Where smriti is present naturally in a woman, Bhagwan is present there. It is as –

*Vrishninaam vaasude`vosmi.*

(10. 37)

(Among the people of the Vrishni clan, I am Vasudev.)

In which form is Bhagwan, in the lineage of Yadu? He is in the form of Vasudev Shri Krishna. In which form is He in women? He is in the form of smriti and *me`haa*. Medha means the ability to retain what you are taught. This time, I went to see a television factory. I noticed that all the workers were women. I asked the

owner – who had taken me to see the factory – what the reason was, for employing only women. ‘Swamiji,’ he said, ‘It has been established psychologically that men tend to get bored with routine work, and become careless. Women, on the other hand, are used to cooking and feeding their children every day. The making of these sets entails fixing ten kinds of wires repeatedly. Women continue doing this tedious task diligently, hour after hour.’

It is to the credit of women that they can work attentively for long hours, doing the same work repeatedly; whereas men get bored and lax. This is what the owner of the factory had told me, as he showed me round. ‘Women are very smart. If you show them something once, they at once grasp and remember it.’ The word ‘medha’ in Sanskrit, means ‘*dhee – dharanaavati me`dhaa*’ – the intellect that sustains. A person has medha when he grasps what he is taught and remembers it all his life, improving upon it innovatively.

Now, see the forms of Bhagwan in the forms of women. Her kirti, beauty, speech, smriti, buddhi-medha, and her dhriti. This dhriti is amazing. The Ishwara’s greatest form in our life is dhriti. A person whose life has no dhriti can get no respect. Dhriti means to stop, to hold on to. See what dhriti is –

*Dhrityaa yayaa dhaarayate` manahpraane`ndriyakriyaa,  
yoge`naavyabhichaarinyaa dhritih saa paartha saatvikee.  
(18. 33)*

(O Arjuna, when a person has the power to hold on to meditation and control the activities of his mind, breath, and senses, that dhriti is called a Sattvik dhriti.)

Dhriti has three grades – the Sattvik dhriti, the Rajasik Dhriti, and the Tamasik dhriti. There was one man who had formed a habit of lamenting, no matter what happened. One day he had a dream, and began to weep about what he saw in the dream!

*Yayaa svapnam bhayam shokam vishaadam madame`va cha,  
na vimunchati durme`dhaa dhritih saa paartha taamasee.*  
(18. 35)

(O Arjuna, the dhriti of a wicked man does not allow him to give up sleep, fear, anxiety, sorrow and intoxication; this is a Tamasi dhriti.)

What is the characteristic of an intellect that is predominantly Tamo guni? It is to hold on to grief, fear, distress, or intoxication that comes into a person's life. Such a person keeps lamenting about his misfortunes and suffering, saying that he is an unfortunate person. That means, Tamasi dhriti is that, by which a person keeps *durguna* (bad tendencies) in his life. And, what is the Rajasi (mixed tendency) dhriti?

*Yayaa tu dharmakaamaarthaandhrityaa dhaarayate`rjuna.*  
(18. 34)

(The dhriti by which a person attaches himself to the fruits of his good actions is Rajasi dhriti.)

A person who has Rajasi driti holds on to activity, Dharma, and indulgences. He vows to never give up any of them.

And, what is Sattvik dhriti? It is essential for everyone to have Sattvik dhriti in their life. Suppose you hear someone's discourse and say, 'Let whatever happens, happen. Some words that should not have been said slipped out; so what?' No, my brother, you should have the ability to hold your tongue.

I have a student who is a Shastri (learned in Sanskrit grammar). He gives me a lot of love. He demonstrated his learning by writing '*khura-kamala*' (lotus-like hooves), instead of '*paada kamala*' (lotus-like feet). It is not that there is any lack of goodwill, or regard. The hooves of horses, oxen, and goats are called '*khura*', and the feet of Bhagwan or a Saint are called '*paada kamala*' or '*charana kamala*'. What this shows is that he lacks command over his verbal expressions. '*Dhritya yayaa*

*dhaarayate` manahpraane`ndriyakriyaah.*’ If your mind starts thinking of, or doing something wrong, stop it at once. You don’t need to listen to any doctor about this. If a doctor tells you to allow your wife or son to do whatever they feel like, and that you should say whatever comes into your head, he is making you lose your senses; he wants to medicate you.

*Dhrityaa yayaa dhaarayate` manahpraane`ndriyakriyaah.* The ability to control the actions of the mind, *praana* (breath; life spirit) and senses, is called the Sattvik dhriti. You should not be carried away by wrong urges. It should not be that you go to someone’s house and succumb to the temptation of stealing something, saying what should not be said, or eating what should not be eaten. When any person – man or woman – has the dhriti shakti to control their intake and indulgences, it is called the Sattvik dhriti. Don’t allow your senses to indulge in anything improper. Shri Udiya Babaji Maharaj even forbade us to say or listen to anything frivolous, to look at things meaninglessly, or do anything that had no purpose. People sit shaking their legs or hands restlessly. All useless actions, including listening, looking and talking, should be given up, if you want your mind to be focused.

Make dhriti *avyabhichaarinee* (chaste). How can this be done? It can be achieved by *saadhanaa* (effort for spiritual progress). You have to form a habit.

*Yoge`naavyabhichaarinyaa dhritih saa paartha saattvikee.*

Bhagwan is where Sattvik dhriti is, but He says that dhriti should be present in men as well as women. Even so, the presence of dhriti is the special quality women have. It is their special attribute, their special Vibhuti.

See another point: you will not hear of such a Vibhuti anywhere else. The woman is one, and Bhagwan says, ‘I am present in her in seven forms. I abide in every woman in the forms of renown, beauty, sweet speech, an instinctive memory of what is the right



thing to do, an intellectual ability to grasp and retain things, self-restraint, and forgiveness.'

Don't punish every wrong doer, because a little of the punishment comes to the one who punishes. If a woman does not forgive her child, or a younger brother-in-law for some impudence, it will create friction in the family. If she complains to her mother-in-law or husband about petty matters, it will lead to quarrels. A woman should forget such lapses. If the father-in-law eyes her and she complains to her husband, or if the husband looks at another woman and she starts quarrelling with him, it is not conducive to peace and harmony. Forgiveness is the *sadguna* (good quality) of a woman. She should not let her mind be sullied over small incidents. *Kshamaa* (forgiveness) is a form of the Prithvi (earth). A woman is forgiving, like Mother Earth. She has the depth of the ocean, and she is as purifying as the Ganga. For the wicked, she is like a blazing fire, and she gives freshness to all, just as the wind gives life to all. Like space, she gives people space. This is why Bhagwan said that He is present in women as not one, but seven Vibhutis. We read this in the Gita, but it is mentioned with great brevity. It is given like a formula that signifies great things.

We read – '*Keertih shreervak cha naareenaam smritirme`dhaa dhritih kshamaa*'. But, we never give much thought to it. In these words, Bhagwan is telling us, 'House Me within yourself. I am in you in these seven forms. I abide in your tongue, in your dhriti, your kshama, your smriti, and your pure kirti.' Thus, this little Gita that contains only seven hundred shlokas – of which forty or fifty are purely historical – conveys many profound truths.

A gentleman once said to me, 'I believe in every letter of the Gita and try to inculcate it in my life.' Hearing this, another gentleman asked, 'Do you wish to inculcate the characteristics of the Tamo guna (lowly tendencies)? Do you want the Asuri sampada (demonic qualities)?' My brother, inculcate what the Gita tells you to cultivate. Don't inculcate every word thoughtlessly. Let go of what the Gita tells you to give up, and adopt what the Gita tells you to adopt.

What I mean to say is that the Gita is a staircase that takes your whole existence to a higher plane. It is like a small child losing his way in the lanes, and his mother calls down to him from above, guiding him home. When we were very young, we would lose our way among the tall sugar cane plants. We grew up in villages, not big cities. My grandfather would call out, 'Look; I am standing here. Come straight out on this side,' and I would find my way to him.

Thus, Bhagwan is calling out to those who are lost in this interactive world. The Gita is His compassion, the voice of His motherly love that is the same for all His children. The Gita has *mamataa* (motherly love) but it is not without *samataa* (equanimity towards all). It contains karma, but has no selfish desires. It has Gnan, but not for attachments, aversions, or pride. Bhagwan has sent such a Gita to bestow good fortune on us. I will tell you more tomorrow.

## Pravachan XXVI

### Empty Your Mind

It seems, at first, that Arjuna is trying to inspect his own mind.

*Bhramateeva cha me` manah.*

(1. 30)

(My mind is wandering.)

You may remember what is written in the first chapter.

*Dristve`mam svajanam krishna yuyutsum samupasthitam,  
seedanti mama gaatraani mukham cha parishushyati.*

*Ve`pathushcha shareere` me` romaharshashcha jaayate`,  
gaandeevam srinsate` hastaattvakchaiva paridahyate`.*

(1. 28 – 30)

(O Krishna, my limbs weaken at the sight of my own people gathered here to fight. My throat is dry and my body trembles. My bow, Gandiva, is slipping from my hand, and my skin is burning.)

All these are signs of illness. Now, if I tell a *saadhaka* (spiritual seeker) that the trembling of his body is due to his mental condition, he will not be willing to believe me. He will ask, ‘Are you trying to make a fool of me? It is my body that is trembling, not my mind!’

And, see this: ‘*Romaharshashcha jaayate`* - my hair stands on end.’ ‘*Gaandeevam sransate` hastaat* – the Gandiva slips from my hand.’ This is physical weakness. ‘*Tvakchaiva paridahyate`* - my skin is burning.’ All the symptoms indicate a need to see a doctor. Shri Krishna should have told Arjuna to consult some specialist. However, Arjuna does not observe only his physical symptoms. He says, ‘*Bhramateeva cha me` manah* - my mind seems to be wandering.’ He does not say that his mind is wandering, he says that his mind seems to be wandering.

One gentleman was very particular about the accuracy of what he said. I asked him, ‘What is the time?’

He took out his watch and thrust it at me to show it to me, and said, ‘According to my watch, at this moment the time is six seconds and seven minutes past five.’ Is this not an exaggeration of Satya (truthfulness)? Arjuna could have said that his mind was wandering, but he said that his mind seemed to be wandering.

*Na cha shaknomyavasthaatum bhramateeva cha me` manah.*

(1. 30)

(I am unable to stand, because my mind seems to be wandering.)

So, what is the *bhraanti* (mistaken impression) of the mind? *Bhraanti* does not mean a mistake. Let us move to the nature of the Sanskrit language. If you say, ‘I am going for *bhramana* (a walk; a tour)’ it does not mean, ‘I am going to make a mistake.’ People say, ‘My mind was in Calcutta.’ That does not mean that the mind had left the body and gone to Calcutta. It means that thoughts about Calcutta engrossed the mind. It is a *bhranti* to think that the mind goes anywhere.

Very well; suppose you say, ‘Calcutta came into my mind,’ it is certain that the city did not move, and nor did the mind move from where they were. Both remained in their rightful place. A man may say, ‘A lady has come into my heart,’ but no lady has actually come into his heart, nor has his heart left his body to go to her. ‘Oh, my mind wanders in the era of the Mahabharata.’ My friend, the present times are before you, and your mind is here. The era of the Mahabharata is like a dream state. Your mind is filled with the things you have heard. Historians express doubts about the Mahabharata war being a fact, and your mind is filled with the Mahabharata!

So, neither does the mind leave the present and go into the past, nor does it leave the present to go into the future. That is all imagination. A young man came to a Mahatma. ‘Maharaj, I have

seen a lady. She has come into my eyes. She now abides in my eyes.'

'How is it that your eyes did not burst?' asked the Mahatma. 'The lady is five feet tall, and your eyes are barely two inches. If a woman were to go into your eye, it would burst! Neither has the lady come into your eyes, nor have your eyes gone into the lady. The lady and your eyes are both where they should be.'

Calcutta is where it should be. The past is gone, and the future is yet to come. It is in your Atma, which is the essence of Gnan, that you imagine these things. You are as you are, where you are, and in the present. '*Bhramateeva me`manah* – my mind seems to be in a whirl.' This is why, when giving Arjuna advise about Yoga, Bhagwan said –

*Aatmasanstham manahkritvaa na kinchidapi chintaye`t.*

(6. 25)

(You should have a steadfast intellect that establishes your mind in the Paramatma, so that it does not think about anything else.)

On the one hand, I told you about, '*Bhramateeva cha me`manah*' and on the other hand, here is something just the opposite: *Aatmasanstham manah kritvaa na kinchidapi chintaye`t* – this is such a simple Yoga that it is like a mother telling her child, 'My child, play in your own home. Don't play at our neighbor's house.' It is as simple as that!

*Aatmasanstham manah kritvaa na kinchidapi chintaye`t* – it is like a mother saying, 'My child, stop playing now. Rest awhile.' A doctor had once told me that the longer babies sleep, the better they grow. Growth takes place when babies sleep. That is why little babies should be made to sleep eighteen hours a day.

*Aatmasanstham manah kritvaa na kinchidapi chintaye`* - means, '*laalaye`chittabaalakam*'. The mind is like a child. It has to be controlled with gentleness. Don't let it go on a road that is bad; it is your baby. A couple of days back, a lady from a traditional, well to do family came to meet me. 'Nobody in our house uses

bad language,’ she said. ‘Yet my son – who is only four years old – uses words that are shocking!’ I told her to observe who his playmates were. Just as we are careful that our children don’t pick up bad habits from people whose lifestyle is very different from ours, we have to protect our mind from wrong influences.

There is a boy from a good family. He learnt to steal things when he was only ten or twelve. By the time he was fifteen, his servants had taught him all the wrong things, including drinking. They would take money from him, offering to bring him whatever he wanted.

So, guard your mind as you would guard a small child. Let it play in its own house with you. Give it all comforts and conveniences, but don’t let it get contaminated with wrong associations. Yashoda Maiya would tell Shri Krishna, ‘No, my son, you have played enough. Go to sleep now. Rest for a while.’

You should allow your mind to get some rest. And, *aatmasanstham manah kritvaa* – let your mind sleep on the bed of the Atma. ‘*Na kinchidapi chintaye`t.*’ Stop making your mind work without rest. Is this easy, or is it difficult? Even if you extend help to someone, it is difficult to stay in his house; staying in your own house is not difficult. It is difficult to take help from someone else, or eat food at someone else’s house; it is easy to eat the food in your own house.

If your mind wants *bhoga* (indulgences), it will have to be dependent upon others. It will have to go to other people’s houses, to markets, and restaurants. But if your mind does not want *bhoga*, then Yoga is always in your own house. In Yoga, you just have to give up everything that is outside; but in *bhoga* you have to get everything from outside. Getting external objects means dependence, but you are not dependent on any other when you are in your own house.

When you think that you will be happy only when you have this lady or gentleman, child or mother, brother or friend, you are removing happiness from your heart and placing it outside. How long can you keep happiness outside? How long can you stay

outside? Ultimately, you will have to come home. Therefore, *'aatmananstham manah kritvaa'* – the essence of Yoga is to not send your mind into the external world.

Yoga means independence. It is a state where you are not dependent on any object, individual, place or time. It means absolute freedom from being dependent on any other factor. It means losing yourself into your Self. Shri Krishna told Arjuna, 'Arjuna, your mind goes to Duryodhana; it goes to Drona, Bhishma Pitamah, and Karna. This is your mind getting lost. Establish yourself in your Self, and don't think about anything.'

A man says, 'Let the mind go where it wants; after all, it doesn't really go anywhere. If your mind were to physically leave your body, it would be a different matter, but it doesn't really do so. *Bhramateeva cha me` manah*. It just seems as though the mind has gone somewhere. What objection do you have to this false rising of the mind?'

Come; let us study this a little. Arjuna placed this problem before Shri Krishna. What I wish to place before you today is that the memories of past incidents are not a repetition of those events. They are mere memories, even though they shine as real. They are called *'sfurnaa'*. The scenes of far away places are also a *sfurna*, and so are the other things that occupy the mind. The fact is that the whole world is created in your mind. The good and the bad are both created in your mind.

If you let go of your mind, it will follow you. It will tell you to accompany it. You should be aware of one thing. When you try to follow your mind, neither do you go anywhere, nor does your mind. It is like going in a dream. You get lost in a dream. So –

*Yatra yatra mano yaati tatra tatra samaadhayah.*

This is also a dream of yours.

When Arjuna found himself troubled, Bhagwan told him to stop thinking about others. 'Maharaj,' said Arjuna, 'I cannot control my thoughts.'

*Chanchalam hi manah krishna pramaathibalavaddridham,  
tasyaaham nigraham manye` vaayoriva sudushkaram.*

(6. 34)

(‘O mighty-armed Arjuna,’ said Bhagwan. ‘There is no doubt that the mind is restless and fickle. It is indeed difficult to control the mind, but this can be done through practice and detachment.’)

Arjuna was an ambidextrous warrior who fought equally well with both hands. Such a warrior is called ‘*savyasaachi*’. Arjuna could hit an unseen target as well as a target that was clearly visible. This is evident in the episode of Draupadi. It is the same Arjuna who is now talking about the restlessness of the mind. The meaning of *chanchala* is that it is like the shifting shadows made by a flickering lamp. The mind is equally unsteady. If you sit by the sea at sunset, the clouds seem to form images. You may imagine the figure of Hanumanji carrying his mace, or a mountain. You may see the image of Shiva on his bull or Vishnu on Garudaji. Some cloud formations will look like Indra on his chariot. You can imagine a variety of images in the clouds.

However, if your heart burns with love for your lady-love, you will not see the form of any Devta! You will see the form of your sweetheart. Chanchal indicates that just as people who do Yagyas imagine celestial nymphs dancing in the flames, and people imagine Devtas in cloud formations, the mind sees mental images. To remember various names and forms is *chanchalataa* (being restless; unsteady). Imagine that Shri Krishna said, ‘Let them be. What harm can these mental images do?’

‘They are harmful for me, Maharaj,’ said Arjuna. ‘The mind batters my body.’ The mind asks the body what it is doing here, telling it to go to Calcutta. When we were children, traveling in a train, we would chant, ‘*Dhara de` paisa chala kalakutta*’ (put down the money and go to Calcutta). This was not the train speaking; it was our mind.



Then, India became Independent. We had a Punditji who was strongly opposed to Independence. I had become a Sanyasi long before India became Independent. When the train came from Vrindavan to Mathura, Punditji would say, ‘Even the sound of the train is off-key ever since India became independent!’ The sound of the train had not changed in any way; it was the effect of Punditji’s mind.

Thus, *pramaathee* means that the mind allows a person no peace. It tells you, ‘You will get tasty food here, you will get great beauty there. You will earn a good income in this place.’ The mind batters the body.

In that case, you should catch the mind.

But, the mind is extremely strong. How can you catch and control someone who is extremely strong?

Well, then, persuade it. Fold your hands and cajole it.

The mind is very obstinate. It refuses to listen to reason.

These days, neither can a husband control his wife, nor can a wife control her husband. If one of them wants to go somewhere, can the other stop him or her? Friends can’t stop each other from doing what they want, fathers can’t control their sons, and Gurus can’t control their disciples. When the mind wants to do something, it is ‘*pramaathee balavaddridham tasyaaham nigraham.*’ Who will discipline it? Arjuna said, ‘You are the Ishwara, and You are advising me –

*Sparshaankritvaa bahirbaahyaanshchakshushchaivaantare`  
bhruvoh,*

*Praanaapaanau samou kritvaa naasaabhyaantarachaarinaau.*

*Yate`ndriyamano buddhirmunirmokshaparaayanah.*

(5. 27, 28)

(The person who keeps external objects out of his mind, keeps his vision fixed on the center of his forehead between the eyebrows, keeps his breathing even, has conquered his senses, mind and intellect, and has an urge only for liberation – such a Yogi has become free of desires, fear and anger.)

You tell me to leave external objects outside, and be established in my Self, but this is not possible. You are the Ishwara; remain the Ishwara. I am a *jeeva* (Atma attached to a body); I will remain a jeeva. The question of controlling the mind is very difficult. I cannot do it.'

Now, had Shri Krishna told Arjuna that he was being faint-hearted, or that there was no such thing as the mind, would it have satisfied Arjuna? Certainly not; even though it is a fact that there is no such object. It is the mind that makes the body suffer, it is the mind that gives comfort to the body, and it is the mind that makes the body dance to its piping. No body goes to Narak (Hell). That means, the mind takes on the forms of Narak and Swarga (Heaven). It is born, like dreams. Just as we become something else in a dream, the mind assumes different forms. There is no such thing as happiness and sorrow – it is just the play of the mind.

I searched extensively for my mind. I searched for years, but did not find it anywhere. The fact is that some of our habits are called the mind, some of our *sanskaara* (subtle subconscious impressions) are called the mind, and some of our beliefs are called the mind. Where have we searched, for the mind? What is the length and breadth of the mind? It is the mind that creates length and breadth. I enquired how old the mind is, I found that it is the mind that creates time. It turns one minute into six months, and six months into one minute. We never know the passing of time when we sleep. A single night of sorrow seems six months long. This is the creation of the mind. The length and breadth of the mind cannot be measured. It contains an ant as well as an elephant; a forest as well as a mountain. The mind has no form or shape. You cannot say that it is red or blue or yellow. The mind sees other forms, the dimensions of objects, and their age.

You believe that I have come to Bombay to give sermons; and that I have no mission, and no desire to proselytize. I have been initiated into a tradition where I can, if I feel so inclined, give knowledge to someone who has an earnest desire for Gnan; a

person who has done some *tyaaga* (renunciation), has *vairaagya* (detachment), and *titikshaa* (an ability to endure hardship), and has rendered a year or two of service. Or else, I need not.

It is not the tradition in Paramartha (attainment of the Supreme) to go from house to house, as artists do. Gnan is given only to an earnest *jigyaasu* (seeker of the ultimate truth), and that, too after testing him. A Brahmin has to render at least one year of service. A Kshatriya (warrior caste) two years, and a Vaishya (trader caste) for three years. Businessmen are used to dubious dealings. Please don't mind my saying this, but even after three years' interaction, the true character of a Vaishya is not always revealed. The Vaishyas are very good at hiding their thoughts and intentions.

Narayana! Thus, I searched for years for my mind, whether it stays inside the body or out of it, what its color is, what its weight is, etc. I am telling you truly – there is no such thing as the *mana* (mind). It is a conglomeration of subtle subconscious impressions, habits and lifestyle that you have developed, which you accept as the Gnan in you.

And, Bhagwan also told Arjuna, '*Asanshaya* – without doubt. Yes, My child, you are quite right.' Why did He say this? People who consider themselves very important feel offended if anyone disagrees with them. They shut their mind to further dialogue on the matter. So, Shri Krishna accepted what Arjuna said about the mind being obstinate and difficult to control.

There was a Mahatma. He would go to a Seth (wealthy businessman) and do Satsang (have spiritual discussions). He would sit with his hands folded respectfully. One day I asked him why he, who was a true Mahatma, did this. 'Look,' he explained. 'Whether a pumpkin falls on a sickle or a sickle falls on a pumpkin, it is the pumpkin that will be cut; not the sickle. The modern SETHs do not render service by making us their Guru, but they render service by making us their disciple. I want service from this Seth, by whichever method I can get it.' This is exactly

what he said. I can even tell you his name if you want. It is Prabhudutta Brahmachariji. He had a great sense of humor.

So, then, Bhagwan says, '*Asanshayam mahaabaaho*. Your arms are very strong. You are not an incompetent weakling. *Asanshayam mahaabaaho mano durnigraham chalam* – you face a great fighter.' *Durnigraham* – difficult to capture. *Chalam* – moving quickly. Arjuna was describing how the mind batters the body.

*Chanchalam hi manah krishna pramaathibalavaddridham,  
tasyaaham nigraham manye` vaayoriva sudushkaram.*

(6. 34)

It is true that the mind is difficult to control, and also very restless. Shri Krishna acknowledges these two points, but ignored the other three points made by Arjuna, about the mind. He told Arjuna that the mind could not succeed in battering a great warrior like him. He bolstered Arjuna's faith in his own strength. 'The strength of the mind is your own strength. It is not the strength of anyone else.'

But, how can it be controlled?

*Grihyate`* - you can capture it.

How?

Through *abhyaasa* (practice) and *vairaagya* (detachment). Shri Krishna did not give His own opinion. He quoted the 'Yoga Darshan'. He spoke from the viewpoint of the Shastras.

*Abhyaase`na tu kaunte`ya vairaagye`na cha grihyate`.*

(6. 35)

(The mind can be controlled with practice and detachment.)

If you practice doing something for a week, do it for two weeks, and then for a month. Your mind will be mastered. The meaning of abhyasa is to form a habit of what you want. Inculcate good habits to replace bad ones.

There was a Mahatma with whom I used to do Satsang. One day he asked me if I knew what abhyasa meant. He used to explain things in simple rustic terms. I can explain any Sanskrit word in simple language, too. The Mahatma told me that abhyasa means ‘*Duharaunee*’ – to repeat. If you don’t know the correct pronunciation of a word, say it repeatedly. When I was eight, I had learnt the whole ‘Muhurta Chintamani’ by heart. I would take my *maalaa* (rosary) in my hand, and recite one shloka a hundred and eight times. It would be imprinted firmly on my memory. Then I would go on to the next shloka. Thus, abhyasa means to repeat something until it becomes a habit. Nobody is born knowing everything. My tongue became habituated to the shlokas when I recited them a hundred and eight times each.

Abhyasa means touching repeatedly, with the mind, that which you wish to obtain. Do you want Krishna? Touch Him with your mind. See Him stand so enticingly with His flute in His hand. Do you want the *niraakaara* (formless Brahman)? Aum has no form. Go on repeating what you want. People say that this is very difficult. I once told a Mahatma, ‘The pranayama you have taught me is very difficult.’

‘Look,’ he said. ‘You are young, you are a Brahmin, and you are learned. If you can’t do it, do you expect an animal to do this pranayama?’

So, don’t get disheartened. Don’t feel dejected. Have hope, and go on doing your *saadhanaa* (effort for spiritual progress) day after day. It should not be that you do sadhana for a couple of days and then become impatient for results.

People ask me, ‘For how many days should I do this sadhana?’

‘What is your hurry?’ I ask.

‘I have to attend to my shop.’

That means, the shop is of paramount importance to him. He wants to obtain the Ishwara and then go to his shop! That is not the way, my brother. ‘*Abhyaase`na tu kaunte`ya*’ – go on repeating what you wish to obtain. You will find that it has become a habit, and it is called ‘abhyasa.’

Vairagya means to not fight with people. A young man came to Vrindavan with his wife. If his wife wanted to go to the bathroom, he would not let her go. 'You are my wife. You must obey me.' He would not let her eat when she was hungry. 'You are a devoted wife, so obey me. Don't eat.' People complained to me. I asked the man why he was behaving so foolishly.

'I have no attachment for my wife, Maharaj,' he explained. 'I want to behave in such a way that she stops coming to me.' Now, vairagya does not mean ruining a marriage. The meaning of vairagya is to let the world go on as it is. Let a doctor practice his medicine. Let a Judge give his judgment. Let Yudhishtira do his Yagya. Let the sun shine. We should occupy ourselves with our work. It is not that Indra gives up Swarga because you want him to be a *vairaagee* (renunciate). A soldier should remain a soldier. Let others do their duty and you do yours. Don't interfere with what others do, and go on your way. This is called 'vairagya'.

*Aatmasanstham manah kritvaa na kinchidapi chintaye`t* means, let the world remain as it is, and you sit in your Self.

'I can't sit still, Maharaj.'

Then, practice sitting still – '*abhyaase`na tu kaunte`ya*'. Even though I have such fat legs, I can sit in a siddha asana or padma asana whenever I want, because I have the abhyasa. But, I am not telling you about Yogic postures or pranayama. I am telling you to change the habits of your mind.

How is that achieved?

You say that you want to meditate for three hours. You should sit for only two minutes daily for the first week, without letting any other thoughts enter your mind. Sit for five minutes daily in the second week, and ten minutes in the third week. Practice meditating daily for ten minutes for the next one month. Then, meditate for fifteen minutes in the month after that. In the third month, you should meditate for twenty minutes, and twenty five minutes in the following month. By the sixth month you will be meditating for thirty minutes every day. Don't be in a hurry to increase the time. Thus, abhyasa means to do something again and

again, over a long period of time, and to do it with faith. The truth is that there are no inanimate object called the mind; nor is the mind an animate object. The mind has no existence. It is the relationship with Gnan that is called the mind.

*Yadartham prateeyamaanam manah iti grihyate`*. The relationship of the Atma – which is the essence of Gnan – with sense objects, is called the *mana* (mind).

Very well, Sir, I have no relation with anything. Only I exist. There is no mind.

This is the *bodha* (knowledge; awareness) of the *asanga aatmaa* – the unattached Atma. The knowledge of the *advay aatmaa* – the non-dual Atma – is separate. The knowledge that the Atma is unattached, is obtained through Yoga and *vive`ka* (separating the Atma from everything else). The Atma is unattached; unrelated to anything. And, Vedanta gives the knowledge of the advay Atma. The non-dual Atma can only be known through Vedanta.

*Aatmasanstham manah kritvaa na kinchidapi chintaye`t* – establish your mind in your Self, without thinking of any object. Yesterday I had told you that a lot of effort is needed to get bhoga. You need objects and you need people. Your senses need to be strong enough to be able to enjoy sensual pleasures, and you need to have the inclination for these pleasures. Else, how can you enjoy them? And, your intellect should confirm that the indulgence is appropriate, otherwise later on, you will feel a sense of disgust. If the intellect does not feel that the bhoga is ethically permissible, it will revolt; tomorrow, if not today. Then you will feel an acute aversion. So it is necessary that your intellect approves of your indulgences. Thus, we see that bhoga involves considerable effort.

People do not realize the extent of their slavery. They go from house to house, wherever bhoga is available, just like to dogs that follow anyone who gives them food. In Yoga, however, there is no effort. *Aatmasanstham manah kritvaa no kinchidapi chintaye`t*. In Yoga you need nothing – no object, no individual, and no need for the senses to have strength. Yoga has independence, and the

fruit of Yoga is supreme independence. People keep talking about sukha (happiness). Some believe that they will get sukha when they win a legal dispute, and some believe that they will get sukha when they have a beautiful house. Happiness does not lie in such things. '*Svaatantryam paramam sukham – sarvam paravasham dukham*' – being independent is supreme happiness and being ruled by another is sorrow. The more dependent we are, the greater is our sorrow.

*Aatmasanstham manah kritvaa no kinchidapi chintaye`t.* The Bhagwat also has a commentary on this. It means that you should remove three things from your mind. The first thing is the feeling, 'I am the master of my mind.' Let go of this vanity. The second point is, let go of the urge that your mind should dwell on only one object. Let go of the object on which you want your mind to linger. Let there be no object before or after the mind. The third point is that there should be no *raaga-dve`sha* (attachment-aversion) in your mind. '*Na kinchidapi chintaye`t.*'

You are not the master of your mind, there is no object that is dear to your mind, and your mind has no attachment or aversion to anything in this world. This is the interpretation of the Bhagwat. The effect of this is that the light that illuminates your mind will fade out, like the flame that dies when there is no more oil in the lamp. The mind stops showing you all the worldly objects without your having to do any asana or pranayama.

*Nirvaanamrichhati mano sahasaa yatharthee.* The mind is snuffed out; it dies. When the mind's light is turned off, you no longer see the world. The *saakshee chaitanya* (the pure consciousness that is the uninvolved observer) is separated from the interactive world. *Na kinchidapi chintaye`t.*

The next this is, 'I will attach my mind to something or other; what should I attach it to?' The Gita gives you both kinds of viewpoints. *Mayye`va mana aadhatsva`* is one viewpoint. Place your mind in the Paramatma. Here, the word '*e`va*' is significant.

*'Mayye`va mana aadhatsva mayi buddhim nive`shaya,*



*nivasishyasi mayye`va ata oordhvam na sanshayah.*

(12. 8)

(Place your mind in Me, and attach your intellect to Me. Then you will dwell in Me. There is no doubt about this.)

*Mayye`va buddhim nive`shaya e`va* – ‘eva’ comes before and also after, so place your mind in Bhagwan. Now see; to do that, we have to catch Bhagwan with our mind, and this may result in our losing our mind, since it is independent. Therefore, by using the word ‘*aadhatsva*’ (place), Bhagwan indicates, ‘Hand it over to Me.’ As long as we use our strength to place our mind in Bhagwan, there is scope for laxity. The mind may come back to us, and our efforts will not bear fruit. So, *buddhi nive`shaya*’ (let you intellect be immersed in Me) is also needed. The fact is that the mind is ruled by Bhagwan. In the buddhi, the fact is that the intellect understands the situation as it is. The buddhi does not reveal anything that is absent; it reveals only what is.

There is a *tamas* – darkness – in the buddhi of human beings, that hides the fact that our mind is in Bhagwan’s lap.

*Aham sarvasya prabhavah mattah sarvam pravartate`.*

(10. 8)

(I am the cause of Creation. All effort is because of Me.)

The mind is created by Bhagwan and is also propelled by Him. Where is the mind created? It is created in the Parameshwara. And, who propels the mind? It is the Parameshwara.

*Eeshvarah sarvabhootaanaam hridde`she`rjuna tishthati,  
bhraamayan sarvabhootaani yantraaroodhaani maayayaa.*

(18. 61)

(O Arjuna, the body is like a machine. The Ishwara is seated in the heart of all the forms, using His Maya to make them to what they do.)

Bhagwan is the cause of the mind.

*E`tasmaat jaayate` praanah manah sarve`ndriyaani cha.* The mind is created from of the five elements, and the five elements are created directly from the Parameshwara. This is the order of the descent. Another opinion is that the mind descends straight from the Parameshwara. And, when we see from the viewpoint of Bhagwan, this creation is called '*anirvachaneeya*' – that, which cannot be defined. Was the mind created from the five subtle matters called the '*tanmaatras*', or was it created directly from the Parameshwara? This is *anirvachaneeya*. It cannot be ascertained for sure.

If you want to use the mind for *maaye`va mana aadatsva* – if you want to place it in Bhagwan – you will also have to use your buddhi to attach yourself to Him. What is the way to do this? You have to understand that Bhagwan is the substratum of the whole world – *matshthaani sarvabhootaani*. He is the cause of the world.

*Gatirbhartaa prabhuh saakshee nivaasah sharanam suhrit,  
prabhavah pralayah sthaanam nidhaanam beejamavyavam.*

(9. 18)

(The Supreme realm that is worth attaining, the one who sustains and nurtures, the Master of all, the one who bestows the auspicious and the inauspicious, the one in whom all beings stay, the one who is worth taking refuge in, the one who benefits without consideration of returns, the cause of every being's birth and death, the support of all, the one into whom all beings merge after Dissolution, and the indestructible cause of all, is none other than I.)

You may say that you try to attach your mind to the Parameshwara, but it comes back to you as soon as you relax. Very well; attach your intellect to the Parameshwara. Attaching your buddhi to Him means seeing that Bhagwan is the matter of which the mind is made, He is the one who supports the mind, He

is the one who shows you the mind, and He is the one who prompts the mind. When you see everything in this light, you will obtain *paraa bhakti* (supreme bhakti). Para bhakti gives the Gnan of the essence of Bhagwan.

*Bhaktyaa maamabhijaanaati yaavaanyashchaasmi tattvatah.*  
(18. 55)

(Through para bhakti a Yogi obtains the Gnan of My essence, and knows Me fully.)

Either you can negate the mind through the awareness that the Atma and the Brahman are one, or else the mind can be subjugated to its true cause, its true support, its source of illumination, and the power that prompts it. The mind takes refuge in the Parameshwara – ‘*Maame`kam sharanam vraja* – take refuge in Me alone.’ Therefore, *aatmasanstham manah kritvaa na kinchidapi chintaye`t* – is *tvam padaartha pradhaana*. That means, the emphasis is on the ‘tvam’ (‘you’ factor, in the ultimate statement of the Vedas, that ‘Tat’ = That, the Brahman, is ‘Tvam’ = you), and there is nothing called the mind.

*Mattah para tara naanyat kinchidasti dhananjaya.*  
(7. 7)

(O Dhananjaya, there is no cause that is separate from Me.)

*Na cha matsthaani bhootaani pashya me` yogamaishvaram.*  
(9. 5)

(None of the beings exist in Me, but see My power of Yoga, that even though I create all beings, My Atma is not established in them.)

This is negating the existence of the world, through the awareness that the Atma and the Brahman are one.

## Pravachan XXVII

### Gnan, Yoga and Anasakti.

*Aatmasanstham manah kritvaa na kinchidapi chintaye`t.*

(6. 25)

(Establish your mind in Me and do not think about anything else.)

Our way of thinking has become spoilt. We think only about our personal sorrow, personal benefit, and our own actions. We are to withdraw from these self-centered external tendencies. ‘*Aatmasanstham manah kritvaa na kinchidapi chintaye`t*’ is for achieving this.

There should be no haste in this. We have to hold on to the actions of the *mana* (mind), *praana* (life spirit), and *indreeya* (senses) in a Sattvik (of the lofty tendency) manner, and not let them get scattered in the world. When the mind begins to do *chintan* (serious thinking) we become the one who does the chintan; but when the mind becomes the ‘I’ who gives up thinking and sits in one body, we become the *asanga drashtaa* (uninvolved witness). In Vedanta, however, ‘*na kinchidapi chintaye`t*’ means that we should not think of anything – neither external nor internal. There can be no better definition about this than the one I gave you yesterday.

*Muktaashrayam yadi nirvishayam viraktam nirvaanamrichhati mano sahasaa yatharthee.* Chintan or *achinatan* – to think or not to think? These are the two forms of the mind, but we are not the refuge of either. Nor does the mind have any object. Furthermore, the mind is *virakta* (indifferent), which means that the mind is free of attachments and aversions. This is enough to make the mind quiet – *nirvaanamrichhati manah`*.

That is excellent.

What happens when the mind is quiet? The Gita says that a wonderful *sukha* (absolute happiness) rises within, when the mind becomes quiet. Give up the subtle ego of the *gye`ya* (the known)

and the *gyaataa* (the knower), and remove the *raaga-dve'sha* (attachment-aversion) from Gnan, and you will find that what remains is the Paramatma. And –

*Prashaantamanasam hye`nam yoginam sukhamuttamam,  
upaiti shaantarajasam brahmabhootamakalmasham.*

(6. 17)

(Because, the person whose mind is completely at peace is free of sin. The Yogi, whose Rajo guna [mixed tendencies] is quieted, obtains a deep peace because he has become one with the Sacchidananda Brahman.)

The obstacle to *brahmaananda* (supreme bliss) is removed as soon as the mind becomes quiet. Brahmananda is the natural state of the Atma. It is experienced as soon as the blockage is removed. There is one point in this – unless and until a person experiences sukha, he cannot have the *nirupaadhik ishtataa* (the experience of being the desired object without attributes). The phrase '*nirupaadhik ishtataa*' is used in the Shastras. The meaning is that what we really want is called 'sukha'. It is not tied to any special object. It is a personal experience.

There is, however, an element of *kapata* (deceit; artificiality) in our dealings with the person we desire. We pretend to give sukha in order to get sukha. You love your wife, saying, 'I want to make you happy,' but the truth is that you want to obtain happiness from her. It is the same with the wives who tell their husbands that they want only his happiness. Your real intention is to get sukha, but you pretend that you want to give it. This is an *upaadhee* (superimposition).

The only desired object where no deceit is involved is the Atma. When we desire our Self, we have no need to pretend. No *maayaa* (power of delusion) is involved, no trickery, and no superimposition of any kind. If we have any *nishchhala* (free of deceit) Ishta (desires object), it is our Atma. And, when anyone tells his desired one, 'You are the goddess of my heart; you are

my all' – whether it is for another Ishwara or another *jeeva* (Atma attached to a body), it involved Maya. The only pristine Ishta is our Atma, because it is free of all artifice. Therefore, *aatmasanstham manah kritvaa na kinchidapi chintaye`t*.

Now, suppose you are at peace, and sukha has risen in your mind. I want to draw your attention to one flaw in this. '*Na kinchidapi chintaye`t*' – you have stopped thinking about the world. '*Mattah parataram naanyat kinchidasti dhananjaya*' – nothing exists for you, except the Paramatma. Very good. However, the delusion in this is that as long as you sit without thinking about anything worldly, you are in a state of Paramartha (the supreme); but you fall from this state as soon as you resume temporal interaction. Your Samadhi is broken. This is an obstacle in the unbroken state of Paramartha. You are no longer the *drashtaa-chaitanya* (the uninvolved witness). Your feeling of being an uninvolved witness is gone. You should understand that this is the only point that is an obstacle in an uninterrupted state of bliss.

So, when we put aside extraneous considerations, external indulgences, and outward actions, we establish ourselves within, in our own essence, and obtain the most superior state. At that time, there is no feeling of our being the refuge of the mind, or of the mind going to any worldly object. Nothing seems worth attaining or giving up. We reach a state of *nirvaana* (being free of the gross body) and sit in a deep Samadhi.

But, what happens when you come out of the Samadhi? You weep! People sit in a Samadhi for six hours, and start using foul language as soon as they emerge from it. I saw a man who returned to worldly awareness after sitting in a Samadhi for several hours. His eyes were red with anger. 'What is the matter, my brother?' I asked.

'I am at war with the world,' he replied. 'I want to fight with this interactive world. Why does it come before me?'

Your happiness should be such that it remains with you whether your eyes are open or shut. These foolish people say that they have come out of the Paramartha when they emerge from their

Samadhi. And, they think that those who work are foolish; they are gamblers, hypocrites and filled with sorrow. They think that they are seated in the Paramartha and all others are gamblers.

So, what is our relationship with the form of the Paramatma that is outside – or, is there any relationship at all? We should have definite Gnan about this. I had told you that we have no relationship with the external world which is known through our senses or the *antahkarana* (fourfold mind). This is called ‘*asangataa*’. There is no such thing as any Creation that is separate from my ‘I’ (the Atma). Only ‘I’ exists, and so it is a mistake to imagine that there is any relationship between the Atma and anything else. This is called ‘*adviteeyataa*’ – non-duality.

‘Sanga’ means association, and sanga also means relationship. Asangata means not being connected to anything. This is *vive`ka* (discrimination; separating the Atma from everything else). *Avive`ka* (lack of vivek) is removed. Then, does this interactive world have any connection with anything else, or not? If you think that it is connected to the Ishwara, you will have to think about how it is connected. Consider the *sansara* (interactive world) as clay – the basic matter; and the Ishwara as the potter – the cause. The Ishwara is the cause and also the matter of which this world is made. Vedanta tells us that the Ishwara, and the *jeevaatmaa* (Atma attached to a body) who sees the world, are essentially the same Sat (existence), Chit (consciousness) and Anand (bliss). That is why there is nothing called the sansara which is the same, different, or another version of the Atma. All that is experienced is the Atma. This is what advitiya means.

In the twelfth chapter, Bhagwan tells Arjuna –

*Mayye`va mana aadhatsva mayi buddhim nive`shaya,  
Nivasishyasi mayye`va ata oordhvam na sanshayah.*

(12. 8)

(Attach your mind to Me, and also your intellect. Then you will abide in Me. There is no doubt about that.)

Bhagwan is telling you to place your mind in Him. So far, there is no difficulty. Placing your mind somewhere means to see things with your mind molded in that form. We see the mind; but *aadhaana* (placing) is when we mould our mind in a particular form and then look at things. We do keep seeing the mind, but we see in a particular form. Even though the form of the mind is an imagined form, it serves to give us bhakti. It detaches the mind from other forms.

Bhagwan is telling us, ‘Come; place your mind in Me.’ This makes it easy for us to meditate on Him. I had recently gone to a discourse by Guru Sharananandaji. He said that a man had asked him to teach him how to meditate, but Swamiji refused to teach him. Why did he refuse?

‘When you like something very much, your thoughts hover round it automatically. You don’t need to meditate upon it. Do you need anyone to teach you how to think about your loved ones, about diamonds and pearls, or currency notes? Do you go anywhere to learn how to meditate on the girl or boy with whom you have fallen in love? Oh, when you love someone, meditation is natural.’

Once, when I had just become a Sanyasi in 1944, I said that even if the jeeva, the Ishwara, and the jagat (gross world) have a form, it is the imagination of the mind. Some of the bhaktas who were sitting there did not like my comment. Vipin Chandra Mishra – who is a High Court Judge now – was sitting there. He was a lawyer at that time. He got up and came to me. ‘Swamiji,’ he said, ‘all the difficulty in my *saadhanaa* (effort for spiritual progress) has been removed today. I used to think that the Ishwara would give me His darshan (vision) when He decided to Grace me. I thought that I would not be able to see Him till then. I wasn’t even sure whether He would ever grant me His darshan. A feeling of helplessness made me swing between hope and despair. Now that you have told us that we can imagine Bhagwan in our heart whenever we want, I can get His darshan! This makes us



absolutely independent! Now we cannot stay without getting His darshan! All our helplessness is over!’

I am revealing the essence of ‘*Mayye`va mana aadhatsva*’ to you. Bhagwan is telling you, ‘Place your mind only in Me.’ Here, the emphasis is on the word ‘*e`va*’ – ‘only’. *Eva* is the significant word here; not ‘*mayee*’ (in Me), nor ‘*aadhatsva*’ (place). ‘Place your mind only in Me.’

Had the Ishwara been far away, or had there been any delay in His coming, had He been any other and you wanted to place your mind in Him, you could not have done so in spite of your best efforts. He would be far away and there would be some delay in His coming. When you phone some Seth (wealthy businessman) he is available sometimes, but not always. Don’t you have to wait for him if he is in the bathroom? Sometimes, the Seth has not got up even at eleven o’clock! So, if you have to wait for Bhagwan, how can you place your mind in Him? And, what if He falls asleep? Three things do not apply to Bhagwan. With Him, there is no delay and there is no distance. Nor is He any other. Delay means time, and distance means space. Time and space do not affect Bhagwan; and He is no other, therefore – matter doesn’t affect Him either.

If Bhagwan is outside your mind you will never be able to place your mind in Him continuously. *Mayye`va mana aadhatsva* – place your mind lovingly in Shri Krishna. Take refuge in Him, who rules the whole world. Fling your mind into the *sarva* (totality). The mind is like *sarva* – ‘*Sarvam samaapnoshi tatosi sarvah* (11. 40) – You pervade the whole world, and therefore, You are all forms.’ The mind is not a part of the *viraata* (the immensity that is Creation). It is made of the pancha tanmaatras, and so it belongs to the virat. The entire universe is a form of the Paramatma, so let go of your mind. Fling it into the immense universe. It will be in the virat when it sleeps, when it is awake, and when it dreams. Develop *pre`ma* (pure love) for Bhagwan, and you will see that He stays in your heart. The *antaryaami* (one

who abides in the heart) Bhagwan is not outside the mind. He is in the mind, and it is He who makes the mind dance.

If you keep an earthen pot tied up in a piece of cloth, the cloth will rot and tear; but if you place a pot on clay, it can never be separate from the clay. The principle of bhakti is that Bhagwan is *sarvaatmaa* – He is the Atma of all. Bhagwan is the *upaadaana* (basic matter) of the mind, so the mind cannot be separate from Bhagwan. Bhagwan is the antaryami, so the mind cannot be separate from Him. Bhagwan is the mind's *prakaashaka* (the one who illuminated the mind) and the mind exists only when it is seen. The mind is seen in the light that is Bhagwan, so how can it be separate from Him? It is He who prompts the mind, since He is its basic matter, and He is everything.

Therefore, '*Mayye`va mana aadhatsva*' means, 'attach your mind to the one who makes it dance. Merge the mind into the matter of which it is made.' Don't let the mind remain separate from the light that shows it to you. And, since it is Bhagwan who has manifested in all forms, this mind is also Bhagwan.

However, unless you have the proper understanding, it is not possible to place your mind in Bhagwan permanently. So, if you understand '*Mayye`va mana aadhatsva*', all dispute regarding Samadhi will be over.

*Nivasishyasi mayye`va ata oordhvam na sanshayah*. To offer up you *mana* (mind) to Bhagwan means to offer up your love. To offer Him your buddhi means to give Him your understanding. That means, we should think about Him and we should love Him. Two things are required here – our thoughts and our love. As soon as both are immersed in Him, '*nivasishyasi mayye`va*', you will merge into Him. You will float in Him, your interaction will be with Him, you will eat and drink in Him, and you will sleep and dream in Him. You will be one with Him. Therefore, the essence of bhakti is extraordinary. It is the nature of bhakti to make the whole world a form of Bhagwan.

Now I will tell you something else. That, which the Gita refers to as '*anasakti*', is not restricted to any particular Varna (class of

society). It is not that only Brahmins should be anasakti and a Brahmachari (celibate) should not. Anasakti means not being '*aasakta*' (attached), not being dependent upon any object, person or state. Lovers are called *aashik-maashuk*' – this is called asakti. To be asakta is to be an *aashik* (lover) – it is the same thing.

I draw your attention to one point. The group of people who are *dharmaatmaa* (adhering to Dharma) show some disinclination for anasakti. You should know the reason for this. They say that a person should first achieve success in earning wealth and then become anasakti. A person should work and achieve some worldly success before moving towards anasakti.

Why should anasakti be developed first? Unless it is done this way, people will do *paapa* (sinful acts) and say, 'I am anasakta.' They will become habitual sinners. They will accumulate wealth by unethical means and claim to be unattached. Therefore, you should first purify your life by doing sadhana, and then do *punya* (pious deeds), but don't be attached to them. That means, anasakti is a superficial preamble; the main introduction is Dharma, and anasakti comes after that. This is what the lovers of Dharma say.

I will tell you one more point. People say, 'When we become anasakta, good qualities will come into our lives automatically.' We, Sadhus, think about these matters day and night. We have no business, factory or mill to look after. The formula in this is that people who believe the Atma to be *saguna* (with attributes) believe that the Atma is full of good qualities. So, when we become detached from the world, the good qualities will find an outlet and flow into our life. That is why the saguna aatmavadis are of the opinion that as soon as we give up *raaga-dve'sha* (attachments-aversions) the latent virtues will manifest in our life. Now see the principle of the *nirgunavaadi* (those who believe that the Atma has no attributes). In their opinion, the Atma has no qualities – neither good nor bad. All good and bad qualities are inculcated through *sanskaara* (subtle subconscious impressions). Therefore, you should develop good qualities through external sanskaras, good deeds, and Dharma, through the Ashram Dharma

(the Dharma for your stage in life), and good habits. The wrong tendencies will be pushed out by good ones. And, when bad tendencies are removed there will be no need for good tendencies. Then, your pure antahkaran will be fit to get the reflection of the pristine Atma. Then, Brahmagnan will come and destroy *agnaana* (lack of Gnan, nescience), and you will be able to obtain the essence of the nirguna, the *nitya*, *shuddha*, *buddha*, *mukta* (eternal, pristine, enlightened, liberated) Parameshwara.

The nirguna atmavadis say that everything that happens, or doesn't happen, is because of karma, or lack of karma. Even the nature of a person is created by his actions. They believe that even the good tendencies are the result of past good deeds. They tell us to remove the bad tendencies by cultivating the habit of doing good deeds. After that, we should become anasakta. The nirgunvadis tell us to become unattached after removing the wrong tendencies.

Vedanta, on the other hand, negates both good and bad tendencies simultaneously. Or, it creates a clash between them, and the good tendencies – supported by the Atma – overcome the bad ones. Therefore, if someone tells you that you do not need to plough the field, because good seeds will sprout regardless, they are misleading you. Plough the field well, my brother, put in good fertilizers, and sow good seeds. Only then will you reap a good crop.

People say, 'Don't take medicine if you are ill, because it is the nature of the body to be healthy. The disease has come from outside and it will go away by itself.' No; the disease has come from outside, so push it outside. If a thief comes into your house, won't you call the police to take him away? This is the opinion of the Dharmatmas.

The intellect that tells us what is good and what is bad comes from outside. Every thought about badness is an external superimposition. The purpose of sadhana is to remove the faults in us, and to inculcate good qualities. If some place is dirty, keep washing it until all the dirt is washed away. This shows the need

for sadhana. It is necessary to remove the wrong tendencies that have come into your life. They will not be removed if you ignore them. They will remain hidden.

You may have lust, anger and greed, but feel no need to get rid of them. You may rise above them for a while when you sit in meditation, but they will be present when you interact in the world. This is why the separating of Dharma and *adharma* (that, which is contrary to Dharma) applies to the *kartaa* (doer). A person who wants grain has to cultivate it, and a person who wants good qualities has to give up wrong tendencies and cultivate good ones. Otherwise, the method of Advaita Vedanta (that nothing exists except the non-dual Brahman) will be lost, and lesser philosophies will be accepted. People believe some religious Sect to be the ultimate goal, some place of worship to be the ultimate destination, and a waiting room to be their home. These people do not try to remove bad tendencies by inculcating good ones.

*Kaama na chhoda, krodha na chhodaa, naamajapana kyon chhoda diyaa?*

(You didn't give up lust, nor did you give up anger; why did you give up chanting Bhagwan's name?)

It must be kept in mind that the wrong tendencies must be known to be wrong, and there must be a resolve to give them up. A sincere effort must be made to implement this resolve. Along with that, you must understand what is good, and make a resolve to inculcate good tendencies in your life, and sustain them. Where it is a question of Dharma-adharma, inculcate the right sanskaras in your life through proper actions. Only then will the mind get the correct sanskaras. If you do not accept being the *karta*, considering yourself to be the *akartaa* (not the doer), the result will be that you won't be able to do any good deeds; but the bad habits will continue. The wrong tendencies come into us because of wrong actions, by looking at improper things, reading improper

material, etc. To get rid of them it is necessary to cultivate new and good habits.

I will now tell you about another *saadhan* (effort for spiritual progress). If you want to spoil the natural form of any object on the strength of sadhana, it cannot be done. Your sadhan will be wasted. For example, if you say, ‘Others see through their eyes; I will see through my ears,’ that can never happen. If even the Ishwara wants you to hear something, it will be through your ears. If He wants you to see something, it will be through your eyes, and if He wants you to taste something, it will be through your tongue. Even the Ishwara does not change the natural order of things. Therefore, only the bad tendencies that have come from outside can be removed and only good tendencies should be brought into our lives. There is no good or bad in the main object. And so, my brother, you have been given eyes to see with, ears to hear with, a nose to smell with, and a tongue to taste with. Don’t try to make changes in them.

*Indriyasye`ndriyaarsyaarthe` raaga-dve`shau vyavasthitau,  
tayorna vashamaagachhe`ttau hyasya paripanthinau.*

(3. 34)

(Raga-dvesha are hidden in all five senses. A human should not be ruled by them, because attachments and aversions create obstacles on the path to the Paramartha.)

You should not be ruled by raga-dvesha. Whatever task you wish to do, you should be free of attachments and aversions. It is *abhinive`sha* (identification with the body) that rouses us into doing things. Anger does not come unless there is some desire. We want something or another, and we get angry when things go contrary to our wishes. Nobody indulges in promiscuity unless they have lust. Some people believe themselves to be asanga, and go on doing all kinds of immoral things. Their *asangataa* (non-attachment) is false. Why would anyone do anything that is contrary to Dharma unless he was driven by desire? Nobody tells

lies for no reason. We have to be alert that such false asangata, or anasakti, does not come into our life. Don't fall into the habit of paying lip service to the principles of righteousness.

No matter how much sadhana you do, your body will always be made of bones, flesh and skin. Don't desire changes in natural objects. Your ears will hear and your eyes will see. But, if you do your work prompted by attachments and aversions, desires and anger, etc, then you are driven by pride. If your actions are prompted by the Ishwara, you are indeed an akarta. This is what you have to observe. The Gita shows you how to analyze all this.

Om Shantih Shantih Shantih.