

# *Gita Enlightened*

*Yogi Mahajan*



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DEDICATED TO  
H.H. SHRI MATAJI NIRMALA DEVI

*Daring warriors and terrific Kings flash and fade on  
battlefields.*

*Whence descends on the battlefield the mighty Krishna;  
He sorts good and evil.*

*Brings victory to the Righteous and vanquishes evil.  
Praise be to Him, Salutations Lord Krishna.*

*Where descends the Primordial and vanquishes evil.  
She nurtures the roots of life.*

*Transforms desolate mind deserts into singing gardens of  
Almighty's Glory.  
Praise be to Her, Salutations O Mother of the Universe.*

*In compassion She bears all human pains.  
Exuberantly restores all nature's care.  
Her mighty hand protects innocence and tender shoots.  
Patiently She gently guides the seeker's ascendance  
in the battlefield of myth and reality.*

*Her nature gives and not receives.  
To Her nothing can be offered.  
A humble mortal bows before Thy resplendent glory.  
In gratitude from the deepest core of his being.  
Before the battle cry, pray for Thy compassion to all Beings.*

## PREFACE

Every time I tried to look back, I saw a phantom of four questions which kept staring at me : Who am I? Why am I here? Is there a God? Where is He?

There was no choice but to face the phantom. It eased my mind a little when I reflected on my childhood image of God as Lord Krishna majestically seated on a golden chariot led by six splendid white horses and holding in his hands the reins of us poor mortals. But the rational thinking of modern times ceased to give room to this spiritual reflection for answers to these questions.

There had to be logic. As it heard the mighty Krishna speak of Karma, Dharma and devotion in one vein it got further confused. Perhaps this is true of all scriptures because one has to perceive between their lines, otherwise one falls into the confusion. The Gita describes the enlightened state of a yogi and his attributes, but how to become that is the question.

The answer had to be somewhere. Someone ought to know. I envy the happy country folk who have no questions and, therefore, do not have to chase for answers through an essentially limited rational framework of mind.

Perhaps the answer would come if I became an ascetic. The experiment ended abruptly after five years on a chance meeting with Her Holiness Shri Mataji Nirmala Devi. Through her simple and loving guidance and childhood stories of Lord Krishna (Lord Jesus Christ, Lord Buddha) "I" suddenly came to life and the phantom vanished. As I actualised the experience of the spirit, the source of true knowledge, the Gita appeared to arouse a new awareness and a state of being and started

encompassing the words with Reality. This book is the result. In the Gita, Lord Krishna asks the seeker in us to ascertain reality. How to discriminate truth from untruth. The time has come to unravel the mysteries that had always confronted the seekers. The seed had to be sown to be harvested in our New Age.

The meaning of life is simple, but the human mind has become too complicated to understand it. It was amazing how without Self-realisation (Atma - Sakshatkar), one's understanding can be wholly erroneous. This is the reason why Jesus Christ or Lord Buddha or Shri Krishna insisted that we should have our second birth. Actually the Gita was written as the description of this state which one has to achieve and also as an instructions to those who are awakened. This book should not be considered as a literal translation of the text but as the essence of Lord Shri Krishna's message. It is an attempt to communicate in the light of the Spirit, the essence of the Gita with the hope of assisting the seekers in their journey.

*Yogi Mahajan*

# INTRODUCTION TO MAHABHARATA

*By Her Holiness Shri Mataji Nirmal Devi*

To overcome all kinds of ritualistic nonsense of religion, Shri Krishna's advent was there. It was a very important event but I don't know how many people understand that. Shri Krishna has said it as clearly as anybody could say it. - Very, very clearly - that you have to go beyond your dharmas, that means you have to become a person who is religious innately and not to become a person who is just outwardly something like Christian, Hindu; Moslem. No! Inside! Inside you have to become. You cannot bind God in any rituals. That's why he came on this earth; to tell you that you should not try to bind yourself by rituals which are nonsensical. These were his teachings, so many years back, six thousand years back.

Shri Krishna treated Draupadi as a sister. As you know, they tried to insult Draupadi by pulling out her sari. It was Shri Krishna who helped her because she was his sister and she was such a powerful lady. She is also responsible for the Mahabharata. She is the one who brought forth, she is the one who told that you have to fight the Kauravas. She absolutely told them very clearly that you have to fight the Kauravas. And in such a way that they should not only be defeated but that they should be destroyed. Because the chastity of women is very important and anyone in India who tries to molest the chastity of a woman is to be cursed, is to be destroyed. And this was a very great message of Mahabharata. That only because she was insulted so much, all the war took place and all of them were destroyed.

When Gita was written down, people started following the book word by word not understanding what Shri Krishna said to Arjuna, you have to fight. At this time you have to fight for Dharma, for the truth. And you have to fight. Then he said, I can't kill my uncles, I can't kill my grandfather and I can't kill my

relations. He said, who are you killing? They are already dead because they have no Dharma. If you have no Dharma then you are already dead. So what is there to kill or not to kill? And this message was in Kurukshetra he gave to Arjuna. But then he said, you have asked me to kill these people because I have Dharma in me. I am killing them alright. What beyond this? What is beyond that? So he described Sahaja Yoga. Beyond this was Sahaja Yoga. First he described in the second chapter who is the man who is balanced. Then he says that such a man is never angry. He does not get angry. Inside he is absolutely at peace. So what he described later on is really the modern times or we can say our Sahaja Yoga. In which he said how a person should become. He did not say how to become that. But the description is just like Christ said that if somebody slaps you on one face you put the other face, other side of the face. All this is actually description of Sahaja Yoga, of the future. Not at the time when Kauravas were fighting the Pandavas, it was not at that time. During that fight he told him that if you become balanced, then you can transcend all these problems, all these understandings that you have and you become absolutely peaceful with yourself. On one side he said you have to fight. Now in modern times we do not have to fight Kauravas. There are no Kauravas. The five Pandavas had to fight the Kauravas. So now what are these five Pandavas? They are our senses. Or we can say they are the cosmos divided into various elements. They have to fight the Kauravas which are within us. Now there are 100 Kauravas, not one. It is if you extend it then we can say the nature has to fight something that is against the nature. Now people will say anger is natural. To be aggressive is natural. 'That is' not. Anger and all these things may have been natural but now we must know that we have the natural capacity to ascend. It is natural to go higher. It is natural to be balanced. It is natural to be a Sahaja Yogi. This is also within us. Now the building up of the spiritual Self is our work. And that's what we have to do.

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# ONE

## DHARMA

The advent of Lord Krishna was a major breakthrough in human evolution. For the first time a clear and decisive direction was given to the seekers of Truth. To this day his message of Karma and Dharma continues to resonate amidst the songs and colourful lore of the simple-hearted peasants in India. It lives vividly in the hearts of millions, from the cosmopolitan metropolis to the remote Indian village, and in their spectacular festivals and happy songs.

According to the Gita, God resides in the heart of all beings but we are not aware of His presence. However, it is possible for us to have this realisation. After Self Realisation, we become conscious of the Divine presence and His bliss.

The Divine is unlimited and cannot be known through the limited rational channel. It can be experienced through spiritual consciousness. To uplift our consciousness we have to transform also. The Dharma assists us to transform within. Sri Mataji Nirmala Devi explains Dharma : "Carbon has four valences, gold has the property that it is untarnishable. Similarly, Dharma is the sustenance of mankind. Man has evolved from an amoeba to this stage, through his Dharma which is the code of laws of evolution. This code of life protects and nourishes the central path of our spiritual growth. It gives us balance and a state to ascend in our evolutionary process. Without balance how can we ascend?"

Thus the conscious adherence to these laws is fundamental to human survival. Their disregard sows the seeds for cancer. The cancer spreads and finally destroys both man and nature. Evolution is the collective growth of man and nature, and each one affects the other. Hence, when Dharma is in peril then the Great Principle of Preservation, the 'Vishnu Tattva' comes to restore it. Then such a one as Lord Krishna descends: 'Whenever there is a decline of Dharma and increase of negative forces, then I incarnate myself to redeem the good, to annihilate the negative and re-establish Dharma.' (IV, 7-8).\*

It is only logical that the force which created this solar system should be anxious and alert to preserve it. As prophesied five thousand years later, Christ came to redeem mankind. He too said, "I will pray to the Father and He shall give you a Comforter, The Holy Ghost, that He may abide with you forever." What could be a more troubled time than ours, when there is a crying need for a Saviour. Will he not come? The Holy Ghost, the Primordial Mother, the Adi Shakti has to come. Thus the Divine blessing is upon mankind.

Apart from re-establishing Dharma, Lord Krishna's mission was also to destroy the evil forces. If evil cannot be eradicated peacefully, then force may be necessary before evil can destroy the whole society. Gods, no doubt, are forgiving and indulgent, but they cannot allow their creation to be annihilated by wicked forces. Hence, force is used as the last resort. Under just such circumstances, Lord Krishna urged Arjuna to take up the bow for the cause of upholding Dharma.

Unfortunately, the episode of the Mahabharata can be used by hypocrites but they should not be allowed to do so. History reveals how scheming politicians and self-seekers have exploited mankind under the pretext of serving Dharma. In the name of Christ and God Almighty race after race have been completely annihilated from this Earth. Even today the fanatics,

in the name of God are working out their satanic plans to destroy the peace of the world.

*\* Figures in Roman Numerals stand for chapter number of the Gita while the figures in Hindu-Arabic Numeral stand for the Shloka Number of the concerned chapter. This practice has been followed throughout the book.*

How are we to judge? It is not possible through the projection of mind. If we do this without Self-realization we live in a world of illusion. Thus, those who believe that they are fighting in the name of the Lord are really working out their ego and their own desires. This is the reason why fanatics cannot see their own aggression on others. Even those who say they are surrendered to Shri Krishna are very much under illusion. They are not yet connected to the Divine. When yoga takes place, one starts talking in third person, one does no effort (Sahaja), one becomes an Akarmi.

At the very outset one has to say that Shri Krishna was not an incarnation of a king like Rama but an incarnation of Divine diplomacy. The Gita is one of the examples of His perfect diplomacy. One can read between the lines after enlightenment that surrender to the Lord is only possible after yoga or union with the Divine.

Lord Krishna refers to himself as the Cosmic force. Through yoga all works are attributed to the Divine. We do not take upon ourselves credit for the deed. The ego gets no boost. As the attention becomes settled in the Cosmic Self and all works are attributed to it, there remains little scope for the playing up of the individual ego. In such a Buddha state we become the channel of the Cosmic direction. Lord Krishna directs Arjuna to attain such a state before taking up arms. This safeguards against fanaticism or any individual notion of Truth being construed as a Dharma crusade.

For a Divine mission, the instrument must be absolutely connected with the Divine. Among the galaxy of heroes of the

time, Arjuna appears to be the most suited. He desires neither kingdom nor pleasures of the three worlds. His heart is tender and humane, for he desists from shedding the blood of his tutors, friends and relatives, though they were in the enemy ranks. His moral values are high, for he believes that by 'slaying them, sin alone occurs'. He is prudent for he realises that no happiness comes by killing ones kith and kin. He states : "We, who understand the hazard of the battle, should be wise enough to avert it, even if the enemy does not." He is generous, for he will not consent to kill them though they may kill him when he is undefended. He has the collective love at heart, as he fears that in war the family unit will be ruined, its ancient laws destroyed, lawlessness prevail, the position of women degraded and thus the society will collapse.

Yet despite all the virtues of head and heart, Arjuna is blinded by his indiscrimination and fails to foresee the collective pattern of the Divine. Hence, Lord Krishna endeavors to clear the ego block in the discourse of the Gita.

Truth cannot be revealed in clearer words than in the Gita, and it is precisely this which makes it perfect as a work of art and as scientific treatise. The spirit of Gita has been beautifully expounded by Zen. Zen is the essence of the Gita. The Gita lay buried under the weight of the priesthood. Zen picked up its fallen leaves and brought them back to life. The Japanese tradition of Zen has remained faithful to the spirit of the Gita, allowing neither compromise nor illusion in the quest for truth.

The direct and the absolute recognition that the mind is inadequate to face reality and that it must be overcome, was carried from India to China and then to Japan, where it gave birth to the tradition of Zen. In Zen, the direct confrontation with the mind is carried to its logical conclusion, i.e. the proposition that all the thoughts and imagination of the mind are meaningless and reality can only be experienced by meditation in thoughtless

awareness. Meditation is a state in which the mind becomes an instrument of the Holy Spirit. Once the tyranny of the superego and the blindness of the ego has ended, our Spirit is liberated. The Spirit which is the source of all life and understanding, is ubiquitous; we all are the Spirit, and the Spirit is in all of us.

All the arguments given by Arjuna were to justify his behaviour on the battlefield. One might say that he was filled with cowardice (Karpanya) and he tried to escape the war. Another view could be that he was filled with compassion and his higher value system guided him. No doubt Arjuna was a great warrior but to him war appeared to be futile and pointless. There is another background to this historical event. Lord Krishna's cousin who was called Neminath and is one of the Tirthankars of the Jain people had the same kind of feeling of recession. He was to be married but till then there was no idea of vegetarianism in his people. The marriage was celebrated with great festivity and many types of animals were killed for it. When he saw the birds being killed he felt compassion for them and turned vegetarian. Since that time the Jains have taken to vegetarianism and have carried it to such an extent that they try to preserve even the bugs and the mosquitoes.

Dharma gives a person the necessary balance to be in the central path and holds him from going to extremes. Fanaticism in the name of religion is the most absurd en masse madness. Actually, fanaticism is against our innate human sustenance (Dharma) as it manifests when the whole society goes out of balance.

Thus Lord Krishna brings forth the reality of the principle of religion which is innate discretion achieved through balance. He points out that Arjuna's Dharma is to be a Kshatriya, meaning destroyer of Trigunas, the three basic temperaments of human beings. First the one that desires, the second that acts and the third that evolves. All of them have to be surpassed one by one to

achieve the state of Spirit (Gunatita). In the arguments of Arjuna, you find his attachment to his kith and kin. Though most of his relatives were evil and some were supporting the evildoers, yet he feels his kinship with them. Such people who are unrighteous, licentious, unjust and cruel like demons are without any sense of Dharmic values. If such people are allowed to rule, they bring forth on the subjects untold miseries. Thus Lord Krishna pointed out that Arjuna has to fight those evil, destroying and depraved people, despite his deep relationship with them. He had to stand with the Pandavas who were Dharmic and who were fighting for the well-being (Kshema) of the subjects as well as of the Kauravas.

Here, one starts wondering how to know who is right and who is wrong. If a person is balanced he can instinctively reach the right conclusion. But above all is the Spirit, the Absolute. If one is a realised soul he rises above the relative world and gets established in Truth. Without a realised state, one is prone to imbalance and can move away from reality. Thus any religion without Self-realisation is a blind alley. Religion is not a brand, cult or a group of people who believe in something because they are born in it or because they have changed into another brand. This kind of brand satisfaction is pointless, absurd and could even be dangerous. One must realise that whatever his forefathers have been doing and claiming has not transformed them. What is the use of doing the same thing again and again like a slave or a copycat?

This is why and how people who follow various religions grow up as enemies of each other. Either they are on an ego trip of destroying others or on a superego nonsense of destroying themselves. This is the beauty of the Gita that it reveals the essence of religion out of ugly norms that settle around reality. Lord Krishna flouted all such stagnating, rigid ideas to allow the living religion of the living God to be re-established to nourish humanity.

## TWO

# THE DISCIPLE

Strange that a message of Dharma should be taught in a theatre of war, at Kurukshetra. Discourses and preachings are usually given from pulpits and high places, but it seems the message of peace is best appreciated in the midst of war. When we are facing complete destruction of all that is good as in the times of Kaliyuga, the essence of peace is truly valued. The sage Vyasa describes how Shri Krishna devices crisis to spark transformation.

The best of everything comes out more clearly in contrast with something else that is opposed to it. The contrast of darkness and light reveals their mutual significance, as also the good and evil. The awareness of a defect is the first step towards its correction.

If one is suddenly called upon to fight after many years of no war, one has to gear up and sharpen the attentions. In that state of agility, it is possible to stretch out to new horizons. In the matter of life and death, we suddenly wake up as never before and all the dirt and rust of past years gets shaken off.

When a pilot is flying a fighter plane and the enemy is at his heel, his consciousness suddenly heightens to a level where every fiber of his body awakens to a new dimension. In that state thinking stops. His attention becomes so lucid that things, otherwise difficult to understand, crystallize instantly. In such



an emergency he cannot afford to be negligent for there is no second chance.

In that moment of urgency two things happen. First, the preciousness of life dawns and we try desperately to hold on to it. Secondly, we enter a state of heightened consciousness. In that split second, we suddenly jump beyond cause and effect. When there is no cause there cannot be an effect. In that transient moment we enter eternity and draw inspiration from its unknown depths. It is both the moment of deepest illumination and of greatest creativity. Thus sometimes, circumstances can lead to rare experience of pure consciousness which seekers try to attain through laborious practices of meditation. Today the whole world is a Kurukshetra. Like Arjuna many are perplexed, confused and not wanting to fight the evil, but are only talking about peace.

We would normally seek peace in the mountains, where there is greenery, trees, birds singing, snow-clad peaks, flowers and cool breezes. In such tranquility with everything beautiful and serene one forgets the search. Like the Lotus-eaters, 'When death is the end of life, why should life all labour be ? When nothing is at stake, there is no stimulus to trigger desire. And without desire there can be no seeking, no interaction between the mortal and the immortal and thus no knowledge of truth. Lord Krishna chooses the battlefield as the spring-board where there is no choice - Arjuna is pushed inexorably.

It is in the battlefield of Kurukshetra that the crisis sparks self-realisation. The Buddha did not receive his stimulus in the palace. It was dead there. Everything was peaceful and beautiful - wife, children, parents, wealth - no urgency of quest. It was only on the day that he drove his chariot to the market place that stark reality confronted him and thus provoked him to seek. The intensity of his desire was so great that nothing else mattered anymore. In that upheaval his burning desire brought forth a new

being who was no longer the prince, but who had become the seeker. At this point he was willing to be led into a deeper experiences. The mind which likes ordinarily to stay in its own place, in its own habits, formations and old moulds is now taken into the adventures of the unknown across deep valleys and stormy oceans. Tao uses the term Wei-ji to explain how transformation occurs through the dynamic interplay between crisis and change.

When the urge is a blaze, nothing but the fulfillment can calm the surging flames. This intense thirst for knowledge which can even drive one to the point of madness has to be quenched. There are obstacles and problems. We may stop halfway, but if the thirst is from within, we will move forward and nothing can stop us, Nothing could stop Buddha. He had to know. He was at the doorstep of death, but the will to know was so strong that even death could not match its force.

Prince Arjuna faces a similar situation. Seated on the chariot, he addresses Lord Krishna : 'Draw up my chariot, O Krishna, between the two armies so that I may see the men who are assembled in the enemy ranks, ready to fight, led by the great and perverted minds of their leaders.' (1.21-23)

Prince Arjuna is ushered into the battlefield, where he sees his friends, uncles, cousins and kinsmen in the enemy lines. Witnessing them, he is overcome by grief and becomes despondent. A storm brews; the mind jumps from one extreme to another, and a transformation occurs in the crises - he has come here to fight, to lead, but the tempest within throws the mind out of gear and jeopardizes the very idea of war.

Prince Arjuna says, 'My body is trembling, my mouth is dry, my hair is standing on end. I see evil omens, O Krishna and do not foresee any good in slaying my own people.' Of what use are kingdoms, enjoyments, or even life ? Why does one fight ? For what do we battle? We battle for our people; but, if those

very people are going to be killed in war, then of what use is such a war? (I. 29, 31, 32).

If a battle brings only dark despair, what is the use of winning it ? King Alexander did not find peace in his conquests. The more he conquered, the more his passion for conquest soared, the more restless and agitated he became. He kept on conquering like a megalomaniac without contentment, without tasting the sweet fruit of fulfilment. Prince Arjuna at this hour of crisis has the realisation that a victory without inner fulfilment is of no avail and hence, futile.

Arjuna says : I will not fight. Of what use is this victory ? Those for whose sake we desire kingdoms, enjoyments and pleasures, they stand here in battle renouncing their lives and riches. These I would not kill, though they kill me; even for the kingdom of the three worlds, how much less for the sake of this earth!' (1.33, 35).

What is a small patch of land worth, as compared to one's principles ? Arjuna does not allow material considerations to weigh against his Dharma. This great insight, this great spectrum unfurls itself before Arjuna in the hour of crisis. The warrior's sword falls, the armour is shed, the lust for power dies and a human heart stands resolute. A conscience heavy with blood cannot know peace. In this catharsis the heart is torn apart, the delicious flavours turn to ashes. The pleasures Buddha too had known in his palace suddenly turn sour. He just walks out on them and nothing matters anymore. This is the miracle, the alchemy of transformation. In the battlefield the warrior knows that he may die any day. This frees him from worldly attachment and ambition. In a crisis it is possible for a warrior to achieve what might take a monk years. And so it is with Prince Arjuna.

The noble Arjuna, understanding the futility of war, assumes the role of a martyr. He came to conquer but, being moved by compassion, says: 'Better that they conquer me and

slay me in battle while I remain unarmed and yielding.' (I, 46).

There is tremendous love in the man. He cares for humanity. He is willing to sacrifice his life and victory for his friends, teachers and kinsfolk so that the arteries of civilisation may continue. No wonder Lord Krishna takes such pains with him. The stage for the greatest war is set. Imagine a war of a magnitude never known before in the history of mankind. A war with results more devastating than that of either the First or the Second World Wars in our own era. The preparations, the colossal momentum and Arjuna drops his bow and arrow, calling it to a grinding halt, 'I will not fight.'

To be able to stand for his convictions is the most important quality for the seeker. After years of labour at studies, he qualifies for a profession and he finds it frustrating, it is not what it was thought to be. It cannot give any sense of fulfilment, because of both time and money invested in it, and the risks of starting a new career, one hesitates to turn back and start afresh. One may be an engineer and at the age of fifty one realises that this is not what one wanted out of life. Yet one continues. One lacks the nerve to break away; and the courage to start all over again, to rebuild from a broken structure with worn out tools. But Arjuna had that courage. Here is something to learn from him. The day realisation comes to the seeker that he has gone against his Spirit, he should have the guts to change. This freedom is his ally. He must have the open mind of a scientist.

We are not a robot. We are a human being, and have within us the tremendous power of versatility. At any point in life we can transform. But we must have the desire to transform. If we measure in terms of a balance sheet, and consider the time lost and the time in hand and allow financial consideration to determine the decision, we will never transform. We will never know paradise, only those who are willing to take the quantum Leap will enjoy the unfurling blessing of this planet Earth.

Meditation helps to bring a transformation within, a change of attitude towards life. It is not important how long we meditate or for how many years, our attitude must change, and it can change only if we are absolutely honest with ourselves. If we are willing to go all the way, deep down within ourselves, then we can witness our weaknesses. Through this knowledge, change follows spontaneously, irrespective of the consequences. Never mind how the change might appear in the eyes of the world; we go ahead. We may have to give up something materially, it may be a lot, but no sacrifice is too great for the truth. Nothing comes from nothing. We could spend a lifetime going from one ashram to another without any result, but there is no need of an ashram if we can honestly renounce the negative. Then we become our own best friend and guide. Zen says meditate while cooking, cleaning and working, for during that routine activity the mind reveals its dark and light shades. At that instant, decide to start watching the negativity and whenever it arises just correct it. This correction our alone can do for no one else can know the happenings in our's mind.

Arjuna argues : 'what happiness can be ours, krishna, if we slay our kinsmen ? Only sin will arise from this bloodshed.'

Arjuna, in the grip of emotion, takes a moral stand that such an action is sinful. His notion of sin arises from his programming that it is sin to kill one's kinsmen and friends. Swayed by the lust for power, the enemy has turned a deaf ear to the call of their conscience. However, one who can hear its call, and foresee the consequences, should listen to it.

Christ said if someone wrongs you, do him good. If we retaliate at the same level then what is the difference between us and him ? If he has done us wrong and we in turn harbour negative thoughts towards him - show anger and speak ill of him - then how are we better than he ? Where is the difference ? Where is the pedestal from where we point your finger at anyone

else? When we point a finger in judgement, four fingers point at us.

If someone slaps us and we offer him the other cheek, it is carrying forgiveness too far. In ignorance he will slap the other one also. Submerged in darkness he cannot see.

For instance in the wake of terrorism when innocent people are killed because they do not conform to someone's perception of religion or ideology then fighting for self defense is preferable to dying. When the tenth guru of Sikhs, guru Govind Singh faced aggression from the Mughals, he meditated long and deep. He then wrote that when all other means have failed it is righteous to draw the sword but there should be no vengeance. Other condition were that you have to fight the person perpetrating the evil. Not his family and other innocent people. But one may ask - do bombs have eyes to see ?

Arjuna says : 'In the destruction of the family, the ancient traditions are destroyed, consequently the whole society falls in lawlessness. When lawlessness arises, O Krishna, the women of the family are debased and when women are debased then there is confusion in the social order (castes). (I.,40, 41)

Civilisation takes its roots in the family as a unit. If the root is shaken, the foundation becomes weak. Through the passage of time a set of unwritten rules and regulations wove the mosaic of traditions. These provide a harmonious structure for the collective functioning of the society. Through trial and error these evolved into a framework of functional utility. The mother emerged as its nucleus and source of strength, as the binding force of the family ; the father as the breadwinner; the grandparents and elders as foundations of age-old wisdom and guidance. Each one fills an emotional as well as a functional need. Each one is indispensable to the growing child.

A child's emotional need is greater than his physical one. If

denied love in childhood, he will be insecure even in adulthood. The emotional void that is created, cannot be filled by hired help. It can be nourished only through the mother's love. Because the mother's role is so very important in building up the human race morally, Arjuna feels that wars bring forth the destruction of moral values among women, which is detrimental to the healthy growth of the society.

As society evolved, the men, because of their greater physical strength, became the hunters, and later the wage earners, but always the protectors; while women, because they bore children and were more physically vulnerable, became increasingly prone to house keeping. While man protected and cherished his family, woman, physically weaker, developed emotional strength in the warm glow of man's protection and in the security of his love, which gave her stability to nourish her loved ones. Like the Mother Earth, nourishing the life with beautiful seasons, the woman has to be strong to bear the brunt of human life.

It is not a question of who is superior - the male or the female - who is the more important - the father or the mother ? Both are equally important. As the husband goes out to earn, the wife also works in the house, keeps the home, and brings up the children. It is only in recent times, with the growth of materialism that the husband, by virtue of the wealth he amasses, feels superior. Control over money boosts his ego and wielding that power over the household, he tends to demand a demi-god status, negating in the process his wife and partner and so reducing her to a mere chattel. In fact, for a growing child, the mother is very important and her traumas affect her child. Psychologists believe that the child's mind is receptive to all the thoughts and feelings of the mother from its stage as a four-month-old embryo in the womb. Therefore, the tranquility of the mother is essential to the well-being of her child. But when

women retaliate to dominate men, the child becomes very dominating and arrogant.

People become perverted when they are unable to open their hearts or feel unloved and unwanted. A woman gives love. She has a vital function to perform, in some ways more important than the man's, for she is the source of love and thus the bedrock. When love is shifted the family as a unit breaks down, traditions crumble and chaos erodes the social structure. In such a society people are frustrated, insecure, depressed and stressed. The inner quest of the Spirit may get suppressed by drugs and other devious means. But these cannot substitute for reality. On the contrary, they take people to the point of no return. Under these circumstances, only the love of motherhood can restore the damage. A mother brings back together all her dissenting children through her love. Total self-sacrifice underlines that love - a sacrifice which only a mother is capable of making. She only knows how to give. Her giving is never measured nor weighed. It is unconditional and spontaneous. It is her sterling quality which perhaps was passed on from the Primordial Mother. Perhaps that is the reason why the mother image has been worshipped for thousands of years and the most ancient form of worship so far recorded. Of course, in between we have had many negative attacks of half-baked intellectuals like Freud. The paranoid situation of the Western World can be explained because they accepted Freudian theories as gospel.

It is the sanctity of motherhood that Prince Arjuna wants to protect and which we too in our times must uphold for she nourishes our ascent.

'O Krishna, my being is stricken with pain. My mind is confused in regard to duty. You are my teacher. I take refuge in you, advise me, guide me.' (II, 7)

Two voices roar within Arjuna - one urging him not to fight, the other beckoning faith in his guru. In his limited vision of



performance the human computer vetoes the idea of war. Yet the undaunted faith in the Master causes him to yield, despite his own conviction. It is this faith which rescues us in critical times. If each one is to heed the programmed computer, then one would merely be switching from one mind game to another.

There are moments when we are swept away by emotions. At that time we are convinced only of our own point of view. Someone comes along in whom we have faith and we allow his judgement to prevail upon ours. He may be a friend, parent, and teacher, anyone in whom we have placed Faith. This is an age of doubt and reasonably so, because wherever faith is placed, it often meets with deception. A galaxy of fake teachers and gurus has mushroomed into an industry, taking their disciples for long rides. Therefore, skepticism in the mystical mumbo-jumbo is not without reason. But "If there are many plastic flowers then there has to be at least one which is the real flower," says Shri Mataji.

There is the other extreme of total disbelief, believing only what can be perceived through the physical senses, called the scientific approach of rationality. However, to enter the ultimate realm of knowledge, faith is indispensable. A doubting mind cannot cross the last frontier. Pebbles of faith pave the way through troubled waters. But we must find a true master. The one who has greed and lust, who is not capable of awakening the higher, is not a Sat Guru (real teacher).

It is the faith in the Real Master which helps Arjuna to come to terms with his inner trauma. Life depends on faith, and we must be able to go reasonably along with that faith. We need it in each other. A student must have faith in the teacher; a child must have faith in the parents. That is how each one is able to grow, to take one's own first step through the faith in the other, who is knowledgeable. What a student does not comprehend, he accepts on faith until he knows otherwise. After realisation one

develops real faith in his Guru because he has had the experience. This is not blind faith but it is enlightened faith, Shraddha.

There can be no doubt whether we are our mother's son. It may be possible to ascertain the mother but it is not so to prove the father. You have to take the mother's word for it. Doubt has no end, yet nothing is gained out of it. A husband may suspect his wife and vice versa.

Why do we have faith in the scriptures ? Because it is written by someone we trust, even though we do not know him in person. Everything does not need proof from inception. We base our hypothesis on information compiled by others. A scientist accepts on faith the accumulated knowledge of centuries, and proceeds from that premise. We eat certain foods because others vouch for their nutritious value. We do not take it to the laboratory to verify. If later discovery proves contrary, we simply give it up. Basically, we go by faith though, given the freedom to think, we may choose to doubt. It is the nature of the intellect to doubt itself also.

However, Faith cannot be engendered, it has to come spontaneously from the heart. It is with such implicit faith that Arjuna takes refuge in Lord Krishna. The seeker may be ready to surrender but the guru has to gauge his integrity before accepting him lest pearls be cast before swine. Ancient masters jealously guarded higher knowledge and carefully tested the seeker before passing it on. Faith bestows a great responsibility on the one upon whom it is placed. Lord Krishna's responsibility becomes greater as his role changes from a mere counsellor of war to that of a guru. He has to undertake the delicate task of protecting both the individual and the collective interest. Satisfied with Arjuna's integrity, he accepts him as a disciple and undertakes to clear the confusion from his mind.

In traditional India people seeking salvation know the signs

of a real guru. There have been brilliant galaxies of great gurus in this country. Of course, westernised Indians may not be that sensitive and may fall prey to false ones. Also those who go to Tantrikas know that they can only materialize things on a lower level with the help of black magic. Arjuna had heard of the powers of Lord Krishna as a child. He had experienced the greatness of his incarnation all his life. Thus his faith in Lord Krishna was absolute.

Appealing to Arjuna's sense of valour and courage, Lord Krishna makes him aware of the ill fame that would follow if he abstained from the battle, 'for one who is held in honour, ill fame is worse than death... how shameful it would be if the enemies slandered your strength.' He tackles his male pride, rebuking Arjuna for unmanliness and faintheartedness. Reminding Arjuna of his duty as a warrior, Lord Krishna points out the consequences ; 'slain you shall attain heaven, victorious you shall enjoy the earth'...sin arises in not upholding a righteous cause.'

He tutors Arjuna of the eternal nature of the Spirit, explaining the inherent nature of the Divine force to be indestructible. The vehicle of the body grows old and fades out but the Spirit is immortal and continues. He illustrates that the wise, who understand the Spirit's eternal nature, grieve neither for the dead nor the living. They are not deceived by the transformation of childhood, youth, old age or death.

### THREE

## THE PATH OF YOGA

*“ In the path of yoga, no effort is ever lost; all obstacles are overcome. Even a little Dharma saves from fear.” (II, 40)*

The word 'SAMSKAR' means an imprint left in our consciousness - the footsteps left behind on the sands of time. Both the individual and collective impressions leave a stamp on our consciousness. These impressions recede in the subconscious and surface whenever a favourable occasion for them arises. Often one's preferences in food are determined by the flavors that the taste buds had acquired in infancy. Thus, different people have different likes and dislikes. A child brought up in a non-spiritual, insensitive environment may not respond to the call of the Spirit. However if he had spiritual influence in childhood, he might be confronted with spirituality even at a late stage of his life. The impression sown in childhood mature and help nourish further interest in that field. The interest of a seeker is sustained due to the favourable impressions registered in the past. A beginner must therefore persist, despite initial odds-he may be totally bored, the whole thing may sound crazy, but the Samskars fortify a positive attitude and provide a sure foothold.

There could be good (Su) Samskaras which make the quality of the person and help in his evolution, while there could be bad (Ku) Samskaras which can pull the person down to the baser level. Thus all conditionings are not to be discarded or

accepted. All human beings do not have the same tendencies. Some may be of a higher value system, but as they grow they might acquire the conditions of the society they live in. There could be stronger personalities who, despite all bad conditioning of society, would grow in the glory of their virtues.

Many things are accepted in life without the support of logic or proof. They are just beliefs after all. If a child had been told that there is a God, a Supreme Force, he may not think about it for the rest of his life, but it will be there at the back of his mind. When he turns eighty and is told that there is a God, he may not readily agree, and yet he does not negate it. Residue of the past good impression provides a scope for enquiry and a possibility for further development. So, even a little effort comes handy. You may have meditated once in your life, and not continued with it subsequently. However, the impact left by it provides a support at any later opportunity. But a negative conditioning gives no chance for enquiry. "It is very easy to fall, but difficult to retain your position and much more difficult to ascend." - Shri Mataji

Childhood impressions are the most important. If childhood foundations are strong and positive, we can go into life like a warrior, full of self-confidence. And with that self - confidence based on strong values and virtues, nothing can stop our seeking. If we examine the lives of seekers who have scaled the peak of the spirit - these are seekers who never turned their back on truth whatever the odds. The one who stands on dharma and strives is never lost. In his battle for seeking the absolute truth, he can never be defeated unless he turns away from the battle.

"The understanding of one who is decisive is single, but the thoughts of the irresolute are many branched and endless." (II, 41)

When the foundation is strong, then one is not engulfed with muddled thoughts and mind waverings. In a strong, nurtured upbringing, a clear and healthy mind moulds. The clear mind reflects the true picture, as does the water in a pond,

without any distortions or doubts. But the mind that has been misguided and confused is full of doubts and only reflects its own distortion instead of the true picture. In our search for the Absolute Truth, our vision gets blurred by relativity because of our own mixed-up conditioning that keeps projecting forth shades of grey. According to Shri Mataji Nirmala Devi: "Just as gold has an absolute property that it does not tarnish, similarly the universe of Reality has an absolute property which does not change." The ultimate is absolute but the mind is relative. Hence the ultimate cannot be recognised through the instrument of the mind. Any such attempts will bear a false result. To recognise the Ultimate, you have to come upto the level of the Ultimate. Only when you transcend, the mind will experience the Ultimate absolutely. But first of all the mind has to be clear cut and decisive.

The other side of conditioning is deconditioning-but how do you do it ? What is the instrument ? It has to be Mr. Ego, not yourself. Ego knows no limits. It actually acts against the good conditioning, seldom against the bad conditioning. So one goes on chanting, 'What's wrong, why should I be a good person, why should I be unselfish?' The rationality is ego's manifestation, it tries to justify everything. But a microcosm is part and parcel of the macrocosm. We all are part and parcel of One Being. Does one eye fight the other? Shri Mataji says: "This world is divided by man. Each nation represents a subtle centre of ascent in the Primordial being."

"Those who expound the letter of the scriptures (Vedas) with heaven as the selfish goal create various rites and rituals for the selfish attainment of pleasures and powers, the reward for which is rebirth." (11,43)

The priests, the pundits and the intellectuals, give convincing discourses on what is right and wrong, but, their personal lives often reveal contrary to what they preach. They twist the letter of the scriptures to assert their authority. It is a power game, worse than the politicians' because they use the

scriptures as the tool. As nobody questions the scriptures, they are above board. There are a dozen different interpretations of the Vedas, each word is open to several interpretations and a clever person can twist them to his own purposes. Shakespeare gave several examples of the devil quoting the scriptures. Religious wars in medieval times were justified on religious grounds; In modern times terrorist have caught on the trick. Can the gospels of peace, love and non-violence propagate such shameful atrocities? No wonder Marx called religion the opium of the masses.

Complicated rites and rituals, difficult for the common man to understand, perpetuate the hold of the priesthood. The temple has become a money spinner and the priest indispensable. He often speaks in an incomprehensible language and demands various offerings and services. When a man dies, his son must perform arduous ceremonies and feed the priest's pocket to ensure the peace of the departed soul. If peace cannot be bought for the living, how can it be purchased for the dead ?

Rhetoric and philosophical theories only nourishes the ego and the intellect, but not the heart.

"Every intellectual, however brilliant he may be, gets confused in his own mental yarn. The more confused he is, the more he asserts himself; because he is confused, he is not sure of himself, so he asserts: 'This is the thing, this is the thing.' He becomes like a possessed personality. When he explains everything through his brains, he convinces many others who are confused like him. They depend on him, he becomes a leader because they are much more confused and they find somebody who is not so much confused outwardly." Shri Mataji

Before practising another's theories, we should first check out if he himself has profited by it.

"As is the use of a pond in a place overflowing with water, such is the use of all the scriptures(Vedas) to the enlightened being." (II, 46)

Crammed knowledge from books is for scholars, but is worthless to the enlightened one. What can books teach the one who already knows? In fact, what he knows cannot be expressed in any book. Books only relate to the limited intellect. Scriptures talk of the drop of water, whereas the enlightened one knows the ocean. The philosopher gets blessed with thinking. Let him sink the concepts in the whirlpool of his own mind. Concepts are not reality. Those in search for the kingdom of God are simpletons, so that they may escape from the mischief of philosophy. Let the intellectuals gloat over their cleverness, while the simpletons rest like babes in the bosom of the Creator. Their simplicity is the greatest blessing. Knowing not of but the Creator; in him they always delight.

Kabir, the great saint, was an illiterate weaver. He had never read any scripture, but was one of the greatest masters of the sixteenth century. The scriptures were written by men from their experience and the same experience can be easily ours. Knowing is the ultimate experience. All kinds of ideas have been instilled into our head by mystical writers. The more we read the more we are confused. One person says one thing and another something else. Under proper guidance, knowledge is gradually revealed to the disciples comprehensively at the appropriate time. Before taking the leap it is better to find out if others have achieved anything from such a teacher or not.

Reading about the Lama who can fly, we want to fly. Our approach to spirituality becomes power - oriented.

To ensure a clientele, fake gurus say exotic things about meditation. But Meditation is not a power trip. Shri Mataji Nirmala Devi describes it as a state of thoughtless awareness, "when the Kundalini, the power of true or pure desire, ascends to its height and we experience collective consciousness."

Zen speaks of it in terms of a silent experience. Zen considers gardening, cooking or household chores as a



meditative practice. Mundane work can be the simplest way of experiencing nature's way. Doing work that has to be done over and over again can be instrumental in the dawning of enlightenment. To know the self, the intellect has to be transcended. It can happen instantly, in a flash. It does not require years of study or learning. It can be experienced in the blooming of a flower, in the innocent smile of a child or simply the playfulness of the wind. But the modern mind is complicated. It is difficult for it to learn by simplicity. It needs labels, names and forms. But if you say, 'It is this', then it is not that; as long as you can name it, you have not known. The Upanishad gives the test of 'Neti, Neti'-not this, not this.

Zen talks of 'spontaneity', but we cannot be spontaneous if we are result-oriented. For then we are already in the future, and not in the present. Zen says, 'Be in the moment'. If everything we do is for a future goal or a future benefit then, Where is the present? All our past went into thinking of the future. All our present is going into thinking of the future and the future will go into thinking of the future. 'When did we actually live? In fact, we only lived in dreams, in the imagination of a future that does not exist. We lived only in illusion.'

When eating, eat; when walking, walk; when sleeping, sleep. While cooking do not think about sleeping, and when sleeping do not think about cooking. At a party, while having a merry time, a thought comes of the next day's work and then a regret that this pleasurable moment will end. At that instant joy dies. In joy, in pure ecstasy, we do not think. It is a state of thoughtlessness. It is a state of being, not becoming; In the sheerest, purest moment of joy. Effortlessly, just like that ...

"Do thy work in yoga, with a detached attitude, even-minded in success and failure. Equanimity of mind is called yoga." (II, 48)

Shri Mataji Nirmala Devi explains, "Human love means possession and determination. Divine love soothes you, it raises

you to a new awareness. It is something that's just flowing."

"Not rationality, Nothing. It is to feel. Feeling for the pain of others. Feeling for their longing and feeling for their aspirations. Just feel within ourself, is there desire to be the whole? With yoga (self-realisation) we become collectively conscious. We can feel our centres and that of others on the fingertips. As Mohammed Sahib had said, 'At the time of resurrection, your fingers will speak'. The Namaz has the real ritual to know the Spirit. The Pujas and worship all pour joy on our central nervous system. We feel the cool breeze of the Holy ghost the Chaitanya Lahiri in living experience. We become one with the Divine and the rapport is established. The Divine vibrations indicate and the coding if we know them, we know their meanings. Love has its own bondage - very sweet and beautiful. We have to know the waves of the Divine ocean of grace and enjoy them."

"If a child comes and spoils our house then we should enjoy the fun of spoiling. If our freedom is challenged by a little child's crying, we are not a wise person. It's abandonment, it's loneliness, it's cutting off from the primordial one that we are not being able to tolerate other people's freedom. We have to be truly free. When a little child cannot cry in its own home, what kind of freedom is that? If a child cannot eat what he wants in his own home what kind of freedom is that? Of course, this freedom is to be pruned, nourished and developed in the correct way of love."

"If a husband wants a certain thing to eat the wife should be glad to know his want and be happy to make such a small thing that will make him so happy. Likewise, the husband should respond to the wife. Otherwise there will only be dryness, loneliness and emptiness in life. To know each other is the greatest fun. The sweet little things create waves of deep joy and immeasurable bliss of married life."

If we look at a tree with love and we will find the tree itself is giving us the joy of its creation, because we will become

thoughtless after realisation and the creator who has made that beautiful tree will be manifesting all that joy stored into it. Every human being is a store of joy unlimited. We need not waste it because someone is not what we want him to be, or what we learnt at School. At every doorstep, everywhere there is beauty lying-do not miss it. If we are possessive you can never enjoy it. That store of beauty in every human being is free and forever bubbling. A detached attitude does not imply that we renounce everything and stop loving our children, our husband, saying that I am going to be detached. Lord Krishna speaks of the detachment of the ego from the action. This is not a mental understanding but comes through the state of awareness, we can achieve after self realisation.

We feel elated with success and depressed with failure. How does it matter whether we succeed or fail? Who succeeds? Who fails? When you say, 'I have succeeded' who is this 'I' ? Does the 'I' really succeed and can it fail? Is there such an 'I' that succeeds and fails? Fail in what and succeed in what? It just is. The 'I' cannot succeed or fail, because there is nothing to succeed to and nothing to fail from. The 'I' has always been there and will forever be. There is neither success which makes it more nor failure that makes it less. It is beyond either because it is the spirit but not the ego. When the obsession of the 'I' gives way then the mind comes into a state of balance. It returns into its equilibrium and rests in a state of equanimity called Dharma which enables us to achieve our ascent and establishes Yoga (the union with the Divine). Those who have Dharma ascend without any hurdle and station very easily and firmly in the state of the Spirit.

The so-called Dharmas or religions remain at physical, emotional or mental levels. These are bindings which take us to absurd limits. Such religious people become either violent or docile cabbages. But the binding of our attention to the Spirit is the only way to our enrichment, transformation, enlightenment and absolute freedom.

## FOUR

# IN THE STATE OF YOGA

*"One who has united his awareness with the Divine transcends both good and evil. Therefore, aspire for Yoga. Yoga is wisdom in action." (II, 50)*

At the outset one should ask how to get the state of Yoga. Shri Krishna did not so clearly say about the process of awakening and ultimate state of Yoga. Perhaps he thought the seeker would find out from the scriptures of seers like Markandeya who lived thousands of years before Lord Krishna. This aspect of ascent was kept a secret for decades, but when he explains about the "lighting of subtler fires" he means chakras, through Kundalini awakening and when such Yogis give Self Realisation to others he describes this process as "kindling fires with the Torch of Truth"- "only an enlightened candle can enlighten another candle", as Sri Mataji says. When he describes the "breaking process" of a Realised Soul, who is a subtler personality (one who has achieved great maturity after Self Realisation painfully gained after long austerities) he is referring to the sucking in of the subtler prana shakti which enlightens the thought of a Yogi, because the Yogi has achieved the subtler state and he is in connection with the essences of all the elements.

As if planned in the tradition of spirituality, Shri Mataji's work explains why, at the time of Shri Krishna, the secret knowledge of Kundalini awakening was not clearly expounded. Shri Gyaneshwara in his Gyaneshwari (the commentary in

Marathi on the Gita) in Chapter VI talks about Kundalini as the Jagadamba - "That Kundalini Jagadamba, the one which is the glory of Chaitanya (Brahma) which rules the whole Universe. She is the one who is the primule of the seed of the whole Universe and that grows into the Great Tree and creates the cooling shade of Divine Love.'

The Guru Granth Sahib describes how little boy is flying a kite and at the same time is talking, running and playing with his friends. The ascent of the kite as Atma has risen to the sky, but the boy, though indulging in various playful activities has his attention on the kite. We have seen this in Sri Mataji's pattern of behaviour and activity. When She is talking to us, discussing some mundane matter, Her attention is on the Kundalini of a seeker and suddenly She comes out with an exuberance of love as soon as She sees that the Kundalini has given Self Realisation to a seeker who is sitting before Her.

Such a state of consciousness is beyond human notions of good and evil. What may be considered good under human laws may be a sin under the Divine Laws. What human beings consider good and evil in their narrow ambit is a notion born of their own conditioning. It has no relationship to the cosmic laws. Had it been a reflection of the cosmic laws, there would have been peace and prosperity in the world. For millions of years the higher laws have harmoniously worked the movements of the planets and continued to regenerate nature.

The concept of good and evil can be relative in the human kingdom. What is lawful in one country can be unlawful in the other. However, the Divine Laws are absolute. They are not subject to the mental projections of the human mind but are the fundamental principle of creation. They manifest from the auto, the Spirit.

A disciple in a Zen monastery was perpetually causing trouble. The master would pay no heed to the complaints against him. Finally the whole monastery marched in protest and

threatened to leave. The master replied, "You can leave, but this man will have to stay. Because you are strong, you will find your ways in life, but if this man is thrown out, then he will be lost totally. In the monastery he does minor wrongs but is prevented from doing major harm and, with patience, he will gradually improve."

One with a disturbed childhood, through ill-treatment or neglect, can subsequently fall into bad company and consequently becomes a criminal. Once branded a criminal, how can he be reformed? Each violent blow only hardens him more. The cure is Divine love, it heals. It can melt stones. Wherever a drop of love falls, flowers bloom. Christ's simple, loving acceptance of a prostitute transformed her into a new being.

A man is not less human because of sin. In fact, he is more important because he needs our attention for his redemption. Other may not need help, but this one with a problem definitely needs great patience. A disturbed child needs greater attention. In fact that is what he seeks. And if we do not co-operate, his situation would deteriorate. Miracles can work with the power of love.

A sinful man is different from an evil man. A person who goes on denying truth because of egoistical mental attitude is in a worse condition than a sinful person. The first one tries to deliberately malign the truth and throw mud on the beauty of reality, while the other has just got his clothes soiled. The first one is the cause of evil, whilst the second one is the effect of evil. This discretion also is a gift of self Realisation.

How deep are we willing to go? There are depths and depths, today we are at one level, tomorrow there will be another. When we have to be willing to transform. The presence of Buddha caused transformation. The touch of Christ healed.

"When your awareness crosses the sea of illusion, then you will be unconcerned by what has been said in the past, or what will be said in the future." (II, 52)

What creates delusion? Ignorance. How does ignorance arise? Ignorance arises from our unwillingness to rise above conditioning. The mind wants to live by its past conditioning. It weaves the web of its own fancies. Everyone lives in his own world and views the world in his own way. The mind thrives on its own notion and its own conceptions. Zen calls it the world of the wavering mind. Two monks watching a flag blowing in the wind, wondered whether it was the flag or the wind that was moving. Their abbot revealed, "Not the wind, not the flag, but the mind is moving". The mind is permanently deluded, unable to see reality because of its own endless agitation.

Our world changes by the minute. Twenty years later it will be viewed differently. Upon tasting honey its description by others is unnecessary. The reality does not depend upon the mind. It is not relative. It is not Einsteinian.

"Arjuna : How is the enlightened one recognised? How does he speak, how does he sit, how does he walk?" (II, 54)

Should he be wearing robes of gold and saffron, ride gilded carriages, bear distinction? Is there a special mark? Is there a visible sign?

*Shri Mataji Nirmala Devi explains:*

"Divine life does not make you serious, because it is all a play. It is maya. The so-called religious people with all their rituals are too serious to be realised. A realised person bubbles with laughter. He does not know how to control his laughter or how to hide his joy when he sees people unnecessarily serious. There is nothing in this world for a person like Christ to feel sad about. Give up your silly sadness and sulkings. See how Christ went and talked to multitudes. How He opened his heart to all the people around and how He tried to give them happiness. Seeing their insensitivity to joy one feels like crying.

The difference between a person who is realised and not

realised is that the attention which was giving myth as reality to you is gone now, is gone higher. The attention can see that it is a myth. The illusion does not exist after enlightenment. For example, the human mind believes he is doing everything, but actually he sees that he is doing only dead work whilst all the living work is done by the Divine.

The mastery of your attention will come when you will start seeing that it is all a myth that upsets you. Just throw it away and understand that you are the eternal life. That the only thing that keeps you away from it is ignorance, and the ignorance is too simple to understand that you have accepted myth as truth. Just drop it, it is all myth. You will be amazed how your attention will rise and you will see these nonsensical things which used to frighten you or elate you, will drop out, and you will just smile at it. Only then you will fully enjoy yourself because your attention would be completely drenched in the bliss of Self."

*Lord Krishna replies-*

"When the mind becomes free of its content of desires and the spirit is content in itself then such a one is said to be established in Peace." (II, 55)

Where does enlightenment take place? Within. From where does its knowing come? Within.

We cannot point a finger at a spot and say that this is where it happened. The mind nurtures on desire. Desire is the content of the mind. When there is no desire, there is no mind. If there is no mind, there is no agitation, no movement disturbing the peace of the spirit. The spirit remains fulfilled within and the attention is not dissipated on endless desires. There is no outward manifestation of the self-realised. He does not smile all the time nor does he do any special work. He bears no special marks. He can be a beggar or a mighty king. Buddha lived on alms, starved, was beaten and driven out of villages like a dog; whereas Krishna lived in pomp and splendour later in life, but in the early



day he was equally happy looking after cows in the jungles.

Here we must know that we have an inbuilt seed called Kundalini which is the pure desire power and when it is awakened we can achieve the stage of enlightenment. There are a thousand and one books written about Kundalini yoga, most of them horrifyingly fake. God's realm is such that even devils like Hitler can talk about it. Some of them say that one starts jumping like a frog or barking like a dog. We are not going now to evolve into frogs and worms. We have to evolve into an enlightened state described as Sthithapraya'.

If God comes to us in person. How would we recognise Him? How many people recognised Christ when He entered Jerusalem riding a donkey? Did they know who they crucified? Does Arjuna really know who Lord Krishna is? Yet, Lord Krishna can be recognised by one whose kundalini is awakened.

If the mind is free from desire, everything else outside is like the calm sea. The realised one enjoys thoughtless awareness. Only the ocean of love remains. Not the love that possesses, hungers or dominates for such a love is bound by the ego. Such love and hate are the opposite faces of the same coin, the extremes of the same intensity. Once you reach one extreme, the pendulum swings back to the other. Such a love can turn into hate. Actually this is not love but the gratification of an unfulfilled desire. Such love and hate arise from the source of the ego. When the heart is free of the ring of ego, there is true love, that is Divine, absolute, pure and detached.

"When the senses withdraw from the object of the sense as a tortoise withdraws within its shell then such a one is truly established in the union."

When we give attention to something it becomes important. We identify with that thing. Some people are great collectors. Obsessed with collections, they place their attention in those

things. They spend a lifetime collecting objects like art, antiques, coins, butterflies, books etc. When so much attention is placed into an object our energy gravitates towards that object. The mind identifies with the channel of its energy and the object becomes its extension. If the object breaks then the person suffers pain. If somebody, by mistake drops a Ming vase then the collector's heart records a pang. If someone loses his fortune suddenly it could cause a heart attack. In diverting our energy into objects, we live in them rather than in the spirit and thus become a reactor to matter.

The enlightened being is content within. There remains no work for him to do, he has nothing to gain from action or inaction. When we are content within then there is no desire and, therefore, there is nothing to aspire, nor is there anything for us not to do, because there is no concern with either of the two states of doing or not doing. Then there is nothing to gain or lose from action or inaction. We are not dependent on any outside factor. A newly arrived pupil in a Zen monastery enquired of the Master, "I have had my meal, now what should I do?" Retorted the master, "Then wash the bowl". The pupil had Satori.

This does not imply that the enlightened person becomes lazy or idle. It merely describes that he does not react. He witnesses the drama of cause and effect.

"Without going out of the door One can know the whole world.

Without peeping out of the window One can see the Tao of heaven.

Therefore the sage knows everything without traveling.

He accomplishes everything without doing it."

Tao Te Ching 47

## FIVE

# LIGHTING THE PATH

Arjuna : *"If the path of understanding is more advisable than the path of action, O Krishna, then why do you urge me to commit this heinous sin. These contradictions confuse me. Tell me clearly which is the higher path."* (Ill, 1)

Arjuna's questions are not only Arjuna's questions. They are questions of every seeker. Each seeker has to face his battle of Kurukshetra where has to face himself, and accept the responsibility of his decision. At the most Lord Krishna may satisfy Arjuna's mental quest, but it is Arjuna who must accept his responsibility and take the decision. He cannot hide behind Lord Krishna to shy away from his responsibility. *He has to assume his position.*

*Krishna:* "A two-fold way has been taught by me. Both approach the same goal; the path of knowledge for the contemplating man whereas the path of action for the man of work." (Ill, 3)

All the seekers want to reach the top of the hill. One takes a spiral route, the other goes zigzag and the third makes a bee line. All religions have the same goal and all prophets have said the same thing. Superficially some contradiction might appear, but a deep study reveals their common ground. In his limited vision Arjuna is unable to reconcile the two approaches. One enters the room from the left and the other from the right. The introvert

enters through the door of the emotions while the extrovert enters through the door of physical, mental action. They both meet inside the room and join hands. The question is not which approach is better. The room where they meet is the wisdom. They have to realise that ascent has to be a living process which is beyond emotional and mental effort. As Shri Mataji explains that in this path there has to be synthesis not analysis, because analysis takes you away from the convergence.

To confine oneself to one sect or one prophet is to limit one's self. All prophets laid the stepping stones. No single prophet revealed everything for the subject was too vast and no prophet had that much time to cover it completely. In fact, their duration on earth was comparatively short and most of their effort was wasted in facing aggression and suffering inflicted upon them. Hence, to come to terms with reality a Hindu must know the message of Prophet Mohammed, Christ, Buddha and vice versa. These incarnations had to adjust their teachings to the mental level of the people they addressed and the times they lived. Sometimes these great souls are reborn to neutralise their teachings when they find that the followers in their ego or ignorance have taken to an extreme, rigid form of religion.

In fact, they were the mouthpieces from the same source. It is not surprising that the ancient Hindu scriptures had foretold that the next incarnation of Krishna would be so humble that he would wash the feet of his disciples and that is what Christ did. However, it is not an academic study of comparative religions but our inner experience that matters.

"Neither by renunciation is perfection attained, nor by the mere avoidance of work does he attain freedom from action." (III, 4)

The whiter the clothes one wears, the blacker hearts one may have. Ascetics who make a great fuss about themselves are more attached to their paraphernalia than a family man is to his family and property. Escapism is not renunciation. Retiring to a

mountain cave or changing the colour of clothes does not bring realisation. God is not concerned with what clothes we wear or whether we live in a cave or in a palace. He is only concerned with our desire to seek Him. What is renounced in the eyes of the world is merely showmanship. True renunciation cannot be seen because it occurs within. When the ego is renounced then it does not matter what we wear or how we live. For the egoless one there is nothing to renounce. For nothing belongs to him as the ego is not attached to anything, he is free to enjoy the whole world. He is the Videhi' like Raja Janaka, beyond all physical comforts and needs. Such a person is an emperor (Badshaha) nothing can dominate him.

The man under the distress of work thinks that by giving up work he will attain peace. Even the one who avoids work lives in distress. Both the dreamer and the idler suffer from unfulfilment of their dreams.

"It is impossible for one to exist even for a moment without action. The impulse of nature compels man to act. Do your duty, for action is superior to inaction." (III, 5)

"Action is higher than inaction, therefore, perform thy allotted task. Even the life of the body cannot be sustained without action." (III, 8)

It is not possible to exist without breathing. Breathing is an action. The heart cannot help but beat, the eyes cannot help but see, the ears cannot help but listen, the mind cannot help but chatter. Nature compels us to feed and protect the body. Action is the mantra that makes the body tick. Man's body is an energy field, the energy releases and recycles in physical action. Inaction causes lethargy and disease. Therefore, in his own interest man has to perform action. Nor can he go against the current of his nature. The Sun has no choice in the matter of the emanation of its rays. Likewise, man has no choice but to act. Action is his inherent nature, hence he should perform it to the

best of his abilities. One can never be inactive even for a moment. Some thought good or bad, emanates from the mind each second. These thoughts propel action. The chain of thought set unto action only ends when our inward consciousness comes clearly into sight. The difference between a realised soul and an ordinary person is that the former (akarmi) works without being consciously aware that he is working whilst the latter tires himself out thinking he is working and is responsible.

"The senses can be restrained. But if desires still linger in the mind then self-deception is born." (Ill, 6)

The so-called ascetic suppresses the desires. His life is a battle with the senses. By killing the senses he destroys the channels which connect him to the spirit of God within and without. He turns a beautiful garden into a dry desert and then expects to find the fragrance of flowers in it. He leaves his wife and children and goes to the mountain cave, but cannot find God there. Instead, his thoughts get caught by the images of his wife.

There is a story of a celibate who after many years of penance returned to a city and fell in love with the first woman he saw. He got so angry with himself that he tore out his eyes. Desire lives in the mind, and not the eyes. Today's psychological complications are the result of these illusions treated as Reality. Freud had illusions about himself and humanity at large and he created a complete joyless illusion of sex which has completely harmed by confusing the psyche of human beings. People followed him as if he were greater than Christ because he supported human failings and weaknesses. He did not know the strength of human nature to ascend to his sublime and glorious state. He reduced his followers into sex points, whilst Lord Krishna is talking about the potent hidden spiritual power of humanity. Fortunately, Lord Krishna was not born in the West, otherwise all those who have professional knowledge of sex would have cancelled him as an imaginative, unreal personality.

Lord Krishna elucidates : "He is superior whose senses are restrained and who engages them without attachment." (Ill, 7)

We can have the best things in life and yet be detached from them. It does not matter whether we live in a thatched hut or a palace. Prince Rama parted with the luxuries of the palace for the hardships of the wilderness without even once looking back. Although he had lived in the lap of luxury yet he was detached from it. It was just an accident of birth and he was not affected by it at all. Where we dwell is not the issue, the question is whether we are bound to it physically or emotionally. If we are detached then it does not matter what we do, because there is self-awareness of complete contentment. "The Spirit is in comfort with itself. It does not seek satisfaction outside as it is the source of contentment (Tripti)," says Shri Mataji. "Then you are a master of everything and nothing has a hold over you. The senses are not dead but under control and can be used at your will, whenever the need be."

"When we get ourself attached to our Spirit then detachment starts working. Sometimes detachment is taken as a license for becoming dry to others, which is absurd because the Spirit is the source of divine compassion."

"A person who is detached is the most beautiful person, is an extremely loving person, is love. Look at the flowers, they are dying tomorrow ... but every minute they live they are emitting fragrance to you. In a tree, the sap rises, goes to all the necessary parts, all the flowers, all the fruits, then back to mother earth. Detachment gives you the movement of your love, circulation of your love. The trees are not attached to anything; if they die tomorrow, doesn't matter. But if anybody comes to them, they give shade and fruit. Attachment means death of love. For example, in a tree, say the sap rises, goes to all the necessary parts, all the flowers, all the fruits, then goes back to mother earth. It is not attached to anyone. Supposing the sap goes and

gets attached into one fruit. What will happen? Both the tree and the fruit will die."

Detachment is purity, is innocence. Innocence is such a fragrant light that neutralises what is filthy. You should not even know that a person has come with bad intentions. But your Spirit knows how to transform that person by innocence. Detachment is of the attention. Do not allow your attention to get involved into something. Do not get attached to any one person because he is a relation or a Guru, but develop a universal feeling. Hate is the worst kind of attachment. Better not hate anyone, give him a chance. If he could be helped the Spirit will work it out otherwise the Spirit would not bother."

The world is in the bondage of work, except work done as a sacrifice. Therefore, O Arjuna, do your work as a sacrifice, free from attachment." (III, 9)

The 'I' present in every action becomes the doer of the action ; he takes the credit and bears the consequences of the deed. When the action is praised he is happy. Gradually he assumes a lift of his own. Even in the absence of action, he is present, in the form of ego. This ego camouflages the spirit and identifies with the action. It attributes everything to itself. Thus all actions become the projection of the ego, and hence he suffers the consequences of his projection. If the projection is rebuffed then he suffers the blow. When he gets completely identified with his projection he gets involved with the course, curves and bends that arise by its momentum. In the same way the ego gets caught up in the attachments of its own projections. Like we get identified with the characters in a movie and start taking sides.

When we rotate a wheel and release it, it continues to rotate for a while by virtue of the previous momentum. Similarly the momentum gathered by past actions binds us, till all Karmas are exhausted.

Lord Krishna urges Arjuna : surrender the body as an



instrument of the universal force. Let us drive the chariot, wherever it pleases without being involved. The chariot in the Gita is symbolic of the body. Arjuna is the ego seated in the chariot and Lord Krishna is the Universal Force holding the reins of the chariot. The conflict is between the ego and the Universal Force. But it cannot be resolved till Arjuna realises his involvement with the ego. Its realisation will be in his liberation, moksha.

The highest state is the becoming of one with the Universal Force. As long as we do things contrary to this Force, we go against our own current. Hence, Zen says, 'Just drop the mind.'

The mind is compared to a cup, useless when full. A cup can only be useful when it is empty. A Zen master offering tea to a visitor, allowed the cup to overflow. He then explained, "Like the cup, you are full of your own opinions and self assertions. How can I show you Zen unless you empty your cup first?"

*Lord Krishna* : "Those who have yoked their attention with the Divine Union renounce the merits which their action brings and thus transcend the cycle of birth and experience the sorrowless state." (II, 51)

When the flute joins the lips and music flows. The flute does not worry about the notes that arise, or the rhythm that forms ; it is not concerned with what is going to happen or what is not going to happen. The flute is not the player, it has no ego and no mind. Where there is no ego then there is no doer. When there is no doer then there can be no Karma, for there is no reactor or receptor that registers or responds to the action. Thus there is nothing to propel the cycle of birth and death.

The inevitable cycle of birth and death is propelled by Karma. Karma is caused by the magnetic pull of the ego and its desires. Birth is sought to satisfy the ego. But, when there is no ego, there can be no Karma; hence nothing remains to be fulfilled and one is free from the cycle of birth and death. Karma belongs to the ego and accumulates around a person as long as he

is attached to the action.' However, when the ego disappears then there remains nothing to which the Karma can be attached. When there is nothing to bind past Karmas then they simply disintegrate. Similarly, when the action does not feed the ego then no Karma arises from it.

Karmas absolve when the living work of the living God which is the awakening of the Kundalini takes place. The Kundalini passing through the Agnya Chakra, placed between the pineal and pituitary glands, absorbs the ego and superego (Ahamkara and Mana)

Shri Mataji explains : "Your attention and mind should then be on being with God. Direct your centrifugal force towards God completely. Establish your connection all the time with God and the rest of the work is done just like instruments. The whole thing will start working."

"Pleased with your sacrifices, the Gods will grant to you the joy of your desires. He who eats after offering is auspicious. He who only makes food for himself, eats in sin. He who enjoys these gifts without giving them in return is a thief." (Ill, 13)

The mother serves others before eating herself. In the stronghold of love and consideration the family thrives. If such person thinks only for himself, ignoring the welfare of others, then it narrows down to self-interest as opposed to the collective interest. A self-centred attitude is infectious. If each one tries to get the better of the other then there is bound to be conflict.

It is the law of nature to give and receive. That is how nature balances and preserves itself. The same law operates in us. It rests on a delicate thread and if it breaks then we lose our balance.

Similarly, we exploit nature without giving anything in return - denuding the forests and the mountains of their flora and fauna for instant profit - not realising that this selfish action would rebound. Not only do we disturb nature, but also affect

our own environment and thereby harm ourselves. What is the use of having a great economy if the people have to live under the Frankenstein of pollution and global warming.

"From food are beings formed, From rain is food formed, From sacrifice rain comes and sacrifice comes out of work." (Ill, 14)

When shafts of the Spirit kiss the earth It rejoices and follows the Natural law. What She receives she keeps in trust, In springtime all deposits she repays ; For sacrifice is the nature of her wisdom and love.

Sacrifice is the way of Nature. Someone has to give for someone to gain. Nothing comes from nothing; nothing ever can. If the ocean did not yield its water to the clouds then there would be no rain. Without rain there would be no food; without food, beings cannot survive. Nature is forever giving. The trees give fruit, provide shelter and yield their wood for fuel, but there is no expectation or feeling that 'I give.'

Once there was a dispute between the various organs of the body as to which was the most superior. The limbs claimed that without them the body could not obtain food, the mouth claimed that even if the food was obtained, the body could not receive it without its help. The stomach boasted that without its digestive power, food was useless. The heart boasted that till it pumped the blood the cells could not receive it. The spirit seated in the body watched in amusement and slowly started to leave the body-life started withdrawing from the organs. They were frightened and cried out in pain, begging forgiveness.

Shri Mataji explains that, "you have to rise up and build yourself into ideals and try to lead life of those ideals within. For this you have to sacrifice. The greatest sacrifice is that of your ego which makes you so obstinate and hard-hearted."

Sacrifice comes from work. 'The one, who does not help to turn the wheel thus set in motion, is verily a thief.'

"All forms of sacrifice are born out of work, thus performing work you will be liberated. The Supreme is known by him who realises Him in his work. In every action he sees the Supreme, all offerings are His and all offerings are to Him. He is offered unto his own altar." (IV, 24)

God is best served in serving His creation. Life offers unto life. The life in both vegetables and animals sustains human life. Likewise, when the human body dies it supports the life in plants and animals. Looking through the lens of time, it appears that someone gives and someone takes, but turning the lens of infinity it is evident that one receives but what he gives. The same stream of life in plant sustains itself in the human body.

Here it is so very clear that those who think they can achieve God by giving up work are absolutely on the wrong path. For example, many people who are lethargic form a theory that they are higher beings and they need not work and live like normal people. Many young people in the West believe that if they live like primitive people they will become simple. Actually their brains are complicated so how can they achieve transformation within by outside change.

These verses can also be used by fake Gurus to persuade the disciple to give up everything that is material to the guru. In extreme cases one can see the result of complete destruction of the disciple. These verses are meant for the Guru as well as the disciple. "The guru has to enlighten the disciple and the disciple has to give light to others," says Shri Mataji.

When an aspect of the life stream manifests as pure consciousness then it transcends all duality and recognises its unity. In that spirit whatever work is done is in the form of sacrifice and through that the panorama changes. One's temperament changes, one's attitude changes, one is in union with the divine power, one feels, 'I am not doing anything, it is the divine artist who is doing it.'

"King Janak and other noble kings attained perfection by the path of action. Do thy work with the object of the good of the world." (Ill, 20)

"Whatever a great man does, the same is done by others. Whatever ideals he sets, the world follows." (Ill, 21)

King Janak was an enlightened being but continued to perform the function of kingship, thus exemplifying the prime importance of work. His example negates the practices of ascetic orders who seek enlightenment through renunciation of work. Both Zen and the Gita repeatedly emphasize that work is indispensable for self-realisation. "Without work how will you know whether you are detached from work?" asks Shri Mataji. "Really how will one know sitting in the Gobi desert that he is detached from thirst. When you are near the well and still not worried about quenching your thirst then one can say you are detached from thirst."

Thus man learns easily through example. He registers better through symbols and illustrations. To uplift man to the great spiritual height the Divine incarnations came as Krishna, Rama and Christ. They taught through their personal examples to uplift man beyond the frontiers of his narrow, superficial programming and intellect. The play of the ego is so thick and yet the heart is so simple that the message of the heart can be best learnt in simple ways. They may appear to be childish biblical tales on the surface, but as Christ has said, you have to become like children to enter the kingdom of God. You have to become pure and innocent like children to be joyful. The Divine bliss is the pure joy which spontaneously flows from the heart. It is free from the censor of the intellect or the rationale which is limited and suffocating.

"There is no work in the three worlds for me to accomplish, nor is there anything more for me to attain which has not been attained. Yet I continue to work." (Ill, 22)

"If I did not perform action then these worlds would fall into ruin and I would be responsible for not checking it." (III, 24)

Lord Krishna who is an enlightened being cites his own example. What does he need ? Does he need to rule over people ? Is his ego seeking gratification, fame or wealth ? What is there for him to do on this earth ? What was the mission of Christ or Buddha ? They continued to perform action not for personal interest, but out of sheer compassion. The forces of destruction are always at play and have to be checked by a counter force. The positive energy must be preserved and reinforced. The one who has seen light must lead those groping in the dark.

The story goes that when Buddha reached the gates of Heaven, the doorkeeper opened the door and welcomed him saying that he had long awaited his coming. But, Buddha halted before the door refusing to enter till all humanity passed through the door first.

In our own times, it is amazing to see Shri Mataji's life. She works day and night. Thousands have got self-realisation. So many redeemed and comforted. She counsels seekers with knowledge and She proves it in the process of Kundalini awakening. For all this She doesn't charge anything.

"As the unwise performs action with attachment to work, so should the wise perform actions, but without attachment, for the good of the World." (III, 25)

Many people get stuck at the point that whatever karma we are doing we will earn the punyas (merits) But Lord Krishna did not say that. He said whatever karmas you have to do, perform without attachment for the good of the world-but leave the result to the divine power.

## SIX

# ACTION AND INACTION

*"He who can see inaction in action and action in inaction, is enlightened." (IV, 18)*

*"Detached from the results of action, not dependent, content within, though performing action through the instrument of the body, yet he commits no wrong." (IV, 20-21)*

*"He who accepts everything as it comes, transcending all dualities, even minded in success and failure, free from jealousy, doing work as a sacrifice; though engaged in action he is not bound". (IV, 22)*

"He who pursues learning will increase everyday ;  
He who pursues Tao will decrease everyday,  
He will decrease and continue to decrease,  
Till he comes to non-action ;  
By non-action everything can be done."

- Tao Te Ching - 48

The universe is a dance of vibrations in a cosmic process that the Chinese called Tao. Tao maintains that all activity, the constant flow, transformation and change underlies all nature. The state of inactivity is not envisaged. Lao Tse states, "By non-action everything can be done."

Non-action is not abstaining from action but the abstaining of the ego from identifying with the action. Let everything be allowed to be done in nature's own way so that nature will be satisfied.

When things do not work our way, there is frustration. However, if there is no 'us' then there is no 'our way'. If the situation calls for a certain action, then perform it, without worrying about its success or failure. A success is in relation to someone who succeeds or fails. It is a target which is either scaled or not scaled. It is the ego identified as the doer which feels success or failure.

Having transcended all dualities, work done as a sacrifice does not bind. If in such a state Arjuna fights then he commits no sin because he is not the doer. The body is a kite in the hands of the cosmic force, which directs its flow. When it spontaneously follows a higher dictate, then it does not assume any responsibility.

The hands are not the cause of theft. Even if the hands are cut off, yet in one's thoughts one can steal. The one who holds the reins of the chariot is responsible. If we spontaneously allow the chariot to go whichever way the cosmic force directs it, then we are Scot free of the consequences because the ego is absent. Lord Krishna is the charioteer. Hence the sins that may arise out of the battle would fall on his shoulders. Arjuna has to make the decision. But, he is unable to give up the role of the doer. The 'I' is unwilling to yield. As long as there is the ego, there will be the notion of sin and hence the law of karma will operate. However, if he surrenders the I, he will be free from Karma.

It seems impossible for a seeker to detach himself from action. The doer in detaching is also the ego. Therefore, one raises the foremost question of how to start detaching. Shri Mataji explains, "The Kundalini is the pure desire. When in the process of Sahaja (spontaneous) yoga the Kundalini rises, then she awakens the Agnya Chakra (third eye). Thus the detachment starts spontaneously and the seeker identifies with the Kundalini (pure desire of becoming one with the Divine). Subsequently, the state of thoughtless awareness establishes with practice, then such a one though engaged in all seemingly worldly pursuits is not attached to them."



## SEVEN

# THE ART OF LEARNING

"Approach the seers of Truth in the spirit of humility, respect, enquiry and service and they will guide thee." (IV, 34)

Knowledge of truth is regarded as the highest and the most sacred possession in all traditions. If someone can point the way, then one can reach faster. The Gita holds the gift of knowledge as the greatest sacrifice.

The desire for knowledge is important but the ability to absorb it is more important. Two seekers went in search of a master through jungles. After great hardship they found the abode of a master and prayed for his instructions. The master consented on the condition that they should stay with him for two years and only then ask questions, for it would take time for the students to become receptive, to tune into his wavelength and imbibe the teachings; there is an answer to every question but what use is it if the seeker is unable to absorb it. Can one explain to a child Einstein's theory of relativity ?

Incarnations, scriptures, masters, gurus have been saying the same thing over and over again. But the day our cup becomes empty, their message will penetrate. For ten years a monk had been chanting, 'God is within me' till he forgot to say it. Several years later, while chopping wood, he heard someone else repeating it; in an instant the message dawned. When the fruit is ripe it simply falls. Why not connect with the source of all knowledge by knowing the self.

Humility is the first prerequisite to learning. If the seeker

pretends to be knowing the master ignores him. He assumes an ego to crush the disciple's ego. Like the river Ganga which flows; if you throw stones at her, you cannot get water. You have to draw a pitcher which is hollow and dip it inside her. Then it fills up by itself. To learn, we have to unlearn. As Socrates stated, "All I know is that I know nothing." The quality of humility gauges the depth of the seeker. As the seeker ascends he becomes humbler. If he starts forming ideas about himself or self certifying himself to be a great spiritualist, he fall.

In Zen tradition the master is placed on the highest pedestal symbolising that the students receive from below. If there is faith and reverence, then even though we don't understand at that moment, yet those words will flash back at the opportune time.

According to Shri Mataji Nirmala Devi : "There is something beyond which you have to seek....which was told to you by all the prophets, by all the scriptures, seeking 'Reality' and the 'Truth', then only are you going to be chosen, then only are you going to be citizens in Gods kingdom. Seeking does not mean knowing about anything but becoming something. The Yoga, union, you are seeking with the 'Divine' is born with you. 'Seeking Him within yourself. You have to choose the Divine in your own freedom."

A true Guru only worries about our ascent and not about any material or social gain. But as a result of our ascent we are blessed with well-being. Shri Krishna says 'I look after your well-being (Kshema) after Yoga (Union)'. He uses the work 'Yoga Kshema' and not 'Kshema Yoga'.

Zen greatly emphasises silent learning as higher truths can only be communicated in silence. Just being with the master can be learning. In serving the master an affection like the one between a father and a son grows. In their intimate relationship many things are transmitted without words. When we offer and the master offers there is a communion. If he offers, but we hold back then the link is absent. True learning happens, it is not imparted. Both drink from the same cup. The master invites the disciple to share his meal and they enjoy it together.

## EIGHT

# THE HIGHEST ATTAINMENT

*"There is nothing greater in the earth than purity of wisdom. The one who has perfected in yoga, finds in the course of time, this within his Self". (IV, 38)*

What is the meaning of life ? There are many answers. In the lighter vein of Shakespeare, "Life is a tale told by an idiot, full of sound and fury, signifying nothing." Another would say, "eat, drink and be merry."

When a seed is sown into the soil what is its purpose ? To sprout, and then flower, that is its fulfilment. Likewise, enlightenment is the human fulfilment.

The Kundalini awakening purifies our intelligence and thus allows pure wisdom to shine forth. Shri Mataji describes the state thus : "the Kundalini comes up and waters the brain, the whole tree of life is drenched in the Divine Bliss and Pure knowledge. Purity is such a powerful thing that even a glance is sufficient to kill a Satan. Purity is from the heart. When the heart becomes impure the impurity flows down the body. It settles down in the heart. Have a clean, open heart like a child's heart. What is there to be afraid of anyone ? What is there not to trust anyone ? What is there to be angry with anyone ? Talk to everyone, shake hands with everyone, be nice to everyone. If someone is in difficulty lend him a hand. Try to give from your pure heart. If your heart is not clean it can never give."

The impressions of the previous indulgences of the senses remain, even when the Self is withdrawn from the object. However, even these imprints fall away on enlightenment." (II, 59)

The past attachments, indulgences, pleasures, pains, disappointments, frustrations and desires form the content of the mind. When we witness the mind, they are sublimated and not suppressed but overcome. The habit of drinking can be overcome through awareness. However, it is possible that ten years later the urge may return. The dormant seed can erupt at any moment. The urge can be suppressed but its residue remains on the mind, however indistinct or dim, receding into the subconscious.

In the light of the Kundalini we become conscious of all that was unconscious, and the subconscious (past) gets neutralized. Shri Mataji reveals that to overcome conditioning is to erase the memory of the past and to have new joyful memories. "If you start building up new memories, then you will start collecting moments to establish other moments which have such memories. Like a memory when you enjoyed your generosity and tried to help somebody. If you could record the joyful moments then you will feel a new wealth of these beautiful moments accumulating. And all the moments which were giving you confusion or fear or so-called unhappiness and happiness will drop out and the pure joy will remain."

The instant the room is lit, all darkness is dissipated - all ignorance dispelled. The light remains and the shadows of past impressions disappear. It is not a battle. To remove the seeds of drinking we do not have to break the wine bottles. In the light of the Kundalini, all the weeds hiding in the dark recesses of the mind are exposed. Thereafter, even the choicest of wines not arouse the slightest reaction. It is simply deleted from the system. The realised being could be involved in any activity which may seem as an attachment to others, but he is free. It may

appear as an indulgence, but actually it is just a play. This is true liberation. If in meditation the past impressions are suppressed by keeping the mind busy elsewhere, then when the mind relaxes, these impressions spring up like a jack in the box. Through introspection we can overcome them. Otherwise, these impressions overtake the mind in the state of unawareness, i.e. we are with a group of friends and under their influence we take alcohol. We may protest but our will-power is weak and allows the past impressions to overrule it.

The desire to reform may be earnest, yet man falls back time and again. In his sober moments he tries many methods to give up, he even resorts to medication yet he fails. The continuous process of drinking concentrates the energy in entity and that overrules his conscious mind.

One man courted a beauty queen for over twenty years. She eventually agreed to marry him. As they were coming out of the wedding ceremony, an attractive young woman passed by and the man's eyes automatically raced towards her. Old habits die hard !

Knowingly or unknowingly we concentrate energy in the movements of the senses, thereby allowing them to dominate us. However the senses are unable to satisfy our passion and we seek fulfillment in imagination. We spin a World of imagination. In the beginning the fantasies are entertaining, but gradually they become dull. Then one taxes ones imagination more in order to have greater excitement. The more one seeks sensory gratifications, the more our appetite increases. Today there is colour television, tomorrow there will be want for something more and so on. The want possesses us like the devil. Greed has no satiation point. The more there is, the more we want. Fake desires are being fed with fake food. They exist in imagination, but imagination is not reality. Hence it cannot be satiated.

That which really exists, like thirst, can be quenched. The hunger of the stomach can be satisfied with food. But it is

impossible to satiate the desires of the mind as they do not exist in reality. Yes, temporarily they can be gratified, but again they start knocking. It is a Malady for which there is no cure because there is nothing to cure. This is the curse of consumerism. In credit economics, money is spent before receiving it. There are no full stops. It is never enough - more, more and more. We get sold, we are not ourself but a phantom seeking more and more and for what we even do not know. We become shopoholics.

When the mind is invested with objects, the objects live and not the Spirit. The objects cannot know satisfaction; only the self can experience it. The outside world is not the self, therefore, there is no experience of satisfaction. We have to go within to experience it. However, upon enlightenment even that knocking ceases.

A buoy without an anchor is lost in the storm. A house of cards collapses with the gust of wind. Thus despite the desire to seek, our conditioning stands in the way. This conditioning form the invisible barriers in experiencing reality. The barriers can be overcome but it takes time to gain the strength to do it. One must be patient. Without patience there is frustration. The gentle flow of the river tames the mountain and finds its way gradually to the ocean.

Shri Mataji says, "To root yourself to the Spirit one should have the wisdom of the tiny root cell at the tip. How it avoids hard barriers and circles round them and how it penetrates to the source with great determination and wisdom. After realisation one feels thirsty but does not get lured by sensual desires. No more roving eyes with lust and greed exist, only innocence emits as twinkling sparks from the eyes."

"Even if thou were the greatest of sinners, thou shalt tide over the sea of evil by the boat of wisdom". (IV, 36)

The Kundilini deletes the past negative impressions from in the human computer. If we make an earnest attempt for purity, then our effort is reinforced by Her Grace. Things start happening our way. If we sincerely ask for forgiveness, then we

will be forgiven. As the fire burns the fuel to ashes, similarly our Kundilini burns the negativity impressions.

However, we have to keep a vigil supposing we are crossing a narrow bridge and the enemy is approaching from the other side. If at that point we are not totally alert, then the enemy will overpower us. The one who is more alert overthrows the other. Our thought has our power, if we are not totally aware of its approach, then it overpowers us. We see a beautiful car and a thought comes to possess it. If at that point we are not aware of this new intruder then it silently registers into a desire in the subconscious. However, if we are able to catch the thought at the right moment, then it can be laughed off as a fancy and the desire can be nipped in the bud. Shri Mataji, says, "you are fighting your shadow. When your head (Sahasrara) is under the light, the shadow disappears."

"Firmly established like a lamp in a windless place, which does not flicker, such is the state of a yogi who knows the Divine within himself." (VI, 19)

"In that thoughtless state, sustained through meditation, the self knows the Self and rejoices in the Self." (VI, 20)

As we see the sun in the light of the sun, similarly we see our spirit in the light of our own spirit. The conscious becomes collectively conscious. The seeker one has reached the culmination point of his seekings of many lives. He knows what there was to know; Such a one sees everything as an extension of the same ocean of love and delights in all its manifestations. However, this bliss cannot be compared with any physical sensation, for it is beyond the realm of the senses. As Lao Tse states:

"He who speaks of it does not know. He who knows of it does not speak."

Having become the spirit, there can be no fall. Now nothing can shake us, arguments and logic do not stir us, because we

know, we have seen the sun and even if the clouds hide it for months, it does not affect our knowledge of the Sun. There is no need to look at the sky everyday to confirm the presence of the Sun. It does not imply that we become a closed mind or that we are not receptive to others, but that we have known all that there was to know at the mental level and hence, are not looking for more information. It does not matter what people say or do not say, or which way the tide turns because we are drenched in the joy of love. When there is total fulfillment, then what is there to say.

You are at peace with yourself and your atmosphere. Then whatever is good for your society and country befalls by divine Grace. Once you see the hand of divine everywhere the ego melts. Everything settles so beautifully and you are amazed watching yourself at the centre of doing all these things. You are not aware that you are doing, the ego part is missing. You are amazed how it is happening. The whole life style changes, and you become a great source of joy and comfort to others.

You enjoy the virtues of generosity and compassion as they are the quality of the Spirit. The whole life is transformed into a bubbling ocean of joy. To others it may seem that the enlightened one is lost and has no fun. This is the ignorance which makes one cry. Kabir says, "seeing this I weep." "The lost ones are ignorant and how to save them is our problem," says Shri Mataji.



## NINE

# THE BLIND IMPULSE

Lord Krishna: *"Indulgence in the object of senses produces attachment to them, from attachment arises desire, from desire arises anger." (II, 62)*

*"From anger arises confusion, thereby loss of memory occurs; with the loss of memory the intelligence is destroyed; the destruction of intelligence leads man to destruction." (II, 63)*

*"When the mind gets enslaved by the wandering senses then their passion carries away man's wisdom as a wind carries away a ship on the waters." (II, 67)*

When one wants a thing repeatedly, a conditioning is formed and subsequently an attachment to it develops. The want materialises into a consistency and one become bound to it. One misses the face one is accustomed to. This consistency becomes a priority. These priorities lead to habit formation.

When things do not work our way, frustration arises and finds an outlet in anger. The anger upsets our balance. We lose control of our senses and do crazy things. Later on we realize and repent but the damage is done. The shadow of disappointment looms behind the lives of angry people.

Another side of temper is fear. A person who is hot tempered always has fear because he sees himself in others. He sees that another person also must be having the same kind of temper and will attack. So he is always defensive.

Memory is the data base stored in the human computer. The faculty of discrimination depends totally on its link with the data base. This link is very delicate and its efficiency depends on its clear connection. When the mind is in an upheaval, the efficiency of this link drops.

According to Shri Mataji, "memory gives you super-ego. This canning takes place in the past. If there is memory of ego satisfaction then it was the ego that made you happy. Thus if the ego is suppressed then you would feel unhappy. So both the states of happiness and unhappiness are the opposite sides of the coin. Still the myth exists. You have to go beyond.

Both these situations are impediments to growth. Both these institutions develop so much that they muddle the attention and thus you are led away from experiencing the self.

In the past side your attention is muddled up with fear, pain, unhappiness, hopelessness and dejection. On the other side of the future, when over-indulged then you start getting elated, excited and over-dominating, thus confusing the attention and the actualisation of the real experience does not occur. These impulses of the ego and superego are fed to the senses."

"Thus despite man's earnest endeavour his mind is led away by the impulse of the senses." (II, 60)

Shri Mataji says that the remedy is to be rooted to the self, taking comfort, guidance, and satisfaction from your Spirit.

Furthermore, as man becomes weaker, he becomes more vulnerable to the outside forces. Such a person can be easily dominated and can become a slave of others. In extreme cases this domination becomes a possession. Hence, it is possible for the stronger individual to possess a weakling. Studies in psychology throw light that in many mental cases, the cause of the disturbance can be an outside possession. Just as a living being can possess another, similarly a dead being can also

possess. Upon death only the shell of the body drops but life continues in another form. It is this being in another form that possesses. Just as a parasite thrives on another being, likewise these entities feed on the human psyche. Through their will they compel the possessed to fulfil their desires. What a possessed one does is to satiate the desire of the parasite. In the real case of possession the parasite completely overpowers his prey and destroys it. Hence, despite the possessed one's utmost attempts to regain control, he is overpowered by the impulses of the parasite. Such an aggressor can become a sadist, whereas the oppressed can become a masochist. Both put together can live happily due to the fact that one's angularity fits into the other's dents, but the personality is so interdependent that one does not have the freedom to enjoy the independent self. This explains how certain seemingly happy relations may in fact be compromises.

However, when the Kundalini is awakened then the ego and superego are sucked into the third eye (agnya chakra)\* which is placed on the optic chasma. When self-realisation is established the attention remains in a state of thoughtless awareness, where you are not affected by your senses. Indulgences may appear to be impossible to overcome but upon Self-realisation they are spontaneously overcome.

\* (see ASCENT)

## TEN

# NATURE'S WAY

Arjuna : "What is the Ultimate (Brahman) ? What is the self (Atman) ? What is the realm of the elements ? What is the realm of the Gods ?" (VIII, 1)

Lord Krishna : "The Ultimate (Brahman) is the Eternal, the Supreme. Its innate nature is called the Self (Atman). In man the force of creation is Karma." (VIII, 3)

The Atma is the soul. It was called Anima by the Romans and Neshama in Hebrew. Atma and Brahman (God) are the two names of one truth. If there is an address of God, it is the soul. If we want to know the absolute truth, we have to go to our soul.

The basis of all created things is the changeable nature, the basis of the elements is the Cosmic Spirit, the basis of all sacrifices is myself. (VIII, 4)

The Ultimate is God Almighty. The self is the reflection of God Almighty.

"It is the formless, unthinkable, unchanging eternal and all pervading. It cannot be cut, burnt or dried and made wet."

As the ocean is the source of a drop of water, likewise, the God is the source of the self. Through the understanding of the microcosm the macrocosm is known. It may be noted here that for some mysterious reason Lord Krishna does not explain the realm of the Gods.

"The Supreme Self neither acts nor does He cause others to

act nor does He connect works with their fruits. It is nature that works it out." (V, 14)

While God Almighty is the source of all creation yet by Himself, he neither creates nor acts or gives rewards for action. It is the force of Primordial Nature emanating from Him, which does the work of creation.

The Chinese called it the Tao, Christ called it the Holy Ghost, Islam refers to it as the 'Ruh', the Hindu scriptures call it the 'Adi Shakti'. The Adi Shakti in her three intensities of Maha Saraswati, Maha Lakshmi and Maha Kali respectively creates, sustains and transforms the cosmos. When She incarnates She acts as a counselor, a comforter and a redeemer.

The cosmos is a web spun by the female energy (Shakti) through her interplaying vibrations. Based on their intensity these vibrations work out various computations and permutations in three temperaments. According to Lord Krishna the human temperament is its nature (Sva-Bhava). The temperament of the individual attracts the corresponding energy field. Through these energy fields nature charts its course and manifests a myriad of diversities. No two things or beings are alike in nature.

The energy works spontaneously; connecting works with their fruits. For instance, it is the nature of the wind to absorb the water of the ocean and form clouds. It is the nature of the clouds to shed the water. It is the nature of earth to absorb the water, and it is the nature of the seed to seek nourishment from the earth and sprout. It is the nature of the sprout to become a plant, and the nature of the plant to bear fruits and flowers. Thus nature perpetuates itself.

"All actions take place by the modes of nature (Prakriti) but the one deluded by the ego mistakes itself to be the doer." (III, 27)

"He who knows the true relation between the modes of nature and action, understanding that the modes act upon the

modes, he does not get attached." (III, 28)

A seed is sown into the soil. The water from the clouds and the manure formed by nature, nurse it to life. However, we claim the credit for it. The bountiful forests and flora is the gift of nature, not human effort.

As Shri Mataji Nirmala Devi explains, " You do nothing at all. All work is done by nature. You cannot even sprout a seed into a flower. Nature does all the living work. Man only does dead work."

After self-realisation we join hands with nature and enjoy it work.

Nature weaves its own pattern through the interweaving of its modes. Similarly, our behaviour patterns are influenced by the modes of nature. People act according to their aptitude or natural temperament and not birth. Often birth is mistaken to be the origin of caste system in India. This is not true. The curse of the caste system is the result of a sedative act of determining the caste according to the birth and not according to aptitude. It is not necessary that a musician's son should be a musician. On the contrary, the author of the Gita was Shri Vyasa who was an illegitimate child of a fisher woman, though his aptitude was that of a scholar (Brahman aspirer of pure knowledge).

Despite the caste system in India, a saint is recognised or revered without any relationship to his birth. Most such saints were not born of a high caste. For example, Kabir was a weaver, Namdev a tailor, Sajan Kasubea a butcher, Sakhu Bai a maid servant, Chokhamala a low caste. Saints were universally acknowledged irrespective of caste, colour or creed. Muslim saints-Nizamudin Ahulia, Sri Sai Nath of Shirdi, Sri Chisti Sahib of Ajmer or Christian saints as St. Thomas and St. Xavier were all revered by the Hindus.

It is, therefore, evident that natural aptitudes cannot be identified with one's caste. There are also certain aptitudes or

genes that we inherit. These lead towards certain achievements in the fields of art and vocations. The realised one allows the natural modes to fulfill themselves but does not get attached to them.

Thoughts come and go in the mind but the realised one stands apart and is not swayed by their fluctuations. The thought does not know itself, but the witness knows that the thought is temporary and that the self is permanent. The body is born of nature and is subject to the law of change. The witness or Self is aware of the change but does not change himself. If the witness identifies with nature then he will be deluded. When the witnessing power identifies with the thought and not with the self then it sways with the wave of thought. For instance, when we are standing in the water we are afraid of the waves but when we are in the boat then we are not afraid.

Though nature pursues its own course, the self as the third person only assumes the role of a witness. If the witnessing power identifies with the ego, it assumes the role of the doer and suffers in the process. The witness state of the Self is the innate 'I' state. Here the 'I' is identified with the Self. Whereas, when the 'I' is identified with the ego then the 'I' feels that it is the doer.

After realisation we can achieve the innate state by shedding off the garb of the doer and attribute all action to nature. Watch the thoughts, let them come and go. Just be the witness. In the process of watching they simply steam off. This is the happening of nature ; but the I is not the happening. The I is the witness seated within, unaffected by the happenings.

"The enlightened one acts in accordance with the nature of Self. Beings follow their nature. What can repression accomplish ?" (Ill, 33)

Everything that has been created by God follows its own course. It is the nature of earth to move on its axis and to revolve around the Sun. It is the nature of the Sun to emit heat. We try to interfere with these laws but we cannot overtake them for they are governed by a higher force than us. If we take to wisdom we

will understand that we have the freedom to interact with nature or to harness its resources. Research has shown that after Self-realisation one can give vibrations, (vital energy) to trees and plants and also human beings to balance them. After Self-realisation one can return nature's debt.

Likewise, we are also governed by our nature, broadly understood as the laws that govern our physical, mental, spiritual and emotional well-being. Repression of our intrinsic nature retards our growth and works against our ascent.

After Self-realisation we spontaneously become a part and parcel of the whole of nature. Then it becomes a beautiful orchestra in concord with nature without effort or deliberations. Because of our ego we are separated from the whole. For this ego satisfaction we represses nature and as a reaction we get repressed.

The pollution complications of the ecosphere arise from our alienation from the natural order. Instead of harmonising with it we become an aggressive force, ruthlessly exploiting it, thus go against the grain of our macro-body.



## ELEVEN

# PLEASURE AND SORROW

*"The pleasure born of the senses are the source of sorrow. They have a beginning and an end." (V, 22)*

We wake up in the morning feeling on top of the world. On reaching the office somebody makes a rude remark and spoils our day. A minor thing can affect our mood for the rest of the day. On the other hand, a little praise raises us to the sky. Even a stranger can spoil our mood. Like the roughness of the bus conductor can upset us.

First the mind reacts, then it gets familiar with that reaction. Thirdly, when the reaction is positive, then the mind begins to enjoy it and looks forward to it. Many people believe that it is their fundamental freedom to express and enjoy sensory stimuli. They contend 'what's wrong'. This is one extreme. After understanding the temperamental nature of these transient pleasures, some people believing themselves to be martyrs achieve a state of non-reaction through deliberation. This is the other extreme by which they kill their natural human potential to ascend.

There are basically four kinds of suffering in the world... the suffering of birth, old age, illness and death. There is also the subtle suffering in not attaining one's desires; in separation from something which is pleasant and also in confrontation with the unpleasant. Zen calls this phenomenon MU or emptiness because it believes it does not exist. All pleasures and sufferings are phenomena which depend on other things for their existence

and if that factor is lacking, they cannot exist. It is a question of cause and effect. After Self-realisation one lives with the Kundalini which is pure desire and which is beyond the cause. If you know how to jump beyond the cause, the cause drops and the effect vanishes. But this jump is only possible after Self-realisation.

Pleasure and pain seemingly exist, for example, in a dream. Riding a Rolls Royce in a dream we feel very happy but in reality it does not exist. However, such pleasing thoughts are transitory; they have a beginning and an end. We can build castles in the air and enjoy them vicariously, but a few minutes later it is over. It was there, but now it is not - merely another dream. Apparently it exists but inherently it does not. As long as the senses are involved in it, we experience the pleasures or pain, but phenomenon being a phenomenon has to end.

But there exists a deeper suffering - the suffering of the Soul. The Soul has suffered for many births under the tyranny of the ego. The Soul sources from God and desires reunion with Him. We are all seekers but at different levels. Some know what they are seeking while others do not. True seeking manifests the soul's yearning. Having found the real diamond, why run after broken pieces of glass.

According to Shri Mataji Nirmala Devi, "Human attention is drenched in that which is of the nature of love, truth, having no beginning and end, verily the Spirit. It is meant for realising that reality. This attention must be enlightened by the light of the Spirit. That attention progresses which rejecting all unreal, breaks all known and unknown bindings and becomes verily the self."

(The power of passion) "prevails in the senses, the mind and reason; veiling the understanding by these, it deludes the self." (Ill, 40)

If wind blows over a lake the reflection of the surroundings

on the lake appear deluded. But reality is not deluded. Reality can be seen when the wind becomes still i.e. when life is witnessed through the light of the Spirit.

If the desire is to possess a Rolls Royce, then the intellect has to plan on how to get the money to buy it. In the service of the desire the intellect becomes the slave of passion. Freedom is enshrined in our constitutions, but freedom does not come from casting votes in a ballot box when the spirit is imprisoned within. Physical freedom is useless if within the spirit is bound by passion.

## TWELVE

# RENUNCIATION

Arjuna : *"You praise both the renunciation of work and the performance of auspicious work. Of these two, tell me for certain, which is the higher path." (V, 1)*

Lord Krishna : *"Both renunciation of work and the performance of auspicious work are paths to the Supreme. But of the two the performance of auspicious work is better than their renunciation." (V, 2)*

*"The ignorant not the wise speak of renunciation (Samkhya) and performance of auspicious work (yoga) as different. He who practices one, gets the fruit of both." (V, 4)*

This double statement of Lord Krishna baffles. One tends to discard it as a puzzle or consider it with suspicion of absurdity. The Divine diplomacy of Lord Krishna arouses curiosity, as in a fog one has to sharpen the faculties to find the path. This is His dharma to place the disciple's mind in a position to ascend.

What is the true nature of renunciation ? What does renunciation imply ? Give up what ? Renunciation is generally understood as giving up the world. The world cannot be renounced, but we can transform.

Some interpret auspicious work as unselfish. That unselfishness in work implies the giving up of work tainted with desire for fruit. In fact, people who do work thinking it to be unselfish are under a myth because unselfishness is a mental

concept. As long as there is ego nothing can be unselfish because the ego takes its credit or discredit.

Why renounce anything when you are born to enjoy the earth paradise. The obsession of renunciation is attractive to those who live in extremes. Being disappointed they go in reverse gear and want to give up everything they did before. All that was good before appears bad. True renunciation is not in what you give up, but in your attitude, when you can live amidst temptation without being tempted.

Shri Mataji Nirmala Devi aptly states, "The idea of giving up comes because you think that you are holding to something. When in reality you are not holding anything, there is nothing to give up. What is there to give up ? You don't give up anything. We come with nothing and we leave with nothing. The role of holding on is just a myth. It is only an illusion and likewise its renunciation is also another illusion. You believe that you renounce, actually you do not renounce."

Lord Krishna holds the doing of auspicious works to be the higher path. He states, works of charity, welfare and sacrifice should not be renounced but be performed without attachment or desire for fruits.

Some people give in charity because they think that charity is a ticket to heaven. A Chinese emperor devoted his life in works of charity and public welfare. When Bodhi Dharma came to China the emperor enquired of him as to how much merit had he the emperor accumulated. Bodhi Dharma replied that no merit had accrued. The emperor was astonished and stormed, 'I have devoted my life for the cause of Dharma, opened schools, hospitals, monasteries, sent missionaries and you say I have accumulated no merit. How is that ?' Bodhi Dharma explained that there is no merit because merit exists only in the mind. The emperor had made great effort to do charitable work but the desire to accumulate merit was the ulterior motive. Charity only

camouflaged his self interest.

Zen talks of the deed, not of merit. The wind just takes the water of the ocean and gives it to the sands of the desert without expectations of return. The thought that today I fed so many hungry people feels good. However, it is man's nature to give and he gives for himself. He thinks that he is doing it for others but in reality he served himself for who is the other ? People who think that they are doing for others harbour a sense of martyrdom. Those who think that they are making a sacrifice for their family or that they are sacrificing their family are on the same pedestal. It flatters the ego. Who is the other but ourself. When you are part and parcel of the whole then there is no 'other'. If we try to pacify one finger of the body with the other then whom are we obliging ? After realisation we can clearly see that whatever we do is for ourself.

"He who works without seeking its reward, but does the work which ought to be done, he truly renounces (is a sanyasi), he is a yogi; not he who lights not the sacred fire or offers not the auspicious sacrifice." (IV, 1)

The path of work is recommended so that one does not become lazy or a parasite. Running away from society or people is only escapism. Escaping from reality or shielding oneself from its hardship is not renunciation but cowardice. Likewise Arjuna must not emulate his uncle king Dhritrashtra who tried to shy away from truth by taking shelter behind his misfortune that he was blind. A seeker has to assume his true position as the spirit and not seek refuge behind the scapegoat of misfortune. He has to introspect and overcome the barriers. The test of renunciation lies in facing the truth whatever be the odds.

"The enlightened one thinks that he does nothing at all; in seeing, hearing, touching, tasting, walking, sleeping, breathing, talking, grasping, and even in opening or closing his eyes, he maintains that only the senses are occupied with the outside objects, without attachment." (V, 8-9)

Apparently the enlightened being does the same things as others, eating the same food, wearing the same apparel, living in the same comforts and luxuries, but he is not affected by them. When delicious food is offered then he does not refuse, nor is there yearning for it. He relishes spartan meals equally.

"He who works, offering all works to God, without selfishness, is not stained by sin, even as a lotus leaf is not stained by water." (V, 10)

## THIRTEEN

# DISCIPLINES

*"For the indisciplined there is no wisdom nor the power of concentration. Without concentration there cannot be peace. How can there be joy if there is no peace?" (II,66)*

Discipline is necessary in the practice of meditation. Old habits die hard. Discipline strengthens the will and helps tide over the grip of past conditioning. When the mind is receptive, something can be done. Without receptivity the winds of change cannot come. Discipline does not imply a battle with the mind, it is simply casting away the unwanted elements dependent on the factor of discrimination. Everything must pass the test of that standpoint reasonably. The standpoint allows certain latitude, it is not rigid. The Koran holds discipline 'adab' as an essential human quality. It maintains that the one who lacks self-control is deprived of the Lord's grace. The indisciplined does not only corrupt himself alone but he also pollutes the society, as a dirty fish pollutes the whole water tank. Whatever evil befalls man is the consequence of his own irreverence and neglect.

While meditating look within and see what tricks the mind is playing. Then simply weed them out. Watch the kite of the mind flying but hold its thread firmly in your hands. If four people are at a meal and are very hungry, should they grab all the food? Or should they refrain a little and only take a share? If all the four are famished and each one tries to grab the food, then each would have to fight the others. However, through



discipline the situation is resolved in the collective interest harmoniously.

If we see a woman and are aroused, do we rape her? Should we not restrain ourselves? The restraint may amount to suppression, but the injury inflicted on the woman by force is worse than suppression. If we allow only our desires to express then we become an egoistic monster. Social norms have evolved in the best interest of the collective. The fundamental of individual freedom is to respect the freedom of others. Self-discipline is essential both for the harmonious co-existence of the society and also for the ascent of the individual.

Discipline does not imply self-denial or self-torture; that is the other extreme. By denying ourself, by torturing the body, we do not attain God. Ascetics spend a lifetime fighting the body. The body is only a vehicle, if we neglect it, it becomes an obstacle. First, the seeker overindulges the senses, then he starves them. This swing of the pendulum is not discipline. Man has realised that to satisfy his needs he must respect the needs of others. The consideration of other's needs may amount to a certain restraint of one's wants, but without that discipline, he may never succeed in attaining his need. There is a theory that whatever is suppressed erupts again, given an opportunity. Such theories overlook the fact that man does not live in an isolated island, where he may do as he chooses. He lives collectively and has to abide by the collective benevolence.

For peace we often practice the mental approach of cause and effect. First we try to discover the cause of inner agitation, by putting our attention on the mind. Some thought patterns surface gradually. Then we apply our intellect to decipher the complicated network of thoughts and draw certain conclusions. This process of deduction is carried by our intellect and therefore, is limited in its ambit. It is not discovered by pure intelligence and hence the discovery is not the entire truth. It is only as much as we can see

through our lenses of conditioning. Thus logically we cannot correct ourselves with the instrument of the ego and through such mentations we only bloat the ego further. However, through the self we can correct ourselves. It is evident that when we discipline ourselves we also use our ego. On the other hand, when we allow our desire to prevail, the ego is out of control. Therefore what should we do ?

According to Shri Mataji, "You have to use discrimination. Just as you have to come out of your car to repair it, discrimination comes after self-realisation. The guidance of a true Master whose own life is without blemish and the study of the scriptures under him develops discrimination."

"The one who is totally absorbed in its pursuits, in complete faith, with the mastery over his senses, having attained wisdom, he achieves the ultimate peace." (IV, 39)

Shri Mataji states: "One should be like a king sitting on his throne. Instead one behaves like a beggar. What should be done to such people ? You are a king and your organs are your servants. You should tell your five organs that you have been tolerating them and now they had better behave themselves. When you command your organs you bring yourself under your control, then only you become a real yogi. Otherwise, your mind goes somewhere and you say 'I control my mind so much but still it goes here and there'. Then what is mind ? It is a living force, but take the reins in your hands with discipline. Then it will go only at the place where it should go. When our organs will be awakened by Spirit, we will never like to wander here and there and we will give up many things spontaneously."

The search we undertake should end in becoming our own master, there must be a complete mastery over the senses. The senses should not be dried up with austerity or self-destructive method; but they should be alive and pulsating with compassion. However, if the stream of love within you has

discontinued to flow, stick to your love, keep holding it tightly, and it will return.

"The one who is faithless, ignorant, of doubting mind, is lost. For him there is neither this world, nor the world to come, nor is there ever joy for the one who doubts." (IV, 40)

One can doubt till one has found the real self. Usually one does not doubt a fake guru because he stuns one through mesmerism or ego tricks like pampering. However, if one doubts even after Kundalini awakening, then one recedes and continues the mania of guru shopping. They are wasted like seeds that are sprouted but not yet embedded.

According to past conditioning, whether one was an ego-oriented person or not, one tends to get lost in any of these areas. The middle path of ascendance may be blocked and the attention can get side-tracked. The ascending path can get cleared through effort and understanding of the Kundalini and subtle centres. \* (See ASCENT)

"With their thoughts on Him, the whole attention absorbed in Him, with Him as the object of their devotion and aim; they reach a state from which there is no return, because their wisdom washes away sins." (V, 17)

"As you watch your money, as you watch the road when you drive, as you watch your child when it is growing, as you watch the beauty of your wife, or the care of your husband. All put together, you watch yourself, your attention - Where is it going ? Where is it lagging behind ? What is happening to my attention ?"

A veil is put on the horse's eyes to keep his concentration on the road. But well intentioned seekers get lost in concepts and beliefs. The attention slips away quickly. It is the nature of the mind to wander. If not harnessed in the right direction, it goes into tangents. Like a monkey it does not allow any serious endeavour till it is trained. At each step enquire if our action is in

the direction of our aspiration. If the working conditions or the environment, are an impediment to the search then move elsewhere. If living with certain people is suffocating, then break away. This path demands total attention and freedom from temptation to achieve final freedom. *We must have the will-power to leap away whatever be the stakes, be it the parting with a friend or money.*

"He who while living on this earth, before giving up his body, can overcome the pangs of desire and anger, he is a yogi - a man of joy." (V, 23)

Enlightenment is a state in which the unconscious is realised in the conscious mind. Even after death the prevailing state of consciousness continues. If while in the body we hanker after things, then even when the body perishes those desires continue. Death is only a physical phenomenon, nothing else changes. If we have assumed a certain physical form it must be with a certain purpose. After eons of lifetimes of endeavour this human form evolved as a vehicle to attain the ultimate fulfillment. In fact, it is only in the human form that enlightenment can be attained. Those who die would have to be reborn to attain enlightenment. In the animal bodies the instrument of ascent is incomplete and hence, they cannot be enlightened. The priorities of the realised soul are very different. He is aware of such things that an ordinary person is not. A dog can pass through a dirty lane without feeling the stench whereas a sensitive person cannot. The realised soul is aware of the inner centres, the state of the Kundalini and its ascent. An ordinary person can live with all kinds of sins, arguing 'what's wrong', whereas a saint cannot. Thus a saint negates all that is anti-Divine (Adharma). He spontaneously enjoys his virtue whereas the *adharmic* person is oblivious of it.

Lord Krishna gives certain techniques for meditation. He states that the attention should be withdrawn from external

objects, making the process of breathing in and out of the same duration. Further, that the attention should be kept steady to enter into meditation. The breath is the vehicle of thought. By equalising the process of inspiration, the mind becomes still and thoughts cease. This easily allows the ascent of the Kundalini to settle down in the fontanel bone area (BRAHMANANDHRA). In meditation we do not have to fix our attention on an object but direct the attention inwards on our spirit.

After Kundalini awakening we become our own guru as our spirit guides us through divine vibrations. The first state that we achieve thereafter is thoughtless awareness (Nirvichar Samadhi). The mind resides on the cusp of the thoughts, and thought rises and falls. There is a small gap between two thoughts which widens when the Kundalini awakens. In this gap the mind is still in the present and is not disturbed by thoughts of past or the future. To widen this gap, one can negate the thought. A thought is not important because it is our own creation, it is not divine creation. As the light of the self shines forth, gradually the state of doubtless awareness settles (Nirvikalpa Samadhi). In this state the temporary peace one had experienced gets fully established and gives joy.

Shri Mataji states, "In modern times we are very aware of saving time. For what do we save time if not for meditation. Science has developed many time-saving devices which are precious and can be discreetly used. These are essentially time saving so that we can get the time for meditation after Kundalini awakening."

"Yoga is not for him who eats too much or too little, nor for him who sleeps too much or too little." (VI, 16)

"It is for him who is balanced in all actions. Temperate in food, recreation, sleep and waking. This is the yoga which removes all pain." (VI, 17)

A healthy mind is in a healthy body. The body needs a certain amount of nourishment for its maintenance and that nourishment varies according to one's constitution. It further depends on the nature of one's work. Those doing more physical work obviously need more. No hard or fast rules can be laid down. It varies according to the one's need. Some schools of meditation advocate only one meal a day. Ascetics who deny themselves food suffer from various chronic ailments. Despite all these clear-cut instructions there is an obsession of fasting by many seekers in India, especially on birthday festivals of Divine incarnations. Such practices are inauspicious. Some sects even avoid all recreation like classical or 'devotional music. Lord Krishna clearly negates any obsessions and extremes.

Zen says, 'stay in the middle', eat in moderation, find out what you need. Needs vary with age. The needs of a child are different from those of an adolescent. As we grow old, we need less. While eating, munch every mouthful with awareness, when you get the satiation signal then just stop.

Now let us examine the nature of sleep. The first question is, who sleeps ? We wake up in the morning and say, 'I had a very nice sleep', or we say, 'I had very bad dreams'. Somebody has to be awake to watch these dreams, otherwise how would he remember in the morning that he had bad dreams. In fact, the self does not sleep. The stream of consciousness continues in sleep. Dreams flow in a often haphazard sequence difficult to decipher. Sometimes we are flying, sometimes we see ourself as an animal eating on a dining table. But they could have a message which we have to decipher.

The next question is how much rest is needed. This again varies with age and work. A child needs more rest than the aged. A physical worker needs more rest than desk worker. The body rests in meditation. In fact, sleep is reduced to a large extent when we meditate.

Lord Krishna holds the most essential requisite as discipline. Zen maintains this approach without self deceit. This determination demands tremendous discipline, effort and courage. For this reason Zen monasteries have always maintained absolute and unquestioned discipline. Such a routine has been found necessary to sustain the student, giving him strength and confidence.

"Though the disciplined one moves in the world of senses he remains established within, neither attached nor despising, he attains purity of Spirit." (II, 64)

Once the seeker's attention is on Kundalini, the hustle and bustle of the market place does not affect him. Such a being does not dwell in the outside world of the senses. The magnets around cannot attract him, because his magnetic field is grounded by his Kundalini.

Such a person despises none and bears no malice. His attention does not leave the Spirit and he does not judge. He basks in the purity of his Spirit.

It is observed that in many cases one gets Self-realisation spontaneously in a split second, but it does not establish itself because of a complicated confused mind. It is like a fifth hand ship which needs constant repairs.

"The one who does not shirk the world and from whom the world does not shirk, who is free from excitement, fear and agitation, such a one is dear to the Lord." (XII, 15)

When we go deep within and touch your inner being then we also embrace the inner being of others. When we become all-embracing then the walls between us and others drops. However, if we shy away from the mass of humanity and desire to escape from the world, hide in caves and forest away from habitation - when we are apprehensive of the world, when we construct a wall around us, when the slightest noise upsets the balance, then we dry up and become joyless.

The reasons for isolation of a seeker may be many. From the beginning he tries to avoid people who are anti-Divine and needs the break to build up his inner strength. In the early stages of Kundalini awakening he feels aloof from the crowds. Sitting on the mountain top he watches the traffic pass by. As he has passed through the traffic all his life, he forgets that he is sitting on a mountain top and is disturbed by the traffic. However, if he starts realising his new found position through discipline then he becomes a steadfast witness of the traffic. As he gathers inner strength, he becomes so centered that he is unaffected by the traffic.

Life is like the battlefield of Kurukshetra where we test our mettle. Once we pass the test, we become compassionate. The compassion works in such a way that it wants to transform the world. For this he face the world and not hide from it. The great saints stayed in the mainstream of life and did not escape to the Himalayas. Those who escape are perhaps not integrated. The test lies in the market place.

Silence is valuable but if it reeks of mourning, then it is a graveyard. Meditation is the art of rejoicing life and not of mourning. It is for life, not anti-life. We have to become like the flower which welcomes bees and butterflies and adorns nature with its beauty and fragrance.



## FOURTEEN

# HUMAN ENDEAVOUR

Arjuna ; *"You have told me of this yoga of evenminded-ness, O Krishna, but on account of the restlessness (of the mind) I cannot find rest."* (VI, 33)

*"The mind is restless, impetuous and stubborn. It is difficult to control the mind."* (VI, 34)

Lord Krishna : *"True, the mind is restless and hard to control, O Arjuna, but it can be controlled through constant practice and non-attachment."* (VI, 35)

After Kundalini awakening the way to neutralize the ego and superego is to witness it. Our attention is enlightened. Hence, this attention acts like light acts on darkness. Then both the balloons of ego and superego simply disappear.

Weakness cannot be cured by weakness, but it can be overcome by constant endeavour. For instance, the habit of smoking can be overcome by remaining detached from its addicting urge. Watch when the urge comes and the period of its stay. The habit may have developed under negative influence, fashion or depression. Through constant watching, its frequency will become less.

Lord Krishna does not talk of suppression but of discretion. These are two different things. We can be a master without suppressing the servant. In the same way the spirit can be the

master without suppressing the senses, which can become the channel of the Spirit. Whatever is good for the Spirit is executed by the senses. In such a situation the senses do not run wild but serve as integrated channels for the Spirit. When the Spirit is the master of the intellect, the intellect functions as a positive instrument of the unconscious, rather than a lever of the ego. Somebody has to be at the helm of every system for its harmonious functioning. Hence, both in the interest of the individual and the collective evolution, the Spirit should assume that role. The mastery of the Spirit is not severe or rigid, but it is gentle and wise for it knows what is the best for us.

"Through his own effort, man has to uplift himself. The self can be thy friend and thine enemy. Let man not degrade himself." (VI, 5)

"If he has mastered the lower self by the higher self then the self is a friend. For him who has not done so, the self acts like an enemy." (VI, 6)

Buddhas only point the way, we have to make the effort. No one can enlighten us. The master creates the ideal situation to uplift the student, but if the pupil is not receptive the master is helpless. We can take a horse to water but we cannot make it drink. Meditation centres and teachers only prepare the soil, but we have to dig in.

A Zen Koan points a finger towards the moon but that finger is not the moon, it is only pointing in a direction, pointing a path. The effort has to be ours. Nobody can do it for us.

Shri Mataji points out, "The Self has a centrifugal and a centripetal force. By one force it attracts towards itself and by the other it throws out. If you are a degraded person then it throws you out. This is the time of the Last Judgement, better befriend the self. If you become hostile towards it then it becomes a greater enemy and throws you out."

On the other hand, the divine compassion is so great that it forgives and forgives upto a point. But there is no compromise. For example, a person like Hitler cannot be given realisation. Either we accept the good or we abandon it. Evil cannot be good. Both are opposite absolutes.

We are unique but we are not perfect. We can be unique but have imperfections. We have to perfect ourselves through our Kundalini awakening, clearing our chakras, and by understanding ourselves.

We must have the complete desire to rise above our dwarfness, above our selfishness, above our conditioning and specially our ego. Once we start growing the sun can help us, the sky can help us, everything can help us; the whole of nature can help us."

Two voices speak within, one says, 'yes' the other says, 'no'. One says, 'do it', the other says, 'don't do it'. We are torn between this inner conflict.

Like the theme of Greek mythology the force of evil and virtue are forever at war and hence it is not possible remain neutral. If Arjuna does not stand for the truth, the negative forces will take over. The mind cannot stay still, it is constantly reacting. When it dwells too long on any frequency its momentum builds into likes and dislikes, and their energy eventually fossilizes into conditionings that form a comfortable aspect of one's nature, as in whichever colour the white cloth is dipped it takes on that colour. The coloured cloth is the lower self, the enemy or the conditioned mind, whereas, the white cloth is the higher self, the friend or the spirit. The higher self may stay silent but the lower self stoops to conquer. The conditioned mind functions under the ego and can only project its own conditioning which is only dead matter and devoid of consciousness. The end result is misery and suffering. However,

the light of the spirit enables us to see the dead matter and throw it out. Moreover, the spirit is wired to the mains of collective consciousness, and thereby is able to receive its signals to move in the right direction.

Nobody is born a demon or an angel; it depends on what we make of ourselves. If the power of choice rests only with God then why be angry with a thief who steals our property. The power of choice rests in our Soul. This power is sensitive to injustice, wrong doings and desires. It sets before us good objects of desire and commends them to our heart. Thereby it strengthens our discrimination to resist evil and choose good.

We cannot sit on the fence. Either we ascend or we descend. If we nurture negative thoughts, the negativity dominates. The ancient masters conceived various ways of safeguarding against negative tendencies. The simplest method was by warning that God watches our sins. However, it should not be the fear of God but the love and awe of Godhood. Our innate purity is like the innocence of a child who respectfully faces the father. Then the love of Motherhood pours.

"One may have faith but due to the wanderings of the mind one fails to control the mind and attain yoga. Where does such a one go, O Krishna ?" (VI, 37)

"Having attained the regions of the righteous and dwelling there for many years, the man who has strayed away from the path of yoga gets reborn in the house of the pure the auspicious and the great." (VI, 41)

"In that birth he regains the impressions of Divine Consciousness of his former life, with this he once again endeavours to achieve perfection, O joy of the Kurus." (VI, 43)

Lord Krishna states that after many lives the seeker for truth resorts to the Lord, knowing the Lord as the Ultimate. We have been seekers for many lives - following one path in one and

another in the next. But the thirst is not quenched till the Absolute Truth is discovered.

The contents of the psyche carry forward in the after life and impress up on the soul to take birth in a household which is conducive to their early fulfilment. The seeking of the previous life continues. It is no wonder that a westerner who resides at the other end of the earth is attracted to India to seek. Because India is the land of the spirit (Yoga Bhumi).

The word Krishna comes from the 'Krishi' meaning agriculture (or the sowing of seed). Thus, Lord Krishna is the sower of the seed of knowledge of the Spirit and one can clearly see that Shri Mataji is the one who achieves the finale of this tradition as she transforms the flowers into fruit.

At the time of Lord Krishna, perhaps there were not so many matured seekers who could get Self realisation en masse. Lord Krishna addressed the gospel of the Gita only to Arjuna, that also in the battlefield where no one else could hear it. (except Sanjaya who had subtler ears). Shri Mataji says, "These modern times are the blossom times and the cool breeze of the Holy Spirit (Adi Shakti) is transforming flowers into fruits." It is amazing how in modern times there are so many seekers. The time has come for them to reach the perfect state of illumination. What Shri Krishna predicted thousands of years ago will be fulfilled in this last judgement."

## FIFTEEN

# THE SELF IN ALL BEINGS

Lord Krishna : *"He O Arjuna, is a true yogi who sees with equanimity, when the pleasure and pain of others becomes the pleasure and pain of the Self." (VI, 32)*

It is said that God made man in his own image. Hence, man must first recognise his own image to see the reflection of God within him. To recognise his own image he has to know 'Thyself'.

Lamps are many but the light is the same. If we limit our attention to the lamp then there will be numbers and duality. But if our attention is upon the light then we transcend all duality.

A man brought an elephant at night. No one could see it in the dark so everyone felt it with their hands. The hand of one touched its trunk and he described it as a water pipe. Another who touched its ear described it as a fan. Another touched its leg and found it like a pillar. The fourth stroked its back and claimed it to be like a throne. Had they all witnessed the elephant in the light then there would have been no contradictions. The same applies to those who attempt to describe God and in the process have created many sects and faiths.

Physically we are all separate entities - each body has a different face, features and nature; each tree is different from the other. In the same tree no two leaves are the same, no two flowers -are the same. Yet all are only parts of a single

composition.

The space inside a jar may feel an identity apart from the space outside but when the jar breaks then the space becomes the same. The division is only a delusion. Similarly, colour introduced in the jar changes the appearance of the space. In the sky, there are sometimes clouds, sometimes storms, sometimes rain, but each time the clouds come, the sky does not become a cloud. Each time the rain falls, the sky does not become the rain.

We feel oneness with our loved one. First we have a single identity. When we get married, our identity expands to two. Then we have a child, it becomes three. If we have another child, then our identity broadens further so on, till we feel oneness with the whole clan or tribe. The ego embraces all its extensions. However wide these boundaries may be stretched, the sense of a separate identity comes from the ego. For instance, a patriot's ego expands to the frontiers of his country, tribe, city or clan. His ego identified with his motherland vis-a-vis that of the alien countries. These boundaries are a concept but divine love is beyond all concepts. A loving heart embraces all beings.

After Kundalini awakening we achieve a new awareness on our central nervous system called collective consciousness. As Mohammed Sahib said that after resurrection our hands will speak. The fingertips feel the subtle centres of others. As soon as we face another person, reflex action of intimation comes to us as if we are a collective computer with rapports with every individual. If through practice and discipline we master the art of pure technique (shudha vidya) of monitoring the Divine flow of vibrations we not only feel the other's personality but also cure and manifest their Kundalini awakening. Then as Shri Mataji says, "One enlightened light can enlighten the other light and many others."

"For, as he sees the Lord in himself present equally everywhere, he does not injure himself by injuring others and then he

attains the ultimate." (XIII, 28)

The mother feels the hurt of the child because it is her extension - therefore, she does not hurt her own child.

In the process of becoming one with the collective, the 'I' ceases to exist, the ego dissolves. When our understanding, our consciousness, our state of awareness reaches the level of Krishna, we merge into Krishna or God consciousness. It does not mean becoming God but rather attaining a state of collective consciousness where we see the amazing working of divine in everything, and thrill in it. This new consciousness opens our heart to the heart of all beings.

The heart should be open but not possessive. Sometimes, kindness to domestic pets can curb their freedom. What we love should be allowed to grow and not be stifled by possession. For example, some people love their pets more than their own children, as though they are of the level of their pets.

A certain Indian community are fanatical vegetarians yet they ruthlessly extort money from poor tenants. This shows that vegetarianism cannot be regarded as a criterion for making a person compassionate. As a matter of fact this community ushered the era of Black market in India.

Christ said, "Love thy neighbour as thy self; because the neighbour becomes our part and parcel. Moreover, the principle of non-violence works at a different level after Self-realisation ; the quantum of vibrations guide the priorities at that level. For example, a divine being gives the maximum vibrations and a living saint can be recognised by vibrations. A seeker of high caliber can also be recognised by vibrations.

Formerly, many saints were tortured by the naive public which was otherwise preaching non-violence towards animals. Fortunately, the true saints of today are protected by realised souls. Of course, there are priorities also in the animal kingdom.



However, one must be first non-violent towards one's fellow beings. It is worth pondering as to how many people have achieved non-aggression to their fellow beings and themselves. Even submissiveness is violence towards oneself.

Yes, we should tread through our journey. Zen explains it beautifully as a harmonious co-existence of man and nature. Not man as an aggressive force but man in harmony with nature celebrating the joy of creation. It must be remembered that a human being is the flower of creation. Though the sap of the tree goes to everyone according to its need, the flower is the most important.

To be in that union, we have to become the dust particle of the Mother Earth, with intense humility. The union is an experience which comes in when nothing else remains. It should take no time to unwind all those ideas and notions that we have about ourselves. After realisation we face the ocean of knowledge and spontaneously become humble. That is why Newton said 'I am like a little child collecting pebbles on the shore of knowledge'. Then to shed off this weight is no endeavor.

God manifests in all beings, yet he reflects better as one becomes a clean reflector. The flower is in the bud, but it has not yet blossomed. Its lowering is its awakening. Though the same in everybody, yet it is asleep in some and awaits recognition. Zen recognised that the Buddha nature is manifest in all, even in a dog, but the dog cannot awaken to it. Only humans can be enlightened.

## SIXTEEN

# WORSHIP

Lord Krishna : *"The virtuous ones who worship me are of four kinds, O Arjuna. The man in grief, the seeker of knowledge, the seeker of profit and the man of wisdom."* (VII, 16)

Thousands of years ago, Lord Krishna said this. A lot of water has flowed since. Today the people who are suffering do not necessarily turn to God. Some take to drugs, alcohol, womanising or other escape routes. Human beings have become rather cunning whereas Lord Krishna spoke to genuine people.

When all doors close, a man in grief turns to God as a last resort. When there is no other place to turn, the faith in the Divine helps him to overcome the crisis and he surrenders to the Divine will. Only when the ego is surrendered, can this method work. When you are not, He is. This is the path of Bhakti Yoga.

A category of people inflict suffering upon themselves under the belief that suffering would purify them. By mutilating the body, nothing is attained. The body is the vehicle of enlightenment, but if it is crippled, then it is rendered ineffective. Buddha was accompanied by five ascetics who rejoiced each time he performed severe penance. When he gave up food, they thought he was getting nearer to God. When he stopped drinking they were certain that he had almost reached. However, Buddha reached nowhere. On the contrary, he became too ill even to meditate. While he was lying sick he heard a

village girl singing 'do not tighten the strings of the lyre so hard that they break and do not loosen them so much that they fail'. At that instant, the message dawned and he gave up his severe penance. When he resumed his normal life, the five ascetics deserted him thinking that he had fallen down the spiritual path. However, as strength returned to his body, his faculties regained their receptivity. Thus he was able to continue meditation and attain enlightenment. His austerities did not facilitate his enlightenment. He took a long tortuous route which bore no fruit. Lord Krishna states that the ignorant perform terrible austerities which are not ordained by the scriptures.

There is another category of pseudo-grievors who imagine their grief. In fact, they are aggressors of the self. They indulge in melancholy moods of music, songs of unfulfilled romances, mooning songs of separation from the Lord, like Omar Khayyam. Sometimes a jolt in life gives a mental shock, and shatters our ideals, dreams and notions. The clearing in the wood, affords the opportunity to weed out the ferment of past conditioning. Only the ego suffers. A shock can be a jumping board, it can ignite a total transformation. Sometimes in a state of shock the veil suddenly drops and reality flashes before the eyes.

As for the seeker of knowledge - it can be an intellectual curiosity or an academic interest - like a scholar accumulating knowledge or a journalist collecting information. The palm tree rises higher and higher, but neither does it give shade to the weary traveler nor does it provide the fruits to the hungry. Reading books or listening to masters can be an idle pastime. Knowledge from books cannot be the absolute the truth-true knowledge comes from within. Many times this quest is confused with the idea of gaining knowledge. The Vedas state that if by their reading the knowledge is not 'vid' then it is no use reading them. Vid' is that which is known on your central nervous system. In the evolutionary process whatever we learn

as true knowledge is known to the central nervous system.

There are many non-believers, sceptics, critics, journalists, cultists and murmuring souls who believe that they know everything. Such people are easily deluded into falsehood. Today there are endless supermarkets of gurus who cater to such varieties of all-knowing non-believers.

There are the profit seekers who worship the deities and pray for favours. A category of businessmen in India ardently sing in praise of the Goddess of wealth 'Laxmi' and importune her for her favours. They promise and bargain with the deity that if a certain wish be granted then they would perform great offerings to its shrine.

Children are taught that by praying and performing ceremonies, the deity would help them in their school examinations. Instead of preparing for the examination, some students spend their time in ardently praying to the deities for the success in the examinations.

Pilgrims travel long distances with great hardships to reach the shrines with the hope of their prayers being answered. When human effort fails, the next thing is to try the gods. Queues of rational and educated people for the darshan of a deity present a shameful sight. Beggars doing this may be understandable because circumstances reduce them to a level of no self-confidence.

What do we pray for ? "God, give me health, give me a long life, give me money, give me this, that or the other," disguising the material desires in the garb of prayer. Since we fail to obtain it by ourselves, we approach God with our request. Since he is said to be kind, benevolent and giving, gives rise to the belief that he will deliver.

To be a seeker one does not have to be religious or speak wisely. Each makes an effort to realise the Absolute according to

his own nature. The wise one seeks it within. The mediocre one looks for it in various manifestations, in images of Gods and demi-gods and attaches rituals and ceremonies to them. The ignorant one gets involved in the supernatural phenomenon.

The seeker in the quest of truth has to be ardently and genuinely seeking. He should first find out a proper guideline as described by Lord Krishna earlier. Whatever does not give the experience of the self on the central nervous system should be given up. Self realisation should be achieved by effortlessness, discipline and practice. One must transform within to become compassionate, discreet and strong.

Shri Mataji Nirmala Devi describes thus : "Now the best calibre of the subtlest form is that which is just seeking 'union with God'. Nothing else. That caliber works hard; it is very concentrated effort. True seekers have a special caliber. They are mostly misunderstood because they are much more evolved and find mundane things uninteresting. Most of them have reached a conclusion that there must be Truth beyond the senses. The caliber of a person who just wants to 'be' can never be deterred because he is subtle in a way. In his lifetime he feels the subtleties of the unconscious. If we lose our subtleties then we become insensitive. The subtle person is a brave man and his bravery comes from his inbuilt capacity of these subtleties. He does not succumb to doubts. People of very common appearance, of very ordinary life could be very subtle. Much more than the geni-asses and geniuses put together. Because they can feel the Self. Such people do not cheat themselves or others. They have no other interest in life than to get the Truth."

Even during the time of Buddha there was awareness that enlightenment is a spontaneous process. In our times, the yoga system should be such that we should get our Kundalini awakening first so that with its light we can see the dirt in the lamp ourselves. Then it is easy to clean it. By raising the light we

can see better. In our arrogant times it is no use dictating to people what they should do. It is better that they become their own guru through the Kundalini awakening.

"In whatever form of devotion a man of faith worships I strengthen that devotion." (VII, 21)

"Filled with such faith, he worships that God and obtains his desires. In fact, they are granted by none but Myself." (VII, 22)

Here, Lord Krishna is not talking of blind faith but faith after the experience of the spirit. Then all doubts vanish and the devotee develops absolute faith in the spirit.

Those who claim that they got the direct help of God as a result of their worship or sacrifices live under a myth, because they are not in direct contact with God. Without the union (yoga) whatever one gives in the name of God goes only into the pockets of the priest and their partners. Likewise, their prayers only reach the ears of the self-appointed representatives of God.

God loves those who desire connection with Him through enlightenment. Shri Mataji says, "After doing the complete manifestation of the human being, the pure desire remains residual and unless it is awakened one cannot feel satisfied because all other desires are impure."

A milkmaid used to supply milk to a priest living on the other side of a river. Owing to the irregularities of the boat service, she could not supply him the milk punctually. Once, being rebuked for her constant delay, the poor woman replied, "What can I do ? I start early from my house, but the boatman is so irregular." The priest chided, "Woman, they cross the ocean of life by uttering the name of God, and you cannot cross this little river ?"

The poor maid followed his advice innocently and, thereafter, the milk supply was never late. One day the same priest enquired of her, "How is it that now you are never late ?"

The maid promptly answered, "I followed your advice, I cross the river by uttering the Lord's name and the river gives way". The priest was taken aback and said, "Can you show me how you cross the river?"

The next day the priest accompanied the maid. The maid began crossing the river by saying the Lord's name. The priest tried the same but began to drown. The maid turned around and questioned him, "How is it, Sir, that while you utter the Lord's name with your lips yet your hands are trying to keep your tunic untouched by the water? It seems that you do not fully rely on Him." The maid was obviously a realised soul and hence the Lord answered her prayers.

Faith is a strange paradox. If you are a realised person and believe in a deity then it answers your prayers. How does this happen? When sincerity arises from the innermost core of our being then it touches the deity that resides within and evokes its power. At the physical level, the vibrations of our spirit go into the object of worship and communicate. If a realised soul puts vibrations in any object be it a carved image of a deity then that object becomes vibrant - it becomes awakened. The dormant becomes dynamic, it becomes a transmitter of cosmic vibrations which transmits to its receptor and thus reinforces it. Healing works through this transmission. However, we have to be tuned in to its frequency to catch its vibrations. The lever for tuning in is the Spirit. Some ancient temples have such vibrations and we can feel it through our sensitivity. People who plugged into it experience the miracle of wishes coming true. Vibrations can create a circuit; first a realised soul gives vibrations to an object, then it becomes vibrated and subsequently it emits vibrations. However, the power of its revibrational intensity depends on the connection to the mains i.e. collective consciousness,

*Lord Krishna* : "Temporary is the solace gained by men of petty minds. The worshippers of the Gods go to the Gods, but my

devotees come to me." (VII, 23)

Our wish may come true, our petitions may be granted, so what ? Slight favours are only temporary gains. Perchance if one wish is granted, tomorrow we will seek another. We will never be satisfied. The more we get, the more we want. Inner fulfillment does not lie in the Midas touch. Fulfillment does not come from having more, or knowing more, but from loving more. God is not touched by our success or failure, our money, our relations or who we marry. He is touched by how much we love him. If we love him then we must love each other because he resides in each one of us as our spirit. When we are in the ocean of his love then he looks after our welfare.

Hence, a true Seeker does not hanker after wealth, but thirsts after divine love. Just one drop of love can quench his thirst. Others may switch from one mind game to the other. A religious upbringing may throw us in the path without choice and we tread along without questioning. Doing the same thing mechanically is not seeking. On the contrary, it can cause an adverse reaction. If a child goes through a religious ceremony without understanding it, then he gets bored and wants to run away from it. Devoid of love, the robotic ritual loses its credibility. Participation without understanding is can become just a farce. It is no wonder that the young people do not want to hear about God. They are weary of the hollow sermons of their hypocritical elders and priests.



## SEVENTEEN

# FORM AND THE FORMLESS

*"Not knowing my higher nature as being the changeless and the ultimate, the ignorant mistake the unmanifest as being the manifest." (VII, 24)*

How can the mind conceive something which has no form ? The mind cannot register the abstract. Hence, it relates to the attributes of the Divine through symbols. Lord Krishna himself being the manifest of the unmanifest outright rejects the idol worship or people who worship a human being as God. Perhaps the manifestation of the unmanifest may occur in a yogi. However, it is not a daily event that an incarnation like Lord Krishna or Christ is born. The incarnation of Sri Vishnu (Lord Rama) manifested over 2000 years before Lord Krishna.

The wandering mind needs a crutch. A form is conceived by the ignorant as the symbol of belief—a picture, a name, or anything to lean on in the hour of crisis and draw hope or inspiration. The crutch becomes a routine. Through a dialogue of prayer and rituals one develops a rapport with it. Even a stone or pot can be thus used. Gradually the mind becomes attached and possessive, places his ego into it and conceives various rituals to proclaim its glory. It becomes an edifice of the mind. When a child plays with a doll, she adopts the doll, pretends to feed it and adorns it with beautiful clothes, talks to it, scolds it, spansks it and even marries it off! The child continues to live in the adult who worship idols. While an idol can be a crutch to

hold the attention of child, it can hamper the seeking of an adult. Then, instead of a crutch the symbol becomes an obstacle. Shri Mataji explains: "You want to have your crutches because you are identified with them. So you go back to your crutches and again want to become lame. This is just play acting. But if you act for a long period you become lame."

Prophets Mohammad prohibited the worship of idols to combat the abuse of idolatry. Islamic crusaders destroyed thousands of Hindu idols and reformist Hindu movements formed crusades against idol worship. However, a few centuries later the idols were replaced by Hollywood-Bollywood icons.

It is difficult for the mind to worship the abstract without being influenced by its own projections. Though we endeavour, for the experience of pure consciousness, yet we constantly suffer from the projections of our own mind and self-hypnosis.

Talking to his monks about the nature of Buddhahood the great Zen master Rinzai said, "If you seek Buddha in external forms, he would not be more than yourself. Do you want to know your own mind ? The true Buddha has no shape, the true way has no substitute, the true Dharma has no form."

"For the protection of the good, for the destruction of the wicked and for the establishment of Dharma, I come into being from age to age." (IV, 8)

Shri Mataji explains that, "different stages of human evolution took place when various incarnations came on this earth.

"Incarnations have to come. If we reason it out you understand why an incarnation is needed to come on this earth. The unconscious can guide us through symbols which appear in our dreams. There are so many other ways and happenings by which the unconscious can guide us; but it is all vague, extremely vague. The unconscious must have a mouth to explain itself. It must have a proper body to be able to

communicate what it has to say, otherwise how are you going to have a rapport with it and decode. We cannot have any rapport with the Divine unless we know we are the Atma. Before that whatever we try may cast an impression but still we cannot have a direct rapport. We are to be connected. Somebody has to do this job. That is why many incarnations came on this earth. The principle of the primordial master incarnated several times some of the aspects which are the properties of the incarnations (ansha avataras). Christ was an incarnation of Maha Vishnu. The incarnations are like milestones of our evolution. One fish had to venture out of the ocean for the others to follow."

The incarnation aspect is again confirmed by Christ :

"These things I have spoken to you while I am still with you. But the Counsellor, the Holy Spirit, whom the father will send in my name, He will teach you all things, and bring to your remembrance all that I have said to you." John 14 25

From time immemorial man has awaited the coming of the Messiah. The prophets promised it. Unfortunately, whenever the Messiah came he was not recognised. The fault has not entirely been human; a certain power of illusion seems to veil them. Lord Krishna calls it Maya.

"Though I am unborn, and my Self is imperishable, though I am the Lord of all creatures, yet establishing Myself in My own nature, I incarnate through My Maya, whenever there is a decline of righteousness and rise of negativity..." (IV, 6-7)

"This divine maya of mine, consisting of the modes is hard to overcome..." (VII, 14)

"Veiled by my yogamaya I am not revealed to all... Though the illusion the world cannot know the Absolute the Eternal Me." (VII, 25)

*Shri Mataji says:*

"For human beings, Maya (illusion) starts soon after birth in this world. Your name, village, country horoscope, forecasts, many things get attached to you or others attach them to you. Many kinds of illusory ideas become a part of your mind. False thoughts like 'it is mine or they are mine' identify with outside objects. Besides, man-made bindings such as 'my body should be healthy and beautiful' are inculcated. Then unreal relationships like 'he is my father, brother' etc. are in your head. As ego develops, foolish ideas such as, I am rich, I am poor, I am helpless or I belong to the upper class enter your head. Many officials, journalists and politicians become egoists. Then, there are anger, hatred, forbearance, separation, sorrow, attachment under the cover of love and temptations in the guise of social status. Man with great affection keeps clinging to this unreal way of life.

If you think of getting rid of all these, and make efforts, what you get is illusory knowledge because the attention moves along the Pingala (Sympathetic) channel, and then you are involved in Siddhis (powers) and other temptations. A vision of kundalini and chakras occur. It is also illusory because there is no gain from it, on the contrary it is harmful. But you see all that when you are outside the chakras. When you are inside you don't see anything, you become. Becoming is the criterion and not what you are. Not to see the light, but how to become the light. Whatever self-suppression and mortifications you insist on practicing effectively, all of them add to the limitations on your attention. However, the illusion can be broken off gradually if, with firm conviction you deny from your heart all that is unreal. Then you will have the realisation of the Self in its pure form. Thereafter it is established within you. Albeit, the same mortal human attention is drenched in that which is of the nature of love, truth, having no beginning and end, verily the Truth.

Human attention is meant for realising that reality. This attention must become one with the Self. Only that attention which progresses renouncing all unreal, breaks all known and unknown bindings and becomes verily the Self.

The Self is never disturbed or destroyed. Only human attention, in pursuit of desires, leaves its inner path. This is maya (illusion). She has been intentionally created to sharpen your attention and discriminatory power. Without her the attention would not have developed. You should not be afraid of maya and should recognise her so that she illuminates your path. After realisation one becomes like a little bird out of the *shell*. The mother bird hides herself (maya) and calls the baby bird. Thus the baby makes an effort, takes courage, tries to fly to reach the mother. Like hide and seek. It is a play 'Lila' for a realised Soul."

"I know the beings that have been in the past, present and the future, but I *remain unknown to them*". (VII, 26)

The Divine is the eternal witness, enjoying the play of his creation. But as our attention gets lost in his play we are unable to fathom his Divine nature. To recognise the Divine we have to draw our attention within and find him in our Spirit.

"All beings are overcome by duality created by their reactions of like and dislike, O Vanquisher of foes." (VII, 27)

However modern or advanced we may consider ourselves to be, but our way of thinking is not free from the dualities of likes and dislikes. However, after Self-realisation it is possible to rise above them. Shri Mataji says, "It has been the way of a human being that he wants to understand everything through reasoning. This is correct on his part because his awareness has not yet awakened. When his awareness is limited and when he is searching the proof of everything through his intellect, it is difficult for him to adopt some other means, which are outside the scope of reasoning. Man's intellect comes up with many doubts."

"But those of noble deeds, who are cleansed of all sin, break through the illusion of duality, remaining steadfast in themselves, attain the absolute truth about me." (VII, 28)

Pointing towards children, Christ said that the Kingdom of Heaven belongs to such as these. Obviously he referred to their innocence. The quality of innocence is never lost, only we have to cleanse our mirror through virtuous deeds to reflect it. Noble deeds stem noble souls.

"Those who surrender to Me and seek to transcend old age and death, they come to know the All Pervading Power of Divine and its nature and also the Self." (VII, 29)

"Those who know Me as the one who rules all matter and Divine beings, as the essence of all offerings, they, with their minds attuned, sustain knowledge of Me even at the time of death." (VII, 30)

## EIGHTEEN

# REBIRTH

Arjuna : *"What is the Absolute ? What is the Self? What is action O Supreme One ? What is the realm of the elements ? What is the realm of Divine Beings ?" (VIII, 1)*

*"What is the realm of sacrifice in this body O Slayer of Madhu ? How art thou to be known at the time of death by those adept in self-control ?" (VIII, 2)*

The Lord : *"The Absolute, is the immutable Divine power, innate nature is the self. Karma is the catalyst that causes all beings to be." (VIII, 3)*

The Absolute is the All pervading power of Divine love. Shri Adi Shankaracharya elucidates its multiple dimensions as being unsupported, eternal, indivisible, indestructible, causeless, cause of all causes, undifferentiated, unborn, deathless, the Supreme Creator, the greatest bliss, the ultimate power, immeasurable, timeless, etc.

The self is the reflection of Divine within human beings called the Atma or the Spirit. All human beings are born out of the Karmic cycle.

*"The bedrock of all created elements is the transient nature. The essence of all Divine Beings is the Absolute. The base of all sacrifices, here in the body is Myself, O finest of embodied beings." (VIII, 4)*

The All pervading power of Divine love is the Primordial force that manifests its powers in the form of various Divine beings and incarnates like Shri Rama, Christ and the Shakties that came to destroy the demons. For instance the Mother Goddess manifested as Durga to destroy the demon Mahisasura. Similarly in modern times which is also the last judgment, the power of Kalki has manifested to destroy the perversion and evil. In ancient times Satan was an open identity that thwarted Dharma, but today the Satan has assumed the subtle form of perversions that have entered the human brain and refuses to budge as is evident from the alarming growth of pornography, sexual abuse of children, terrorism, neo nazism, racialism and the like.

The power of the immutable Divine weans away from him to create a reflection of his love to please him. This power has been described as Shakti and also takes the form of the Mother goddess to protect her children from the evil attack.

Lord Krishna himself as the supreme Lord reveals that he resides in the heart of all beings where he as our spirit is the basis of all sacrifices in the body.

"At the time of death the one who leaves his body with his attention on me, attains oneness with Me, of this there is no doubt." (VIII, 5)

"On whatever his attention rests at the time of departure from his body to the same being he attains, O Son of Kunti." (VIII, 6)

"Therefore at all times keep your attention on Me and fight. When your mind and attention are fixed on Me, then to Me alone will you undoubtedly come." (VIII, 7)

If Arjuna surrenders to Lord Krishna with his attention fixed on Him then his individual identity would become collectively conscious in Krishna consciousness and his questioning mind would cease. In such a state Arjuna would be absolved of all the consequences of his actions because he



ceases to be the doer.

"The one who meditates on the Supreme Being with total concentration through regular practice, without the mind wavering, he reaches the Supreme Being." (VIII, 8)

Lord Krishna advises Arjuna how to transform his consciousness through meditation. Firstly, our attention has to be on God. We have to meditate with devotion to the Lord in our heart. Unless there is love for the Lord in our hearts meditation remains merely a mental exercise. Unfortunately, in the spiritual super markets numerous brands of meditation are hawked which focus on all kinds of objects, other than ones spirit. Such brands only divert our attention away from our spirit. Some people may find temporary relief from such brands because of a diversion from one's immediate problem. The measure of temporary respite does not deepen an individual's experience of his own spirit. Any sensible person would know that one cannot pay to reach God.

Secondly, we have to be focused. Shri Mataji Nirmala Devi has made a unique discovery of Sahaja Yoga in which the awakening of the Kundalini spontaneously sucks the attention and brings it to focus at the seventh chakra on top of the head.

Thirdly, the mind should be steady. What Patanjili described as 'thoughtless state'. In the beginning it may seem difficult to attain such a state but as our hearts become full of devotion, the love of the Lord mellows the mind and we experience joy.

"He who meditates on the supreme Being, the Primordial, subtler than the subtlest, sustainer of everything, whose form is beyond thought, radiant like the Sun, goes beyond darkness." (VIII, 9)

"When at the hour of leaving the body, firmly established in his Spirit through yoga practice, full of devotion, he attains the Supreme Being." (VIII, 10)

There seems to be some mistaken interpretation that the gaze should be fixed between the eye brows (third eye). Having tried the same method I suffered intense pain and mental confusion. When I went to Shri Mataji She told me that the third eye was damaged by this practice. Since She healed the third eye the pain and confusion vanished. Many people have suffered from mental disorders by focusing on the third eye. This has led such people to disbelieve the Gita. This leads me to the belief that this suggestion is an error of interpretation from the original. However, if in such an authentic scripture there are a few errors of interpretation then its whole body cannot be discarded. The common sense test of meditation is the general improvement of health and personality and not the reverse.

"I shall explain to you the state which those versed in Vedas call the immutable, that which ascetics free from passions enter and seeking which they lead a life of self-discipline." (VIII, 11)

"Controlling the gates of the body and the mind, concentrating the life force in the crown of his head, with yogic meditation." (VIII, 12)

The body is described as the city of nine gates. These are the organs of the ears, nose, mouth, eyes and excretion. The poet Kabira beautifully describes "When the beloved (life) departed from the body I did not resist. But I wonder, when all the nine doors of this city were firmly shut then from which window did she escape."

The crown of the head is the limbic area and has been described as the Brahmarandhra. When the Kundalini is awakened it ascends from the base of the spine (sacrum bone) and ascends through the central channel called as the Susumna Nadi. It passes through six centers or chakras and enters the Limbic area, where it gives the blissful experience of collective consciousness. If any chakras (see chart) are damaged or blocked then the Kundalini attends to them before ascending to

the crown of the head. The Kundalini is like our individual Mother who nurtures every center and removes the blocks.

"He who recites the mono-syllable AUM, meditating upon Me when he departs from the body, he attains the highest goal." (VIII, 13)

AUM is the primordial sound (Nada) composed of innate Divine vibrations. It is the Bija (seed) mantra, all mantras emanate from it. It is the integrated power of the Holy spirit expressed as Amen, in the word of John's gospel. According to Shri Mataji Nirmala devi 'A' represents the aspect of Tamo guna which is the quality of desire and existence. 'U' represents the aspect of Rajo guna which is the quality of action and creation. 'M' represents the aspect of Satwa guna which is the quality of evolution and awareness.

"He who continuously meditates on Me, thinking of none other, steadfast in yoga, attains to My Being." (VIII, 14)

Lord Krishna deliberates that there should be single minded meditation on Him, we should not be thinking about anything else. Supposing we are worried about our house, health, job, family, money then there is a diversion and we fail to satisfy His condition. Some seekers may be after powers or sidhis, others may want to become masters of yoga to mint money, fame or gain power over their disciples.

In modern times it seems difficult to satisfy His condition because most people meditate for reasons other than exclusively seeking the Lord. Therefore, to suit people's tastes and needs, entrepreneurs have fabricated all kinds of techniques that go by the name of meditation.

"Having reached Me, these noble souls are not bound by rebirth, which is transient and an abode of suffering, because they have attained the highest state." (VIII, 15)

"From the realm of Brahma all worlds are bound by rebirth,

but having attained Me, O son of Kunti, there is no rebirth." (VIII, 16)

"Those who know that a day of Brahma (creator) is of a thousand aeons (yugas) and his night ends after a thousand aeons, they are the knowers of day and night." (VIII, 17)

"At the dawning of the day all manifested things spring forth from the unmanifest and at the advent of the night they dissolve back into the manifest." (VIII, 18)

The All pervading power of Divine love is beyond time. The division of the day, months and years is a human concept. The creator of the universe is formless, unmanifest and unborn. However, impelled by the power of his love he manifests his beauty in creation. Thus all creation is born from Him and at the time of dissolution returns to Him.

"The same host of beings after repeatedly coming into existence get dissolved helplessly at the advent of night and again return to existence at the dawn of creation." (VIII, 19)

All beings, plants and animals are governed by the Divine law of creation and dissolution. But life force never dies and continues through the cycle of creation and dissolution at its appointed time (Kal).

"But above this non-manifest lies another eternal unmanifested Being who does not perish when all creation perishes". (VIII, 20)

That which is unborn cannot die. That which is causeless cannot have a source because it is the source itself. It is impossible for the limited human brain to try and understand the unlimited. At the most, it may be possible to experience his aspects, like love compassion and bliss.

"The unmanifest is described as the immutable and which is said to be the highest state. Those who achieve such a state

which is My Supreme Being; do not return." (VIII, 21)

"O Partha, the Supreme Being is to be attained by complete devotion. All creation resides in Him and He pervades all creation." (VIII, 22)

"Now I shall reveal to you O finest of Bharatas when a yogi departs either to return again or not to return." (VIII, 23)

"Fire, light, day, the luminous (fortnight), the six months of the northern path, the Enlightened Being who depart in this period attain the Absolute." (VIII, 24)

"Smoke, night, the dark (fortnight), the six months of the southern part, the yogi who departs in this period receives the lunar light and returns." (VIII, 25)

"The light and dark are the pathways of the world. By one he departs not to return, by the other, he returns." (VIII, 26)

"Knowing these paths, the yogi is never deluded, therefore, at all times, O Arjuna remain steadfast in yoga." (VIII, 27)

The paths by which the Soul departs from the body at the time of death depends on the state of the individual. In the left side of the individual is the Moon channel or Ida Nadi, if the individual is over emotional at the time of death, the Soul exits from this channel and enters the Collective Subconscious. It stays there till it finds the right opportunity for rebirth.

On the right side of the individual is, the Sun channel, or the Pingala Nadi. If at the time of death the individual is futuristic engrossed in mental activity, planning, then the Soul exits from the right channel and enters the Collective Supra-Conscious. It hovers there till it finds a suitable opportunity for rebirth.

When a yogi is in balance, his attention rests on the crown of his head (Sahasrara). At the time of death his Soul exits from the Limbic area of the brain. The Kundalini passes through the central channel (Sushumna Nadi) and carries with it the content

of the chakras and the Soul. The spirit then merges with the Collective Consciousness like a drop becomes the Ocean. Such a realized Soul has the choice to take or not to take rebirth.

"Upon receiving enlightenment, the yogi goes beyond sacrifices, austerities, offerings and fruits of meritorious deeds pointed by the Vedas and ascends to the Supreme Being." (VIII, 28)

When an adept embarks on the journey of seeking, he takes to various austerities for self-discipline. The reading of the Scriptures helps in elevating his thoughts. However when he reaches the state of enlightenment, all the crutches are left behind as he basks in the *bliss* of Divine love.

## NINETEEN

# THE DIVINE IS APART FROM HIS CREATION

The Divine Lord said : *"To you who are such a worthy recipient, I shall reveal the secret of profound knowledge and realisation, knowing-which you will be released from illusion."* (IX, 1)

*"It is supreme knowledge, supreme secret, supreme sanctity, known by inner experience, as expounded by the scriptures, spontaneous and infallible."* (IX, 2)

*"Those who have no faith in the path, unable to attain to Me, O vanquisher of foes, return to the mortal world."* (IX, 3)

Tulsidas says : "For those who have no knowledge either of the unqualified Hari's Brahma or of qualified Divinity, who jabber lying words of various kinds and who wander astray in this world the influence of Hari's illusive power, no assertion is too absurd to make."

*"The universe is pervaded by My unmanifested form. All beings are contained in Me but I am not contained in them."* (IX, 4)

Says Baba Farid : *"O Farid, the creator dwelleth in creation and creation in creator, whom calleth thou bad, since there is none besides Him."*

*"Yet the beings do not reside in Me, know My divine secret, My spirit which is the source of all beings, sustains all beings but is not contained in them."* (IX, 5)

It is true that God Almighty through His Shakti creates the universe but He is untouched by it. His Shakti adorns it with myriads of beautiful jewels but he is not dazzled by it. He remains aloof, eternal witness to Her creation. Many intellectuals believe that if God is the creator then He is responsible for creating both Saints and Satan. Lord Krishna removes this myth by revealing that he does not determine the directions that beings take. His Shakti creates each being as an innocent babe, in the image of God the father. Thereafter the being has complete freedom to do what he likes. God has given the freedom to human beings and he does not infringe it. In that freedom human beings developed an ego and split from his consciousness.

Human beings have the complete freedom to follow the path of evolution or to fall in the mire of self-destruction. By one's deeds one becomes a Saint or Satan.

It is said that after God created human beings He became so worried about what they might do with their freedom that He could never sleep ever after!

Freedom is enshrined in our constitution. It is our birthright but we have to respect the freedom of others also. Freedom is not abandonment of morality. It is the abandoned beings who take to immorality, rapes, child abuse and suicide squads. Since God has not placed any restrictions on inhuman behaviour, the society has to enact laws, ethics and the code of Dharma to govern human behaviour, moral values and protect human beings from self-destruction. Under the guise of Freedom many sinister designs have lurked into our society and we have to realise that if we do not openly oppose them, they will imperil our Spirit.

It is not the freedom of the body to do what it likes but the freedom of the Spirit to ascend that is the issue. Therefore the meaning of freedom has to be understood in relation to the Spirit, consequently whatever goes against the Spirit has to be curbed.



"Like air that moves swiftly everywhere but is contained in Ether, similarly all creation is contained within Me." (IX, 6)

The mighty wind moves in space but it is not the space. Many entities occupy space but they are apart from the space. Cosmos after cosmos exist in space but they are apart from the space. In the same way everything exists in God but He is apart from it.

"All beings, O son of Kunti, are absorbed in My Divine nature at the end of a cycle (yuga). At the advent of the next cycle I send them again." (IX, 7)

"Manifesting My Divine nature, I send forth repeatedly all the host of Beings which are helplessly bound by nature." (IX, 8)

Plants and animals do not have free will. They are born, live and perish according to the laws of nature. However, human beings have free will. But their ego gets bound by its nature to the law of Karma and is consequently helplessly driven by its dictates to be born again and again in pursuit of the unending Karmic cycles. Nevertheless, when a realised soul establishes the egoless state then he achieves union with the Divine and breaks through the bond of Karma. Such a yogi is not compelled by nature to take rebirth.

"These actions do not bind Me, O Dhananjaya (Arjuna) for I remain a detached witness to them." (IX, 9)

"With My blessings, nature creates all animate and inanimate things. Because of this, O son of Kunti, the Cosmos rotates." (IX, 10)

When the Goddess is pleased She showers a thousand blessings. Each blessing turns the tide of a thousand destinies. The benediction of love and joy perpetuates Divine joy, abundance and peace in our destiny and averts the negative effect of our Karma.

"Ignorant of My Divine nature as the Lord of all Beings, the deluded condemn Me, clothed in the human body." (IX, 11)

"Those of the nature of fiends (Rakshasas) and demons (asuras) are deluded. Their aspirations and deeds are futile and they are devoid of wisdom and knowledge." (IX, 12)

The ancient scriptures have described anti Divine beings as Rakshasas and Demons. The epic Mahabharata vividly describes their powers leashed out on the battlefield. Although these powers are used by the demons for destructive purposes, sometimes they latch on to human beings and dominate them for perverted pleasures. For instance, under their influence sadists find pleasure in torturing. A maniac like Hitler must have been possessed by some demon or perhaps he was himself a demon. In modern times Demons do not wear horns on their heads as shown in the movies but can easily be discovered by their demonic tendencies. The category of human beings who have become demons can be recognised from their demonic deeds like murders, sadists, terrorists, rapists etc. It has been said that in the last judgement all the fiends and demons will be exposed and punished.

"The realised souls, O partha (Arjuna), contained in the Divine nature, realizing Me as the immutable source of all beings, worship Me with single-minded devotion." (IX, 13)

"Beholding My glory, fervent and constant in discipline, paying homage to Me, they worship Me with absolute devotion" (IX, 14)

"Others worshiping Me with the sacrifice of knowledge, worship Me as the All pervading 'One' that has manifold manifestations." (IX, 15)

God can also be worshiped through the path of knowledge. In the pursuit of Absolute truth the seeker of knowledge arrives at the same path of Bhakti (devotion). It is true that God is One, but the One can have many manifestations. He has multiple dimensions. When light falls on a multiple facet diamond then the sparkle of that facet is only seen which receives the light. In the same way at different periods of human evolution a

particular attribute of God's power has laid to a step up the ladder. Lord Rama came to project the ideals of kingship and to establish human maryadas (codes of conduct). Lord Krishna came to fight evil and uphold Dharma. Lord Christ came to forgive us, Prophet Mohammad, Socrates, Lao Tze, Guru Nanak, Zoroaster, Moses led us through darkness and showed us the light of the spirit. Lord Buddha and Mahavira taught compassion and self-purification. The Mother Goddess was venerated in all the civilization. Mother Mary is the continuum of the same principle. Christ had said, "I will send you a comforter, redeemer and a Counsellor." The Adi Shakti came to save Her children from destruction at the hands of demons. Lord Krishna asserts that though He is the Supreme Lord, He can be worshipped both as the distinct 'One' as well as a part of the manifold. Thus the One can be worshipped in any of His manifold aspects. Religious Bigots have taken charge of God and dictate what He is and what He is not. They pretend to keep God in their pockets and take it out at the drop of a hat.

God has created universe after universe. Who are we, not even tiny specks of sand, to try and limit such a mighty awesome force. The wise Buddha did not waste time in trying to define God, he said better know yourself first then you will know everything. God is what He is, what is there to quarrel about Him? He is God after all, He can assume any number of forms He chooses.

But the human ego cannot be satisfied. It wants to show that its God is greater than the neighbour's God. Inversely, its God is the real One. Other's are fake. Actually the cunning ego uses God as a scapegoat to assert its supremacy over others, that it is greater than others. Of course there are also the fundamentalists who use the issue of their God as a weapon to exploit the masses for whatever ulterior intent!

"I am the ritual, I am the sacrifice, I am the ancestral offerings, I am the herb, I am the holy incantation, I am the ghee,

I am the fire and I am the offering." (IX, 16).

"I am the father of the world, the mother, the sustainer and the grandparent. I am the syllable 'AUM', I am the purpose of knowledge contained in the Rig, Sama and Yujur Veda." (IX, 17)

"I am the destination, the supporter, the witness, the abode, the Comforter, the councilor. I am the source and the dissolution, the basis, the refuge and the imperishable seed." (IX, 18)

"I give heat, I cause and withhold rain, I am immortality as well as death. I am being as well as non-being, O Arjuna." (IX, 19)

"The knowers of the three Vedas, who are drenched with the Soma (Ambrosia) nectar are purified of sin, worshipping Me with sacrificing and praying for heaven they enter heaven and are blessed with the heavenly delights of the Gods." (IX, 20)

"Having enjoyed the delights of heaven, they return to their mortal realm when their merit is finished; as propounded by the Vedas, the pursuit of desires attains only the transient." (IX, 21)

If we pray for the pleasures of heaven we can obtain them provided the accumulation of our good deeds or Karma allows. But when the merit of our good deeds are exhausted we return to our previous state. So why hanker after temporary gains when we can obtain permanent bliss. Why run after broken pieces of glass when we can get the real Diamond. When we realize the Absolute truth we are filled with the Divine ambrosia within. Outside pleasures pale into insignificance when compared with the inner ecstasy.

According to Lord Buddha, though a person praying for heaven may attain heaven, still that is not enough for him. Though a person who has ended desire dwells on earth, still he is happy. The issue is not where we go after death but whether the compassion of the spirit manifesting the Divine ocean of love flows in us. God is the ocean of compassion and if on earth the Soul is blessed with such a state then the Soul is fulfilled. Individual

choice of heaven, earth or rebirth ceases to be the issue.

"I take upon Myself the concern for the welfare of those who worship Me with undistracted mind, who ever persevere. I increase what they have and I give them what they do not have (Yogakshema)." (IX, 22)

When the seeker gets connected to the mains then whatever is good of him, whatever is good for his society, his country all is done by the Divine Power. He does not have to order, he does not have to ask. Then the Divine takes care of his welfare (kshema). Not that the seeker desires his welfare but it is automatic. For example, when a child is born, then the mother naturally starts producing milk for her child. She does not mentally plan it, nature simply works it out.

It is interesting to note that Lord Krishna shows union (yoga) first and welfare (kshema) later. The one who establishes in yoga practice receives the blessings of the Lord and by Him the blessings are sustained. It clearly indicates that one must get realisation first. Welfare follows spontaneously. Lord Krishna says that after the connection of yoga you will get the well-being or Kshema. Not before.

Shri Mataji explains, "Kshema is well being. When yoga is established then Kshema follows. The Kshema enables you to have free time for meditation; you do not have to worry too much. However, when the Kshema comes then one should not start going into the same circle of greediness, wanting more and more money, wanting better clothes, better house etc. As there is no end, you have to draw a limit. This does not imply that you have one dress all your life, but that not too much attention should be on such things. You are neither to renounce anything nor to indulge into anything. Through Kshema you get the well being physically, mentally, emotionally, materially, spiritually, socially, in every way. Spontaneously, you don't have to desire or ask for it."

Many people wonder why India which is Yoga Bhumi, (spiritual land) suffers from poverty and deprivation. India is not Indians. They are not seeking yoga, they are only seeking (Kshema) welfare through westernized methods. That will take them to the same disastrous and shocking state as the west. If Indians take to spiritual yoga en masse their well-being will follow by Divine blessings.

"Those devotees who worship other Gods with devotion, they O son of Kunti also offer sacrifice to Me, though not following the protocol." (IX, 23)

Lord Krishna clarifies that in whatever name we worship God, our prayers eventually reach the Supreme Being. The only condition is that we must pray from the heart. Our faith should not be wavering. "Whats in a name, call Him Ram or Rahim" says the Bulleh Shah.

"I am the recipient of all sacrifices as the Supreme Being but those men who do not know Me in My Divine nature are deluded." (IX, 24)

"Worshippers of the deities attain the deities, worshippers of the manes attain the manes, worshippers of the spirits attain the spirits (bhoots). Those who worship Me come into Me." (IX, 25)

We attain whatever aspect we direct our worship to. A devotee may be worshipping his ancestors and not God the Supreme Being. It does not imply that ancestors are Divine, they could also be some evil people. It does not mean that because one prays one necessarily attains God. The question is to whom does one pray. For instance a school of left sided tantriks worship dead spirits in cremation grounds to draw their power. Through their prayers they may succeed in harnessing the power of a dead spirit and use it for black magic. Hence Lord Krishna clarifies that unless our prayer is directed to God the Supreme Being, we cannot attain Him by any other worship to any other diety or spirit.

"Whoever offers to Me with love a leaf, a flower, a fruit, or water, that offering from a pure heart, I accept." (IX, 26)

The prophet Mohammad said that God is closer to us than our nerves because He resides in our heart. When the love of God starts pouring from the heart then he accepts even a leaf offered by the devotee. But today we find thousands of fly by night devotees thronging the popular temples of Tirupati, Vaishno Devi etc. offering wads of notes and jewelry to propitiate God. God does not understand money, He only accepts the love that flows from the heart of a pure soul, like Lord Rama accepted with joy the berries of Shabari. Lord Krishna chose to accept the hospitality of Vidura rather than the royal luxury of the Kuru Palace.

"Whatever you do, whatever you eat, whatever you offer or sacrifice, whatever disciplines you practice; perform everything O son of Kunti as an offering to Me." (IX, 27)

"Thus will you be free from the Karma arising from good and evil deeds. With your mind fixed on renunciation (of fruits of action), you will be liberated and come to Me." (IX, 28)

When we perform every action as an offering to God we become detached from the action and hence do not accumulate any Karma. Seekers, who arduously perform penances and strict disciplines tend to become rather self-centred and dry. But if they offer every action to God then the focus of their attention shifts from themselves and the flow of devotion from their heart also helps them from averting the trap of the ego. By offering everything to God our attention remains on Him all the time and we start enjoying His creation.

"I am alike to all beings, none is averse nor fond to Me; those who worship Me with devotion, they abide in Me and I also am in them." (IX, 29)

"Even if the most sinful worships the Lord earnestly, then

having rightly resolved, he is deemed righteous." (IX, 30)

"Twice born (dwija) is used for a bird as well as a realized soul. The egg form is the first birth and it does not matter what blemishes the eggshell. When it matures the mother bird pierces the top of the shell and a new being of bird comes out. It is free from all blemishes. But in the beginning, the body of the bird is partly covered with the shell. If the shell can be removed with the help of the mother bird, the bird assumes a new form. Now the child has to endeavour to learn how to fly. Likewise anyone can completely transform into a new personality with a little positive effort." Says Shri Mataji.

In the state of sleep we are not aware of the thoughts that cross our mind. The errors committed in dreams do not carry forward to the awakening state. The rays of the morning sun dispel the dream. The one who commits sin is in a dream, and needs to be awakened.

A Sinner having turned a new leaf he must be deemed to be righteous. Life is a battle between the negative and the positive. Sometimes negativity holds sway, but right endeavour establishes the rule of the positive. That we regret and correct ourselves makes us righteous. We fall down seven times, but stand upon the eighth. We learn from our mistakes, the one who goes astray and repents, learns a greater lesson.

A father had two sons, one was very obedient and dutiful, while the other was troublesome. The disgruntled son left home with his share of wealth. Within a short time he squandered away all his money and was obliged to return. The father was overjoyed at the return of the prodigal son and hosted a big feast in celebration. This angered the obedient son. He said, "I have been an obedient son and dutiful son, but you never show so much joy and never gave feasts for me, as you do at the return of my useless brother". But the father rejoiced at the transformation of his son. This was truly an occasion for



celebration. This son had learnt the true value of life and had found its treasures. The obedient son knew only one side of the coin, but life is both.

Our willingness to correct and repent is sufficient; further persecution is not required. We have to be willing to make amends, otherwise we can commit murder and simply say sorry. If we sincerely ask for forgiveness and are willing to act in expiation, we will be forgiven. When a child asks forgiveness, the mother forgives. She does not say that 'you must be punished before I forgive you!'. The love and compassion of the mother gladly forgives, provided we have realized our faults and are willing to atone. Similarly, the love and compassion of God Almighty is so tremendous that He forgives even the most sinful who has rightly resolved. Who has not sinned? To err is human. If all the accumulated sins of our past lives were to be weighed, then there would be no hope for us. But there is hope because there is Grace and there came such a One as Christ who came to forgive us.

The incidence of birth, position or status is not a criterion for realization. This possibility is open to all, be it a prostitute, thief or a low-caste person. The door opens to anyone who knocks. Mind has to be harnessed in the right direction, then it will crystalise by itself. When the water is still, the dirt settles down and the pond becomes clear.

The tongue must chatter and the mind must wander like quicksilver. When we are asleep it travels; sometimes in dreams it takes us to fairylands. Therefore we need not worry about it, but just watch it. If the thief is aware that he is being watched then he does not steal. If a child is aware that he is being watched then he is at his best behaviour. The mind is a child and sometimes a thief; in both events always watch it !

"Soon one becomes a righteous Soul and attains peace. O son of Kunti, know for sure that My devotees never perish." (IX, 31)

*Says Kabir,*

"Even the sinner Ajmail, Gaja and Janika crossed the ocean of the world by taking the name of the Lord."

"Those who surrender to Me, O Partha, though they are low born(caste) of Vaisyas, Sudras or women, they attain the Supreme goal." (IX, 32)

Lord Krishna held women in very high esteem. He had utmost respect for His Mother, Sister and also His Wives. Hence, it is not possible that He would have said this to Arjuna that women are lowly born. Infact when one meditates on Lord Krishna, one is drenched with immense love and one can penetrate the depth of His discourse which otherwise can be easily misinterpreted because of many subsequent alterations either deliberate or otherwise.

"How much more then for the pious Brahmins and royal sages who are devoted to Me, and have entered the transient world of woe." (IX, 33)

There seems to be a suggestion that it is easier for holy Brahmins to attain the Supreme Being than for other castes. This appears to be a later alteration in the Gita as it goes against the earlier texts where Lord Krishna has repeatedly emphasized that He resides in the heart of His devotees.

"Whoever offers to Me with love a leaf, a flower, a fruit... that I accept."

It is clear that the central theme of the Gita is love for the Lord and that whoever loves the Lord is dear to Him. Hence to add that it is easier for higher castes like the Brahmins to attain the Lord is totally incongruous with the spirit of the Gita.

*Says Kabir,*

"I have neither name nor caste They name alone, O Hari, will suffice."

As a matter of fact when they don the holy mantle of a Brahmin, a priest or a royal sage, a subtle ego settles within that they have a higher knowledge and are therefore superior. This makes them rather arrogant and hot tempered. There is a story in the scriptures of a royal sage who was disturbed during meditation; he was so angry that when he opened his eyes, a bird sitting before him got burnt out from the heat of his wrath.

"Absorb your mind on Me, have devotion to Me, adore Me; with Me as your goal, you shall attain Me." (IX, 34)

When our attention is always on the complete adulation of the Lord when we wear Him in our hearts.

*Tulsidas says,*

"For aught I know the Lord is all pervading, present everywhere alike, and is revealed only by love. Tell me any place, time or quarter of the world where the Lord is not.

He pervades all things animate or inanimate, and is yet apart and passionless; He is revealed by love even as fire is manifested by friction."

TWENTY

## THE ESSENCE OF EVERYTHING

*"O Mighty Armed One! Again listen to my word. I will reveal to you for your benefit now that you are inspired by My rendering." (X, 1)*

*"Neither the deities of heaven nor the great saints know my origin for I am the source of the deities and the saints." (X, 2)*

*"He who knows Me as the causeless without beginning and also as the Supreme Being, he is freed from delusion and delivered from all sins." (X, 3)*

How can the One who is the cause of the universe have a cause: He is unborn. Whence He came, no one knows, He is eternal.

*Says Kabir,*

"It is not human or Divine,  
It is not the holy one demanding service,  
It is neither a yogi nor an angel,  
It is neither a householder nor an ascetic,  
It is neither a Hindu nor a Muslim,  
None saw it being born or die."

"Wisdom, knowledge, lucid perception, patience, truth, balance, self-discipline; pleasure and pain, being and non-being, fear and fearlessness." (X, 4)

"Non-violence, even-mindedness, contentment, penance, charity, fame and disrepute are the diverse aspects of beings that proceed from Me alone." (X, 5)

"The seven great sages of yore, and the four Manus are born from My mind and from them are born all these beings in the world." (X, 6)

According to Hindu scriptures the four primeval Beings who were the ancestors of human beings called Manus. They are said to be the presiding deities of the universe they govern.

"He who perceives the inherent nature of this supreme power of Mine doubtlessly becomes in union with Me by yoga." (X, 7)

"I am the source of everything, from Me everything emanates, realizing this, the enlightened ones worship Me with complete faith." (X, 8)

At the level of our mind we keep swinging from cause to effect. But after self-realization we experience the true nature of the Supreme Being and realize that it is the force that is behind everything. So perfect and wonderful is its working that it fills us with complete trust, joy and awe.

"With their mind fixed on Me, their lives surrendered to Me, elevating each other and ever praising Me, they enter the state of peace and bliss." (X, 9)

As one meditates on the Divine, one is wonderstruck with His Marvels and filled with awe. We start feeling a part and parcel of the whole. The desire of every realized soul is to help others and give them realization. One is so overwhelmed with an inner state of love that it spontaneously exudes to others.

"Those who worship Me with love and fervent devotion, I bless them with the enlightenment by which they come to Me." (X, 10)

The All pervading power of love envelops a heart that is full

of love. Without the fount of love, we cannot connect with the Lord. This is the only language of communication, and the power that makes us alive.

*Says Amir Khusrau,*

"People think that they are alive because of their Soul, but I am alive because I have love within."

"Out of compassion for such persons, established within Myself, I remove the veil of ignorance by the shining light of Truth." (X, 11)

Compassion is the inherent nature of a realized soul. Compassion is like the flower which cannot prevent its fragrance from spreading. We cannot try to be compassionate for it is not a process of doing. We can be kind, charitable and considerate - these involve an effort, but compassion is spontaneous. Out of kindness or thoughtfulness one may give. There is a giver and a receiver. In compassion, nobody receives or gives, it is a continuum. It is the flow of life which loves itself and reaches out to others. There is no giving, there is no receiving, it just is.

Buddha held compassion on the highest pedestal. The Bodhi-Sattva does not seek any further merit or any other attainment. It is his nature to be compassionate. It is not something that he can prevent or help doing. Out of compassion Lord Krishna lights the lamps and dispels darkness of ignorance.

God is the ocean of compassion. Each moment the Divine compassion is trying to help us in our evolution. Due to our limited vision we get stuck on the wayside, the Divine compassion tries to pull us out, but mistaking the illusion for reality we refuse to budge. Unless we are willing to accept Divine intervention of our free will it cannot rescue us. When we truly love and worship God from our heart and dedicate our life to Him through constant meditation, we open our doors to

receive His blessings. Then the Lord pulls aside the veil of illusion and reveals the absolute Truth. The Kundalini enlightens the brain and we are able to experience collective consciousness on our own central nervous system. This gives the experience of Sat Chit Anand.

*Arjuna said:*

"Thou art the Supreme Being, the supreme abode, the greatest purifier, the eternal, the primordial Divinity, the unborn, All permeating." (X, 12)

"All sages proclaim Thy Divinity, as the Divine sages Marada, Devala, Asita, Vyasa and also as Thou Thyself revealed it to me." (X, 13)

"All that Thou have revealed to me I uphold as the Truth. Neither the deities nor the demons, O Lord, know Thy manifestation." (X, 14)

"O Supreme Being, Thou knows Thyself by Thy own self. Thou art the source of all beings, the God of the deities and the Lord of the universe." (X, 15)

In the state of enlightenment the conscious mind becomes collectively conscious. Through its own consciousness the Atma knows itself. In the temple of Delphi there appears an inscription, "Man, know thyself and thou will know the universe and the gods."

When the soul knows itself then it also knows others and it also knows the oversoul. This knowing does not take place through the mind or the intellect but by pure consciousness, which is the property of the Soul itself.

"Pray reveal to me Thy Divine manifestations, through which Thou pervades these worlds and abide in them and beyond." (X, 16)

"How may I engrossed in constant meditation know Thee, O Yogin? In what form, O blessed Lord, are Thou to be

contemplated by me." (X, 17)

"Narrate to me again O Janarhdana of Thy wondrous powers and manifestations for I am not quenched with hearing Thy ambrosial speech." (X, 18)

*The Blessed Lord said:*

"I will narrate to you My divine manifestations, those which are most important, O scion of Kurus, for they are unlimited." (X, 19)

"O Gudakesa, I am the soul seated in the heart of all beings. I am the origin, the middle and the end of all beings." (X, 20)

According to Lord Krishna the soul is the reflection of God Almighty within us. The Atma or soul is seated in the heart Chakra in the left side of the body. When the Kundalini opens the heart Chakra we start enjoying the inner bliss of our soul. Through the Soul one recognizes the oversoul. Through the atma the Paramatma is known. Hence through becoming conscious of our Soul we also become conscious of the Divine bliss within ourself.

"Of the Adityas I am Vishnu, among the Luminous, I am the effulgent sun, I am Marici of the Maruts, among the stars I am Moon." (X, 21)

Adityas were the twelve sons of Aditi, the Mother of the Gods.

"Among the Vedas, I am the Samaveda; among the senses of I am the mind and of the being I am consciousness." (X, 22)

Indra is the King of heaven. Samaveda is considered to be the most important of the four Vedas.

Of the Rudras I am Shankra; of the Yaksas and Raksasas I am Kubera, of the Vasus I am Agni (fire) and of the mountain peaks I am Meru. (X, 23)

Rudras are the eleven powers of destruction of Lord Shiva. Kubera is the God of wealth but belonging to the order of Yaksha-Rakshas or Spirits. Mount Meru is the highest of the



seven peaks.

O *Partha*, Among the priests I am the highest, Brihaspati, among the army commanders I am Skanda. Among the water bodies I am the ocean. (X, 24)

Brihaspati is the chief priest of heaven. Skanda is the other name of Kartikeya, the son of Lord Shiva, the invincible master of warfare.

Among the great sages I am Bhrigu, among the incantations I am the syllable AUM, among the sacrifices I am meditation, among the immovable's I am the Himalaya. (X, 25)

Sage Bhrigu had performed great austerities and was held in the highest esteem. 'AUM' is the sacred single syllable, Lord Krishna had explained its power in the earlier chapters.

Among the trees I am Asvattha, among the divine sages I am Narada, among the Gandharvas (heavenly musicians) I am Chitraratha and among the Siddhis (perfected ones) I am sage Kapila. (X, 26)

The Asvattha is the tree of paradise, sought for its sweet fragrance. Sage Narada, the wisest of the sages is known to wander freely in the three worlds, playing on a string single instrument, the glory of Lord Vishnu. He is a fount of wisdom, even the deities seek his advice. Chitraratha was the greatest among the heavenly musicians known as Gandharvas.

The Siddhis were the perfect beings who had earned powers or siddhies by merit of their penance. The sage Kapila was the foremost among them known for his teachings of Samkhya philosophy.

Among the horses I am Uchchaisravas, born of Ambrosia, among the majestic elephants, I am Airavata and among men I am the Sovereign. (X, 27)

Uchchaisravas was the swiftest of horses, Airavata was the wisest and the mightiest elephant.

Lord Krishna refers to the ambrosia that was secured from the churning of the ocean that took place during the process of creation.

Among the weapons I am Vijra (thunderbolt), among the cows I am Kamadhenu, among the progenitors I am Love, among the serpents I am Vasuti. (X, 28)

The thunderbolt of Lord Indira, the King of heaven is the most dreaded weapon. Kamadhenu is the wish-fulfilling cow. She was an incarnation of the Adi Shakti and hence Hindus revere cows. Vasuki, chief of the serpents offered his services as the rope during the churning of the ocean.

Among the Nagas (serpents) I am Ananta, among the dwellers of water I am Varuna, among the (pitra) ancestors I am Aryaman, among the keepers of law and vigil I am Yama. (X, 29)

Ananta or Shesha is the thousand headed serpent God who came down for the sake of the universe to remove the terrors of the world, Varuna is the Sea God. Aryama is the chief of the departed ancestors. Yama is the God of death who keeps vigil over all beings and punishes them for their misdeeds. In this the Lord Yama, carries out the functions of the Guru, as corrector and educator. Sometimes punishment may become necessary for correction. The Lord of death also fulfills the role of salvation of the Guru. For instance sometimes timely death can save man from himself and bring him back to Dharma in his next birth. He is known as Dharma Raja, for Dharma implies self-limitation, necessary for evolution, this is also one of the functions of Lord Krishna.

Among the demon born I am Prahlada, among calculations I am time, among the beasts I am lion, among the winged ones I am son of Viarata. (X, 30)

Prahlada was the son of Hiranyakashipa, the demon king. He was an ardent devotee of Lord Vishnu. Hiranyakashipa tried

to dissuade his son from worshipping the Lord, but failed. The lion Mrigendra is the king of the animal world. The son of Virata is the eagle Garuda who is the vehicle of Lord Vishnu.

Among those that speed I am wind, among the warriors I am Rama, among the fish I am the crocodile Makara and of the rivers I am Ganges. (X, 31)

Shri Rama, the supreme among the wielders of weapon was the incarnation of Lord Vishnu. He was the eldest son of king Dasharatha of Ayodhya and was sent to exile at the behest of his stepmother. He slayed many demons during his exile, primarily Ravana and rescued his wife Sita.

During her descent to the earth the river Ganges was swallowed by king Jahnu but was released from his body by the Gods. In praise of river Ganges Tulsidas says,

"I do homage to Ganges who is holy and performs enchanting roles. It washes away the sin of him who bathes in it and drinks its holy waters."

O Arjuna, of creation I am the origin, the middle and also the end, of sciences I am the science of self, of dialect I am the synthesis. (X, 32)

The one who thinks that the body slays or that it can be slain is mistaken and fails to realize the truth. 'It is the beginning, the middle and the very end of beings.'

We do not know the beginning of things; we do not know their end. Yet we measure the passage of time by years, months, weeks and hours. The self is beyond the notion of time. It was always there, hence it is the beginning of things, it is still there, hence it is the middle of things and when everything ends, it will still be there. It has neither beginning, middle nor an end. Time is a concept that binds man. What is important to us at 4:00a.m is not important at 4:00p.m. The relative priorities lend importance to these hours of the day. The mind survives in the cusps of thoughts.

In the normal state of consciousness we live in the thought of becoming something. Our value of time is relative to the materialization of that thought. We live in the thought but thoughts are fluctuating, so where are we? At a party hosted in our honor we are the most important person and feel on top of the world. When the party is over we are reduced to a nonentity, so our image changes. What were we in the various periods of the day? Who was the one who had an engagement and who was the one at the party? It seems that in each situation was a different us. When did we exist and when did we cease? When we talk about the beginning, the middle and the end, what are we talking about? If we are all the time then there is neither a beginning, nor middle nor an end; there is no 'before' or 'after', just eternity.

The source of life is in the wee seed. God is hidden ever in the vastness of the smallness. When we see eternity in the smallness then we can feel the eternal in infinity.

Of the letters I am the letter 'A', of the compounds I am dual, I am the eternal time and the Creator whose face is on all sides. (X, 33)

I am the devouring death, I am the origin and the potential of things, of women I am renown, grace, eloquence, poise, memory, endurance and forgiveness. (X, 34)

Of hymns I am Brihatsaman, of mantra I am Gayatri, and of seasons, I am the blossom time (spring). (X, 35)

Of deceit I am gambling, of the magnificent I am the radiance, I am success, I am effort and the virtue of the virtuous. (X, 36)

Of the Vrisnis I am Vasudeva; of the Pandavas I am Dhananjaya, of the sages I am Vyasa and of the seers I am seer Usana. (X, 37)

Vasudeva is the scion of the Vrisnis clan. Dhanajaya is the other name of Arjuna meaning the winner of wealth. The sage Vyasa is the author of Mahabharata. The seer Ushanacharya is the wisest of seers.

I am the scepter of those who chastise, of those who seek success I am expediency, of secrets I am silence, and of the wise I am wisdom. (X, 38)

O Arjuna, whatever is the seed of all existence, that I am, there does not exist any moving or unmoving being that can sustain without Me. (X, 39)

O Conqueror of foes! There is no limitation to My Divine manifestations, whatever had been said by Me are only few glimpses of it. (X, 40)

"God hath accomplished such things as can never be conceived."

Whatever being there is that surpasses in excellence, elan and valour, know that to be born from a wee fraction of My magnificence. (X, 41)

Behind every success or extraordinary achievement is a minute fraction of Divine Grace. However the ego often falls into the delusion and thinks that it is the doer. When the rays of the Sun fall on the desert sands, they sparkle. In the same way when Divine light of the Kundalini falls in the human brain, sparks creativity and propels excellence. The Kundalini is the catalyst, the creative force, that inspires heroic deeds of valor where men transcend their limitation and cut across new horizons. Men are not born great but they become great through Divine blessings. Lord Krishna in his modesty refers to it as a fraction of Himself but in reality even a fleeting glance of the Divine is sufficient for one's fortune to rise. Wherever the Divine attention goes, His blessings shower.

Shri Krishna has laid a feast before Arjuna, but instead of enjoying the feast Arjuna wants to know the recipes. Speculating about the recipes does not enhance the flavor of the palate. God has created this beautiful paradise on earth for us. Instead of enjoying it, we want to speculate about God. But God cannot be speculated

upon because our intellect cannot even comprehend a tiny fraction of Him. During meditation, when the Kundalini ascends to the crown center we are able to enjoy Divine bliss. The one who is enjoying this bliss has nothing more to say or do. Kabira calls himself a lost case, "come friend, you too get lost with me".

God is what He is, we cannot analyze Him, but we can certainly enjoy His bliss. So Lord Krishna advises the seekers of Truth, Symbolized by Prince Arjuna that there is no need for all the mental knowledge about His Divine nature because He is far beyond all of it. As a matter of fact whatever conclusion we arrive at, He is not that. "Neti, neti, Neti" - I am not this, not this, not this - (the analytical process of progressively negating all names and forms in the Vedas in order to arrive at the eternal underlying Truth).

*Says Kabir,*

"How can I say He is like this or that,  
If I say He is within Me, the outer world blushes;  
If I say He is outside, it is falsehood.  
For him the inner and outer worlds,  
The conscious and the unconscious are indivisible.  
He is neither revealed nor hidden,  
There are no words that can describe Him."

## TWENTY ONE

# BEHOLD THE LORD

Arjuna spoke,

*"By Thy grace, Thou has blessed me with the supreme secret concerning the Atma. This has removed my delusion." (XI, 1)*

*"O lotus eyed Lord! I comprehend the birth and passing away of beings and also Thy eternal greatness." (XI, 2)*

*"O Supreme Lord! As Thou has declared Thyself to me, so it verily is, but I yearn to see Thy Divine form." (XI, 3)*

*"O Lord of yogis! If Thou deem it possible to be seen by me then pray reveal to me Thy eternal Being." (XI, 4)*

On the battlefield Lord Krishna labored hard with Arjuna. In that process, Arjuna's taste buds are aroused and he wants the direct experience. The issue is no more whether to fight or not to fight, to be or not to be, but to seek the darshans of the Lord. All the doubts and questions of the intellect stand cleared. The Spirit has no question and no doubts. All Arjuna's questions are answered and all his arguments are exhausted. He has nothing more to ask, yet he is neither realized nor content. Neither by hearing about it, nor by reading about it can it be experienced. We know the recipe of the chocolate cake, but till we have actually tasted it, we cannot know its flavour. The taste of the pudding lies in its eating. Arjuna has heard the discourse about the Lord's splendor but he is not satisfied, he wants to see Him.

*Lord Krishna said,*

"O Partha! Behold My forms of hundreds and thousand kinds, Divine and of various colours and shapes." (XI, 5)

"Behold O Bharata! The Adityas, the Vasus, the Rudras, the Asvins twins, the Maruts and many marvels never seen before." (XI, 6)

Adityas are the twelve sons of Aditi the wife of Sage Kashyapa. There is a group of eight Vasus.

Rudras are the eleven terrific powers of Lord Shiva. The AshwiniKumar twins are the Divine physicians. Maruts are the winds.

"O Gadakesha! Behold the entire universe moving and unmoving and whatever else you desire to see, all contained in My body." (XI, 7)

'But you cannot behold Me with your eyes, I will grant you Divine vision. Behold My divine Being." (XI, 8)

*Sanjaya narrated to the King Dhritarashtra.*

"Having spoken thus Hari, the great Lord of Yoga, revealed to Partha His Divine form." (XI, 9)

"Having multiple heavenly flowers and of countless miraculous visions, adoring numerous Divine ornaments, holding many Divine weapons." (XI, 10)

"Decorated with heavenly flowers and arrangements, anointed with Divine perfumes, resplendent, infinite and facing everywhere." (XI, 11)

"If a thousand suns were to blaze simultaneously, their radiance might resemble the radiance of the Supreme Being." (XI, 12)

"There the Pandava saw the whole universe in its multiple



dimensions, centered within the body of the Lord of Deities." (XI, 13)

"Struck with awe with his hair standing on end. Dhananjaya, bowed down with his head with folded hands and said." (XI, 14)

"In Thy body, O Lord, I see all the deities and the various hosts of beings. Lord Brahma enthroned upon a lotus seat, all the sages and Divine serpents." (XI, 15)

"With innumerable arms, bellies, faces and eyes, possessing infinite forms I behold Thee in all directions, but I'd not see Thy end or middle nor Thy beginning, O Lord of the universe." (XI, 16)

"Wearing a crown, with mace and discus, emanating radiance everywhere, dazzling on all sides and difficult to discern, with the effulgence of all blazing fire and sun and beyond comprehension." (XI, 17)

"Thou art the imperishable, the Supreme to be known, Thou art the shelter of the universe, Thou art the guardian of the eternal Dharma, I believe Thou art the eternal Spirit." (XI, 18)

"I behold Thee without beginning, middle or end, of infinite power, of innumerable arms, the moon and sun as their eyes, flaming fire as Thy mouth, whose radiance scorches the universe." (XI, 19)

"O Supreme Being! Thou pervades the spheres between heaven and earth and also the four directions. Beholding Thy wondrous and awesome form, the three worlds tremble." (XI, 20)

"The hosts deities enter Thee, filled with-awe and with folded hands they sing Thy praise. The collectivity of sages and siddhas all hail Thee and Halo they name." (XI, 21)

The Rudras, the Adityas, the Vasus, the Siddhas (seekers of perfection), the deities, the Asvins Twins, the Maruts and the

Manes, the collectivity of Gandharvas (celestial musicians), Yakshas (spirits), Asuras (demons) and Siddhas, all gaze at Thee awestruck." (XI, 22)

The denizens of heaven and celestial beings are dazzled by His awesome form and meditate on Him. O Thou mighty-armed one.

"Beholding Thy stupendous form of numerable mouths and eyes, arms, thighs and feet with many bellies, terrible with many jaws, I and the world tremble." (XI, 23)

"As I behold Thee extending to the sky, effulgent with many hues, with the mouth wide open, and large shining eyes, my soul trembles with fear and I find neither balance nor peace, O Vishnu!" (XI, 24)

"When I behold Thy mouth terrible with the terrible jaws, like Doom's devouring flames, I lose my orientation and find no peace. Be gracious, O Lord of deities, innate Being of the universe." (XI, 25)

"All the sons of Dhritarashtra, along with the congregated Kings, Bhishma, Drona and Kama along with our mighty warriors." (XI, 26)

"Are darting into Thy mouth of terrible jaws. Some struck between the teeth are seen with their heads smashed to particles." (XI, 27)

"As the gushing currents of the rivers rushes towards the ocean, so do these mighty mortals speed forth into Thy flaming mouth." (XI, 28)

"As moths dart into a flame to die, so do these men dart into Thy mouth for their annihilation." (XI, 29)

"Devouring the universe everywhere, with Thy fiery mouth. Thou lick them up. Thy flames fill the entire universe and scorch it, O Vishnu." (XI, 30)

"Pray reveal to me who Thou art so terrible a form. Obeisance to Thee, O mighty God, pray be gracious. I desire to know Thee O primal One, as I do not comprehend Thy functioning." (XI, 31)

*The Lord said,*

"I am time come to maturity, causing the annihilation of the universe. Even without you all the warriors assembled in the opposing army would cease to be." (XI, 32)

"Therefore stand up and attain glory. Defeat your enemies and enjoy a great kingdom. By Me they have already been killed, be you merrily the name sake medium, O Savyasachin." (XI, 33)

Time and again Lord Krishna reminds us that He is the catalyst. That He comes to destroy evil and uphold Dharma. The one who falls from Dharma also falls from His grace and the divine power starts destroying such negative forces. Everything in the universe is organised by the divine play. In the divine play human beings assume certain roles which they have to play. Arjuna is a warrior, but he is reluctant to assume his position to fight. Hence Lord Krishna reveals the divine working to correct his perception.

Human perception is naturally limited by its conditionings and ego. Under human limitations it is not possible to have divine perception. However through the knowledge of vibrations it is possible to follow divine will. Paramchaitanya are the divine vibrations that fill the universe. After self-realization one can feel the vibrations on the fingertips as cool breeze. What Christ described as "the cool wind of the Holy Ghost". What Prophet Mohammad said, " at the time of resurrection your hands will speak and bear witness against you."

The cool wind of the Holy Ghost flows on our hands when

our Kundalini is established at the crown of the head. When we seek guidance the cool vibrations flow on our hands in affirmation. Inversely, a flow of hot vibrations indicates the negative aspect of our query.

It is possible to receive self-realization and feel through the unique discovery of Sahaja Yoga by Shri Mataji Nirmala Devi.

After we develop vibratory awareness, the choice is ours whether to follow the vibrations or not. When we follow cool vibrations we tune into the cosmic frequency of harmony and enjoy its blessings.

"Kill Drona, Jayadratha, Kama and other mighty warriors as they are already doomed by Me. Have no fear and fight, you shall vanquish your opponents in battle." (XI, 34)

*Sanjaya narrates to King Dhritarashtra:* "Having heard this speech of Kesava, Arjuna is shaking. With folded hands he makes obeisance and prostrates himself. With great fear and in a quivering voice he addresses Lord Krishna." (XI, 35)

"O Hrsikesa! Justly, the world finds joy and bliss in glorifying Thee. The demons flee in panic helter skelter, the collectivity of Siddhas make obeisance to Thee." (XI, 36)

"Why should they not make obeisance to Thee O supreme Being! Who are greater than Brahma the creator. O eternal Being, Lord of the Primordial deities, shelter of the universe, Thou art the imperishable, the manifest and the unmanifest and what is beyond." (XI, 37)

"Thou art the first of Gods, the Primordial Person, the cradle of the universe. Thou art the knower, what is to be known and the ultimate goal. The universe is pervaded by Thee, O infinite Being." (XI, 38)

"Thou art Vayu, Yama, Agni, Varuna, Sasanka, Prajapati

and the grandsire of all. Obeisance to Thee, a thousand times, Obeisance to Thee again and again." (XI, 39)

Vayu, the god of wind. Yama, the god of death. Agni, fire god. Varuna, the sea god, Sasanka, moon god. Prajapati, the Lord of creation.

"Obeisance to Thee from front, obeisance to Thee from back, obeisance from all sides, Thou art everything, stupendous power and enormous might. As Thou dwells in everything hence Thou art All." (XI, 40)

"Ignorant of Your greatness however outspoken I have been, assuming Thee, as friend O Krishna, O Yadava, O Companion, was an outcome of affection." (XI, 41)

"If there was any disrespectful behaviour towards you in play, lying down, seated or at banquets, either alone or in company, I pray O Acyuta forgiveness from Thee." (XI, 42)

"Thou art the father of the universe, of the moving and the unmoving. Thou art of it the intent of worship and the great Guru. No one is equal to Thee, then how can there exist any one greater than Thee in the three spheres O matchless Divine." (XI, 43)

"Hence, bowing down and prostrating before Thee, I humbly supplicate Thy benedictions Beloved Lord, look upon me as father to his son, as a friend to his friend, as a lover to his loved one." (XI, 44)

The concept of God as the father is common to both eastern and Occident thought, as the one who looks after our welfare. But he is also a companion to the soul.

*Says Kabir,*

"Listen to me O friend  
If you feel not the pangs of love  
It is vain to adorn your body."

When the drop becomes the ocean, only the ocean of love remains. The ecstasy of love can only be expressed to the beloved, who is everything friend, lover, husband, wife or child. Kabir refers to Him as a bridegroom,

"A newly wed bride sings marriage songs, My husband Raja Ram has come."

Amir Khusrau expressed the pangs he felt from separation from God as yearning for the beloved,

"My soul has reached my lips, You should come now for I am still alive, What will be the use if you come, When I am no more."

*Again*, "O breeze, do not be idle, go to the beloved and make me delighted by telling her to come to me. Do not tell her anything, except in the garden the wanderer, the water and the stream are full of joy."

Baba Farid uses the emotions of a woman's pinning for her beloved to express his painful separation from the Lord, "I slept not with my beloved last night; My body is pining away.

Go, ask the wife whom her husband has put away, how passeth the night."

"I am exalted by witnessing what has never been witnessed before but my mind is confounded with fear. Reveal to me the other form of Thine, O Supreme Lord." (XI, 45)

"I desire to behold Thee as before wearing Thy crown, holding mace and dice' in Thy hand. Take Thy four-armed form O thou of thousand Armed universal form." (XI, 46)

*The Lord said,*

O Arjuna by My grace and the power of Maya was revealed to you this supreme form, effulgent, cosmic, infinite and primordial which no one but you have witnessed before. (XI, 47)

Nothing can be more fulfilling to a devotee than to have the

darshan of the Lord. However, this should not be mistaken as the end of spiritual ascent. The blessing must permeate the being of the seeker. He has to become the Spirit himself. As Christ has said you have to become the spirit. The multitudes that Christ fed with loaves of bread by the river were indeed blessed by Him, but they did not become the Spirit. They were not seekers and hence could not avail the opportunity. Surprisingly the same seems to be the situation at the time of Lord Krishna. Lord Krishna showered His blessings upon thousands, but only one seeker, Arjuna was prepared for transformation.

Similarly, in modern times many thrills, trances and crash courses to God are in the offering, but one has to remember that such visions or experiences do not transform us. Like the egg has to become the bird, we have to become the Spirit. Transformation is an inside job. Certainly, the Divine vision of Lord Krishna convinced Arjuna of His divinity and Arjuna obeyed the Lord's command to fight, but Arjuna has also to transform within and become the spirit. Otherwise he would be like a lucky pilgrim, who managed to have a glimpse of God during his pilgrimage, and was delighted by the experience, but did not transform within.

God is what He is. The question is having his darshans, do we imbibe any of the Divine attributes like compassion, forgiveness, unconditional love, patience etc. By witnessing God we do not imbibe His qualities. But if in our quest for ascent we are able to imbibe even one of His qualities then we are a step ahead of one who has seen God. We have to experience God consciousness on our central nervous system, so that Divine love manifests in our nature. The darshan of God no doubt leaves a powerful stamp on our consciousness but it can help us experience collective consciousness, only if we are prepared to transform. The freedom of choice rests with us. God does not transgress it. God will not transform us, until we want to change.

What is in us. We have to want to transform.

A favourite hymn of Mahatma Gandhi says, "Only those are truly men of God (Vaishnav) who can feel the pains of others and who lessen it with their compassion, without any ego."

One devotee saw God as the mighty ocean, so he plunged into it. But the waves threw him back to the shore. He plunged again and again but the waves kept throwing him back. Then he saw a man made of salt plunge into the ocean and dissolve. Salt is the quality of the ocean so he could dissolve into it. Similarly, we have to imbibe some Divine quality to merge with it. We have to become the Spirit to merge into the Cosmic Spirit.

"Neither by Vedas, nor by sacrifices, nor by scriptures, nor by charities, nor by rituals, nor by penance can I be behold in this form in this world by anyone other than you, O Arjuna." (XI, 48)

"Be not frightened or confounded upon beholding my stupendous form. Fearless and joyous of heart, behold again my other form." (XI, 49)

*Sanjaya narrates,*

"Having thus addressed Arjuna, Vasudeva again revealed His own form. Assuming His gracious form, the Divine Being reassured the frightened Arjuna." (XI, 50)

*Arjuna said,*

"O Janardana, beholding again Thy gracious earthly form, my mind is calmed and I have regained my balance." (XI, 51)

*The Lord said,*

"This form of mine which you have seen is extremely hard to see. Even the deities constantly yearn to see it." XI (52)



"My form which you have seen cannot be seen by reciting the Vedas or by penance or by charities or by sacrifices." (XI, 53)

"O Arjuna, by single-minded devotion to Me I can be thus known, truly perceived and penetrated, O Vanquisher of foes." (XI, 54)

Lord Krishna emphasizes single pointed devotion. With the attention constantly on the Lord, whether waking, sleeping or dreaming. Says Tulsidas, "the desire is to serve my master with sincere and spontaneous devotion, relinquishing any own interests. The greatest service to a noble master is to obey his commands; so Lord let your servant win this favour."

Again, "from the practice of virtue springs dispassion; from the practice of yoga, spiritual wisdom is the bestower of liberation-so declare the Vedas. But, brother, that which melts My heart quickly is devotion, which is the delight of My stay. On it depends all knowledge, spiritual or profane. Devotion, dear brother, is incomparable and the very source of bliss, but it can only be acquired by the favour of virtues."

"He, who dedicates all works to Me, conceives Me as the ultimate goal, who worships Me, detached, who bears no enmity towards any being. He attains Me, O Pandava." (XI, 55)

Lord Krishna reveals two more aspects to the quality of devotion. Firstly, our action should be free from any attachments like self-interest, personal gain or the results. We should not be concerned with the fruits of the action. In such a deep state of dedication we dedicate the fruits of the action to the Lord. The action becomes complete in itself and the doer remains in the present.

The second important element is to be free from enmity. Even before we register the feeling of animosity we should forgive. Our nature should have the teflon quality, whereby nothing sticks to it. Even for a moment if we harbour animosity,

the dirt collects inside our being. The mind of a devotee has to be pure like the shrine of the Lord.

The Sufi Saint Shaikh Nizamuddin Auliya's often advised his disciples,

"He who is not my friend, May God be his friend, He who bears ill-will against me, May his joys in life increase."

## TWENTY TWO

# THE HIGHEST YOGA

*"Those seekers who devotedly worship Thee and those who worship the immutable and the unmanifested, which of these attains the higher yoga?" (XII, 1)*

Devotees assume that a personal audience (darshan) of their deity would ignite instant enlightenment. This does not seem to be the case. For instance, despite the vision of Lord Krishna's divine form, Arjuna's mind does not stop chattering. It evinces that unless truth is internalized, enlightenment does not arise. Arjuna saw the awesome vision of Lord Krishna with the eyes of the mind and not the eyes of the soul. Perhaps his sahasrara had not opened to internalize the great vision on his central nervous system. It is no different from ascetics who perform severe penance to seek boons from the deity. Hence it is clear that pining for God's darshans does not amount to enlightenment; our consciousness has to transform into collective consciousness. The drop must become the ocean, but first we have to become the drop! As long as it sees itself apart from the ocean, how can it become the ocean? But when the ripple of the mind ceases, the ocean calms. To a devotee who constantly pined for her darshans, Shri Mataji advised, "Better you have the darshans of your inner self first!"

*The lord said,*

Those who are earnestly absorbed in My worship with absolute faith, these I deem, to attain the highest yoga." (XII, 2)

"But, those who worship the eternal, unmanifest beyond definition, beyond concept, the immutable and the steadfast." (XII, 3)

"By controlling the senses, maintaining balance in all circumstances, delighting in the good of all beings, they also come to Me." (XII, 4)

Those who worship God in the abstract as the creator of the universe and through yoga have attained inner balance, they also attain the same state of yoga as the devotees who worship the manifest form of the Lord.

"It is more difficult to worship the unmanifested form. For it is difficult to attain the unmanifested by human beings." (XII, 5)

Lord Krishna states that the worship of the formless, eternal, unexplainable, the unthinkable, the unchanging is difficult and hard to achieve by the human mind, because the human mind makes auto suggestions and then starts believing in them. It builds concepts and then falls into the trap of mistaking them as reality. The mind has an infinite capacity to weave illusions and then fall into them, Thus when we worship God as the unmanifest and the creator, we also imagine certain things or attributes, which may or may not be the reality. Again, they may be a small part of the whole, or they may be an incomplete aspect. For instance, some scriptures depict Him as a wrathful God who punishes severely. If there is no hope of forgiveness then why worship Him? By His grace Christ came to forgive us and talked about His compassion and love.

To understand the collective unconscious or the ocean of physical vacuum; the mind has to become the vacuum. In the state of emptiness which is thoughtless awareness it can

penetrate the collective unconscious.

The human subtle system replicates the topography of the collective unconscious mind and therefore has the potential to resonate with any part of it.

However, the unconscious reveals itself to the conscious through symbols. Whatever is done on the subtle is expressed in the gross. These symbols represent the Divine and through them the mortal is able to comprehend some aspects of the immortal. Otherwise it is impossible for the limited mind to comprehend the multidimensional cosmic force.

The Ten Commandments issue instructions against worship of man-made creations. On the other hand, there are symbols which are called 'Svyambhus'. There also exist within us deities which are awakened through Kundalini awakening and enlightened mantras. However, only the realized souls can discriminate such symbols and true incarnations.

Furthermore, the incarnations and their qualities are vividly described by saints and ancient scriptures. On this basis they can be verified. Shri Mataji says, "True, there are many plastic flowers, but there has to be an original flower of which they are the copies."

"But those who surrender all actions to Me, absorbed in Me, meditate on Me, with rapt devotion." (XII, 6)

"Whose thoughts are intent on Me, I right away liberate them from the ocean of death-trapped existence, O Partha." (XII, 7)

"On Me exclusively absorb your mind, direct your intellect on Me. In Me alone will you doubtlessly dwell ever after." (XII, 8)

Human intellect moves in a linear direction chasing its own projections or pursuing the ideas of others. However, if it can be made to dwell on the object of its worship, then it comes to rest. If the intellect is not harnessed then it goes on asking questions,

analyzing or criticizing. It is the kite in the hands of the mind and keeps flying higher & higher. But when we turn our attention on the Lord then the attention is soothed by the love of God and it becomes steady. A steady attention takes us to the shrine of God within us.

"If you are not able to steadily absorb your mind on Me, then seek to attain Me by the practice of meditation, O Dhananjaya." (XII, 9)

"If you are not able to accomplish meditation, then let your sole purpose be the dedication of service to Me, dedicating all actions to Me; you shall attain perfection." (XII, 10)

"If you are not able to accomplish this, then with your attention absorbed in Me, renounce the fruits of all action with a subdued mind." (XII, 11)

Lord Krishna is Yogeshwara - the Master of Yoga. For those who are not so empowered He reveals some techniques. He is the savior who came to the world to save all his children, He does not forsake a single devotee, and finds one way or the other to save him. But there is one absolute condition that He imposes, that there should be single-minded devotion. On this point there is no compromise.

"Better than the practice of discipline is knowledge. More than knowledge meditation is preferable. More than meditation, renunciation of the fruits of action is preferable, from it comes peace." (XII, 12)

When we do action without any personal desire, then we become free from the cycle of cause and effect. We are not disturbed or elated by the results of action because our attention was not result oriented. When the attention is completely absorbed in the Lord and all actions are dedicated to Him then we become centered in our axis, even though the wheel of action may keep rotating. Lord Krishna does not advise non-action,

where one becomes a monk or a recluse who does no work and becomes a parasite on the society. He clearly states that one should do action but merely renounce its reward.

"The one who does not harbour negativity towards any being is amiable and compassionate, without ego or self-importance has equanimity in sorrow and happiness and is ever patient." (XII, 13)

"Ever content, the yogi who has control over the senses, of strong resolute, with mind and intellect dedicated to Me, he is dear to Me." (XII, 14)

"He from whom the world does not shrink and who does not shrink from the world, who is free from elation, wrath, fear and disgust is dear to Me." (XI, 15)

The one who does not react to others and does not have a disposition that causes others to react to him, is dear to the Lord.

Every action has an equal and an opposite reaction. For instance the hippies reacted against the establishment and likewise the society reacted against hippies. The reaction triggers from the ego. The stronger the ego the greater the reaction. When we are free from the ego, we become so light that no one feels the burden of our weight. Once Guru Nanak visited Lahore. The saints of Lahore got worried that his presence would endanger their popularity, so they sent him a tumbler of milk, full to the brim, indicating that this place is full, there is no room for another. Guru Nanak humbly returned the tumbler with a rose petal floating on top, indicating that his presence is as light as a rose petal, it would not burden or harm anyone with its presence.

"He who is without expectations, pure, heedful, unconcerned, unperturbed, who has renounced all deliberations, thus devoted to Me, he is dear to Me." (XII, 16)

When the attention becomes anchored in the Atma then it does not get unruffled by outside agitations. The bliss of the

Atma is so fulfilling that there are no expectations left. What expectations can be there for someone who has found everything. There remains nothing for such a person to do or not to do. He does not get involved in any undertaking, yet he may be doing everything.

"He who is not elated nor abhors, neither grieves nor yearns and who has renounced the auspicious and inauspicious, thus devoted to Me, he is dear to Me." (XII, 17)

Success sways the pendulum of the ego towards elation. But if there is no ego, there would not be any movement of the pendulum. In the witness state we remain in balance. There are no more yearnings, misgivings, regrets or sorrows. Then we do not judge what's auspicious and inauspicious because we are not the doer.

Once, an ascetic was in deep meditation. His meditation was disturbed by the croaking of a crow. The ascetic opened his eyes and angrily glared at the crow. The crow got burnt with the heat of his anger. The ascetic used to pass by in the village for food. When he knocked at a door the housewife told him to wait as she was feeding her husband. The ascetic felt insulted and threatened to curse the housewife. The housewife coolly answered that she was no crow who would perish by his anger. She was fulfilling her duty to her husband, and thus abiding by her Dharma. The ascetic was impressed by her practice of dharma and enquired after her Guru. She pointed to a butcher's shop across the street. The ascetic was shocked to discover that the butcher who chops animals could be a guru. The butcher revealed that he was born in such a cast whose profession was such so he was merely doing his duty but his attention was forever on the Lord and his action was also an offering to the Lord.

"He who is the same to a foe and friend, high or low, cold and heat, happiness and sorrow and is free from attachment."



(XII, 18)

"He who is the same in insult or praise, who maintains silence, content with anything that happens, not bound by any abode, resolute, thus devoted to Me, he is dear to Me." (XII, 19)

Those who experience the inner silence tune in with the Cosmic silence. Then what is there to say. But there are some who only carry on mental speculations about God, go on arguing about Him. One may ask from all those fundamentalists who wage war in the name of God; have they experienced the Cosmic Silence? The one who has experienced it knows that it cannot be expressed, the less said the better.

Once they experience the Silence, they know that it works out everything. They are content in their spirit enjoying it and not worried about the future. The experience enlightens their faith and they stand upon it like a rock, resolute and powerful.

*The poet Iqbal muses,*

"Endow thy will with such power That at every turn of fate it so be.

That God Himself asks of this slave 'tell me, what is it that pleaseth thee?"

In such a case the power of self-determination does not arise from the ego but from the bedrock of unconditional love. It surges from a heart full of devotion. When one goes so deep within then one finds the anchor which becomes the true home.

*Says Kabir,*

"I have neither a roof nor a hut,  
nor a house nor a village,  
Thy name alone, O Hari, will suffice."

When the name of God suffices and He is everywhere then

who is a friend and who is a foe, who is high and who is low?

This does not imply that one has no feelings left, on the contrary one is so overwhelmed with the love of God that petty attachments, momentary pleasures and woes pale into insignificance. To the one without ego, neither praise nor blame makes a difference. In many parts of India, there are cultures where people do not praise each other. They believe that praise is only meant for the Lord! When a collectivity lives for the Lord, then their attention shifts away from self-importance towards the importance of the Lord. Such a culture averts the movement of the ego. Only that which supports the collective ascent remains the priority.

"Those who with faith, partake this nectar of Dharma, regarding Me as the highest goal, such devotees are extremely dear to Me." (XII 20)

## TWENTY THREE

# THE KNOWER AND KNOWLEDGE

Lord Krishna : *"The body is the field of knowledge (kshetra) and the one who knows it is called the knower of the field (kshetrajna)." (XIII, 1)*

*"Know Me as the knower of the fields within all the fields, O Bharata. The knowledge of the field and the knower of the field is deemed as true knowledge." (XIII, 2)*

*"Hear the explanation of what the field is, its nature, modifications, whence each one comes; who is the knower and what is his power." (XIII, 3)*

*"This has been recited by the sages in several ways and in various verses and also in logical and conclusive texts as the Brahmnasutra." (XIII, 4)*

*"The five elements, the I notion, consciousness, subconsciousness, the ten senses, the mind and the five objects of the sense of perception." (XIII, 5)*

*"Desire and hate, pleasure and pain, the aggregate, intelligence and sustenance; is in brief the field along with its modifications." (XIII, 6)*

One is our mind, the other is the self whose mind it is. To mistake the mind for the self is mistaking the fragrance for the flowers. The question is who am I? Who witnesses the thoughts?

Who is this?

Kshetrajna, the knower of the field, knows all about body, its thoughts, its deeds." It tape-records all that we have been doing; our seeking, turbulence and mistakes. That tape recorder is placed in the sacrum bone at the base of the spine and is called the Kundalini. "She is our mother and when she desires, she comes into action. However, she activates only when She sees an authority-someone who has the power to raise Her, who loves the same way as she loves you, only then she rises. Not by tricks."- says Shri Mataji Nirmala Devi.

When the central nervous system gets enlightened by the Kundalini then the unconscious comes into the conscious field through the enlightened intellect. The knower and the knowledge blend into one.

When we are identified with the ego then whatever is known is non-knowledge (avidya). When the attention is enlightened by the knower we know the knowledge of the subtle all-pervading power which we had not known before. Shri Mataji compares the Kundalini to gas and the flicker of light as the spirit. When the gas comes in contact with the flicker it manifests light. So the unmanifest knowledge as the Kundalini becomes light.

The Kundalini creates the field while the spirit is the knower. She creates all these things and still she remains unmanifest as the residual force of pure desire. When she is awakened and ignited by the spirit then the field that she had created also becomes enlightened.

The whole being is the creation of the primordial Kundalini also known as the Adi Shakti. Earth, water, fire, air and ether are the five elements constituting it. When the body is annihilated, each merges with its element in the atmosphere though only the earth element remains visible in the form of ash. These contents of the field can only be integrated through the light of the spirit.

The human brain reached its prismatic state the animal stage, when the human being raised his head. Then the attention moved outward due to refraction. When attention reacts outside, a ripple of reaction is received within as a thought wave. The mentation process caused the ego formation. As a by-product of this process the ego started bloating in the head and pushing down the superego which had formerly covered the whole head as a primitive animal.

When the ego pushes the superego upto the center of the head then the right side of evolution takes place. Thus, the Kundalini has to be awakened so that she can push the two balloons (of ego and superego) on both sides to pierce the center part of the brain called fontanel bone (brahmanandra).

When the ego and superego cover the brain the shell is formed and thus 'I-ness' develops. Everything goes into the shell. If we are strong willed then the conditioning pushes it down. If someone tries to overpower us then also the ego reacts. This is how the constant struggle of confusion is created.

However, problems and superego arise not from the mind, but from an ego-oriented mind. The ego blocks the ascent of the Kundalini. The modifications of the mind depend on the external objects. The mind travels to these objects. These objects nourish the mind and thereby affect its movements.

Pleasure, pain, reactions, interactions, emotions and agitations are its modifications. A sensation which is accepted becomes pleasure, that which is not becomes pain. The fly is irresistibly attracted to sweets. It is in the nature of mosquitoes to bite; likewise it is human nature to protect itself from them. Apparently, there is a conflict of interest between the mosquito and the human being. Human beings find the mosquito harmful, but the mosquito simply abides by its nature.

The elements of the universe are in a constant state of action and reaction. The human microcosm also undergoes a similar

phenomenon of like and dislike. When we want something and it does not happen then agitation arises. On the other hand, if that desire is fulfilled then pleasure is experienced. Both the pleasure and agitation are the modifications of the mind. Thus modifications are the two opposite faces of the same coin. One is the ego and the other is the superego.

"Humility, guilelessness, non-violence, perseverance, honesty, service to the Master, purity, balance and self-control." (XIII, 7)

Detachment to the objects of senses, egolessness, introspection on misery of birth, death, old age and disease. (XIII, 8)

"Dispassionate towards son, wife, home and like and a constant equanimity in all desirable and undesirable occurrences." (XIII, 9)

Humility cannot be super-imposed. It is not necessary that a spiritual person is humble. He could be very proud of his spiritual height, and disdainful of others. Similarly, people who consider themselves to be very virtuous could have the ego of their virtue. One often comes across charitable people who boast about what they have done for charity. Also those who are very honest try to show off their honesty. Some people who are truthful like to prove how everyone else is a cheat. In the same way a servant may be very humble to his master out of compulsion but he may be very arrogant to others. The righteous may have the ego of self-righteousness. The test of humility is best illustrated in the life of Jesus Christ.

Jesus wanted to wash the feet of his disciple but Peter protested that how could he suffer his Master and Lord to wash his feet?

Jesus answered that He shall wash his feet that he may remember that he who serves man shall be the greatest among men. A similar example of humility comes in the life of Lord

Krishna when His childhood playmate Sudhama entered His palace in worn out rags. Lord Krishna rushed to embrace him and lovingly washed his weary feet.

When we touch our Soul, then the dignity of the Soul reflects in our being. We are freed from all guile, deviousness and plurality. When the voice of the Soul speaks, no one dares to murmur.

The other quality described by Lord Krishna is non-violence. It does not merely imply physical non-violence but also that there should not be any mental aggression of others, like trying to dominate others. When the Iranian refugees landed in India, they requested shelter from the local ruler. The ruler had reservations that they might influence the native culture. Thus the Parsi priest held a tumbler of water and poured a pinch of salt in it. The salt dissolved in the water. He showed by the example that they were non-violent people who would integrate with the native culture and not influence it. The local ruler was pleased and welcomed them.

In this age of crash enlightenment, it is rather difficult to talk of patience. Seekers very quickly get disheartened and delve into the next offer. They keep rolling and gather no moss. There is no sure footing for the roots to grip. The process of human ascent is an organic process. First through self-realization the seed sprouts, then the shoots come out and the roots go down, next the stem is formed, after the stem bears leaves, when the season comes the flowering takes place and finally the fruit is formed. For instance, through Sahaja Yoga it is possible to awaken the Kundalini. The Kundalini has to cross six centers or chakras. If these are damaged then the Kundalini nurtures and attends to them before settling in the crown center. The Kundalini does not function under any time frame. Nature takes its own course, hence the seeker needs every bit of perseverance to make it to the goal. He has to have the wisdom to realize that there are no short cuts. Of course evidence of

progress can be monitored by the decoding of vibrations recorded on the fingertips.

Shri Mataji says the ascent or yoga takes place the same moment (Tatkshana) and gives complete realization. But the seekers (sadhakas) are mostly very complicated and have injured their Kundalinis in their ignorance, hence it takes time to establish them.

In a gross way, one pays school fees and expects learning in exchange for one's money's worth. But learning cannot be compared to shopping; Moreover, one cannot learn from the best of teachers if one harbours a negative attitude towards him or tries to purchase him with money.

The ancient system of learning recognized the human factor. The teacher was held in the highest esteem and respect. The teachers of yore could well demand fees but the quality of their knowledge required a different approach. The master taught in a modest habitation and the students offered their services for the upkeep of his abode or Ashram. The service was not demanded, nor was it in lieu of a fee; it was a dialogue of love and growth between a father and a son, an atmosphere charged with such sentiments was most conducive to learning. When the best was evoked from the teacher, the maximum was received by the student. It was honey and the bee relationship.

Devotion and service to the Preceptor has been best described by Lord Rama who while consoling his brother Bharata, urged him to obey the commands of his father and return home, " The guru's grace is the only protection you and I and all hosts of men and women have. Obedience to one's father and mother, guru and master upholds all righteousness, even as Sheshanaga upholds the universe. Obedience is for the aspirant the only means for the attainment of every success, a Triveni of glory, salvation and power."

On the battlefield of Lanka, seeing Lord Rama on foot and



Ravana on chariot, Vibhishana asked Lord Rama how could He expect to conquer without a chariot. A North Indian folklore beautifully describe his answer : "Valour and fortitude are the wheels of that chariot, while truthfulness and virtuous conduct are its enduring flags and pennance, self-control and benevolence are its four horses, harnessed with the chords of forgiveness, compassion and evenness of mind. The worship of God is its skilled charioteer, dispassion his shield and contentment his scimitar; charity is his axe and reason his fierce lance and the highest wisdom his relentless bow. A pure and steady mind is his quiver, filled with the arrows of quietude, restraint and religious observance. Homage to one's preceptor is his impenetrable buckles... He, my friend who rides upon such a chariot of righteousness has no enemy to conquer anywhere."

The inner drive to find everlasting reality is the essence of learning. Without search, there cannot be knowing. The most fundamental human enquiry is, why do we exist? What is the cause of birth and death? This mystery has intrigued humanity since the beginning of time. We have progressed, explored titanic shores and accumulated tremendous information, yet this eternal quest remain unquenched.

For learning, there must be in open mind. The one who believes that he knows everything cannot learn. The desire for knowledge may be there, but our conditioning may not allow it to percolate. What we register depends on our programming. The efficiency of the computer depends on the channel feeding it with the data. If the channel is defective then the end result will be biased. Learning demands truthfulness as Shakespeare said, 'To thine own - self be true.'

Honesty is a prerequisite to learning. What registers within, must be boldly acknowledged, irrespective of its collective acceptance. Facts should not be twisted for one's ulterior motives. A straight forward attitude cuts through the winding

alleys of the mind and brings forth the sterling quality of Truth.

"Impeccable devotion to Me, concentrated in yoga, staying in quiet places, avoiding crowds." (XIII, 10)

"Absorbed in the quest of knowledge of the spirit, penetrating the end of knowledge of Truth; this is proclaimed to be (absolute) knowledge, all else is non-knowledge." (XIII, 11)

Shri Mataji explains, "Through our gross senses whatever we know is gross knowledge (Avidya). It is the lower truth. Whatever you know through the light of the Spirit is through a new awareness of collective consciousness."

Actually after realization one starts feeling the truth on the central nervous system, on our fingertips. One actually feels the charkas on the fingertips and it tallies exactly with what Shri Mataji has decoded for our understanding.

In true learning, we ourselves are the subject of study. All the laws of the Cosmos operate in the human microcosm. On an academic level, each aspect of the microcosm can be a subject of a lifetime's study. Ancient masters wrote volumes on these subjects. However, everything that there is to know can be known from within.

Zen compares life to the gentle flow of the river. If the river gets attached to the banks, then the flow would cease. The river does not halt but keeps flowing. Likewise we have to flow through the banks of life without attachment.

I will reveal to you the object of knowledge and by knowing which one attains immortality. It is the Supreme Brahman who is without a beginning and who is said to be neither the existent nor the non-existent." (XIII, 12)

"He has hands and feet on every side, eyes, heads and faces on every side and ears everywhere. He abides in the world, pervading everything." (XIII, 13)

"He seems to perform the functions of all the senses, yet is

without them. Detached yet sustaining everything. Without any gunas (modes of nature) yet experiencing them." (XIII, 14)

According to Shri Mataji Nirmala Devi, the divine vibrations do everything. They plan out, communicate, heal, protect and above all give us joy. They are pure consciousness. Pure consciousness has a mirror like quality that it reflects everything and therefore experience everything without being a part of it or passing any particular sense organ.

"He is outside and inside all beings. He is not moving yet moving. He is too subtle to comprehend. He is distant yet close." (XIII, 15)

*Says Kabir,*

"The conscious and the unconscious are indivisible.

He is neither revealed nor hidden.

There are no words that can describe Him

O friend, Kabir is lost in His search

When the drop is lost in the ocean

How can it be found."

He is indivisible yet appears divisible among the beings. He is comprehended as the sustained of all beings, destroying them and again creating them. (XIII, 16)

"Hindus call Him Ram

Muslims call Him Allah

But the God of Kabir pervades everything."

"He is the light of the lights, declared to be beyond darkness (ignorance). He is knowledge, the intent of knowledge and the goal of knowledge. He dwells in every heart." (XIII, 17)

"Farid, why wanderest thou in wild places,

Trampling thorn under thy feet?

God abides in the heart;

Seek Him not in lonely wastes."

"Thus the field of knowledge and the intent of knowledge have been shortly revealed. My devotee, knowing this, attains unto My state." (XIII, 18)

*Lord Krishna:*

"Know that Nature (prakriti) and Spirit (purusha) are both without a beginning. That all temporal forms and modes are born of primal Nature (prakriti)." (XIII, 19)

"Nature is said to be the source, the creator and the instrument (of the body). The spirit is said to be the cause of the conscious experience of pleasure and pain." (XIII, 20)

"When the spirit (purusha) abides in Nature (prakriti) he experiences the modes born of nature. Attachment to the modes becomes the cause of his births in good or evil beings." (XIII, 21)

Explaining the subject of purusha and Prakriti, Shri Mataji Nirmala Devi describes, Purusha as the primordial Father - God Almighty, His desire power is Prakriti the Primordial Mother. "The Purusha is the spectator of the play of Prakriti. The permutations and combinations of Prakriti that is Nature's power stages the drama of creation to please the sole witness, God Almighty. The Kundalini is the reflection of the Primordial Mother. It is the pure desire force(shakti). Every being has an individual spiritual mother. As a mother She gives you the second birth of Self-realization." Its quality is aptly described by Lao Tse:

"There is a thing inherent and natural Which existed before heaven and earth.

"Motionless and fathomless.

It stands alone and never changes.

It pervades everywhere and never becomes exhausted.

It may be regarded as the mother of the universe.

It does not know its name.

If I am forced to give it a name, I would call it Tao.

And I name it as the Supreme."

The knower is the Self; ultimately the God Almighty. The unmanifest knowledge is the Kundalini; ultimately the Shakti-desire of God. When both of these unite then the subtle all pervading power of God's 'desire' becomes the power of love (Rutumbhara-pragya)

"The Supreme spirit dwelling within the body is the witness, it triggers ascent, it is the sustainer, the experience, the Lord and the Supreme self." (XIII, 22)

All modifications are what Zen calls the phenomenon of change. Nothing is static, everything comes, stays and goes but the self remains an eternal witness. The seasons come and go. It is not always winter, nor summer nor spring. In the course of nature one cycle has to end for the next one to begin.

"He who knows in truth this Spirit (Purusha) and Nature (Prakriti) with its changing modes; in whatsoever way he may act, he is not bound by re-birth." (XIII, 23)

Nature has to complete its cycle. For instance, the soil nourishes the seed to sprout. The sprout grows into a tree. Its dead leaves turn into soil and when it dies, its body turns into soil. The soil in turn nurtures the seeds. Cycles of the cause of the conscious experience produce various rhythms and bio-rhythms in harmony and sometimes in discord. The one who knows the self is not bound by the curves of the cycle.

\* Soul : 5 tan mantra (causal elements) surrounding the spirit (Atma) Kundalini has all tan mantra, it records, it has emotion, desire and evolutionary power evolving soul on third side. Kundalini follows the Atma. This is the manifestation of the Divine power. This power manifests all living and non-living, moving and unmoving, gross and subtle-the entire universe, it is Prakriti.

"Some there are who by meditation realize the self within

their own self, some by the method of sankhya (knowledge) and others by the path of yoga in action." (XIII, 24)

"Others unable to pursue these paths learn by hearing from others worship. They too cross beyond death by devotedly pursuing the hearings." (XIII, 25)

"Understand O Scion of Bharata, whatever being that is born, moving or unmoving, it comes from the union of the field (prakriti) and the knower of the field (purusha)." (XIII, 26)

The embodiment of consciousness with matter creates the illusion of 'I' identity. For instance, initially a child speaks of itself objectively as third person. Gradually he starts identifying with the objects he perceives. If his reaction is favourable, he wants to repeat it, and develops likes and dislikes. This defines his ego, and the ego acquires an energy of its own that centers the feeling of 'I-ness'. Similarly, when we get deeply involved in a film we begin to identify ourselves with the hero and share his aspirations and excitement. We get emotionally involved, and sometimes we even start weeping. In the same way the knower of the field forms a union with the field that is nature.

"He who perceives the Supreme Being evenly residing in all beings, He is not subject to destruction when they are destroyed as he truly perceives." (XIII, 27)

In the evolutionary process till the non-living stage 'Atman' does not reflect. Thereafter, it starts reflecting till the human stage when it reflects fully, but is not in human awareness. As the evolutionary process progresses, the reflectors become better.

The central nervous system registers the conscious experience of pleasure and pain more deeply, but the cause of life force is Spirit (atma). This experience is in the light of the Spirit. The one who perceives this does not perish when the object that is reflected in the mirror perishes.

"Perceiving the Supreme Being evenly residing

everywhere, he does not hurt the self by his own self, thus he attains the highest goal." (XIII, 28)

When the spirit abides in the light of its own divinity and sees the same light of the Divine in others, it revels in the state of collective consciousness. Then who is the other, each one, is but the extension of the self. When we are part and parcel of the same divine body then how can one part harm the other.

"He who perceives that all works are done by nature (prakriti) and the spirit is not the doer, he truly perceives." (XIII, 29)

Lord Krishna reminds us that his true self is the spirit. It is a silent witness of modes, supporting the play, but is unaffected by the performance, for it is beyond all that happens.

Knowing the distinction of his spirit from the modes he is free from the consequences of action. The doings and their fruits belong to the modes.

If the ego believes that it is the self (Atma) then it deceives itself. There is a witness behind the scene who watches the spectrum, the movements of the mind, its interplay, the meeting and parting of thoughts, their remolding and breaking. This eternal witness does not take upon itself any merit of the action or any attribute of the mind. It simply watches the drama.

Zen says that we are a Buddha, but we do not know that we are a Buddha. We have the Buddha nature and till we know our own nature, we cannot know that we are a Buddha. The knowing of our nature will reveal to us, our spirit. To know the Buddha nature is not easy. The mind has millions of colours and it changes them so quickly that it is most difficult to recognize its true colour, if at all there is one.

Each time we shut our eyes to meditate, something crops up, before one thought subsides another arises. The film moves at such a supersonic speed that we are unable to cope with it. Our awareness has to be very sharp only then is it possible to catch

the gap between the thoughts.

"When he perceives the multiplicity of beings in unifying the One and emanating from it, then he attains the Supreme Being." (XIII, 30)

In the state of collective consciousness it is possible to perceive unity in diversity. The all pervading power of Divine love envelops everything and everything emanates from it.

"Being without any beginning and free from the changing modes, the Supreme Spirit is indestructible. Though residing in the body, O son of Kunti, he does not act nor is affected by anything." (XIII, 31)

Purusha is God Almighty. Prakriti is His power of desire and love. She (the Primordial Mother, Adishakti) manifests to please Him; She creates, evolves, the whole play of the cosmos to please the sole spectator-Purusha. He is the only enjoyer of that play. The play exists till He exists as the spectator. If He finds that the creatures of Her creation are troubling Her or taking undue advantage, then He does not forgive and withdraws His attention. That is how destruction occurs. As long as He resides in the being, the person lives and as soon as he leaves the being, the person is dead.

"Just as the ever-present ether by virtue of its subtlety is not affected, similarly the spirit residing in the body is not affected." (XIII, 32)

When we do not react we are able to enjoy the humour behind everything. We understand the people and their aggression does not upset or excite us. Neither are we worried because we do not do anything. We enjoy the orchestra of nature pursue its own course. We are not responsible for it, whether, it rises to a crescendo or not our concern. If the seed seeks life, let it; if the tree gives fruit, accept it. Likewise, the body is in the action, but the spirit does nothing; neither acts nor reacts; it is unaffected by the modifications of nature.



"Just as the sun illumines the entire universe, similarly the knower of the field illuminates the entire field O Bharata." (XIII, 33)

Although the knower of the field, the spirit remains unaffected by the movements of the modes of nature nor is it tainted by them, yet its movement is only possible because of the light of the spirit.

Once, the organs of the body were debating among themselves, which was the greatest. Each in turn boasted that it was greater than the other. They asked the Lord: Sir, which is the best of us? He replied: That one which leaves the body the worst off when it goes away. So speech went away, the person became dumb. The eyes left, the person became blind. The ears left, the person became deaf. The limbs left, the person became crippled. Finally when the Spirit prepared to leave, the body started to die. Then all the organs prayed to the spirit for forgiveness, as they could not live without it. The Spirit laughed, but I do nothing at all! Yet, her presence sustains life.

"Those who discern with the eyes of wisdom the difference between the field and the knower of the field and also the deliverance of beings from nature; they reach the highest state." (XIII, 34)

## TWENTY FOUR

# THE MODES OF NATURE

Lord Krishna: *"I will again reveal the highest knowledge and the epitome of knowledge, by knowing it, the saints have attained the epitome of perfection." (XIV, 1)*

*"Absorbing this knowledge and imbibing the qualities of my Nature they are not reborn at the time of creation not affected by the cosmic dissolution." (XIV, 2)*

*"My womb is the great Brahma, wherein I implant the seed, all beings are born from it, O Bharata." (XIV, 3)*

*"Whatsoever forms are born in the wombs, O son of Kunti, great Brahma is their womb and I am the Father who implants the seed." (XIV, 4)*

The great Brahma is the primal Cosmic womb-Praktiti, from which all beings are born. If the Lord who implants the seed is the primordial Father of the universe then, the one who gives birth is none other than the primordial Mother of the universe or the Mother Goddess referred as Shakti .

*From Praktiti (Nature) emanate three kinds of modes called Sattva, Rajas and Tamas. O great-armed one; these bridle the immortal dweller in the body." (XIV, 5)*

In the previous chapter it was stated that the spirit which is the knower of the field is not effected by the modifications in the field. However, though the spirit is never tainted yet it is fettered by the three modes because of ignorance cast by Nature of illusion.

When the light of truth penetrates the spirit then the illusion is dispelled and the spirit shines forth in its sterling quality.

The primordial Nature gets divided in energies. With their permutations and combinations they create, preserve and transform everything. They are classified into Sattva, Rajas and Tamas.

"Of them Sattva being pure leads to enlightenment and well being. It fetters by attachment to happiness and knowledge, O sinless One." (XIV, 6)

"Understand that Rajas to be of the nature of passion arising from yearning and attachment. It fetters the master of the body, O son of Kunti by attachment to action." (XIV, 7)

"Understand that Tamas arises from ignorance and deludes the body-inmates. It fetters O Bharata by qualities of heedlessness, lethargy and sleep." (XIV, 8)

"The Sattva causes attachment to happiness, Rajas, O Bharata, to action but Tamas eclipses wisdom and attaches to heedlessness." (XIV, 9)

The Sattva, is the force of evolution. It brings balance and is most conducive to learning. But it binds by attachment to happiness and knowledge. The Rajas is the activating force, the desire to be, the agitation necessary to push forth. This causes bondage due to attachment to action.

The Tamas is the force of desire. It dulls the body to sleep in ignorance. It causes bondage due to gross attachments.

The best balances are the most sensitive. Without balance we cannot ascend. Anything progressing has to have balance, otherwise it loses its sense of direction. When we balance our gunas properly, then we become the master of whole situation.

The Sattva is the state of great lucidity in which the attention is focused. This state is most conducive for perception and learning. However, learning for sake of learning can

become an obsession. Shri Mataji explains that even excess of sattva guna can be an obstacle, "for example if you say that I am trying to be satva guni, then you start discriminating everything through your intellect and not through Vibrations."

A Sattva guni person can also go to extremes. For example, a seeker who goes on knocking at the door without knowing what to seek. Another could be an obsession for doing charity, non-violence, non-accumulation, tolerance, sympathy, indiscriminate trust, to the point of absurdity. A sattva guni can become ego-oriented or superego dominated taking credit for being sattva guni. Only after self-realization such actions can be determined through the eyes of the spirit-which has its all-pervading power which redeems, comforts and corrects itself."

The Rajas is the activating force eager to manifest itself in every spark of life. It is will power. No sooner does the gardener pull out a weed, another reappears. One cell dies and another replaces it. Nature regenerates itself. Between the crevices of stonewalls, shrubs sprout. This force puts man on the run and by the time he reaches the dead end of the rat race and becomes mad.

Thus the Rajo guna force is action oriented and binds the spirit by its impelling desire for action.

"Overcoming Rajas and Tamas, Satva dominates O Bharata. Overcoming Satva and Tamas, Rajas dominates. Overcoming Satva and Rajas, Tamas dominates." (XIV, 10)

"When knowledge illuminates all the gateways of the body then one can know that Satvas has risen." (XIV, 11)

"Avariciousness, action, venturesome, agitation and yearning emerge when Rajas rises O best of the Bharatas." (XIV, 12)

"Ignorance, lethargy, heedlessness and infatuation emerge when Tamas rises, O delight of the Kurus." (XIV, 13)

In the wakefulness of the morning, the body is fresh and the

mind is clear. In this state, the Satva state prevails over the other two states. However, as the day wears off the urge to accomplish surges the mind and the Rajas state takes over. Later in the day the mind becomes heavy with the day's work then Tamas sets in.

People with Rajasic temperaments are overactive and futuristic. They are always planning, but as the future does not exist often their planning recoils. They become arrogant, hot-tempered, argumentative and aggressive.

The Tamas state is the opposite of Rajas. This force manifests emotions. One gets caught up in self indulgence and gets bound to sensory pleasures.

Those who go to extreme Tamas can retard into a cabbage state. Groups of such people form cults that become arrogant parasites and start to beg in the name of God.

Those who go to the excess of Rajas become overactive and tend to take to alcohol to escape their ego. Ego is the by-product of over activity and gives tensions. Alcohol acts like a sedative to the ego.

On the other hand, excess of Tamas gives the superego. To escape its tensions people tend to take to drugs that give a hype. Such people are lethargic by temperament and seek stimulation by drugs.

The psyche is the Tamasic. Freud said that we should erase all conditioning. Another like Satre said that will-power should be increased. By this we become horse riders. Good conditioning is essential (su samskars). Will power is essential. For instance, if you tell a child that he should not tell lies then he needs will-power to implement it.

"When Satva predominates and the body's dweller meets with dissolution then he attains the pure sphere of who know the highest." (XIV, 14)

"Meeting with dissolution when Rajas predominates, he

takes birth among the action oriented. Meeting with dissolution when Tamas predominates, he is born among the ignorant." (XIV, 15)

When the body is annihilated, the life force continues according to the antecedent state of the mind. It enters the realms of happiness and knowledge if Satva prevailed in the preceding state; the realm of agitation and pain, if Rajas had prevailed, and the realm of ignorance and suffering, if Tamas had prevailed. The state of mind defines the onward journey of the soul.

"It is said that the fruit of good deeds is pure, arising from Satva whereas the fruit of Rajas is sorrow, the fruit of Tamas is delusion." (XIV, 16)

"Satva leads to knowledge, Rajas to greed, heedlessness and infatuation arise from Tamas and also delusion." (XIV, 17)

"Those centered in Satva ascend, the Rajas stagnate in between; the Tamas gripped by the lowest modes descend lower and lower." (XIV, 18)

According to Shri Mataji Nirmala Devi, the Tamas manifests in the gross left side sympathetic nervous system which awakens the desires and emotions. Those who are Tamasic dwell in the past and after death they dwell in the collective subconscious of the universe. The Rajas, then in the right side sympathetic nervous system, exists through sun channel (Pingala) which plans and causes action. After death they dwell in the collective supraconscious of the universe. The Sattva forms the parasympathetic nervous system (Sushumna) which facilitates the ascent of the spirit. Those who are satvik are reborn as 'seekers, till their enlightenment. Thereafter, they live in the collective consciousness of the universe.

"When the adept realizes that there is no agent other than the modes, and perceives what is beyond the modes then he attains union to My Being." (XIV, 19)

"Transcending the three modes of nature which constitute his moral body, then the embodied Self becomes released from birth, death, old age, pain and attains immortality." (XIV, 20)

*Arjuna said,*

"By what marks O Lord is the one who transcends the three modes characterized? What is his conduct of life? How does he transcend the three modes?" (XIV,21)

*The Lord said,*

"He, O Pandava, who is not averse to the light of knowledge, action and infatuation when they arise nor hankers after them when they end." (XIV, 22)

"Stationed like one indifferent, unruffled by the modes, aware that it is the modes that act, remains firmly centered and does not flinch." (XIV, 23)

"He who is even minded in sorrow and happiness, who is established in the self, who regards a clod, a stone or gold equally, who looks upon the Lord and unloved ones with balance, resolute, who takes praise and rebuke in the same stride." (XIV, 24)

"Who is the same towards honour and dishonour and the same to friends and enemies renouncing all deliberations, he is the one who transcends the modes." (XIV, 25)

After commending Satva as the state most conducive to human ascent, Lord Krishna clarifies that it does not release from the abyss of re-birth. We are to transcend all the modes to get released from it. When we become the spirit, we enter a new consciousness. In the state of the new consciousness we get an insight into the realm of Divine love. When we become drenched in that love all other colours fade out. According to Shri mataji, " Once you have crossed the Agnya, you go in to a state when you are gunatit, you are beyond the gunas. You do not deliberately do anything, but it just work out. "

*Says Kabir,*

"His dye is so fast that it does not take any other colour."

When our eyes see through the lense of His love then who is friend or foe, who is the beloved, what value does a clod, a stone or gold have, who can praise or rebuke us, who feels honour or dishonour, who is the doer, who feels pleasure or pain.

Again, one has to remember that one transcends these afflictions of the modes when one attains such a state, One cannot pretend to have equanimity, otherwise it would be self-deception instead of self-enlightenment.

"He who serves Me with ardent devotion, transcending the three modes, he too is worthy of union with Brahman. For I am the source of Brahman, the immortal and indestructible, also of Dharma and eternal bliss." (XIV, 27)



## TWENTY FIVE

# THE TREE OF KNOWLEDGE

*"They describe it as the imperishable Peepal tree, with its roots above and branches spread downwards. Its leaves are the Vedas, the one who perceives this knows the Vedas." (XV, 1)*

"Its branches spread downwards and upwards engendered by the modes, with sense objects for its leaves. Downwards to the human world the roots shoot, bound to the Karmas." (XV, 2)

The roots of the human tree of life are in the brain. The brain is the seat of consciousness, which controls the autonomous nervous system. The nervous system spreads downwards to form its branches. According to Shri Mataji Nirmala Devi, "Actually the Kundalini comes up and waters the brain first, so that the whole tree of life is drenched in the divine bliss and knowledge. After you have got to the roots of the brain, all your roots are enlightened, all your nerves are enlightened, your brain is enlightened, you become an enlightened person "

"However, here, its real form is not comprehended, neither its end, nor its beginning nor its foundation. One should first cut off this firmly rooted Peepal tree with the strong weapon of non-attachment." (XV, 3)

Human attention is impelled by the past Karmas to move downwards to the objects of desire. This determines the

downward movement of our attention, which then reflects in the state of our chakras.

*Says Guru Nanak*

"Without piercing the Self You cannot come out of the ocean of illusion."

The Mandulkya Upanishad also describes a tree on which two birds perch- one is Jiva or human soul and the other as ultimate reality Paramatma. The lower bird or jiva slowly moves up the branches of the tree to become one with the higher bird or paramatma.

"I take refuge in the Primordial Purusa from whom emanates this cosmic energy." (XV, 4)

"Those who are devoid of ego and infatuation, having overcome the sin of attachment, whose passions are sublimed, ardently devoted to the Supreme Being, who are free from the duality like pleasure and pain; they are undiluted and attain the highest state." (XV, 5)

"That abode, the Sun does not illuminate, nor the moon nor the fire, attaining which they never return, such is My Supreme abode." (XV, 6)

"A fraction of My own Self transforms into the individual soul in the sentient world, draws the senses and the mind as the sixth, which is inherent'in Prakriti." (XV,7)

There are five sense organs and the mind is regarded as the sixth sense. The senses are inherent in nature.

"Whenever the Master (of the senses) takes up a body or relinquishes it, He carries these with it along as the wind sweeps the fragrance from their abode." (XV, 8)

When the Spirit leaves the body, it carries with it the Kundalini and the content of the Chakras. Inversely, when the Spirit takes rebirth in a new baby, the Kundalini brings with it

the content of the chakra from the previous life. People who look upon death as a release from their traumas, have to suffer the same damaged condition of their chakras in the next life. Hence, it is better to correct the damage in one's life span than to wait for death with false expectations.

Likewise people who commit suicide with the hope of ending their suffering undergo the very trauma they were trying to escape in the next life. Lord Krishna shows us how to deal with the woes of life in this life time rather than escape from it.

"Pervading the senses, he experiences the objects of the senses through the ears, eyes, touch sense, taste buds, nose as well as the mind." (XV, 9)

"When he departs from the body or cleaves to it or experiences the modes, the deluded do not perceive it but those with the eye of wisdom perceive." (XV, 10)

The ignorant do not perceive the embodied Soul seated in the body and remain identified with the body.

"The sages who endeavour perceive Him as dwelling within, but the gross ones, who have not attained Self-realization, though endeavouring, do not perceive Him." (XV, 11)

"The effulgence of the Sun that illumines this whole universe, that which is in the moon and fire, know that effulgence is Mine." (XV, 12)

"Pervading the earth. I sustain all beings by My vital force. I also nurture the plants by becoming Soma which is the sap." (XV, 13)

"By becoming the fire in the body of beings and in conjunction with the outgoing and incoming vital airs, I digest the four-fold foods." (XV, 14)

"I am seated in the heart of everyone. From Me emanate memory, knowledge and their loss. I am the subject of the Vedas, I am the source of the Vedas and also the knower of the Vedas." (XV, 15)

God Almighty is the source of true knowledge, the object of knowledge and also the knower of true knowledge. The purpose of knowledge is to know the truth and He is the absolute truth.

"There are two kinds of Purushas in this world, the mutable and the immutable. The mutable is all this existence and what is not effected in the immutable." (XV, 16)

"But above there is the highest Purusha who is the Supreme Self, who pervades the three spheres, sustaining them as God Almighty." (XV, 17)

"Since I am above both the mutable and the immutable, I am recognized as the highest Being in the world and the Vedas." (XV, 18)

"He who is free from delusion perceives Me as the supreme, he is enlightened and worships Me with his total being, O Bharata." (XV, 19)

"This is the secret of secrets revealed by Me, O Arjuna. Knowing this, one will become wise and attain fulfillment, O Bharata." (XV, 20)

## TWENTY SIX

# THE THREE FOLD PATH

*Fearlessness, inner purity, balanced pursuit of knowledge and its application, charity, self-control, sacrifice, study of scriptures, simplicity and straightforwardness. (XVI, 1)*

Fear is the first obstacle in seeking. A person under the grip of fear imagines the worst and becomes insecure. Not only does the heart become weak but also the person becomes vulnerable to negativity. We have to cleanse our mirror to reflect the Love of our creator.

Unless we are pure within we will see in others only the image of ourselves.

Pursuit of wordly knowledge is of no use if it does not bring happiness. There have been scholars and scholars, but few know the absolute truth.

Charity is an essential attribute. Unless, we open the windows of a room, cross ventilation does not take place. We do service to ourselves by doing service to others.

When the Kundalini gets established in the crown center it empowers us to control our senses. For instance the easiest method to break the conditioning of a self-centered person is to sacrifice. As a person starts sacrificing a little, the affection shifts from personal wants.

For a seeker it is advisable to make a comparative study of all religions. So that he realizes that basically they are saying the

same thing. The differences are only outward.

A simple life-style is most conducive for a seeker. The lighter the paraphernalia, the lesser the load on the mind.

"Non-violence, truth, freedom from wrath, renunciation, peacefulness, averse to spite, compassionate, non-covetousness, tenderness, modesty, balance." (XVI, 2)

"Spirited, forgiveness, resilience, purity, free from malice and ego, these O Bharata are the attributes of the one who is born with a divine nature." (XVI, 3)

"Deviousness, arrogance, ego, wrath, harshness and ignorance are the attributes O Partha of the one born with satanic nature." (XVI, 4)

"The divine nature leads to salvation. The satanic nature leads to bondage. But do not despair O Pandava, for you are born with divine nature." (XVI, 5)

"There are two kinds of beings created in the world—the divine and the satanic. The divine have been elaborated upon, now hear from Me O Partha, about the satanic." (XVI, 6)

"The satanic do not know the right action and abstention, nor do they possess purity, right conduct or truth." (XVI, 7)

"Devoid of truth, rootless, they believe the world to be without God, without any causal consideration, but with lust." (XVI, 8)

"The satanic beings do not accept God as the creator of the universe. They believe sexual passion to be the cause of the living. Adamant in their belief these lost souls of dim intellect and savage deeds, rise forth as enemies of mankind for the destruction of the world." (XVI, 9)

"Indulgent in insatiable lust, deviousness, ego and arrogance, having perverse perception through delusion, they engage in impurity." (XVI, 10)

"Absorbed in endless anxieties which would only end with dissolution. Pursuing gratification of desires as their highest aim believing it to be the end of all." (XVI, 11)

"Encumbered in hundreds of shackles of expectations, caught up in lust and anger, for quelling their desires they strive to amass wealth unscrupulously." (XVI, 12)

"So much today has been gained by me, this ambition I shall fulfill. This much wealth is mine and so much more wealth shall be mine in future." (XVI, 13)

"I have already eliminated this enemy, also I will eliminate others. I am the master, I am the enjoyer, I am successful, strong and happy." (XVI, 14)

"I am wealthy and of great-lineage. Who is there parallel to me? I shall perform sacrifices, give donations, I shall enjoy." They think this under delusion. (XVI, 15)

"Confounded by innumerable thoughts, encumbered in the labyrinth of infatuation and absorbed in the pursuit of desires, they fall into terrible hell." (XVI, 16)

"Gloating in self-importance, stubborn, overcome by arrogance of wealth and ego they perform sacrifices which are only namesake, with pomp but without proper protocol." (XVI, 17)

"Full of ego, power, pride, lust and wrath, these venomous people loathe Me, who abides in their bodies and others." (XVI, 18)

"These savage haters, evil and the vilest of men, I continually hurl into the wombs of satans in the cycle of birth and death." (XVI, 19)

"Penetrating the womb of satans, these deluded creatures, birth after birth do not attain Me O son of Kunti but descend into the lowest state." (XVI, 20)

"Lust, anger and greed is the threefold gate to hell which leads to the ruin of the soul. Therefore one should renounce these three." (XVI, 21)

"The one who is liberated from the three gates of darkness, O son of Kunti, pursues what lies in the interest of his soul and achieves the highest state." (XVI, 22)

"But the one who ignores the canons of the scriptures and acts under the impulse of lust, he neither attains perfection neither happiness nor the highest state." (XVI, 23)

"Therefore, respect the authority of the scriptures for determining what action to do and what not to do. Knowing what is proclaimed by canons of the scriptures, perform all action accordingly." (XVI, 24)



## TWENTY SEVEN

# SATVIK, RAJASIK, TAMASIK

Arjuna speaks : *"Those who perform worship with faith but omit the protocol prescribed by the scriptures, what is their situation; Sattva, Rajas or Tamas?" (XVII, 1)*

Lord Krishna answers : *"The faith of the embodied soul is of three kinds - Satvik, Rajasik and Tamasik. Now listen about these. (XVI, 2)*

*"The faith of each one O Bharata is in accordance with his temperament. A person is of the temperament of his faith. What is his faith that he becomes." (XVII, 3)*

*"The Satvik worship the Gods, the Rajasik worship the Yakshas. the Tamasik worship the spirits and bhoots." (XVII, 4)*

Yakshas are demigods, Bhoots are tormented dead spirits that have not taken rebirth. Like parasites they latch on to human beings for satiating their perverted desires. They penetrate the body like viruses. In modern times we can understand this phenomenon through viruses wrecking the computer. For instance there is a virus called the Trojan Horse which penetrates the computer to extract sensitive data and wreck it. Its modus operandi is identical to a Bhoot. The Bhoot creates havoc in the chakras and if our defense lines are weak then it establishes a power point in the brain. The enemy does not only penetrate the computer territory of

an individual but also remote controls its by mutilating the data. In the same way when the Trojan horse gains control of our brain, then we play into the hands of the enemy termed as "bhoot" or dead spirit. These could be Tamasik people like false gurus, power hungry politicians like Hitler or even intellectuals like Freud who brain-wash others to implant their ideas.

"Those who perform terrible austerities not prescribed by the scriptures, these devious and egoist people are swayed by the force of their desire and lust." (XVII, 5)

These senseless people aggravate the elements that compose the body and Me as well abiding in the body; know them to be of satanic disposition." (XVII, 6)

Some people torture their body to show off their spiritual prowess like walking on fire and nails, stand on heads, holding breath, starving for lengths etc. Acrobats have nothing to do with the Spirit. Similarly, there are some Lamas who have power over the elements like they can bring rain or disperse clouds. Also there are a category of women who work themselves into frenzy and then start yelling out prophecies Naive people worship them as goddesses. These are supra-conscious phenomena's whereas the Spirit lies within and has nothing to do with all this mumbo-jumbo.

"Also the foods which are liked by all are of three kinds. Similarly are the sacrifices, austerities and charities. Now listen to their categories." (XVII, 7)

"Foods which increase longevity, vitality, strength, health, happiness and delight, which are sweet, succulent, sustaining and fulfilling are pleasing to the Satvik." (XVII, 8)

It should be noted that human beings can only survive from food that has life, for instance they cannot live on dead things like stones and metals. Vibrations are present in whatever is living like plants, vegetables, fruits, animals etc. However,

vibrations start diminishing as the food grows stale. Satvik food is essentially from fresh produce.

"Foods which are bitter, sour, saltish, hot, sharp, dry and burning causing pain, misery and ill health are pleasing to the Rajasik." (XVII, 9)

"Foods which are stale, unsavoury, foul smelling, putrid, which are left overs of part eaten food and defiled are pleasing to the Tamasik." (XVII, 10)

Even in the matter of food a sense of auspiciousness prevails. For instance, the food should not be licked by anyone before being served to us. Inversely, we should not offer food to someone from our plate which is partly eaten. Such food is considered as defiled or unholy.

A lot of attention is given to the person cooking the food and the place where food is cooked. The vibrations of the cook penetrate the food and pass on to the person who partakes it. For instance if the cook is a thief, then the person partaking his food could pick up negative vibrations.

His negative vibrations defile the sanctity of the cooking place. If people with negative vibrations frequent the kitchen, then negativity penetrates the food and passes on to the consumers.

"The sacrifice which is performed as prescribed by the scriptures, without expectation of reward and performed in a balanced state of mind,, and in the faith that it ought to be performed—is Satvik." (XVII, 11)

Those who live life for the collective benevolence perform the greatest sacrifice of all. Legends like Gandhi, Martin Luther King or Nelson Mandela worked for the cause of humanity without an expectation of personal reward. They were mature and balanced people not fanatics or bigots.

"But that which is performed with the fruit in sight or for show perceive O scion of Bharatas, such sacrifice to be Rajasik."

(XVII, 12)

"That sacrifice which omits the prescribed protocol, which is without offerings of food, without chanting of Mantras, without largesse's and devoid of faith, are Tamasik." (XVII, 13)

"The worship of the Gods, the twice born, the guru, and the wise: purity, scrupulousness, continence and nonviolence are described as austerities of the body." (XVII, 14)

"Speech which does not hurt, which is truthful, sweet and benevolent: furthermore constant study of scripture, are described as austerities of utterance." (XVII, 15)

Lord Krishna advises Arjuna to speak the truth but in a way that it does not hurt the other's feelings, Lord Krishna uses his flute as a melodious instrument of love.

Radha forever envious of her Lord's Flute says,

"O flute how I envy Thee,  
Forever resting on my Lord's lips  
He pours His love through thee."

*Replied the flute*

"O Radha, envy me not  
I am only a stalk of hollow bamboo  
You become hollow too."

"Tranquility of mind, tenderness, silence, self-control, purity of temperament are described as austerity of mind." (XVII, 16)

"The threefold austerity when practiced with complete faith with a balanced mind, without expectation of fruit is said to be Satvik." (XVII, 17)

"The austerity which is practiced with an eye to gain recognition, honour, reverence or for show is Rajasik: it is temporary and unsteady." (XVII, 18)

"The austerity which is practiced with foolhardy obstinacy for self-torture or harming others is Tamasik." (XVII, 19)

"The gift which is given without any expectation of return, perceiving it as one's duty to give, with due consideration of proper place, time and deserving donee, such a gift is Satvik." (XVII, 20)

We may give without expectation of return yet we may harbour a lurking thought that we are obliging that person. Also, we may give a gift to relinquish past obligation. When there is no ego then there is no donor or donee, only-

"Friend we receive  
But what we give  
In our hearts alone  
Does nature live."

"A gift which is made for a fruit or future gain, given reluctantly or niggardly is Rajasik." (XVII, 21)

Gifts that are used in business promotion are clearly Rajasik. Also gifts made grudgingly and niggardly fall into the same category. The important thing is that the gift should come from the heart.

"A gift that is made at an inopportune moment or place to an undeserving donee, unceremoniously and curtly, is Tamasik." (XVII, 22)

"Aum Tat Sat"; is the threefold symbol of Brahman. By it were ordained the Brahmin sacrifices, the Vedic mantras and the sacrifices." (XVII, 23)

Aum Tat Sat is the threefold name of the Supreme Brahman. 'Om' expresses the Supreme God, 'Tat' - the all pervading and Sat' the absolute truth.

"Therefore after reciting Aum the performance of sacrifice, gifts and austerities is to be commenced according to the protocol practiced by the knowers of Brahman." (XVII, 24)

The recitation of 'Aum' before a mantra not only enhances

its potency but also engenders auspiciousness. The prayer is then addressed to say "by the grace of the Supreme Lord", may such and such praise be offered or accepted. Similarly before offering oblation the recitation of 'Aum' sanctifies it.

"The recitation of Tat' without expectation of fruit is undertaken for the performance of sacrifices, austerities and gifts by those desiring salvation." (XVII, 25)

Tat' symbolizes the Supreme universal Being. The recitation of Tat' in conjunction with 'Aum' before all sacrifices, gifts and austerities implies that everything that is being done is being offered to that Supreme All pervading Being, and nothing is being kept behind.

"'Sat' signifies reality and goodness and also O Partha 'Sat' is used for acclaiming praiseworthy deeds." (XVII, 26)

Compared to the state of the supreme Brahman the world has been described as an illusion. After enlightenment, the illusion is dispelled and the enlightened being sees the reality. This reality is called 'Sat' or the absolute truth. In another context it is used for acclaiming noble deeds.

"Ardent adherence in performance of sacrifice, austerity and gifts is called as 'Sat'. Also any action directed towards such intent is also classified as 'Sat'." (XVII, 27)

The adherence to truth entrenches an adept in his practice and is often praised as being rooted in 'Sat'. Unperturbed in his practice of Sat'. He cannot be tempted, swayed or coerced to compromise his principles even at the cost of his life. He stands undaunted in the path of 'Sat', come what may.

"Whatever is offered or given away, whatever austerity is performed, whatever rite is performed without faith is called "asat" O Partha, it is of no consequence either now or hereafter." (XVII, 28)

"My words fly up My thoughts remain low Words

without thoughts to not heaven go." - *Shakespeare*

Unless prayers, offerings, sacrifices emanate from the heart, they do not reach the divine. If God was deaf and blind, then who hears our prayers or witnesses our deeds. But God is neither deaf nor blind. He hears, and sees every thing. If we want to communicate with Him then we have to establish a connection. The connection takes place when our Kundalini enters the realm of collective consciousness. Then through the language of love we commune with Him. God too loves us very much. He has built a kingdom for us and He wants us to enjoy it. He guides us towards it through our Kundalini.

## TWENTY EIGHT

# SECRET OF SECRETS

Arjuna says : *"O Mighty-armed One, I want to understand precisely the innate nature of renunciation and relinquishment O Hrisikesa."* (XVIII, 1)

Lord Krishna answers : *"Renunciation is discerned by the wise as giving up of actions motivated by desire. The giving up of the fruits of all action is described by the wise as relinquishment."* (XVIII, 2)

First Lord Krishna talked about Karma many people got stuck at that point that whatever Karma we all doing he will get the punyas out of it. But now he clarifies that whatever Karmas you have to do - you do - but leave the results to the divine power.

*"Some learned men say that action as possessing an element of evil should be given up. Others believe that acts of sacrifice, charity and austerity should not be relinquished."* (XVIII, 3)

*"Now listen to My decision O scion of Bharatas, about relinquishment. Relinquishment, O foremost of men, is of three kinds."* (XVIII, 4)

*"Acts of sacrifice, charity and austerity should not be relinquished but most certainly be undertaken, because sacrifice, charity and austerity help to cleanse the adept."* (XVIII 5)



*"But even these actions should be undertaken after giving up attachment and expectation of fruit. This O Partha is My final decision. " (XVIII, 6)*

Lord Krishna does not suggest that we should abandon action, but clarifies that we should perform action without desire and without an eye for its fruit.

"Renunciation of action that ought to be performed is not correct. Relinquishing it through ignorance is of Tamasik nature." (XVIII, 7)

"Renunciation of action because of fear of physical suffering is the relinquishing of Rajasik nature and does not attain the merit of the true relinquishment." (XVIII, 8)

If we abandon our duty because it is difficult or tiring then we are escapists. Courage and strength are needed to shoulder our responsibility and to remain mindful of one's sense of purpose. Renunciation has two connotations. Firstly, action without an ego. Secondly, performance of action that ought to be done. If we give birth to a child it is our duty to raise it. It is necessary for a mother to resort to painful method to correct a wayward child. Sometimes there is a danger of losing friends if we tell them the truth, but true friendship demands this disclosure for their good. There are certain duties we owe to society. If an urchin damages public property then it is our duty to check him. Likewise, it is obligatory to report a theft.

Also there are certain responsibilities that an individual owes to the collective.

In the words of an American President, "Ask not what America can do for you but ask what you can do for America."

"Performance of action that ought to be done, relinquishing attachment and the expectation of fruit, such a relinquishment is of Satvik nature." (XVIII, 9)

When we are absorbed in the love of God we cease to think of ourself. The focus shifts from serving the ego to serving the Lord.

Self-interest may be rooted in a seemingly unselfish act. We may donate a thousand rupees in the presence of five people to gain their esteem. However, if we have to give ten rupees and nobody is watching then we may hesitate because recognition is absent. In a deed of no merit there is nothing to gain, where there is no recognition or expectation; it is spontaneous. We respond to someone's needs and forget about it as though we were carrying money on his behalf. Once, Mahatma Gandhi stood by a stream and saw a woman in torn clothes which could not cover her modesty. He spontaneously took off his mantle and let it flow into the stream; it floated to the needy woman and she received it.

When we drink deep from the God's cup of love then we become selfless and without 'karma'. Then all the karma will belong to the cup and we will be absolutely excusable.

"The one who relinquishes, who is doubtless, whose nature is pure, who is unaffected by works pleasant or unpleasant; is of Satvik temperament." (XVIII, 10)

It does not matter what work we do, whether it is agreeable or disagreeable. Christ had to bear the suffering inflicted upon him. Whether they would crucify him or not, he had to do his task. The judges agreed to spare Socrates' life if he left Athens, but he refused, saying that his body was meaningless if it did not serve his mission. Whether the situation is conducive or not ceases to be the issue. However, it does not imply that one is immune or insensitive. The love for humanity is so overwhelming that in its service we forget our plight.

If crowds irk us, let us watch the reaction till it ceases. We can work it out by moving with the crowds. If we suffer from the

conviction that we are above the ordinary then let us go among the common people and see how it affects us. If we think that sex does not bother us, then watch ourself in the presence of so called attractive women, who solicit our attention. When we are so deeply entrenched within, then no magnetic currents can draw us, then we are truly free. However, let us not be swayed by the idea of martyrdom. That is also another ego, that I am dying for my country. Busy bees and social workers can also be caught up by their ego that they are doing something very great. Even while doing a duty or social service the ego plays up its subtle role and feeds itself in the thought of that noble deed.

"While abiding in the body, it is not possible to give up action completely but he who relinquishes the fruits of action, is considered as the relinquished one." (XVIII, 11)

"Agreeable, disagreeable and mixed are the threefold fruits of action arising to those who do not relinquish hereafter. But these do not accrue to those who have relinquished." (XVIII, 12)

"Know from Me O Arjuna, the five factors for all actions given in the Samkhya doctrine by which all actions are carried out." (XVIII, 13)

"The seat of action, the doer, the various instruments and the kinds of efforts and providence is the fifth." (XVIII, 14)

"All actions whether right or wrong that man undertakes by body, speech or mind, arise from these five factors." (XVIII, 15)

Action is not necessarily physical, it is also mental. A busy mind can be exhausted without the body doing anything. All thinking, planning and imagining are the actions of the mind. Without the mind, there is no seat of action.

A student asked the Zen monk Jushu, 'if I haven't anything in mind, what shall I do?

Jushu said. 'Throw it out.'

The student replied, but if I haven't anything, how can I

throw it out?'

'Well' said Jushu, 'then carry it out'.

A certain doctor was known to be always calm and collected. One night, a critical case was brought to him and the doctor after coolly issuing the instructions went to sleep. He woke up at the appointed time, administered another dose and then went back to sleep. However, next evening when his son fell critically ill, then he could not get sleep despite all efforts.

If all the ten candidates before the interview board are of equal merit, then the factor which determines the selection is providence. The choice of the board could be influenced by many factors. One member may be averse to certain mannerisms which may eliminate a candidate. Another may have quarreled with his wife and be in a negative mood. Or one candidate may miss the interview because his mother had a sudden heart attack, another missed the last bus, the third one met with an accident. Thus a million things could happen between the cup and the lip. Our breakfast is all set before us, a friend drops in and consumes it. It is the old song of the fountain-which one will the fountain bless? This factor beyond human control is providence.

However, after self-realization one can understand the true nature of Providence. The seeming coincidences of life reflect a deeper pattern which the rational mind cannot understand. Our electromagnetic fields (charkas) attract from the Providence through the force of their gravity. For instance, a realized person is auspicious, good fortune follows wherever he goes because nurtured by the practice of Dharma his electromagnetic fields become so powerful that their positive vibrations spontaneously attract positivity. On the other hand some people may be like accident-prone zones; constantly attracting negativity. Through vibrations a realized soul can relate the cause of the negativity to the damaged condition of a particular chakra. Furthermore,

through vibrations it is possible to cure such damage.

"With the situation being thus, the man of indiscreet understanding perceives himself as the doer, as such he errs in perception." (XVIII, 16)

"He who is free from ego domination, whose intellect is not clouded, even if he were to slay the three spheres, he neither slays nor is he bound." (XVIII, 17)

When an action is performed without the consciousness of a doer then no Karma arises. Arjuna surrenders to the will of Lord Krishna, he ceases to be the doer. In such a state he may burn the three worlds but he would not accumulate any sin or karma.

"Knowledge, the object of knowledge and the knower of knowledge are the threefold catalyst, of action. The instrument of action, the object of action and the doer are the threefold elements of action." (XVIII, 18)

"Knowledge, action and doer are of three kinds according to their modes and now listen to their classifications." (XVIII, 19)

"Whereby one is able to perceive amidst all the beings the one immutable Being, undivided in diversity, that knowledge is Satvik." (XVIII, 20)

True knowledge does not come from reading books. It comes from knowing who we are. If we do not know ourself then we can not know the one immortal being.

Satvik knowledge is what we feel on the central nervous system after Kundalini awakening. When this knowledge expands, we feel the existence of the all-pervading power of God, the principle of everything and we experience unity in diversity. A pot of clay appears different from the earth. Its form gives it the appearance of a separate identity. But in essence the pot is the same as the earth.

After Kundalini awakening the living principle of

creativity emits from the point of the spirit in all directions in an integrated way, supporting and sustaining each other. It spreads to all sides radiating the love of the central point of the spirit which is connected to God Almighty. Then one is guided by the love of the spirit. The ego-based thinking of the brain makes us believe we are separate from the whole. It ignites competition, fear, greed, and control, whereas, the love-based understanding of the spirit gives rise to wisdom that brings joy in our life.

Thus a man of Satvik understanding is not deceived by appearances. His heart is united though the body is apart.

"Whereby, one perceives amidst all beings, diversity of multiple nature on account of their being apart that knowledge is Rajasik." (XVIII, 21)

The Rajasic people analyze everything. When they analyze they deviate into the path of disintegration, away from the whole. All knowledge that emits from such brains ultimately leads to violence. All mental projections are linear. That is why all human and theories fail.

Rajasic people accept all ways because they stretch relativity to the limits of absurdity. They even consider truth and virtue as relative and because they consider nothing to be absolute right, so for them nothing can be completely wrong. They do not want to believe in the absolute because they are afraid to be subjected to the absolute. For, under its high voltage power their shabbiness would be exposed. They dwell in the ivory tower of ego pampering. Through their cunning they develop rather subtle and sophisticated facades to cover their aggressiveness. In fact, they are very arrogant. Unfortunately, they do not want to come out of their cosy corners to see the higher side of life. They are content to live under the illusion that they are very progressive.

"Whereby one adamantly sticks to a single effect as the

whole without cognition of the cause or concern for truth, that knowledge is Tamasik." (XVIII, 22)

Tamasic knowledge perpetuates the shackles of ignorance and superstitions. A child mistakes a wave to be a separate body of water moving over the surface of the sea. Childish beliefs live in the adult in the form of superstitions and illusions. Seekers can also be misled when they mistake a part of the truth for the whole truth and become fanatical. Often in the name of religion great atrocities are committed under Tamasic understanding of the scriptures. It is blind faith; the blind following the blind.

A Tamasic person takes a single factor to be the most important, excluding all others. For example, a woman who has an immoral husband thinks that her life is finished. She does not investigate the other possibilities. The one who thrives on knowledge of self-centered attitudes can ruin his life and that of others. For example, a mean man teaches others how to be miserly and those who follow him suffer from unhappiness. His miserliness also brings unhappiness to others in addition to himself.

There are many Tamasic gurus who indulge in sly and secretive knowledge to overpower their disciples. Often they use death as an important focus of their teachings. Also lovesick poetry, punk music, erotica belong to the Tamasic mode.

"An action performed as a duty without attachment, without like or dislike by one who has no expectation of fruit is Satvik." (XVIII, 23)

"An action performed to satiate desire or ego and undertaken with great strain is Rajasik." (XVIII, 24)

"An action performed without awareness regardless of consequences, loss, injury and the human factor involved is Tamasik." (XVIII, 25)

Revealing, the nature of action, Shri Mataji states,

"If you start thinking that you are doing everything - you are doing this, you are doing that - which one is not doing, then the ego comes in. This ego projects in every direction. When it projects forward, it overpowers others, it tries to dominate others, tries to kill others, becomes Hitler. When it moves to the right side, it becomes supra-conscious and starts seeing hallucinations, colours etc. When it moves to the left side then it starts bloating and believing itself to be a big personality. When it moves backwards then people become false gurus and start cheating people."

A Satvik person endeavours to work through detachment. It may be matter of duty or for a dharmic cause. He is dharmic because he enjoys his own virtue. The Satvik are seekers of God, they seek for their ascent. After kundalini awakening the ascent in Satvik action is very fast.

Tamasic action arises out of conditioning. When such a person acts he does not know why he acts. Psychological and phobia problems arise from such action. At its best, when the conditioning is good then such a person acts under the influence of good conditioning without questioning it. It can have two implications. Firstly, that of a child who is frightened and, therefore, develops a courageous temperament. He acts bravely without being aware of it. For instance, he may spontaneously jump into water to save a drowning child.

Similarly, a slow, sagacious landlord who is Tamasic may be generous and forgiving to his tenants as long as he is comfortable. Yet his son may be the opposite. His temperament may be Rajasic. As such, he is progressive, ambitious and may not be generous and forgiving.

Relatively, a Rajasic personality acts through the awareness of the benefits. He is calculative. For instance, the son of a miser(tamasic) could become rajasic as a reaction and spend on others with the idea of an investment to generate more



wealth.

In the developing and the under-developed countries it may be an unusual feature. The developed countries are so weary of riding the horse that they are taking to easier cults like hippies. After producing plastic mountains, the people of developed countries enjoy the change of living in primitive and ethnic abodes. Their attraction to the old and antique stems from the same vein. Ironically, the underdeveloped countries are borrowing to develop the same plastic mountains.

There has to be balance between desire and action. Hence, there has to be balance between Rajo guna and Tamo guna.

"Free from attachment and egoistic expression, embedded with fortitude and spirit. Unperturbed by success or failure such a doer is of Satvik nature." (XVIII, 26)

A satvik person may be compared to a large leafy tree which is exposed to the heat of the Sun, yet it provides coolness to those who come under its shade.

"While the one who is suffused in passion, anxious for the fruits of action, avaricious, of violent nature, impure, swayed by happiness and sorrow, such a doer is of Rajasik nature." (XVIII, 27)

"The one who is unsteady, uncouth, stubborn, devious, treacherous, lethargic, depressed and dilly dallying, such a doer is of Tamasik nature." (XVIII, 28)

"Now listen to the three types of intellects. Steadiness, based on the modes explained comprehensively and individually, O Dhananjaya." XVIII (29)

"Undertaking and abstention, what is proper to do and what not to do, what to fear and what not to fear, what causes bondage and liberation. The intellect which discerns this, O Partha is of Satvik nature." (XVIII, 30)

Plato defines courage as "The knowledge of what should and what should not be feared." In modern times there are many things which are in the garb of freedom which have to be feared. For instance pornography, free sex, drugs, racialism, fundamentalism are to be feared. They are like dynamite in the hand of a child and hence something to beware.

"What is dharma and adharma, what is proper to do and not to do, the intellect which errs in discerning this, is of Rajasik nature." (XVIII, 31)

"Clouded by Tamas that which perceives adharma as dharma and everything in a distorted way, such intellect is of Tamasik nature." (XVIII, 32)

The one whose understanding is subtle takes a wholesome view of things before making a decision. His action is satvik.

Those under raja guna have a confused understanding. They cannot and do not discriminate right from wrong. Sometimes they are good, sometimes they harm. It is a fluke. They easily come under the sway of those who pamper their ego. The people at the helm of affairs may appoint even a briefless lawyer as law minister. They try to neutralize all the immediate deputies with the understanding that they should not be challenged. They may be efficient, but they do not promote efficiency by appointing moral upright people. They seldom have a sense of morality. Their approach is to use people. They demand absolute loyalty, whilst our loyalty should be to the incarnation of God Almighty.

"The unflinching steadiness by which one is able to sustain the activities of the mind, the vital functions of the senses with equanimity, O Partha is of Satvik nature." (XVIII, 33)

"The steadiness, O Arjuna, by which one holds fast to dharma, sensory pleasures and wealth with expectation for their fruits, that O Partha is of Rajasik nature." (XVIII, 34)

"The steadiness by which a stupid person does not give up sleep, fear, sorrow, depression and ego that, O Partha, is of Tamasik nature." (XVIII, 35)

"Now I shall reveal O scion of Bharatas the three kinds of happiness. Whereby one finds joy by constant practice and attains the end of sorrow." (XVIII, 36)

"Happiness which is like poison in the beginning but like ambrosia in the end is of Satvik nature. It arises from the serene intellect when absorbed in the self." (XVIII, 37)

When the attention is absorbed in the spirit, the light of the spirit enlightens the intellect and drenches it with ambrosia. The one who has tasted the elixir of life is no more lured by sensuous pleasure which enslaves the spirit like a venomous snake. The source of joy is the spirit. It does not have two faces, of happiness and unhappiness. Joy is absolute.

"Happiness born from the contact of the senses with their objects is like ambrosia in the beginning but like poison in the end, it is of Rajasik nature." (XVIII, 38)

"The happiness which deludes the self at the outset and in the end; which arises from sleep, lethargy and negligence is of Tamasik nature." (XVIII, 39)

Lord Krishna states that there are three kinds of happiness: Happiness, which is like poison in the beginning but through the understanding of the spirit is transformed into honey, is Satvik. Sensory happiness which arises from matter which is like honey in the beginning but turns into poison, is Rajasic. Happiness which deludes the spirit both at the beginning and at the end, arising from lethargy and negligence is Tamsic.

A Satvik personality abhors sensuous pleasures and fun. Temperamentally he does not get lured by temptation of sinful acts.

A seeker is never happy because he is in separation. Nothing lures him. He is like a child lost from his mother. He

cries for the mother and cannot be appeased by any toys. But when he meets the mother then the scene changes.

"There does not exist on earth or heaven amongst the Gods any being which is free from these three modes born of Prakriti." (XVIII, 40)

"Of Brahamins, Kshatriyas, Vaishyas and Shudras, O conqueror of enemies, the functions are allocated according to their particular quality." (XVIII, 41)

Brahmins are the priestly class, Kshatriyas; the warriors, Vaishyas; the traders and shudras: the menial class. These are the four classes in the Hindu society. The classification does not accrue by birth but according to the aptitude of the individual. For instance a Brahmin is one who should know Brahma or God. How many Brahmins know God? Furthermore these verses relating to the four fold castes is completely out of context with the spiritual theme of Lord Krishna's message and appears to be introduced by the Brahmins who were the custodians of Gita for obvious reasons. It should be noted that Lord Krishna himself grew up among the cowherd community and was well aware of the evils of the caste system.

"Tranquility, self restraint, simplicity, purity, forbearance, truthfulness, knowledge, realization, spiritual comprise the duty of a Brahmin, born of his nature." (XVIII, 42)

"Valour, high spirit, steadiness, mindfulness, never fleeing from battle, charity, qualities of leadership, comprise the duty of a kshatriya, born of his nature." (XVIII, 43)

"Farming, tending cattle and trading comprise the duties of the Vaishya born of his nature. Works of the nature of service are duties of a Shudra born of his nature." (XVIII, 44)

"A man attains perfection in happily pursuing his own duty. Listen, how he attains perfection in happily pursuing his own duty." (XVIII, 45)

"He from whom arises the urge to action of all beings, by whom all this is pervaded; by worshipping Him through the performance of his own duty, a man achieves perfection." (XVIII, 46)

Work is worship. When the attention is on the Lord, the performance of the duty is also for the Lord. The consciousness that He does everything and we do nothing at all prevails.

"Better is one's own dharma though imperfectly implemented than the dharma of others though easily implemented. No wrong accrues in doing the duty arising from one's nature." (XVIII, 47)

"One should not abandon the work suited to one's nature O son of Kunti, even if he cannot achieve perfection; for in all work there may be imperfection, like in fire there is smoke." (XVIII, 48)

Each must work according to his aptitude. It is immaterial whether the work is executed properly for perfection comes with practice. Through following our inherent grain our nature finds its own flowering. Just as our personality is enhanced by a particular colour, likewise the work suited to our grain enhances our development. We may be able to do someone else's duty perfectly, but that does not polish our own metal. Never mind, if we may commit mistakes but mistakes are only the stepping stones to success.

Better to be what we are, than what others want us to be. Parents want to use their children to fulfill their own ambitions. Failure to recognize the aptitude of the child can lead to his stunted growth. Where a strong-willed child asserts himself, it leads to parental confrontation. We must not allow other people to run our life. If we follow their ambitions, then we never experience the joy of spreading our wings and taking off. A seeker has to accept his kind. He may not succeed in the beginning still he should not give up the seeking and yield to an

easier course.

Hardships and obstacles come in the way. For a flower to bloom the seed has to fight through often hostile soil. It must face the summer heat, the winter draught, bend against the winds and bear with the insects. Likewise, the seeker has to endeavor to know the self, whatever be the odds.

"He whose mind is unattached everywhere, who has conquered the self and free from desires, he achieves the Supreme state transcending all work through renunciation." (XVIII, 49)

"Listen briefly, O son of Kunti, how having attained perfection, he then reaches Brahman, for that is the highest consummation of knowledge." (XVIII, 50)

"Having a pure intellect/possessing firm control of oneself, renouncing sound and other objects of senses giving up passion and aversion." (XVIII, 51)

"Taking to seclusion, eating little, restraining speech, body and mind, concentrating in meditation, finding rest from passion." (XVIII, 52)

"Egoism, power, desire, wrath and possession; renouncing these void of ego and at peace, he attains union with Brahman." (XVIII, 53)

"Attaining union with Brahman, delighting in his spirit, he has nothing to grieve or desire. Regarding all beings evenly, he attains the highest devotion to Me." (XVIII, 54)

"By devotion, he perceives My infinite and true nature. Thus knowing My true nature, he henceforth enters Me." (XVIII, 55)

"Even doing all actions under My protection, he attains by My grace the eternal and immutable abode." (XVIII, 56)

"Dedicating all actions to Me, perceiving Me as the

ultimate goal. Developing equanimity, absorb your mind always in Me." (XVIII, 57)

"With your mind absorbed in Me, by My grace you shall overcome all hurdles. But if because of ego, you refuse to pay heed to Me, then you shall perish." (XVIII, 58)

"Your refusal to fight is due to the delusion born of the ego. Such resolve is in vain. Your nature will compel you." (XVIII, 59)

"Through delusion you refuse to do, O son of Kunti, that you will be driven to do helplessly by the compulsive urge born of your own nature." (XVIII, 60)

Lord Krishna points out that the ego believes that it does everything but in reality all work is done by the Lord. He had earlier revealed to Arjuna that the enemy should be considered as being dead, that in any case they would be killed.

However, Arjuna is deluded by his ego that by killing he would incur sin. Such a resolve is born of his ignorance of the reality. This is a battle for dharma. By fighting he would support the cause of dharma. On the other hand, his refusal to fight would defeat the cause of dharma. He is merely the instrument of dharma. His case can be described like a pen in the hand of a writer who thinks that it is writing under the delusion by ego.

Arjuna is a born warrior. He has no choice, his own nature would compel him to fight. Our inherent characteristics compel us to do certain things. If we do not perform them, they remain within as a surging desire which keep seeking an opportunity for flaming. Their magnetic force attracts the necessary situation. It is inevitable. A musician cannot stop himself from playing musical notes; children are compelled by their nature to play.

"O Arjuna, God dwells in the heart of all beings. Through I'ness Maya (power of illusion) He sends them in circles as though mounted on an instrument." (XVIII, 61)

Maya is the divine power of God which helps us to break through the illusion of ego. Under the spell of our ego we get lost in our mental projections. The power of Maya then sends us in circles till we break through the illusion and see the truth.

"Surrender to His protection with all your being, O Bharata. With His grace you shall attain supreme peace and eternal bliss." (XVIII,62)

"What is surrendering?-is nothing. Because when we are detached we are surrendering automatically. When we are holding on to other things then we are not surrendered, that's all."- Shri Mataji.

However, the surrender must be sincere. The story of Draupadi, the wife of Arjuna and his brothers, tells the extent of sincerity. When she was gambled away in a game of dice, the winners tried to disrobe her. She clung with one hand to her robe and the other she held out to Lord Krishna for rescue. Lord Krishna was playing chess with his consort and pretended to ignore her calls because by clenching to her robe by her teeth she still had the ego that she could save herself. However, when she totally surrendered both the hands towards heaven, then Lord Krishna rescued her. The poet Tulsidas described her rescue by Lord Krishna thus :

“A great turmoil thundered Dwaraka. Seated on the garuda, armed with his mace and disc, Lord Krishna came to her rescue and there was such rumbling. . .”

When our Kundalini rises she connects our intelligence with the collective consciousness. The intelligence which was earlier the instrument of the ego gets wired with collective consciousness. Then the intelligence no longer serves the ego and also ceases to function as a judge of good and evil.

When the individual intelligence gets plugged into the mains of collective intelligence and the individual renounces the



fruits of his actions, the individual Karma dissolves. There remains no cause of his own Karma and likewise there remains no momentum left for the cycle of birth and death. The issue of birth and death also ceases.

We keep doing the work allotted to us to the best of our ability. Leave the rest to Him. If it is meant to happen then it will be or vice-versa. Then there is no disappointment, no anguish. However, danger lies in becoming fatalistic. Kundalini awakening tides over this defect. The instrument of the body has to be kept and, therefore, effort must be made for its maintenance. If we allow things to happen, co-operate with our Kundalini and do our bit, then it will happen in the best interest of all concerned. But if we go against its flow, then problems arise. By attributing the shaping of events to this source there will be no cause for frustration and agitation. Whereas, if we think that we are doing everything or that we are indispensable, then the ego swells up and frustration results. The greater the ego, the greater the fall. The loftiest trees dread the thunder most. But if we never climb that height of the ego, then there is no danger of a fall.

A novice resists changes, while the seer accepts it as a way of life. This acceptance reflects his inner state which is not affected by all that comes and goes. Yet he is thankful for whatever favours providence brings his way. For he is in the eternal presence, here and now, unaffected by the rise and fall of the fortune. Understanding the inevitable course of nature as the rise and fall of the tide, he remains a spectator.

"The secret of the secrets has been revealed to you. Reflect deeply and then do as you will." (XVIII, 63)

After giving Arjuna this great discourse, Lord Krishna leaves him free to make his decision. Everything that could be said is said. Now, it is up to Arjuna to decide...As the Master, Lord Krishna could have commanded Arjuna to fight; but he

refrains. Free will is God's gift. To achieve the ultimate freedom, human freedom is to be respected. Freedom is the greatest treasure - more precious than food, clothing or shelter or even the body. Lord Krishna respects Arjuna's freedom to do what he pleases. We have the total freedom to do what we want. If we want to take poison, then we can take it. We can be happy if we want to be. If we want guidance, then we can get it. Everything is laid before us, the choice is ours. The decision is not to be taken by others but by ourselves.

Again, listen to My ultimate words which is the secret of all secrets. You are loved by Me, therefore I shall reveal to you what is for your good. (XVIII, 64)

Absorb your mind in Me, love Me, offer all actions to Me, offer salutations to Me, thus will you come to Me, I assure you because you are dear to Me. (XVIII, 65)

Firstly Lord Krishna talked about the path of action. Then he praised the path of knowledge, and finally he beckons Arjuna to the path of bhakti. But it must be Ananya Bhakti, where then is no other. For Real Bhakti is only possible when there is unconditional love. Otherwise it is just a show.

Those who are superficial cannot go deep in bhakti. According to Shri Mataji Nirmala Devi, "If the spirit is awakened within you, you develop the bhakti. Then the bhakti reaches the state, it just neutralizes everything. All the problems of the brain are neutralized, and you become a wise person. It is not blind, but it should be understood by your intelligence, by all your qualities. The greatest power of bhakti is that it protects you. Bhakti gives you the right type of understandings; the understanding of yourself, the understanding of the whole universe-why people behave like this; all this can be solved through your bhakti. Once you take to western life, that part is over, because the whole thing is judged with ideas. But when you are one with the divine, you'll have nothing but compassion

and love."

Renounce all duties and take shelter in Me alone. Be assured. I will deliver you from all sins. (XVIII, 66)

This is not to be revealed by you to one who is not practicing austerity, who is not a devotee or who is not seeking or disrespects Me. (XVIII, 67)

He who reveals this highest secret to My devotees, for sufficed with the greatest devotion to Me, shall no doubt reach Me. (XVIII, 68)

None amongst men is there who does greater service to Me nor is there going to be in the world another dearer to Me than he. (XVIII, 69)

The one who studies this dialogue of ours, by that sacrifice of knowledge I shall be worshipped by him. (XVIII, 70)

He who listens to it and has complete faith, free from doubt, he too, being liberated, reaches the auspicious sphere attained by those practicing righteousness. (XVIII, 71)

Christ said "Come, follow Me" - they followed and were delivered. The ignorant can reach by following the direction of the one who can see. Thus prophets have led man through the ages. The true master knows the route and can lead us to the destination.

It does not imply that we should refrain from using our abilities, faculties of body and mind. On the contrary, to neglect these is to insult God's gift. Have faith in God, sow the seed, then leave the rest to Him. The prophet's advice to one who asked whether he should leave his camel to God's care; 'Tether her, then Trust in Him.

In his statement one detects a trick of diplomacy employed by Lord Krishna. Assuming that one does not follow Him yet he suggests that of his teachings are followed with faith then also one is liberated. In fact, He and His teachings are one but the

later propositions appeal more to the ego.

It is hard for a human being to surrender to Divine incarnation or even accept the proposition of an incarnation. On the other hand, human mind can be easily mesmerized and impressed by ego pampering. Many false gurus use such techniques to captivate followings. It is easier for them to do so by devious means of ego appeal than for a Divine incarnation who is straight-forward, direct, honest, respects our freedom and yet corrects us. Obviously, Lord Krishna was aware of the human failings of our times so he used a roundabout approach.

It is clear from His statement that we can follow the moon or the moonlight, the sun or the sunlight, the word or its meaning, because the two things are inseparable. His apparently alternate proposition is made in such a manner that the ego of the seeker is baffled and it picks up the bait.

After realization one is wonderstruck at his mastery of diplomacy which forms the undercurrent of the Gita. One learns the many ways of saying the same thing, one learns how a complicated person is to be approached and eventually how to stalemate the ego.

Surprisingly, in his own time, Lord Krishna only suggested to one individual (Arjuna) to surrender. Could it be that no one else was sufficiently evolved to accept Him? Then came Lord Jesus Christ who also had only a handful of disciples. He was discarded and crucified on the grounds of being self-assertive. Nor were Buddha, Mahavira, Guru Nanak, Mohammed, Zoroaster accorded mass recognition in their times. According to Shri Mataji, "It is better to be tactful in modern times. I will not tell you anything about myself, you can discover for yourself.

Today, doubt and mind projections heavily weigh the human psyche. The inertia is now gathering momentum to throw it all out. However, the resultant is a blind swing to the

opposite that is reflected by anti-establishment and Bhakti cults. Reaction of any kind is not the final solution. The answer is simply to surrender the ego. Lord Krishna reveals the nature of that surrender and also how to test it. It is a test that applies to each individual in any situation. However, the responsibility of maintaining absolute and uncompromising honesty towards it rests upon the seeker himself.

In reality the task is easier (Sahaja). Surrender all effort and its reward to the Great Cosmic Force. Leave all problems and solutions to It. It is wise, it knows, for It is the eternal source. It is the mother of creation and caused all things to be. How can we know better, we who are not even the tiny dots on the sand of time.

The mind that tries to solve the effect by trying to solve the cause swings like a pendulum between cause and effect. If we surrender ourselves to the Divine we transcend the area of cause itself, and the effect also loses its existence.

Whatever that is known is through the ego either as emotions (conditionings) or the senses. After realization the ego disappears and, hence, one cannot know through it. Simultaneously, the senses become enlightened, they start knowing about themselves and others. In this state the intelligence becomes knowledge, the ego dissolves in true knowledge and the senses dissolve into Truth. Hence rapport is established with Truth and the quantum of vibrations respond instantly in the negative or positive. For example, when one mirror faces another mirror, the object placed between them has infinite reflections. Instead of counting them you start enjoying them. You start enjoying the infinite like the horizon.

Shri Mataji explains, "God is infinite. You don't have to count its aspects. You want to enjoy Him. The wise simply eat the fruit, they do not count the leaves, roots and branches."

When you try to seek the Truth, you have to become the

Truth.

When you try to seek the Knowledge you have to become the Knowledge.

When you try to seek collective love you have to become love.

I trust that you have O Partha, listened to this with concentrated attention. Therefore, O Dhananjaya, the delusion caused by ignorance must have perished. (XVII, 72)

*Arjuna spoke,*

My delusion has perished. By Thy grace, O Acyuta, I have regained the memory. I stand here resolute and freed from doubt, ready to follow Thy command. (XVIII, 73)

Finally Arjuna's consciousness transforms to collective consciousness where he takes a decision of his own free will in the light of his spirit. He could not have made the choice earlier even though he had the divine vision of Lord Krishna because the truth had not yet actualized on his central nervous system. He had to first face the Kurukshetra in his brain. Lord Krishna could have compelled him to fight but he did not do so because he wanted him to come to that point of transformation where he could shed off his ego, and allow his spirit to shine. Otherwise it would have ended in the Gandhian tragedy, where though the country won freedom but the freedom of the spirit was eclipsed. The Gandhians practiced all the austerities under their mentor's vigil but nosedived for the largest bungalows and cars after he was no more, and thus ushered the worst saga of corruption and immorality.

Furthermore, Lord Krishna said whenever there is adharma he incarnates to uphold righteousness. It evinces that divine grace befalls upon those who stand by the truth. But one cannot know the absolute truth till one becomes the spirit. Hence, no sooner than Arjuna assumed his position, the battle of

Mahabharata was won in the collective unconscious, only it remained to be enacted consciously. In the drama even if Arjuna kills his kinsmen, gurus and loved ones, he would incur no sin because he ceased to be the doer.

*Sanjaya spoke.*

Thus, I have heard this amazing dialogue between Vasudeva and the noble soul Partha which has caused the hair of my body to bristle with raptures. (XVIII, 74)

By the grace of Vyasa I have heard the highest secret, this yoga being imparted by Lord Krishna in person, the Lord of Yoga. (XVIII, 75)

O King, as I repeatedly recall this amazing and sacred dialogue between Kesava and Arjuna, I delight in bliss again and again. (XVIII, 76)

*O King,*

Whenever I reflect on that most stupendous manifestation of Hari, I am amazed and delight in bliss again and again. XVIII (77)

Wherever there is Krishna, the Lord of yoga and wherever Partha, is the archer, there assuredly will be fortune, victory, prosperity and fairness. (XVIII, 78)

Lord Krishna has clearly stated that He looks after the welfare (kshema) of those who have achieved union with collective consciousness (yoga). In the state of yoga the Seeker's chakras are threaded by the Kundalini to the collective conscious source. When the instrument is connected to the source then all the blessings of the source flow through the instrument. Such an instrument is auspicious as not only do the blessings follow him but also shower upon those who come under his umbrella.

History is replete with proofs of blessings that have been upon nations governed by realized souls. In the epic of Mahabharata the five Pandava brothers are yoked to Lord Krishna. His protection and blessings are upon them. Despite all the odds fortune, victory and prosperity are at their heel through the connection with the source, Lord Krishna. When the connection is established then nothing is impossible. When the spirit shines with the love of God then even the impossible becomes possible. For instance Mahatma Gandhi could wrest freedom from the hands of the mightiest power on earth without the use of force. Ataturk Kamal Pasha turned the tide against formidable odds and saved Turkey. Realised Souls like Martin Luther King, Abraham Lincoln, Gari Baldi, Nelson Mandela and many others were inspired by collective consciousness and fought in the Mahabharata of modern times. Like the moon shines in the luster of the sun, these stars shone in the love of the spirit. The spirit reflects the Divine will and uplifts the collective tide towards collective love.

However, it is not sufficient to become a leader but more fulfilling to be a leader who leads with the light of spirit. Such a leader evokes Divine grace and brings victory, fortune and prosperity to his people.

In the 21st century the scene of Mahabharata has shifted to the human brain. The battle field is the jungle of thought haunting the human brain. What is right and what is wrong. Diverse forces like fundamentalism, racialism, sex and greed compete to penetrate the human brain. The dark clouds of confusion hang in the brain, to spell disaster. The pangs of despair inevitably cast an attitude of defeatism. Prophets of doom thrive in these black holes quite oblivious of the all pervading power of God Almighty. One wonders how they can so easily forget that this world has created by God Almighty who will not allow His labours to waste. Hence Lord Krishna



reminds us that, "whenever there is decline in righteousness, I manifest myself."

It cannot be an idle promise, perhaps the incarnation has come but how can we find it if we wear blinkers on our eyes. Each one of us is an Arjuna who has to make a choice between when good and evil. Though Lord Krishna is not there to speak to us, his guiding vibrations can be felt by awakening our Kundalini. Her Holiness Shri Mataji Nirmala Devi has made it possible for all of us to awaken our Kundalini irrespective of our karma. Moreover with the blessing of Kundalini we can transcend our Karmas and suffering. The Blossom times has come to enjoy his beautiful creation of God.

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*The Bhagavad Gita, a part of the Mahabharata which chronicles early Indian history, is like the Old Testament of the Bible which records the early events in the history of Israel. The events which form the background to the Gita took place in Northern India at a very remote past.*

*During a remote period in North Indian history, there was a major and absolutely decisive eighteen-day battle between the Pandavas and the Kauravas. The Gita is the record of a dialogue between Lord Krishna and Prince Arjuna before the first assault. Arjuna, though not the eldest, is the most outstanding of the Pandava brothers.*

*Through the legacy of their father, the Pandavas have a right to the land and honour of the kingdom, but are deprived of these through the treachery of their cousins, the Kauravas.*

*The five Pandava brothers who, in their integrity, courage and determination, resemble the heroes of ancient Greece, accept the situation with undaunted resignation. But, eventually they realise that they have no other choice but to fight as in an ultimate act of trickery, the Kauravas banished them from the Kingdom.*

*In their search for allies, both the adversaries turn to Lord Krishna, who though refusing to take up arms, concedes to being Arjuna's charioteer. The opening scene of the Gita ushers us to the battlefield where Lord Krishna, the charioteer, takes Prince Arjuna before the enemy ranks. There begins this iconic dialogue between the collective mind (Samashti of Virata and an individual mind (vyashti), between the Spirit and the human ego.*



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